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Established June, 1832.

NEW SERIES, VOL. IV. No. 46.—OLD SERIES, VOL. XII. No. 137.

THE
CALCUTTA
CHRISTIAN OBSERVER.

OCTOBER, 1843.

* * * 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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We have again to ask the forbearance of our friends who have forwarded reports and works for notice or review. We hope in our next to bring up all arrears.

The notice of Captain Fagan's work on the Eleventh Chapter to the Hebrews in our next.

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Abounding with lively description and poetical feeling. Few books of modern poetry with which we are acquainted are so well fitted to excite pleasing and devotional emotions, and to bring the mind into harmony with nature.—*Weekly Chronicle.*

It is quite clear that the Author has talents of a superior order.—*Weekly Register.*

A volume such as this, deeply imbued with genuine poetical feeling, is quite an intellectual *solatium* in these days of stormy politics, and still stormier polemics. The Author, Mr. Small, has published among the contents of his work, part of the fruits of a brilliant academical career, no fewer than three prize poems, of which, that entitled 'The Highlands,' to which the Author has since made large additions, is distinguished by great beauty of expression, and an appropriate choice of imagery. Were we called upon to select where each is marked by some peculiar grace of its own—our next greatest favourite in the volume, we should particularize 'Imagination, a Tale'—a poem distinguished by compass and power. We could have wished a few more of the minor poems, in which we think Mr. Small peculiarly successful; many of them manifest at once both depth and tenderness of feeling, combined with terseness of expression—we especially refer to those entitled 'The communion of Hearts'—'Lines to G. B. S.' and 'The Solace of Imagination'—three gems clustered together towards the conclusion of the volume.—*Edinburgh Advertiser.*

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IV. No. 46.—OLD SERIES, VOL. XII. No. 137.

OCTOBER, 1843.

I.—*Brief Memoir of the Rev. R. de Rodt.*

In drawing up a biographical account of a departed person a writer may be influenced by various motives. He may do it either in compliance with the wishes of friends who hope to derive a melancholy pleasure from contemplating the likeness of one whose face they cannot behold again in this world;—or from a desire to rescue from oblivion the mercies he received, the work he accomplished, and the share he took in the operations of others;—or from the conviction that his example may prove beneficial to the survivors. In the present instance it is believed that among the readers of the *Calcutta Christian Observer*, there are some who from affection wish to know the leading events of Mr. de Rodt's life. It is also possible that the future historian of Protestant Christianity in Bengal may be glad to have at hand a short account of one, who laboured at least a few years in promoting its progress. And the hope is entertained that a brief delineation of his life, his character and his labours, may prove useful to young Christians and young Missionaries.

I.—HIS EARLY HISTORY.

Mr. de Rodt was born February 2, 1814, probably in the city of Berne in Switzerland. His father, who survives him, belongs to one of those patrician families, under whose administration the republic of Berne early attained a high degree of substantial prosperity, counterbalanced by some of the disadvantages of a strictly aristocratic system of government. On his mother's side Mr. de Rodt was descended from the family de Graffenried, of which mention is often made in the annals of Swiss history.

When, late in 1814, the congress of Vienna had annexed the Bishopric of Basle to the republic of Berne, as a compensation for the loss of Argovy and the Pays de Vaud, Mr. de Rodt's father was appointed governor of Moutiers, a district of the newly acquired territory; and the manner, in which he discharged his difficult duties, fully justified the confidence which had been placed in his firmness, wisdom and experience. It was at Moutiers, a few miles to the south-west of Basle, in one of the most romantic parts of Mount Jura, that Mr. de Rodt spent the years of his childhood. Little is known respecting him at this early period of his life, except that about that time he was called to sustain the loss of his mother. Her place was admirably supplied by a sister of her's, still alive, who watched over the bereaved orphans with maternal tenderness and solicitude. With talents and attainments of a superior order she combined deep piety, and therefore felt anxious that they should be led to Christ at an early age.

Subsequently Mr. de Rodt was placed in a boarding school at Gottstatt, a village near Bienne, where under the tuition of the Rev. Mr. Bachmann, the clergyman of the place, and his son, he received the rudiments of a classical education.

About the year 1827 he rejoined his family at Berne, where he began to frequent the public grammar-school. According to the regular routine he left it early in 1830, and entered upon the usual course of classical, philosophical and mathematical studies in the academy or college at Berne, which engaged him for three years. Being a conscientious, and therefore a diligent student, he always acquitted himself well at the annual examinations; but never aimed at distinction. His acquaintance with the Greek and Roman classics, although not very extensive, was respectable; for the course of reading through which he had to go, was much the same which is pursued in first-rate universities, only with this difference that no time was wasted upon acquiring the useless art of writing Greek and Latin poetry. For mathematics he had a decided talent, and might probably have excelled in them, had not his heart been set upon higher pursuits. During his stay in India he never displayed his scholarship, it being his habit not to show his knowledge otherwise than by applying it to those objects, for the accomplishment of which he had left his native land.

It is not within the power of the writer to state the exact time of Mr. de Rodt's conversion; but it is certain that so early as the autumn of 1829, when he was little more than fifteen years old, his Christian character had attained a considerable degree of firmness and consistency. He always looked

upon his aunt as the instrument, through which he had been brought to God. Only a few weeks before his death he said to a friend: "When I was a boy, my heart was averse to God; but my aunt used to pray with me, and talk to me, until at last I could no longer resist her kind and faithful appeals, but was in a manner constrained to yield my heart to God."

In autumn 1829 he became acquainted with five or six students, who were united together by the everlasting bonds of Christian friendship. As far as they knew, this little band stood quite alone among their fellow-students in their attachment to Christ. Following the advice of an excellent young clergyman, they had adopted the practice of spending an evening in the week together for the purposes of prayer, reading the scriptures, and conversing upon religious subjects. By this means they were preserved from many temptations, and greatly encouraged in following the Lord; their mutual friendship became more and more intimate and sanctified, and they were gradually prepared for the important duties which devolved upon them in after life. In their prayers they always remembered their fellow-students; and it is remarkable that although at the time no visible fruit was manifest, yet a considerable proportion of them have since been brought to a saving knowledge of Christ, and that a much better spirit pervades the present race of theological students of the academy.

Mr. de Rodt joined these friends, and regularly attended their weekly meetings. He was the youngest of them in point of years, but fully their equal in point of spiritual knowledge and experience. At the same time he derived much benefit from the public ministry of Mr. Schaffter, the pastor of the French church, as well as from his intercourse with his aunt and other pious friends, both in his family and the circle of his acquaintances.

It was undoubtedly in consequence of his piety that when the time arrived in which it was necessary for him to choose a profession, he resolved to devote himself to the ministry of the gospel. This determination was his own act, and the more honourable to him, as but few young men of his rank in society at Berne had set him the example, the clerical profession being then generally thought beneath the dignity of the patrician families. His father readily consented to the choice he had made. There is every reason to believe that Mr. de Rodt at first intended, like his friends among the students, to enter the ministry of the national church; but his views of church-government gradually underwent a change, in consequence of which he conscientiously adopted the principles maintained by the dissenting churches in Switzerland, which differ very little

from those of the English Independents. He knew well that he could not expect, as a dissenting minister, to enjoy the same esteem and the same comforts, which the national church held out to him: for whilst he was pursuing his studies, his eldest brother, a young man who had the highest worldly prospects before him, had to endure imprisonment and banishment from his native state, because he had embraced Dissenting sentiments, and refused to promise that he would not propagate them. It is true that after the revolution in 1831, by which the aristocracy was displaced to make room for a democratic system of government, liberty of conscience was granted to all denominations; but even then it was considered a great disgrace to belong to the Dissenters; and their churches, poor and small, could scarcely in a single instance afford to give an adequate salary to their pastors.

Mr. de Rodt counted the cost, and remained true to his convictions. Accordingly, when in the spring of 1833, his classical studies were finished, he resolvéd not to pursue the study of divinity in the Bernese academy, which was closely connected with the National Church, but to go to Geneva, where a new school of divinity had lately been opened under the auspices of the Evangelical Society. Having obtained the consent of his father, and taken leave of his family and friends, he left Berne in the last week of April, 1833, and proceeded to Geneva.

II.—HIS STAY AT GENEVA.

The city, where Calvin once lived and taught, was at that time, as to its religious condition, widely different from what it had been in the days of the stern Reformer. A considerable proportion of its inhabitants were Roman Catholics; the national Protestant Church, the purity of which he had promoted with unabating zeal, had greatly degenerated; and its ministers were nearly all tainted with Socinian sentiments. Two or three only of them were known sincerely to adhere to the gospel; and several others, men of greater note and courage than these, had lately begun to find the pulpits closed against them, or had been obliged to resign their pastoral charges, because they refused to be silent on the doctrine of the divinity of Christ, and other topics of equal importance. These latter ministers, in connection with a number of pious laymen, took the bold step of declaring themselves the true representatives of the National Church, and on that principle established the Evangelical Society of Geneva. Then there was Dr. Malan, who having been ejected from the ministry of the National Church many years before, had formed a distinct church and

congregation, in connexion, the writer believes, with one of the Scottish Dissenting bodies. There further was an Independent Church, meeting in the Bourg-de Four, and presided over by three excellent pastors, Messrs. Empaytaz, Guers, and Lhuillier,—and finally there existed a small body of Moravians, occasionally visited by Mr. Bost.

In 1832 the Evangelical Society established a theological school, intended for the benefit of all denominations. Every effort was made by its founders to render it equal, and if possible superior, to the institutions connected with the state-paid churches of Switzerland and France. The professors, originally appointed, were Messrs. *Merle-d'Aubigné*, the historian of the Reformation; *Gaussen*, distinguished for his eloquence and his intimate acquaintance with doctrinal divinity; *Galland*, who excelled as a preacher and spiritual adviser; *Steiger* and *Hävernich*, two eminent biblical scholars, who both had studied in Germany. During the eleven years which have elapsed since the formation of this noble seminary, several changes have taken place; but Messrs. Merle and Gaussen still preside over it.

Closely connected with the theological school was the public worship of God, conducted by the professors, with the occasional assistance of other ministers, at first in a private house, and afterwards in the neat and capacious chapel, called *l'Oratoire*.

Mr. de Rodt, upon reaching Geneva, at once joined the congregation meeting in the Bourg-de Four, and shortly afterwards became a member of the church there; but on Lord's day evenings he usually attended at the *Oratoire*.

It has already been mentioned that his chief object in going to Geneva was to study divinity in the newly established school. He entered upon his new pursuits with great zeal and diligence, and laid in a valuable stock of theological lore. Church-history was his favourite study, and his notes of the lectures delivered on that interesting branch of divinity were written out with the greatest care. Whilst at Berne, he had acquired the habit of daily reading the New Testament in the original, and mastered the grammar of the Hebrew language, which is the key to the Old; but at Geneva he became more critically acquainted with the Sacred Volume, under the able tuition of Messrs. Steiger and Hävernich, and his successor, Mr. Preiswerk.

A detailed account of the course of study he pursued would be tedious to the readers, and otherwise too long for the pages of the *Observer*: but a few particulars, gleaned from his letters, may not be unacceptable:

"I must now give you an account of an important and interesting occupation which engages my attention just now. Mr. Merle has selected a few subjects on which we are to write essays, and on which he intends us to converse at our scientific evening meetings. One of these was, an exposition of the errors of the Donatists in their theory of the church. I chose this, because I thought I might derive much information and an increase of my stock of experience from examining it."

Some days afterwards (June 4, 1833,) he writes :

"Since my last I have completed my essay and read it at our meeting. My plan was this : After a brief historical introduction I treated of the controverted points, giving first the tenets of the Donatists with the answers of the Catholics, and afterwards the tenets of the Catholics with the answers of the Donatists. The third part consisted of an exposition of the errors of both parties."

On February 27, 1834, he preached his first sermon, at the Oratoire, in French. On that occasion he made the following remarks :

"This evening I stood up, for the first time, as a herald of divine truth. The text selected for me by Mr. Merle was the parable of the talents. You know how one feels on such an occasion ; but I knew where to look for strength and alacrity to enable me to speak without fear in the presence of my brethren. I thought, the Lord is my shield ; and armed with that shield I opposed a bold front to my enemies Timidity and Fear of man ; nor did it refuse its services. The Lord was true to his promise. My dear friend, let us look away from ourselves, for we are fit for nothing ; let us derive all our strength from the Lord by prayer, and be strong in Him and for Him.—I do not mean to say that my discourse was faultless, and I cannot boast of having been quite free from fear. The way in which I gave out the Psalm, probably betrayed the timid beginner ; but my God stood by my side."

Shortly afterwards he writes, in the same letter :

"I have the pleasure of seeing Mr. Gausson once a fortnight at an evening meeting, to which all the students are invited. A few weeks ago we discussed the question, so often treated of and yet so imperfectly solved, respecting the Inspiration of Bible,* without arriving at a result wholly satisfactory to me. Last time we commenced reading the epistle to the Colossians. I like these evening meetings, and hope in future to derive a greater blessing from them."

From these extracts it is evident that Mr. de Rodt pursued his studies at Geneva with great diligence. He had a natural abhorrence of every thing like an indistinct and confused idea, and on that account never received any notion merely upon trust. He examined every thing for himself, and occa-

* Mr. Gausson has since published an interesting work on the plenary inspiration of Scripture, which may possibly have originated in those evening conversations.

sionally adopted opinions which differed considerably from those entertained by his teachers and fellow-students. The word of God alone was his rule of faith, and in the spirit of a true Protestant he claimed the right of ascertaining for himself what was and what was not sanctioned by it.

Whilst engaged in his studies, he neglected not intercourse with Christian friends, among whom may particularly be mentioned the accomplished family Wolff-Hauloch, in the midst of whom he spent many an agreeable and profitable hour.

His course of studies drawing to a close in the spring of 1835, he frequently indulged in speculations respecting the future. At one time he wished to go to one of the German universities, where he hoped to make further progress in his knowledge of divinity. But in the midst of his uncertainty his thoughts were providentially directed to missionary work, and when he saw the way of duty clear before him, he determined not to consult with flesh and blood, but to go forth among the heathen and preach to them the unsearchable riches of Christ.

It cannot be said that the thought of becoming a Missionary had never crossed his mind in former years. Reference is made to it in several of his earlier letters; and when in the summer of 1834, the Rev. Mr. Abeel from Siam visited Geneva, he put the question to Mr. de Rodt, whether it was not his intention ultimately to become a missionary? At that time he did not feel that the call came from God, as may be seen from the following sentences, written by him, the first in July, the second in November 1834 :

“ I told Mr. Abeel, I did not feel myself called to missionary work and intended to remain in my native land ; but that if the Lord saw fit to send me into the wide world, I would, with the aid of his grace, obey him.”

“ Do you think you possess the gifts required in a Missionary ? For my part I fear I possess them not. I am deficient in vigorous and active zeal and fearless energy. But the grace of God can do all things. According to ancient reports Thomas, the Apostle of little faith, travelled all over Asia and filled it with the gospel. If the Lord will, he can employ us also in that work.”

It would be peculiarly interesting to be acquainted with the mental process by which he afterwards arrived at the conclusion that it was his duty to become a missionary. Unfortunately no documents are at hand, from which any information on that subject might be derived. He gave a pretty full account of it to a distant friend, but the letter was lost on the way and never reached its place of destination. All therefore that can be said is, that in the spring of 1835 Mr. Groves, formerly of Bagdad, went to Geneva, and whilst there, encouraged

Mr. de Rodt to proceed to Bengal, as a Missionary, assuring him that he would be supported either by the Rev. Mr. Start of Patna, or by a member of the Civil Service (the writer knows not exactly by which of the two.) With this invitation Mr. de Rodt ultimately resolved to comply, undoubtedly not without much prayerful deliberation. But lest he should become dependent, as to his principles of action, upon the will of any individual Christian, it was fully agreed that he should consider himself as sent out—though not supported—by the Dissenting churches of Western Switzerland.

With these prospects in view he, early in July, passed the closing examinations, greatly to his credit, and then left for Berne, in order to bid farewell to some of his friends and relations, who were living in the neighbourhood of that city. On the 23rd of July, at 7 P. M., he was solemnly set apart for his great work in the midst of the Church, meeting in the Bourg-de Four, Geneva. Of this important transaction he gave the following account to a friend :

“ Messrs. Guers, Empaytaz, Lhuilier, F. Olivier, C. Rochat, and my brother laid their hands on me. I was not in an extraordinary state of mind, nor filled with ecstatic joy or heroic courage, but I felt tranquil, peaceful and happy. My brother sat by my side ; his tears drew tears from my eyes also ; and when Mr. Empaytaz spoke of my aunt J., and of the prayers which she offered up for us in the days of our childhood, I could not refrain from weeping.—Oh, it is a great consolation to go forth into the strange wide world, accompanied and supported by the fellowship and the prayers of believers.”

On the next day the ministers who had taken a part in his designation, handed him a neatly bound French Bible and the following paper :

“ We the undersigned pastors hereby declare, that on the 23rd July, 1835, and in the presence of the Church of God meeting in the Bourg-de Four, Geneva, we have, in accordance with the ordinance of the Lord, consecrated to his service by the laying on of hands and with prayer, our beloved Rodolph de Rodt, etc., sent forth to India, as a preacher of the Gospel, by the Committee of the Churches of Geneva, Pays de Vaud, Neuchatel, Berne and Basle in Switzerland, united for the purpose of evangelization.*

“ We commend him to God and to the word of his grace, supplicating the Author of every perfect gift, to enable him, through the Holy Spirit, to fulfil his course with faithfulness and joy, and to accomplish the ministry with which the Lord has entrusted him.

“ To our God the Father, to his Son our Saviour, and to the Holy Spirit our Comforter, be glory in the Church throughout all ages, world without end.”

* The reader is requested to excuse this Gallicism. No single English word would fully express its meaning.

III. HIS VOYAGE TO BENGAL AND STAY AT SONAMOOKY.

Taking leave of Geneva, Mr. de Rodt hastened back to Berne, to bid farewell to his nearest relatives. His pain at the final separation was so great as to be literally unutterable; he found himself unable to speak a word at parting from them. Early on the 29th July, he set out for Basle. From thence he travelled by land as far as Strasburg; and thence down the Rhine to Rotterdam, stopping a couple of days on the way, at Bonn, where some relations of his were living. A steamer conveyed him from Rotterdam to London, "the Queen of the Seas." He staid there only three days, and so entirely was his mind absorbed in the object that lay before him, that the wonderful metropolis of Great Britain had few attractions for him. The following are his remarks upon it:

"I looked a little about me in London, but was not much interested in its scenes, for every thing earthly, however beautiful and extraordinary, bears the stamp of vanity and nothingness, and totally fails to satisfy the soul. We may delight ourselves in the beauties of nature, and admire the master-works of art, when they come in our way; just as a pilgrim hastening homewards may stoop down to pluck a flower growing by the side of his path. But I do not think it right that we should waste much time or travel far in search of such things."

The latter half of August was spent at Bristol, in the house of the Rev. Mr. Müller, where he found his future companion, Mr. F. Gros, waiting for him. Early in September they proceeded together to Hilton Park, near Wolverhampton, where a former member of the Geneva church was residing. In this pleasant retreat they spent several quiet days, which Mr. de R. thus describes:—

"Early in the morning I read my Greek Testament; after breakfast I study Bengálí and afterwards Hebrew; and in the evening English. With regard to my spiritual condition, I have been struck, for some time past, with my want of love to God. I do not love him with all my strength, nor do I long after him with my whole heart. I do not enjoy prayer as I ought. Besides this I am occupied with thoughts of the future, and forming grand plans for the conversion of the Hindus. Now and then, however, I have some truly blessed moments."

On the 17th September, the two friends arrived at Liverpool, where they soon found the Rev. Mr. MacCalum who was going out to India with them. Nearly a month was spent in preparations for the voyage. This was a tedious delay, during which Mr. de Rodt had ample opportunities of considering the vocation he had chosen. The following sentences express his feelings, when on the eve of leaving Europe:—

“When I look back upon the past, I cannot but rejoice and praise God, for he has hitherto conducted me in a wonderful and gracious manner; and especially during my late journey he has dealt most tenderly with his feeble child, so unworthy of his love. This experience fills me with the confident hope that all will be well in future also. Nevertheless, when I look forward to this great and important future, I feel afraid, for I am conscious of infinite weakness; my youthful imagination, but too often the ally of pride, can no longer deceive me on that point. I know that I am feeble; and unless the Lord be my wisdom and strength, I shall be a miserable Missionary, unable to do any thing really good.”

On the 17th October, the three friends went on board the brig, which was to convey them to Bengal. The ship was a bad sailer, and many things on board contributed to render the voyage exceedingly unpleasant; so that Mr. de Rodt often felt low-spirited. He and his companions were obliged to witness much gross sin, and their remonstrances against it only made matters worse. They were therefore greatly rejoiced, when at length, after a voyage of nearly six months, they reached the shores of Bengal. Mr. de Rodt described his feelings in the following words:

“On the 11th April, (1836) at last, we arrived at Calcutta, under an excessive heat. We proceeded in palankeens to the house of the Rev. W. H. Pearce, who received us kindly and treated us as brethren. Oh how sweet was it, after so much trouble, once more to feel heartfelt joy and to see kind faces again. We staid only one day at Mr. Pearce's; for the very next morning brother Lacroix came and compelled Mr. Pearce to give us up. In the evening we went in his conveyance to his house, where a couple of rooms were assigned to us, which we shall probably occupy for some weeks.”

Towards the end of May Messrs. de Rodt and Gros left Calcutta for Sonámooky, in the vicinity of Burdwan, where they arrived on the 3rd of June. They were supported by a gentleman of the Civil Service, whose name we do not feel at liberty to mention. The health of Mr. Gros failing after a short time, he went to the Mauritius, and Mr. de Rodt was left alone. The following extracts from two of his letters give the most correct idea of his labours and feelings, whilst at Sonámooky, and render any further remarks superfluous:

“Dec. 2nd, 1836.—Mr. Gros who at first was with me has left, and is now at the Isle of France, where I hope he will zealously promote the kingdom of God. I have a young native assistant living with me, who pleases me very much. He is the only Christian brother in this neighbourhood. The nearest friends are 25 miles off. I have commenced preaching the gospel in the streets and near the houses of the Hindus, with the assistance of J. the native brother. We rarely have more than 15 or 20 hearers; but we are satisfied, if they only listen with

patience and do not laugh at us, or treat our message with contempt. Surely with much perseverance and zeal, and especially with unceasing prayer something will be accomplished: I hope this from my heavenly Father. Of course the language as yet gives me much to do, and I shall have to labour and study a long time, before I know it perfectly. It is rich in words and terms, and by no means awkward."

"Nov. 26th, 1837.—More than a year has elapsed since I first commenced to preach the gospel to the heathen, and hitherto I have not seen the least fruit of my labours. This is not in the least to be wondered at; on the contrary I should look upon it as real miracle, if I had made an impression on *one* soul and brought it to believe in Christ: so firm is my conviction that nothing can be effected without the special grace and agency of God. Every time I speak to the heathen about our Saviour, I am deeply sensible of the weakness of my preaching and the feebleness of my arguments. In what light do they look upon him who speaks to them? It is true that they must fear me and treat me respectfully, inasmuch as I am a European and connected with the rulers of the land: but according to their views of religion, I am a despicable being, without caste, destitute of true religion, an eater of beef and pork, a *mlechha*, *i. e.* an impure man. Accordingly they once said to me: 'It is a sin for us to listen to religious discourse coming from your lips.' Being such a character in their eyes, I speak to them of Him, who appeared in the form of a feeble man, and proved himself to be our Redeemer by a holy conversation, an humble usefulness and a divine doctrine. But how can such a being be congenial to their carnal hearts, their false views of religion, and their polluted imaginations? Their god Krishna, adorned with costly jewels and splendid garments, provided with *four* arms, now raising an immense mountain with one finger, now destroying countless giants, now assuming all manner of shapes,—such a god, who to accomplish his ends, shrinks not from deceit and falsehood, who lives in adulterous intercourse with 1600 girls, and whose *name* alone delivers from innumerable sins and opens the gate of heaven,—such a saviour they love passionately. Nevertheless we must not become weary. God has reserved to himself the time and the hour when he will cause the sun of righteousness to arise upon this unhappy land.

"There are times when my courage almost fails me. I love the Lord so little myself; how then can I expect that others should love him? I am worldly-minded; how then can I tell others to renounce the world? If I, who from a child have been brought up in the religion of Christ, find it so difficult to live consistently with it, how shall others do it, who from their childhood have been brought up in sin and impurity? If I am so cold in my Master's service, and so careless in the discharge of my duties, how can I possibly expect Him to bless my labours? Convictions, like these, of my guilt and inability, combined with the consideration of the entire fruitlessness of my efforts, have in the course of the present year frequently depressed my spirits; and my total solitude has rendered my situation more cheerless still. I was also discontented with my sphere of labour; for *often* did I go out in

search of hearers without finding any to speak to ; and at other times I only met with very few. Sonámooky is the only considerable place hereabouts, and I now confine myself to it almost exclusively, as the people in the other villages are very few and unwilling to take the trouble of assembling around us and listening to our addresses. I have, therefore, for some months past had serious thoughts of leaving this place, and going to some other station, where a greater amount of usefulness might be combined with the advantages of Christian society ; and I have frequently made this a subject of prayer. I was repeatedly unwell in the course of this summer, and in September was laid up with a violent fever, which compelled me to remove to Burdwan in search of medical aid. There I continued ill for four weeks. During my stay there I received an invitation from Mr. Lacroix, urging me to go to Calcutta and labour there jointly with himself. I told him in reply that I would take time to consider it, till the end of the year : but I may well say that the matter is as much as settled already, and that I intend to leave for Calcutta in January 1838, where I shall have a couple of rooms in Mr. Lacroix's house, so that I may hope constantly to enjoy the society of an older and more experienced brother, whilst my sphere of labour also will be much more extensive.

“ God willing, I shall in a few days proceed on a missionary tour with Mr. Weitbrecht of Burdwan, and on my return, if nothing prevent, I shall start for Calcutta.”

IV. HIS STAY AT CALCUTTA.

On the 11th January, 1838, Mr. de Rodt left Sonámooky to proceed to Calcutta. No one who duly considers the circumstances in which he had been placed for upwards of a year, will be prepared to blame him for taking that step. In consequence of the departure of Mr. Gros, he was left all alone, a youthful stranger, just beginning to speak the language, among a scattered rural population, entirely composed of Natives. Deprived of many ordinary comforts of life, cut off from all Christian society, totally left to his own mental resources, without a friend to consult respecting his studies and his mode of proceeding, and at length seized with a dangerous illness, he became convinced that he might, without a dereliction of duty, remove to a more promising and more attractive field of labour. He also felt (not that he was *made* to feel it) that it was undesirable for a missionary to be totally dependent, as to pecuniary support, on the bounty of an individual, both on account of the great uncertainty implied in such a dependence, and on account of the right of control which is obviously connected with pecuniary support. The writer knows that Mr. de Rodt, *on principle*, thought it preferable to become connected with a *Missionary Society* ; and his views of church

government scarcely allowed him to join any other but the London Missionary Society.*

Agreeably to his wishes, he enjoyed the privilege of living under the roof of the Rev. A. F. Lacroix for nearly four years; and when in December, 1841, the latter proceeded to England, he began to dwell in "his own hired house," where he remained until his last illness.

Instead of following the chronological order, we propose to take a rapid survey of Mr. de Rodt's labours in Calcutta, dividing them into two classes, viz. his direct missionary engagements, and his literary occupations.

During his stay at Sonámooky he had sufficiently mastered the Bengálí language to be able to preach in it with fluency and acceptance. Consequently he at once took his part in the *preaching* engagements of the missionaries with whom he had become connected. Whenever he was not absent from home, he preached several times a week to the Heathen, in the Society's chapels in Bow Bazar, Thanthaniyá Bazar, Simlá, and the Chitpore Road. In the last place he preached in the evening of Wednesday, August 23rd, only a few days before his death. His discourses were always remarkable for simplicity, perspicuity, and a directly practical tendency. He was well understood and much liked by the Natives, and at the conclusion of an address would frequently engage in conversations and discussions with them, in which he invariably displayed a high degree of coolness, self-possession and courtesy.

On the Lord's-day he usually went to one or another of the villages, where *Christian churches* and congregations have been formed in connexion with the London Society, viz. Rámmákál Chok, Gangri and Krishnapur;—after the departure of Mr. Lacroix he took the pastoral oversight of the two former of these churches. He loved the people, and took a lively interest both in their spiritual and their temporal welfare. Besides visiting them nearly every Lord's-day, he sometimes spent several days together in the villages, and during the last cold season lived nearly a month at Rámmákál Chok.

He delighted in *itinerating* labours, and made several extensive tours through various parts of Bengal and the adjacent provinces. Thus late in 1839 he went nearly as far as the borders of Assam, preaching the gospel wherever he went. The next cold season he visited, in company with the Rev. J. Bradbury, the country of the Coles, inhabiting the hills to the north of Orissa. Once or twice he attended the annual

* In some respects his views coincided with those held by Baptists, but not sufficiently to lead him to join them, or to make him feel uncomfortable in his connection with the L. M. S.

melá held at Ságár in the month of January, besides making several excursions to other parts of the country. On these occasions he found that the privations to which he had become inured whilst at Sonámooky, were an excellent preparation for the hardships necessarily attending extensive itineracies. It is to be regretted that but few details are known of the labours he engaged in during these excursions: but his account of the Coles, contained in the C. C. O. for August 1841, gives a good idea of his peculiar fitness for work of this description. Surely the seed which he sowed so extensively, will not be allowed to remain fruitless.

When at home, he was also engaged in *educational labours*. For a considerable time he had charge of a small class of young men, who were preparing for becoming catechists and preachers. These he instructed in the popular branches of divinity, and was especially careful in making them well acquainted with the word of God. He also, for some time before his death, taught a class in the Bhowanipur Institution. The clearness and precision of his ideas, combined with his affable disposition and his firmness, rendered him eminently fit for educational labours, and his loss will not be felt less severely in this than in other departments of his labours.

Among his *literary occupations* his studies must be mentioned in the first place. He did not, during his stay in India, cultivate his acquaintance with the classics or with mathematical and physical science, but he kept up and enlarged his knowledge of divinity. He persevered in reading the scriptures in the originals, and towards the end of his life perused, with great delight, parts of Scott's commentary. To the last he continued partial to Church history. *Neander* was his favourite author, and during the last days of his life he much enjoyed the perusal of a new volume of that author's work, which was lent him by a friend.

The chief object of his studies, however, was that he might become more intimately acquainted with the language, religion, social condition, and the manners and customs of the Natives of Bengal. Although he had acquired a pretty good knowledge of Bengálí before his removal to Calcutta, yet immediately upon his arrival there he availed himself of the increased opportunities, now placed within his reach, for becoming better acquainted with Bengálí literature, always keeping in view the practical object which rendered such a study desirable. The list of books he read is of considerable length; among them were the versions of the Mahábhárát, the Rámáyana, the Hitopadesh, the Prabodhchandriká, and other works which every one ought to study who wishes to become acquainted with the

Native mind. He occasionally extracted passages which he thought might be of use to him either in the composition of tracts or for the purpose of conducting religious discussions. He also made a commencement in the study of Sanskrit, and read several poetical pieces, such as the *Bhágavat Gitá*; but death interrupted him in these pursuits. Besides the Native literature, he also consulted English works on Native subjects, and was constantly endeavouring to enlarge his range of knowledge by means of personal intercourse with Natives of all classes.

The knowledge thus acquired was not locked up in his memory as useless lumber, nor did he avail himself of it as an ornament intended for display, but applied it to practical purposes of various kinds, especially to the revision and composition of tracts and books. As a member of the Bengálí Sub-Committee of the Calcutta Christian Tract and Book Society he revised and re-wrote several of its publications, among the rest some poetical ones. Of original tracts he only finished one, entitled *Mukti-mimángsá*, or *On Salvation*, a most valuable treatise, remarkably well adapted to the mental character of the Natives. He revised and published a poetical description of the holy places of India, written by a converted Sanyási. Another poetical treatise by the same author, on the nature of Christianity, was in Mr. de Rodt's hands for the purpose of revision, when he died; and it will be difficult to find any person fully qualified to complete the unfinished task. In connection with the Christian School Book Society he composed a Bengálí Spelling Book with reading lessons, on an ingenious plan,—and also a Bengálí Instructor, formed upon a European model, but adapted to the Native taste, which is unquestionably by far the best general school-book in the whole range of Bengálí literature. A treatise on geography, written by him for the same Society, only requires a little further revision, to render it fit for publication.

The Calcutta Christian Observer contains a few *English* papers from Mr. de Rodt's pen, which may just be pointed out.

1. A review of a tract by the Rev. K. M. Banerjea, entitled, *Truth defended and error exposed*.—*C. C. O. for May 1841.*

2. Description of the Coles inhabiting the Hills on the South-west Frontier of Bengal.—*August 1841.* This is a most valuable paper, embodying the observations he made on the spot.

3. Fragment of the History of Missions in the Middle Ages, —mostly translated from *Neander*.—*September 1841.*

4. Probable time of India's Conversion.—*November 1842.*

This and the preceding paper contain addresses delivered by him at the monthly missionary prayer meeting.

5. *Some Thoughts on the Original Population of Hindustán; on its Language in general, and the Language of Bengal in particular.*—*July 1843.*

Mr. deRodt's English style naturally betrayed the foreigner; but notwithstanding this drawback, the papers just enumerated will amply repay the perusal.

Towards the close of his life he was engaged in drawing up an account, wholly based on the government regulations and on facts, of the Zemindar and rayat system—a subject of the highest importance in its bearings upon the social condition of the Natives and Missionary labours among them. It is to be hoped that the materials he had collected will be made use of by some one else for the purpose to which he intended to apply them.

It must not be omitted, in conclusion, that Mr. de Rodt was a valuable member of the committees of most of the religious Societies of Calcutta, and that his loss is deeply felt by them all.

V.—HIS DEATH AND FUNERAL.

From the preceding observations it will be seen that Mr. de Rodt was one of the most active members of the Missionary body in Calcutta; and considering his youthful age and the apparent vigor of his constitution, it was hoped that his past labours, valuable as they were, would only prove the earnest of still greater usefulness in future years. But God's ways are not our ways, nor are our thoughts his thoughts. By a mysterious dispensation of providence his course was cut short, apparently through his zeal in the good cause for which he lived. Let not this circumstance induce us to overlook the hand of that God that hideth himself: rather let us with more profound humility acknowledge that his counsels are inscrutable and his ways past finding out.

On the 9th of August Mr. de Rodt set out on an excursion to the Sunderbuns, where he wished to visit a school lately established in connexion with the Mission. The season was most unfavourable for such a trip, and on the way he exposed himself to the rain and the wet more than we are prepared to justify. After an absence of six days he returned, without feeling any evil consequences from his excursion for several days. In the evening of the 22nd he told a friend he was very, very tired; and the next evening, after preaching in the Chitpore road, he said to another friend, he felt not at all well. Yet the evening after (the 24th) was again spent in the company of

friends, without their being aware of his looking ill. But on Friday, the 25th, he found himself ill, and therefore was removed from his solitary abode to the Union Chapel House, Dharamtallah. It soon became evident that he had caught the jungle fever; and in the afternoon of Monday the 28th, serious apprehensions respecting the issue began to be entertained by those around him. As night came on, the hope that he would survive, became more and more faint. The following paragraphs copied from the *Calcutta Christian Advocate* for September 2nd, 1843, will give the best account of the closing scene:

“ We have this week to perform a most painful duty in recording the death of the Rev. Rodolph de Rodt, our esteemed friend and fellow-laborer. He fell asleep in Jesus on the morning of the 29th of August, after an illness of but four days. Little danger was apprehended until the day previous to his removal, when the disease (jungle fever) assumed its most destructive form, and in the course of a few hours prostrated him in death. He appeared to have had little or no apprehension that his end was so near; but his consciousness of his interest in Christ’s work was clear and firm. On being asked whether he could realize his interest in Christ, he replied—‘ O, yes—of course.’ ‘ Is Christ in the heart the hope of glory? can you realize it?’ ‘ Yes, yes—that I can.’ ‘ Is Christ precious?’ ‘ Yes—very.’ The replies, though brief, indicated from the manner in which they were expressed, the calmness and serenity of his mind and the assurance of faith and hope which he possessed in his hour of trial.

“ On the evening of the 29th his remains were consigned to the grave in sure and certain hope of a glorious resurrection unto eternal life. All the Missionary body and a considerable number of Christians of different denominations followed him to the grave: evincing in their deportment the regard they entertained for our departed brother. A service was held in the vestry of the Union Chapel previous to the removal of the corpse—Rev. T. Boaz gave out and the congregation joined in singing the 649th hymn in the Union Chapel collection, commencing with

‘ Hear what a voice from heaven proclaims
For all the pious dead.’

The Rev. J. Wenger, a fellow-countryman and townsman of Mr. de Rodt read suitable portions of sacred scripture, and the Rev. D. Ewart, of the Scotch Mission, offered up prayer. At the grave the Rev. T. Boaz read Psalm xc. and supplicated the divine blessing.

“ Thus has another of the most useful and devoted of the servants of Christ been cut down in the midst of his years and usefulness, and with (humanly speaking) a prospect of a long and useful life before him. How mysterious are the ways of Jehovah! But while clouds and darkness are round about him, righteousness and judgment are the foundations of his throne. Reader, whatsoever thy hand findeth to do, do it with all thy might, for there is no work or device in the

grave to which thou art hastening. Lord, so teach us to number our days that we may apply our hearts unto wisdom."

In the evening of Lord's-day, September 3rd, a funeral sermon was preached for him, in the Union Chapel, by the Rev. T. Boaz, to a numerous and attentive audience. Besides the usual congregation a considerable number of people, connected with the Baptist chapel in Lál Bazar, and many other friends, were present on the occasion, desirous of evincing the high esteem they entertained for the departed servant of God. The text consisted of the following words of Scripture, taken from 1 Cor. xv. 20, 21, and 55—57.

"Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

VI.—HIS CHARACTER.

Mr. de Rodt was rather a tall man, well formed, of pleasing features, and bearing a strong resemblance to his mother's family. His manners were not exactly graced with the artificial polish of high society, but neither were they in any way awkward. On a first interview with him he would, in English society, appear somewhat to disadvantage, because he had not perfectly mastered the niceties of English pronunciation, nor the difficulties of the idiomatic use of prepositions and other particles of speech, which prove so puzzling to all foreigners. Before his arrival in India he had not enjoyed many opportunities for acquiring the English language; at Soná-mooky he had scarcely any occasion to speak it; and at Calcutta he had more practice in Bengálí, with which it was his object "to become as familiarly acquainted as with his mother-tongue." During the last year of his life, however, he improved rapidly in speaking English, and there is every probability that had his life been spared, he would soon have become perfectly master of it; for he possessed, if not a distinguished, yet a considerable talent for languages. The Bernese German, a harsh and simple dialect, never used in writing, was his mother-tongue; and abating the pronunciation, which can only be acquired by means of frequent intercourse with natives of Germany, he was well acquainted with the rich and polished language of that country, and had from

his infancy been accustomed to write it. With French he became partially familiar in childhood, and perfected himself in it at Geneva. His Latin compositions and essays were written with grammatical correctness, although not in an easy or fluent style. Bengálí was decidedly the language which he wrote best, owing to the pains he took in learning it, and to the circumstance that he brought to bear upon it the matured powers of his mind in the prime of life. His style was plain, easy, and free from that stiffness which characterized his letters and essays written in other languages. It was also even, neither decked out with scholastic terms drawn from the store-houses of unintelligible Sanskrit, nor disfigured by low and vulgar phraseology. If any exception is to be made to it, it is this that it bordered somewhat too closely upon the familiar: but when it is considered that he wrote mainly for young people and for the lower classes, it will be seen that this was a failing (if failing it must be called) which leaned on virtue's side.

But to return from this digression. The apparent defects alluded to were amply counterbalanced by the kind-heartedness which shone on Mr. de Rodt's countenance, and manifested itself in all he said and did. Combined with it was an unusually high degree of candour and sincerity. Although he was far removed from being a fault-finder, yet he was no flatterer; and where he knew that candour would not be welcome, there he rarely introduced himself. He *abhorred* a self-sufficient, quarrelsome and imperious temper in others, and kept aloof from such men, for peace sake. His letters occasionally contain severe self-accusations on the extreme difficulty he experienced in overcoming this kind of antipathy, when it manifested itself towards persons of whom he had otherwise reason to believe that they were children of God. The following extracts will prove this in a most instructive manner:

"You may perhaps know from your own experience that there are certain persons, whose character is totally different from ours, and whom we are more inclined to dislike than others. There is such a brother here. I feel a strong antipathy to him, and sometimes find it next to impossible to be kind to him:—and yet it is the will of God that we should love his children. What shall I do? Can I allow my heart quietly to harbour such disobedience to the law of God? No, I cannot. I know nothing better, than to cast myself down at the feet of the Lord, and implore him to bless that brother whom my heart dislikes. There may be something disagreeable in him, but I ought to think that in the eyes of my Saviour I am probably no more amiable than that brother is in mine. But my heart

is foolish and wicked, and I am indolent, and not always inclined to combat sin with vigor and perseverance."

"That there is some love in me, is, I hope, evident from the fact that I can pray cordially for all my brethren; but my love is lukewarm and very inefficient, and as I told you on a former occasion, there are some brethren, at whose character (temperament) all my feelings revolt, and towards whom I find it next to impossible to manifest active love and kindness, although in my closet I can sincerely pray for them. I am far from hating this evil propensity of my heart sufficiently, and from properly struggling in prayer for its extirpation."

Let it not be supposed, from the comparative length of these extracts, that so unlovely a trait was a prominent feature of Mr. de Rodt's character. It is probable that the persons here referred to have long since forgotten, if they ever noticed, his cold manner towards them, accompanied as it was with constant acts of kindness: for one of them, at least, received his first instructions in the Greek language from him at that very time. Those extracts might, without partiality, have been omitted altogether; no one but himself would ever have brought such charges against him. Still we will not explain away the sin which he lamented: for the highest title he ever wished to have conferred upon him, was that of a sinner saved by grace; and it is possible that his experience, here recorded, may do good, by stimulating others to keep their hearts with all diligence, and to humble themselves before God on account of similar manifestations of their corrupt nature.

His candour shewed itself also in the way in which he used to express his opinion—when expected to do so—upon the performances of others. On such occasions his dearest friends could feel certain that he would allow no personal considerations to bias him. He spoke freely, sometimes severely, yet in a manner so kind as to leave no doubt upon the mind of his hearers, that he had spoken the truth in love. The value of such a quality cannot be estimated too highly.

What gave a peculiar charm to all Mr. de Rodt said, was the total absence of self-importance, combined with a certain natural freshness and pleasing independence of mind, which at once showed that his humility was not weakness, and his readiness to comply with the wishes of others not servile timidity. He seemed as by a happy instinct just to take the place which became him; and although it cannot be said that there was any thing particularly original about him, yet it was evident that he was no imitator, and that his thoughts were not occupied with mere common-place topics.

He was not excitable, not subject to sudden impulses of feeling, nor liable to anything like perceptible enthusiasm.

This peculiarity of his mental constitution often prevented him from allowing the real depth of his feelings, and the innate vigour of his character to appear. Consequently he looked upon himself and was sometimes looked upon by others, as cold, phlegmatic and unfeeling: but those who knew him intimately knew better. A German proverb says, "Still waters have a deep bottom," and this was exactly his case. He made no noise about his feelings; they were mostly hid beneath the surface; but every now and then they manifested themselves in a quiet way, scarcely perceived by himself, and yet peculiarly gratifying to the hearts of those around him. The truth of this remark is evident from the sorrow universally felt at his death, and from the deep impression which it produced. He had almost insensibly won the affections of many persons, not by any particular profession of friendship or any grand demonstration of love, but by oft repeated proofs of sincerity, sympathy, and delicacy of feeling.

It must however be acknowledged that his want of excitability was, at times, unfavourable to him. Persons who sought his acquaintance, were at first disappointed in their expectations, and perhaps had no opportunity afterwards of rectifying their mistake. His own enjoyment of the pleasures of religion was in some degree marred by the lethargy of his feelings. And his manner of preaching was deficient in that animation which after all is of great value in producing an impression upon a general audience.

On the other hand this peculiarity was of singular advantage to him, by giving him the mastery over his temper and his passions. The writer who knew him intimately for many years, never saw him angry, but believes that he was occasionally vexed, only because, as he himself once confessed with evident grief, he could not always endure with patience the impositions practised by Bengálí servants. His coolness and self-possession enabled him to encounter with success the vehemence with which natives, especially Muhammadans, occasionally dispute with the preaching Missionary.

Mr. de Rodt further possessed, in a high degree, that rare quality, sound common sense. His judgment on practical subjects was quick, clear, and independent. He saw almost at a glance whether a plan was practicable or not, and he had the courage to give a fair trial to new modes of proceeding, if he thought they would answer; whilst on the other hand he declined entering upon schemes which promised no valuable result. His determination to go to Geneva, and at a later period to remove to Calcutta, were proofs of the soundness of his judgment; whilst in all probability the negative he put upon

Mr. Abeel's question may be attributed to the circumstance that he saw no way, at that time, of carrying the proposal into effect, and was unwilling to waste his time upon an apparently idle project. The same correct judgment which guided him on those important occasions, rendered his advice and co-operation exceedingly valuable in the management of the details of missionary business and pastoral labours, and in a measure supplied his want of extensive experience. It also directed him aright in his studies, his style of writing, his manner of preaching, and his mode of conversing with the natives.

It may appear surprizing that notwithstanding this predominancy of the practical element in his character, he should occasionally have indulged in metaphysical speculations and in building castles in the air. In the company of intimate friends he sometimes did so: but the essay "On the probable time of India's conversion," is the only specimen of this kind which he has given to the public, and a curious one it is.

He was further conspicuous for simplicity of manners and singleness of aim. Both were closely combined, and unitedly led him to think nothing of the hardships and privations which attended his excursions to the village stations and to more distant parts of the country. He just took them as matters of course, without thinking about them; or if he did, it was only in the spirit of the well known line of Virgil,

Forsan et hæc olim meminisse juvabit.

Invaluable as this quality was, it must be acknowledged that it occasionally exceeded the proper limits, in leading him not to provide himself with comforts which lay within his reach,—and rendered it difficult for European companions to imitate him. But on the other hand it enabled him cheerfully to fall in with the plans formed by others, and to co-operate with them in the most cordial manner, even when the heaviest part of the work fell to his share.

Although naturally of a mild and benevolent disposition, he was very firm, and on proper occasions manifested considerable energy. An incident illustrative of this occurred only a few weeks before his death. One of his neighbours had a little slave girl, who was daily subjected to the most cruel and barbarous treatment. After having repeatedly been a witness of these acts of inhumanity, he determined to put a stop to them, and brought the matter before the magistrate, not without a good deal of trouble. The offender was arrested and sentenced to some months' imprisonment; and the little girl was placed under Christian instruction by her liberator, whose joy was

not a little damped by the thought that he had occasioned so much suffering to the other party.

He was slow in forming friendships, but those who were his friends knew that they could fully rely upon his faithfulness. He attached little value to a mere acquaintance with others, and therefore appeared reserved to comparative strangers. But when mutual affection was once established, he shewed that he felt at home with his friends, and allowed them to look into his very heart. The writer trusts he shall never forget the value of his sympathy and his faithful affection at a time, when he had few other friends to lean upon. He may well say with David, "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

During his sojourn in Bengal, Mr. de R. was occasionally subject to depression of spirits, although he rarely mentioned it to any but his most intimate friends, by whom he hoped to be understood, and from whom he could expect sympathy and consolation. These painful seasons were often accompanied by bodily indisposition, either some tangible form of disease, or more frequently that mysterious malady peculiar to the Swiss, the *mal de pays*, to which he undoubtedly was subject. Perhaps he would have suffered less from it, had he possessed "a heart to wear within his own." Independently of these natural, there were spiritual causes which at times rendered him unhappy. Sometimes it was his apparent *unfruitfulness as a minister*, which discouraged him. And who would blame him for that? Is it not a subject of sorrow, painfully felt by most missionaries in this country? Or can the heart of that minister be in a sound state, who is not grieved at his want of visible success? Among the heathen Mr. de R. saw little fruit of his labours; but we believe it was not so with the Christian churches and congregations under his charge. They were benefitted by his ministrations, and esteemed and loved him much. But he longed for clearer tokens of his Master's favour, and we doubt not that although apparently disappointed on earth, he will enjoy the satisfaction of meeting in heaven with some, who by his preaching were brought out of the darkness of idolatry to the marvellous light of the gospel.

At other times it was *sin* discovered in his heart, which humbled and distressed him. On this topic we need not enlarge, as several illustrations of it have been given in the course of this memoir. The children of God know that sorrow for sin is the bitterest as well as the most blessed of all sorrows. How cheering is the thought that he who on earth felt it so keenly, is now

an inhabitant of those blessed mansions, where sin never enters and its sting is never felt.

Many other remarks might be made upon his character, but the limited space of a periodical will not allow us to indulge in prosecuting the pleasant task. We will therefore at once conclude, by quoting a passage from one of his letters, beautifully illustrative of his devotional and catholic spirit.

“To-day I have had some truly blessed moments, having been enabled to pray with greater fervency than usual. And surely the Lord must hear me, for my sanctification is at stake, and it is His will that I should be holy. Oh that I longed after holiness from my inmost heart, with a strong and steady desire ! But sin which dwells in my members, struggles against it with all its might. Yet sin shall be subdued. Yes, love shall occupy the first place. Love is the bond of the church of God. Creeds and confessions of faith are but imperfect and temporary bonds of union, scarcely deserving such a name ; but love unites for ever. Love is a mighty warrior, scaling walls and ramparts, victorious over all, when inspired and sustained by the Spirit of God. Diversities of opinion oppose no barrier to love ; it wins its way to every one that is born of God.”

J. W.

II.—*Apostolical Succession.*

As many of our fellow-christians have no opportunity of perusing all the learned lore, that has been written on Apostolical Succession ; it may be proper to call their attention to what can be learned from the Scriptures, on this subject. When a subject is much agitated, and treated as highly important, as that of Apostolical Succession now is by its advocates, many plain, serious Christians wish to understand something of it ; and where shall they look for information, where for a criterion, by which to judge and decide, but to their Bibles ? The Bible is the religion of Protestants ; and it will teach us how to decide concerning the pretensions of those men, who so arrogantly claim to be the successors of the Apostles. With the Bible in our hands, we venture to affirm, that in the present day, the Apostles can have no successors ; that they never could have had successors, after the generation, in which they lived, had passed away ; and that only one individual was ever appointed a successor to an Apostle. When Judas had fallen by his transgression, it was thought necessary to choose a successor to complete the original number ; and what were the qualifications required in the proposed successor ? We learn, from the first chapter of Acts, that he must have seen the Lord after his resurrection. Hence we infer, that to bear testimony, as an eye witness, to the resurrection of Jesus Christ, was an important part of the Apostolic office. When the Apostleship of Paul was called in question by the Corinthians, how did he prove himself to be an Apostle ? By showing,

that he possessed this essential qualification, "Am I not," says he, "an Apostle? Have I not seen Jesus Christ our Lord?" (1 Cor. ix. 1.) In another passage, when speaking of some, who had seen the Lord after his resurrection, does he not add: "And, last of all, he was seen of me also, as of one born out of due time?" (1. Cor. xv. 8.) Thus, every man of plain sense can perceive, that an Apostle or successor of an Apostle, must have seen the Lord Jesus after his resurrection. Now as this sight of Jesus Christ is an indispensable qualification, is it not most clear, that he who has not seen the Lord Jesus after his resurrection, can neither be an Apostle, nor the successor of an Apostle? Can then either a Puseyite missionary, an Anglican bishop, or His Holiness of Rome, be a successor of the Apostles? The claim of the one is just as good as that of the other; and the claims of them all are but as the baseless fabric of a vision.

None of these pretended successors of the Apostles have sufficient effrontery to tell us, that they are possessed of the above indispensable qualification; yet the heads of the Romish and Anglican churches lay claim to certain Apostolical powers, derived, as they would have us believe, from their having received their ordination, in an unbroken succession, from the Apostles. It is easier to assert this unbroken succession than to prove it; but were it a truth, what then? Would it be any qualification for the Christian ministry? We think not; and this we think can easily be shown; but we shall not enlarge on this point at present.

Not to indulge any further in prefatory discussion, let us come to the point relative to the powers claimed by the Romish and Anglican bishops. To the writer, the pith of the subject appears to lie in this question: viz. Can these alleged successors of the Apostles confer the Holy Spirit on those whom they ordain to the work of the ministry? We know, that they pretend to this power: and hence, if we mistake not, is derived that *mysterious power*, said to be possessed by all that are thus ordained, of infusing a saving efficacy into the ordinances of baptism and the Lord's supper, when administered by them. Facts however prove, that persons, thus ordained, have no such power; for it is clear, that the Holy Spirit is not thus communicated. If, by the gift of the Holy Spirit, his miraculous influences are intended; we all know, that in our day no one possesses them, not even the bishops themselves; and if by the gift of the Holy Spirit we are to understand his sanctifying influences, the unholy lives of many of the clergy prove, to a demonstration, that they have never received this precious gift either from the imposition of Episcopal hands, or in any other manner. But what saith the Scripture? If we learn from the word of God, that the bishops of Rome and England, have no power to confer the Holy Spirit, we must come to the conclusion, that they are not the successors of the Apostles; and that there is no such thing as Apostolic Succession, in the sense now intended. We admit, that all faithful ministers of the gospel, of every denomination, are, in a very modified sense, the successors of the Apostles; but as that is not the sense intended by those whose claims we are discussing, we pass it over as not belonging to our present subject.

That the writer may place the subject in as clear a light as he is able; he will submit two very simple propositions to the consideration of his readers.

First Proposition—The Holy Spirit was usually communicated by means of the Apostles.

The truth of this proposition will appear by a reference to a few passages of Scripture. From Acts viii. 14—17, we learn, that the Apostles, Peter and John, laid their hands on the Samaritans, and that they received the Holy Ghost. So, from Acts xix. 6, we learn, that the Apostle Paul laid his hands on the disciples, who had been rebaptized at Ephesus, and that they received the Holy Ghost. We have also, in Paul's epistles, several references to the communication of the Holy Spirit by Paul himself; he writes to the Romans, chap. i. ver. 11,—“I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.” We know not by whom this primitive church at Rome had been founded; but this language seems to justify the conclusion, that no Apostle had ever been at Rome, and consequently, that the Christians there had not received any of those spiritual gifts, which had been so abundantly bestowed on some other churches. It appears from Gal. iii. 5, that the Apostle had already communicated the Holy Spirit to some persons, at least, in the churches of Galatia; for he says—“He therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” Of whom does the Apostle here speak, but of himself? He had ministered to them the Spirit. But he here mentions two distinct operations: viz. the ministering of the Spirit, and the working of miracles. The first of these, as will appear in the sequel, could be performed only by an Apostle; while the second, the working of miracles, could be performed by many who were not Apostles. Again, the Apostle, while arguing the point of his own Apostleship with the Corinthians, affirms, (see 2 Cor. xii. 12, 13.) “Truly the signs of an Apostle were wrought among you, in all patience, in signs, and wonders, and mighty deeds. For what is it, wherein ye were inferior to other churches, except it be, that I was not burdensome to you? Forgive me this wrong.” What were the signs of an Apostle? Not simply the working of miracles; for they were wrought, as we all know, by many persons who were not Apostles. The communication of the Holy Spirit, so that those, who received it could perform supernatural operations, was one of the signs of an Apostle. Now, that the Corinthians had been richly endowed with these spiritual gifts, is most notorious; hence the Apostle might, with the greatest propriety, make this appeal to them, “What is it, wherein ye were inferior to other churches? What are those spiritual gifts, tell me, which have been communicated, by other Apostles, to other churches, and which have not been communicated by me to you? But if the spiritual gifts communicated by me to you, are fully equal to those communicated by other Apostles to other churches, why do you call in question my Apostleship?” Another instance of the same power, exercised by the Apostle Paul, we have in 2 Tim i. 6. “I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.”

Having shown, as we hope, to the satisfaction of every candid reader that the Holy Spirit was usually communicated by means of the Apostles, we shall advance to our *second proposition*, viz.—That, in all ordinary cases, the Holy Spirit was communicated by no one but an Apostle.

This is a negative assertion, and it is confessedly difficult to prove a negative; but, as we can adduce a case quite in point, and as not an atom of evidence can, it is believed, be adduced on the other side, so it is hoped, that the truth of the above assertion will be sufficiently apparent. The case referred to is the narrative of Philip's preaching and success at Samaria, as contained in the 8th chapter of the Acts. The person here called Philip was not, it is evident from the narrative, the Apostle of that name, but Philip the Evangelist, who is mentioned in Acts xxi. 8, and who was one of the seven persons, on whom the Apostles laid their hands, as stated in Acts vi. 6. Here then we have a man, on whom the Apostles' hands had been laid; a man, whose success in preaching the gospel was wonderful; a man whose numerous and astonishing miracles drew crowds around him, and confounded even Simon Magus; yet this man, with all his success, and all his miraculous powers, made no pretensions to the communication of the Holy Spirit. No! he was conscious, that he had no such power: and the Apostles at Jerusalem knew also, that he had no such power, hence they, desirous that the Holy Spirit should be conferred upon the new converts at Samaria, sent two of their own number, Peter and John, to communicate this important gift, "who, when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." (Acts viii. 15, 16.)

Now the Evangelists, it must be observed, were not only possessed of miraculous powers, by the imposition of Apostolic hands, but were also the assistants of the Apostles; to them the Apostles sometimes delegated a part of their own duties, as appears from Paul's epistles to Timothy and Titus; yet these men could not confer the Holy Spirit; never did the Apostles delegate to them that power. But if the Evangelists, the assistants and delegates of the Apostles, could not confer the Holy Spirit, who, among all the gifted men of the primitive church, could bestow that blessing? The answer clearly is; No one but an Apostle. How then can modern bishops, men, on whose heads Apostolic hands have never been laid; men, who possess no miraculous powers; men, in many instances, not even remarkable for their piety; how can they communicate the Holy Spirit?

It will perhaps be alleged, that the Holy Spirit was not always given by means of the Apostles, there being some glaring exceptions. Granted; hence our second proposition says, that, in all *ordinary* cases, the Holy Spirit was communicated by no one but an Apostle. These exceptions shall be adduced; every one that occurs to the writer shall be brought forward; the reader will then be able to judge, whether any one of them can invalidate this proposition.

We commence with the day of Pentecost. No one will be so absurd

as not to acknowledge, that the Apostles received the gift of the Holy Spirit immediately from Heaven ; nay, it seems fair to admit, that, in all probability, many other persons received the Holy Spirit immediately from heaven, on that day, as well as the Apostles. The sacred narrative seems to imply, that more than the twelve were present, when the Spirit was poured out ; and that all, who were present, partook of the heavenly gift. It follows, that there might be some persons, in the primitive church, who possessed the Holy Spirit, but had not received it by means of the Apostles. It may be, that the seven men selected by the church, to take charge of the poor, had, in this manner, received the Holy Spirit ; for it appears, that they were in possession of the Holy Spirit, previously to the imposition of the Apostles' hands, as mentioned in Acts vi. If so, their manner of receiving the Holy Spirit was no ordinary case, but an exception to the general rule. But if they did not receive the Spirit immediately from Heaven, as the Apostles did ; no one can say, that they had not previously received it by means of the Apostles.

Another case, which has more the appearance of an exception, than the one above mentioned, is that of the effusion of the Holy Spirit on the Gentiles, in the house of Cornelius. Peter was present ; yet he was not made the means of communicating the Holy Spirit to these first Gentile converts. He had, as the holder of the keys of the kingdom of heaven, opened that kingdom to the Gentiles, by the preaching of the gospel, as he had before opened it to the Jews on the day of Pentecost ; but he was not permitted to proceed as in ordinary cases, first to baptize his converts, and then impart the Holy Spirit to them, by prayer and the imposition of hands. No ! the Holy Spirit descended upon them while yet unbaptized ; a circumstance not very favourable to the views of those, who advocate Apostolical Succession, and who contend, that the Holy Spirit is always given in baptism, when performed by one of these successors of the Apostles. But leaving that point, we are inclined to ask : Why was this exception made in the case under consideration ? Why was not the Apostle Peter, who was present, made the instrument of communicating the Holy Spirit, as in ordinary cases ? Several reasons may perhaps be assigned for this procedure, but one appears very prominent. This method was, we suppose, adopted, in order to counteract the prejudices of the Jews ; and to show, in the clearest manner, that God would confer the same honour on the Gentiles as on the Jews. The Holy Spirit was poured out on these Gentile converts, without the intervention of human hands, as on the Apostles themselves. The effect on the Jews was great. How violently did they, who were of the circumcision, assail Peter : " Thou wentest in to men uncircumcised, and didst eat with them." (Acts xi. 3.) But how changed was their tone, when Peter had rehearsed the whole matter to them ! Then they glorified God, saying, " God hath also granted unto the Gentiles repentance unto life." (Acts xi. 18.)

There is another case which may perhaps be urged as an exception, though, in the opinion of the writer, it is not one ; but that nothing unfair may be laid to his charge, the passage shall be quoted. In

1 Tim. iv. 14, Paul thus writes—"Neglect not the gift, that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." The point to be here decided is, whether the gift in question was conveyed to Timothy by means of the presbytery, in conjunction with the Apostle, or whether it was conveyed solely by means of Paul; and that the elders merely joined with him in the imposition of hands. The latter appears to be the correct view of the subject. The preposition used is *μετα* with, not *δια*; and *μετα*, it is believed, expresses concurrence rather than instrumentality. But Paul himself will furnish us with a decision. He says, (2 Tim. i. 6,) "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands." Here the Apostle claims to be the sole instrument in the communication of this gift. Here too, we have not the preposition *μετα* with, as in the other passage, but *δια* by, by means of; he says *διὰ τῆς ἐπιθέσεως* by, or by means of the putting on of my hands. There cannot then, we think, exist a doubt in any candid mind, that Paul was the sole instrument of conveying this gift to Timothy. He that would deny this, must charge the Apostle with arrogance; and though Apostolic succession arrogance is, alas! too common, yet Apostolic arrogance is quite a new form of speech.

But if the elders had no share in conveying this gift to Timothy, why did they unite in the imposition of hands? They probably joined in this solemn act as an expression of good-will; and to show how cordially they united with the Apostle in his appointment of their young friend to the work of an Evangelist; for Timothy was highly esteemed by his fellow-christians, among whom he had lived. (Acts xvi. 2.) The imposition of hands seems to have been a custom among the Jews; and one often practised by persons, who had no spiritual gift to bestow, and merely as expressive of a desire, that God would bless those, on whom they laid their hands. For what other purpose did the Christians at Antioch lay their hands on Paul and Barnabas, with fasting and prayer? (Acts xiii. 3.) They did not do this in order to convey the Holy Spirit to Paul, who was already an Apostle, and who had some years before received the Holy Spirit; no! these good men loved Paul, and they wished him much success in the great work, to which the Lord had called him; hence, they showed their love, by fasting and prayer on his account, with the imposition of hands.

There is another case, which may appear, to some, an exception; hence, it is proper to give it due consideration. In Acts ix. 17. Ananias thus addresses the future Apostle: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." From this language, it might be thought, that Paul received the Holy Spirit by means of Ananias; but there are serious objections to this interpretation. The Apostle himself, though he states, (Acts xxii. 13,) that Ananias came to him, that he might receive his sight; yet does not acknowledge, that he received the Holy Spirit by means of Ananias. If Paul had received the Holy Spirit, not immediately from heaven, as the other Apostles did, but through the in-

strumentality of Ananias ; could he have said to the Corinthians : “ I am not a whit behind the very chiefest Apostles ? ” (2 Cor. xi. 8.) Who does not see, that had the Apostle Paul received the Holy Spirit by any human intervention, as common Christians did, and not immediately from heaven, as the Apostles did, he would have been inferior to the Apostles, and would have ranked only as an Evangelist ?

The exceptions already noticed are, it is believed, all that occur in Scripture ; and if the cases of the communication of the Holy Spirit to Timothy, and the future Apostle at Damascus are not exceptions, as it has been argued they are not ; it follows, according to the testimony of Scripture, that the Holy Spirit has never been communicated by human hands, but through the intervention of an Apostle. What then becomes of the pretended power of bishops and others to give the Holy Spirit ? But if the successors of the Apostles will plead, that Ananias did really give the Holy Spirit to the Apostle Paul, when he laid his hands on him ; and hence infer, that persons, not Apostles can give the Holy Spirit ; let them show a special divine commission, like that which Ananias had, and we will most readily admit their claims.

Here, for the sake of farther illustration, we beg to put a plain question, viz. Did the Apostles ever confer, upon any one, the power of communicating the Holy Spirit ? If they did ever confer this power ; we ask, on whom did they confer it ? What was his name, and where did he reside ? We really cannot tell ; and we believe there is no such instance on record in the whole New Testament ; and if the advocates of Apostolical Succession cannot furnish us with an instance of the kind, we must take the liberty of concluding, that no such instance can be found. But if the Apostles never conferred that power on any one ; how came that power into the possession of modern bishops ? This we require them to show, or to desist from their unfounded pretensions. The power of communicating the Holy Spirit terminated, we firmly believe, with the lives of the Apostles ; let those, who are able, prove the contrary ; hence we infer, that the pretended communication of the Holy Spirit by a bishop, to the man whom he ordains, or by a priest to the child he baptizes, is a mere fiction, imposed on the ignorant, and those who are willing to be deceived.

Whence then, we ask, comes that *mysterious power*, which some, who have been episcopally ordained, boast of possessing, and by means of which the ordinances of baptism and the Lord's supper, when administered by them, become so wonderfully efficacious ? If the bishop cannot, as we have shown, confer the Holy Spirit, that *mysterious power* must be a mere nonentity. There is no source from which it can be derived. Does the Scripture ever speak of this *mysterious power*, said to be possessed by the *regularly* ordained clergy, as they are fond of terming themselves ? Does the Word of God ever tell us of the efficacy of ordinances, because administered by those, who possess this *mysterious power* ? Does it ever say a word on the efficacy of ordinances because of any power, mysterious or otherwise possessed by him, who administers them ? This doctrine, we believe is not in the Bible ; it belongs to Popery and Puseyism ; and it has,

we suppose, been discovered since the Apostolic age. Does the parable of the sower teach the efficacy of ordinances? Or does our Lord mean to teach that the good seed fails only when scattered by the hands of Dissenters? Does Hebrews iv. 2—"The word preached did not profit them, not being mixed with faith in them that heard it," teach the efficacy of ordinances? Does the apostacy of Simon the Magian, and Demas show the efficacy of ordinances? Or will it be asserted, that those who administered baptism to these men, were not episcopally ordained? Does Paul contend for the efficacy of ordinances, and a *mysterious power* in those who have been ordained, when he says, "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase?" (1 Cor. iii. 7.) Does Paul teach that there is any efficacy in the preacher, when he says, "Ye are all the children of God by faith in Christ Jesus?" Not then, by baptism and the Lord's supper, administered by men episcopally ordained, but by *faith* exercised by the people themselves.

The Apostles knew nothing of this *mysterious power*: nothing of the consequent efficacy of ordinances. It is evident, that Paul was as ignorant of both, as he was of the power of steam. Hear how he speaks to the Corinthians: "I thank God, that I baptized none of you, but Crispus and Gaius, and the household of Stephanus." What, did you not know, Paul, that baptism, administered by your Apostolic hands, would have been wonderfully efficacious? If that efficacy is now so great, after this *mysterious power* has been conveyed through so many channels, and some of them not the most pure, what must have been the almost infinite efficacy of baptism administered by your own hands? But we are almost tempted to think, from your manner of speaking, that you were an advocate for lay baptism. We cannot censure you; for you of course knew, that our Lord himself employed his disciples in baptizing before they received the Holy Spirit. Your opinion and practice, we must own, appear to accord well with those of your fellow Apostle Peter; for he, instead of baptizing his first Gentile converts himself, only commanded them to be baptized in the name of the Lord. We suppose the administerers must have been the brethren who accompanied him from Joppa; there being no other baptized persons in Cesarea at the time; but these brethren had not, as far as we can learn, been either Apostolically or Episcopally ordained, and consequently were such as we, in the present day, term *laymen*, a term of distinction unknown, we presume, in your days. But we believe, that you acted according to the best of your knowledge; and if there has been a new discovery since you slept with your fathers, we censure you not for the non-communication of a doctrine, with which you were unacquainted. We wish however, to ask you a question about another part of your conduct, which appears to us very much at variance with modern ecclesiastical rules. Did you not leave Timothy at Ephesus and Titus in Crete to ordain pastors or bishops over the newly formed Churches, when you well knew, that these men had not the power to confer the Holy Spirit on those whom they might ordain? Were you to do such a thing now, you would, we fear, be termed a most horrible

schismatic. Ordination without the communication of the Holy Spirit must not be named in our day; and persons so ordained would be denounced as being in only *pretended* holy orders. You reply; "I acted according to the light communicated to me by Jesus Christ." We dare say you did; hence, we are the more inclined to think, that the doctrine of a *mysterious power* conveyed by the gift of the Holy Spirit, at the time of ordination, and the consequent efficacy of the ordinances administered by those, who have been thus ordained, is a modern discovery; or at least, a doctrine not communicated to you, while you held the Apostolic office.

But were we to admit, that modern bishops have the power of conferring the Holy Spirit in ordination; we must contend, that the power claimed by these successors of the Apostles, differs much from the power claimed and exercised by the Apostles themselves. When they gave the Holy Spirit, the recipients of that gift became possessed of supernatural powers; they could work miracles; speak with new tongues, &c. but the power of making the ordinances, administered by those, who received the Holy Spirit, efficacious to the salvation of men, the Apostles never pretended to confer; they never pretended to the possession of that power themselves. Their doctrine was, as we have already seen: "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." But according to the doctrine of Rome, and of many in the Church of England, not only has the bishop the power of conferring the Holy Spirit, but every priest has power to confer the Holy Spirit, and regeneration too, at baptism. These high pretensions are not of Apostolic origin; they are clearly derived from another source; from "Him, who, as God, sitteth in the temple of God, showing himself, that he is God."

Finally, could it be proved, that a bishop, either Anglican or Romish, is able to confer the Holy Spirit as the Apostles did; and could it be proved, that all who are episcopally ordained, possess that *mysterious power*, to which they pretend; still, if these men are destitute of personal holiness, they are not true ministers of Christ. The possession of miraculous gifts conferred by our Lord himself, could not save the soul, as the case of Judas too clearly shows. And we learn from our Lord's own words, that many whom he will disown will say to him in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" Does not our Lord require us to beware of false prophets or teachers? and does he not give us directions for distinguishing false teachers from true ones? But what are those directions? Does he tell us to enquire, whether they have been episcopally ordained? This is the first inquiry among Papists, Puseyites, and High Churchmen. But there is a great discrepancy between the test applied by those men, and that recommended by our Lord; so that one of these tests must be an improper one. The test, which our Lord teaches us to apply is this: "By their fruits ye shall know them." Look then, fellow-Christians, at the doctrines and the lives of the men, who claim to be ministers of Christ. If, in life and doctrine, they conform to the Scriptures, they are true teachers; but, if this conformity be

wanting, they are false teachers. We need not inquire, whether they can work miracles; nor to what *mysterious powers* they pretend; nor whether they have been episcopally ordained; if they do not live and preach according to the Scriptures, they are not true ministers of Christ. When Paul gave directions to Timothy and Titus to ordain pastors or bishops, he said nothing about their being Episcopally ordained; nothing about their receiving the Holy Spirit at their ordination; for he well knew that Timothy and Titus, not being Apostles, could not confer the Holy Spirit. The qualifications on which he insists are, with one exception, aptness to teach, of a moral nature.

Who then are the schismatics? Who the heretics? Who the men in *pretended* holy orders? Who? but those, who depart from the doctrines of Scripture; who lay down rules unknown to the word of God; who preach by human authority; who boast as their chief qualification for the ministerial office, that they have had the hands of a bishop on their heads conferring what? a nonentity. Who are the false teachers, but those, who teach the soul-destroying doctrine of the efficacy of ordinances? And who are the true ministers of Christ, but those, whether Churchmen or Dissenters, who preach the doctrines of the Apostles, and whose holy lives accord with their profession? "By their fruits ye shall know them."

Let Christians then learn to judge by the Scriptures, and they will soon estimate, at their proper value, the pretensions of Papists, Puseyites, and High Churchmen.

R. D.

III.—Obituary Notice of Gangá Náráyan SíL, a native preacher connected with the Baptist Mission.

Our Native Churches* have lately sustained a heavy loss in the unexpected removal from their midst of our beloved brother Gangá Náráyan SíL, of whom we hoped, that he would have been spared for many years, and that by means of his piety and knowledge he would have been a blessing to many of his countrymen. He died on the 19th of August, at the early age of 27, after an illness of only five days, which did not assume an alarming aspect until the morning of the last day.

We feel it to be our duty, to pay a slight tribute to the worth of our departed friend, by gathering a few fragments, illustrative of his life and character. We are not without the hope, that a fuller account may be given of him, perhaps in another place, by one who knew him longer and more intimately than the writer of this notice.

Gangá Náráyan SíL was baptized in the Circular Road Chapel, on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience:

"As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

* This paper was originally written for the *Baptist Missionary Herald*.

“It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views of religion were in no way different from those of the Hindus in general; I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindu Shástras, (for then it was I began to feel the importance of religion, through the instructions I daily received in the school,) and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favourably impressed towards Christianity; but knowing that there was another foreign Shástra, namely, the Qurán, I therefore borrowed from a friend Mr. Sale’s translation, and studied it for a few months, when I came to the same conclusion of Muhammadanism as I had previously of Hinduism. I returned with greater interest to the study of the Bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindu and Musalmán Shástras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the Bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the Bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.*

“The first thing that I began to question on Christianity was the divinity of Christ, and afterwards by degrees the various truths of the Bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the argument brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that we ‘hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil.’ But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the Scripture also came suddenly to my mind, ‘He that hardeneth his neck, being often reproved, shall be suddenly cut off, and that without mercy.’ I thought also of eternity, and other important subjects were awakened in my mind. On my

* A letter written by him about this time will be found a little lower down.

return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their life-time they fought against the Bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the Bible, with an earnest desire for salvation, and as I proceeded, I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Saviour, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen."

Towards the close of 1832, at the time when infidel notions were first instilled into his mind, the Rev. G. Pearce had sent the following communication respecting him to England, from which it is obvious that notwithstanding the drawback just alluded to, there was much in his sentiments calculated to inspire hope respecting the final issue of the mental conflict to which he was exposed. We bless God that this hope, although deferred for some years, was ultimately fulfilled:—

"I may here introduce to your notice the interesting case of a young man, whose education I have had the happiness to superintend at the Chitpur English school, of which you have often heard. He is now, I hope, anxiously seeking salvation. For some time past he has had the tuition of the Christian boarding-school boys that were under my care. In this work I have no doubt he has received considerable benefit. A few days ago, I received a letter (written in English) from him, which, as I think it will afford you great pleasure to see, I transcribe *verbatim*. It contains several inaccuracies of language, but I have no doubt you would prefer seeing it in its original state than when corrected by me.

'MY DEAR MASTER,—I take the liberty of writing a letter to you, in hopes that it will be acceptable to you, and that you will answer it soon. I hope I shall have the pleasure of receiving your letter, which will give me much interest to read. I had been (was) in the Chitpur school three years. Before I came to the school, I had no idea of God and of Christ, I was unable to understand and read my book, and to talk with my friends; I was taught by nobody on the useful subjects. I can now read and understand some of the Bible, and many other useful works. I am now very happy that I was in the school, and that I had a good opportunity of being favoured by you. I feel very grateful to God for having given me many good blessings and privileges, which I, in my present life, enjoy. My time has been occupied with my studies every evening with much interest. I have particularly been delighted to attend to religious works.

‘ May grace and peace from God, our Father, be abundantly multiplied on you, that in your own happy experience, and in the preaching of the everlasting gospel, you will be transported into joy, when you see or hear the monument of God’s grace, through your instrumentality, as the writer of this letter is. When I was a student in the Chitpur school, I renounced Hinduism as a mass of superstition, and as unworthy to be accepted by a rational being, and I began to search into the truth of Christianity, which I thought a system which may send its votaries into the celestial city; but to my great grief and disappointment I am going to inform you I am started back from such a noble thought, because I found many absurdities (inconsistencies) in it. With this I conclude, that if you can give satisfactory answers to the objections I have to Christianity, I have no objection to embrace it. By doing which you shall have a crown of joy in the world to come, and you will shine as the stars for ever and ever.

‘ P. S. I return you these two books, Paley’s Works and the Christian Observer, with hearty thanks, in hopes that you will be kind enough to send me a book which will be most useful and attractive, I being encouraged, by the experience of your goodness and generosity, to ask for some English tracts for my young friends, suitable to their present condition, who are destitute of religion, and who do not for a moment think of eternity.

‘ I am, dear master,

‘ Your most humble and obedt. scholar,

‘ GANGA’NA’RA’YAN SÍ’L.

‘ Calcutta, Nov. 16, 1832.’

“ Within the last two or three days I have received another communication from this youth, in which he states his objections alluded to in the letter. They chiefly concern the divinity of Christ, and are founded on those passages in the Gospels which seem to militate against this doctrine. I have commenced a reply to them, and hope, by the blessing of God, to succeed in removing out of his way these difficulties. Should his case end well, I have no doubt he will prove of great use to his benighted countrymen.”

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. We would especially point out the following particulars :

1. He never was under *church-censure*. Those who are practically acquainted with native Churches, with the proneness of Native Christians to fall into sin, and with the minute and unceasing watchfulness which it is necessary to exercise, will at once feel that this is no small praise. Native converts, owing to the utter darkness in which they were originally beclouded, and to the low moral tone which prevails among their countrymen, are exposed to many temptations to which the European Christian is comparatively a stranger. Hence in native Churches the exercise of discipline is necessarily called for much more frequently than in European churches. But our late brother never even was under church-censure : his character was consistent throughout. By this we do not mean to say that it was faultless—far from it ; but as far as the eye of man could see, there was no sin in him which it was not his sincere endeavour to oppose and overcome.

2. He was careful not to expose himself or others to *temptation*. It was this motive which induced him, after his conversion, never to taste of any intoxicating drink, with the sole exception of the wine at the Lord’s Supper. He often told the writer of this notice, that he thought

all native Christians ought to abstain from every thing of the kind, not because it was in itself sinful, but because it was extremely dangerous to them on account of their poverty and the weakness of their character. And he certainly set them a consistent example, which enabled him in his exhortations to speak with greater force and courage than he otherwise could have done.

3. He had very correct views of the real nature of *infidelity*. It will be seen from his account of himself that on this subject he could speak from painful experience. Often when adverting to the infidelity of many of his young countrymen, he would say, I know very well that they are infidels, because *they wish there was no God*. They profess infidel sentiments, because they love *sin*, and hope by the adoption of such principles to silence their conscience.

As he was well acquainted with the root of infidelity, so he also well knew the danger to which its votaries were exposed. He felt deeply for them, and did much, in the way of private conversation and the distribution of suitable tracts (latterly especially Mr. Osborne's Remarks) to bring them out of their baneful error.

4. He was a careful *student of the word of God*. The perusal of the sacred volume, both in English and Bengálí, with the help of suitable commentaries, was, we verily believe, his favourite occupation. Among the latter he gave a decided preference to practical over merely expository commentaries, and especially did he value the immortal work of Matthew Henry. The result was that he became most intimately acquainted with the New Testament, and also possessed a very good knowledge of the Old.

5. He was a meek and patient *guide of inquirers*. Meekness and self-possession were prominent features of his character. They were partly attributable to his natural temperament, which bordered upon the phlegmatic; but as he was by no means deficient in energy and decision, they must for the greater part have been the fruits of the Spirit. During an acquaintance with him of nearly four years, when the opportunities of seeing him and watching his conduct were very frequent, the writer never remembers having seen him angry, or having heard any one complain of impatience on his part.

This valuable quality he brought to bear upon the instruction of inquirers and the refutation of objectors. When opposed by Hindus or Musalmáns, he never, to our knowledge, lost his temper, but if they were at all open to argument, he reasoned with them, chiefly on their own ground. And when sincere inquirers after truth applied to him for instruction or for the explanation of certain difficulties, he would, with the most exemplary patience, enter minutely into all their doubts and questions, and with the sacred volume before him, would not give over until he had done all in his power to impart to them the light they were seeking after.

His meekness and patience, combined with the general consistency of his character, secured to him the esteem both of heathen and Christians, and made him the means of extensive spiritual usefulness. It was by his private instruction that, under the blessing of God, some of his countrymen were brought to Christ, and that others obtained

much clearer views of the various truths of the Gospel and their mutual connexion.

6. He was a valuable *preacher of the Gospel*. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindus, Musalmáns, Roman Catholics and Native Christians. When in Calcutta, he usually went out several times in the week, to proclaim the Gospel to his benighted countrymen, sometimes in the Ján Bazar chapel, sometimes in the streets and lanes of the city.* The last time he was so engaged, was on the evening of Friday, August 11th, at the corner of the Park Street burial ground.

His ministrations among the Native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain and very practical. He availed himself of all the helps at his command, and was careful in the preparation of his sermons. It was his custom to write the outlines in English, interspersed with some important passages in Bengálí, which were written out in full. The writer has often derived spiritual benefit from his discourses, and has frequently been surprised at the richness of his thoughts and at his felicitous mode of handling especially historical subjects.

7. Among the other features of his character may be mentioned his *conciliatory disposition*, his *catholic views of Christianity*, and the *spiritual tone of his conversation*.

His conciliatory disposition rendered him a most valuable assistant in the management of Native churches. Bengálís, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among Native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peace-maker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided Baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

His intercourse with pious Native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild

* Next to Mr. de Rodt, Gangá Náráyan SíL, was probably the most efficient and the most acceptable Bengálí preacher, labouring among the heathen population of Calcutta, since the departure of the Rev. Mr. Lacroix. How mysterious that both should have been taken away within the short space of ten days, and both of them in the prime of life!

and frank, yet there was no levity about him ; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

We would again repeat what we have already said, that we are far from ascribing to our late friend a faultless character. We are all sinners ; and he felt that he was one, and that all his hopes must rest on Christ, the Saviour of sinners. But we have thought it right to point out the fruits of the Spirit that were visible in him, whilst we may say with sincerity, that his character was quite as free from prominent deficiencies, as that of many advanced European Christians and ministers.

It now remains that we should say a few words about the closing scene of his life.

He preached for the last time in the afternoon of Lord's-day, the 13th August, in the Colingah chapel. His subject was, the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the Church which had taken place during the week, he compared the passage through the Red Sea with death, and alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering into the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness ; on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday, began to be accompanied with many symptoms of cholera. He continued in possession of his faculties, until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance ; no expression of doubt escaped his lips : but he seemed to express much inward peace ; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavoured to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness ; he waved his cold hand, as a token of disapprobation, and said : Do not speak of that. He was too weak to say more, but upon being asked : So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ ? he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith nei-

ther forsook nor disappointed him at the last. He expired about sunset in the presence of a number of friends, who had gathered around him, to witness his last moments.

The next day being Lord's-day, and the Colingah Native chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial ground, it was determined to give to the usual afternoon service the character of a funeral service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The Native congregation usually meeting in the Colingah having been joined by that of the Intally chapel and by several European and East Indian friends, the small place of worship was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death, and on that living faith, by which the sting of death is broken. Rámkrishna, a Native preacher, after giving out a hymn, and reading a portion of scripture, offered up an impressive prayer. The Rev. J. Wenger then delivered an address from Heb. xi. 4, "He being dead, yet speaketh;" and the Rev. G. Pearce concluded the service with another brief address, and subsequently in the Scotch burial ground, offered up a prayer at the grave.

The feelings produced by this mournful event cannot be better expressed than by the texts of the sermons preached in the morning at Intally and Colingah respectively :

I was dumb, I opened not my mouth, because Thou didst it. Ps. xxxix. 9.

So teach us to number our days, that we may apply our hearts unto wisdom. Ps. xc. 12.

J. W.

IV.—On the Name of the Saviour in Urdu.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

From several articles, contained in recent numbers of your periodical, it is evident that in the controversy respecting the name of the Saviour in Urdu, you favour the Committee of the Calcutta Bible Society, which has resolved to adopt the form *Yusua*. I do not wish to enter into a discussion of the difficult question, what degree of latitude ought in such matters to be allowed to a *translator*. But as I know that a respected body of translators have, independently of the committee, resolved to adopt *Yusua*, I may perhaps be allowed to state that one of the reasons which induced them to do so, was the circumstance, that *Isá*, the Musalmán name of our Saviour, also denotes *Esau*. Now the desirableness of keeping these two persons wholly distinct, may be demonstrated by a reference to the legends, current among the Jews and Mahammadans, respect-

ing Esau and his progeny. I am unable to furnish you with the tales of the Musalmáns, but I have not the least doubt that, with some modifications, they will be found to be based upon the following traditions current among the Jews, which I copy from a valuable work, entitled *Modern Judaism*, by J. Allen. After reading them, I trust, all parties will feel, that to retain the name *Isá*, is tantamount to ignorantly vilifying the Lord Jesus Christ and his followers, in the eyes of Jews and Muhammadans.

Hoping that you will give insertion to these extracts, communicated by one who has no *personal* interest in the discussion,

I remain, your's faithfully,

ALPINUS.

FROM ALLEN'S MODERN JUDAISM, P. 231.

“ Esau's descendants are the subjects of extensive traditions, in which the rabbies, with an effrontery at which we should wonder in other men, have set at defiance all authentic history and accurate chronology. These representations, the fallacy of which will be too obvious to require being pointed out, may be briefly comprized under the following heads.

“ *First*.—That the descendants of Esau, the sworn enemies of the descendants of Jacob even to the end of the world, were at first a small nation, inhabiting mount Seir and the adjacent country, contiguous to the land of Canaan:—that they were easily confined within their own limits, as long as the Israelites enjoyed a great and formidable empire in Canaan:—but that after the powerful republic of the twelve tribes was destroyed by the Assyrians and Babylonians, they wonderfully increased in numbers and strength, extended their dominion towards the west, spread their colonies far and wide, subjugated Italy, founded Rome and the Roman empire, at length entirely overturned the Jewish state which had been restored after the termination of the Babylonian captivity, the second temple being destroyed by Titus Vespasian:—and that in the present day, professing the religion of Jesus of Nazareth, which they were the first of all nations to embrace, they hold the dominion over all Europe, *Esau* detaining in captivity his brother Jacob, at least as far as regards the tribe of Judah, till his Messiah Ben David shall appear.

“ *Secondly*.—That the prophecies of the prophets against *Esau*, *Edom*, *Seir*, and the cities of *Edom*, especially those of Isaiah, Jeremiah, and Obadiah, have not yet received their full accomplishment:—for that though the house of Esau has ex-

perienced some particular judgments of God, on account of the injuries at different periods of time inflicted upon Israel, yet the final vengeance on account of that last and greatest injury, the destruction of the second temple by Titus, and the transportation of the Jews into captivity, in which they are still most opprobriously detained, is yet impending over it, to be executed in the time of the Messiah;—that this is foretold by the prophets in all their denunciations, of the severest plagues against the house of Esau, the cities of Edom, and mount Seir, which all belong to Rome and the Christians:—and that the fate of Christians at that time will be far more dreadful than that of Mahometans. Abarbinel particularly says: ‘The slaughter of the Turks in the future battle will not be so great as that of the Christians: for many of the Turks will escape, according to Isaiah lxvi. 19, but of the Christians, Obadiah says: There shall not be any remaining of the house of Esau.’”

V.—*On the same Subject.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As the question regarding the mode of writing the name of Jesus in the Urdu language, has been discussed with considerable fulness in your pages, I may safely presume that those of your readers who have taken an interest in the discussion will be glad to hear the opinion of one of the most learned Biblical scholars of the day. I therefore send you for publication a letter from the Rev. Dr. Henderson of Highbury which was received some time ago.

I am, dear Sirs, very respectfully your's,

THOS. SMITH,

Sec. Calcutta Christian Tract and Book Society.

(Copy)

To the Secretary of the London Religious Tract Society.

MY DEAR SIR,

Highbury, April 26th, 1843.

I am decidedly of opinion that the conclusion at which the Committee of the Calcutta Bible Society have arrived, respecting the mode in which the name of Jesus should be spelt, is that in which every Christian translator ought to acquiesce. It is a fact, with which they do not seem to have been acquainted, that the corrupt Muhammadan form of the word, *viz.* مَسِيح

Isá, is to be traced to Jewish and not to Muhammadan malignity, though there can be no doubt Mahammad borrowed it from the Jews. One of the Jewish traditions is, that the soul of Esau entered into Jesus; and as the letters in the Hebrew name יֵשׁוּעַ are those which constitute the name of Esau when written in full יֵשׂוּעַ, the Rabbies by what they call תמורה *Temurah*, or the doctrine of alphabetical transmutation, have cabalistically converted the one name into the other. The name of Esau in Arabic is عيسوا, *Iswá*, between which and عيسى, *Isá*, there is very little difference either in spelling or in sound.

The form يسوع, *Yusna*, which is that found in the Arabic versions of the Scriptures, ought by all means to be retained, or adopted, as it respects all works designed for the use of Muhammadans, or of those whose languages have been in part derived from the Arabic. Such, I am happy to find, is the decision of the Calcutta Committee of the Christian Translation Society for Upper India, and of the Calcutta Tract Society.

I remain, &c.

E. HENDERSON.

VI.—The Name Yahowah in Urdu.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

A sensible Missionary in Hindustán, a dear and old friend of mine, formerly wrote thus in a letter published in the Report of the Calcutta Bible Society for 1841, page 69—73: “ It seems to me the Bible Society is the only Society in this country that can bring the requisite *moral authority* to keep the Church of Christ together in the use of our common Bible, which will secure the confidence and co-operation of all Evangelical denominations. I think the Bible Society has sufficiently the confidence and affection of the better part of all Evangelical denominations to carry this point. . . . Now I think the Bible Society occupies a *commanding* and happy position for a gathering together in one the children of God who are scattered abroad over this country. . . . The Bible Society seems the most likely organization in this country to procure such translations of the Scriptures as will be generally received and approved by all Evangelical denominations. Could not the Bible Society be induced to single out some two or three individuals combining the highest qualifications for such a work? . . . If the Bible Society does not take up this subject, I scarcely have a hope that we shall get a uniform translation of the Scriptures in Urdu. . . . I will close with re-asserting that I think

the Bible Society is the only organization in this country, into whose hands the Lord has committed the *power* of securing a generally acceptable and Catholic translation into Urdu, indeed into any of the dialects of India."

I cordially agree in these noble, conciliating and liberal sentiments of my friend. The Calcutta Bible Society did appoint several individuals of different denominations as translators, and an Editorial Committee to examine, revise and edit the version. They have published the whole Bible in Hindustání, Roman character, 1 vol. 8vo., and the Old Testament, Persian character, 2 vols. 8vo. The amiable author of the above letter will, however, be grievously disappointed to find that his ideas of the "*power*," the "*moral authority*" and the "*commanding and happy position*" of the Calcutta Bible Society, and of the "*confidence and affection of the better part of all Evangelical denominations*" are not yet quite realized; but I hope his own sentiments remain unchanged, and I know for certain that a good part are with the Bible Society.

The first question to be settled in reference to the Old Testament was whether the name Jehovah should be retained untranslated or rendered by the Urdu word *Khudáwand*. The General Committee of the Calcutta Bible Society decided on translating the name, and I cordially agree with them in this decision, because—

1. "The Holy Ghost in the New Testament, citing some passages out of the Old, renders the Hebrew Jehovah by the Greek *Κύριος*, Lord, as the Septuagint had done."

2. God, the Father, cannot have a *nomen proprium* in any language, because he is not an incarnate person. All nations have a knowledge of God and a term for him. It is not reasonable to suppose that God should command all nations of the earth to adopt his Hebrew name in their prayers and public services. And this point, which reason might leave doubtful, has been settled by the New Testament, the most perfect part of Revelation itself. The Apostles translate יהוה by *κύριος*, *κύριος* by *Χριστός*, *שׁוּק* יהוה by *το πνευμα το αγιον*, because these names are not only translatable, but ought to be translated, not to trouble the Grecian world with a Hebrew name of God, that could scarcely be expressed in Greek letters and pronounced by Grecian tongues. The name of the *incarnate* Jehovah, the *Θεάνθρωπος alone*, the Apostles left untranslated, because he is an historical person to be known by *one* name among *all* nations on earth, though each nation may spell the sacred name *שׁוּק* according to the analogy of its own tongue. If the Hebrew name of God, *Jehovah*, shall be retained, we should also leave his other Hebrew names untranslated, as *Adonai*, Lord, *Elohím*, and *Haelohím*, Adorable, the Adorable. If the Hebrew name of God, Jehovah, be sacred, and his name be in other languages profaned, the sacred name alone should be used in all languages, and God, *Deus*, *θεος*, *Al'láh*, *Khudá*, *Íshwar*, *Parameshwar*, *Swayambhú*, *Prabhú* should not be pronounced by pious Christians. God appeared in the patriarchal dispensation unto Abraham, Isaac and Jacob by the name of God Almighty, but by the name *Eternal* (Jehovah) was he not known unto them. During the Mosaic

dispensation God is generally called Jehovah, but he has also other names; as Isaiah lvii. 15, The High and Lofty One that inhabiteth eternity whose *name* is Holy. Amos v. 27, The LORD whose *name* is the God of hosts. Isa. xlvii. 4, As for our Redeemer, the Lord of hosts is his *name*, the Holy One of Israel. In the gospel dispensation the name of the Eternal (Jehovah) is, by a wise providence, for important purposes, rendered by *Κυριος*, so that we can now say, Our Lord Jesus Christ. The Apostles could not say in Greek, Our Jehovah Jesus Christ, nor can we do so in Urdu. The Arabic *Iláh* and *Al'láh*, the Persian *Khudá*, the Sanskrit *Íshwar*, *Parameshwar* and *Swayambhú* are more expressive and more beautiful than the Hebrew name of God, Jehovah. The first part of the Muhammadan creed *Lá Iláh illá Al'láh* is inexpressibly beautiful: *Iláh nahín magar Al'láh*; *Íshwar nahín magar Parameshwar*; there is nothing of a God but the God. This creed not only maintains the unity of the Supreme Being, but also denies divinity to any of his creatures. If an orthodox Moslem hear the Missionaries pray in indifferent Urdu to Jehovah, will he not say: *Al'láh Akbar!* mercifully preserve me from these barbarizing infidels who seem to pray to some God whom they call Jehovah. In short I maintain that God, the Father, cannot have a nomen proprium in any language, because he is not an incarnate person, and that his declaration in Hebrew, that his name in that language should be Jehovah, was never intended to force this foreign Hebrew word upon the languages of other nations to the exclusion of their own familiar and beautiful names of their Creator and their God. If God had chosen the Arabs and given a revelation to them, he would have called himself *Iláh*, *Al'láh*, *Rabb*, *Qádir*, *Qaddús*, &c. and if he had chosen the Hindus and given a revelation to them, he would have called himself *Íshwar*, *Parameshwar*, *Swayambhú*, *Prabhú*, &c.

3. The proper pronunciation of יהוה is neither Jehovah nor Yahowah, but Yahweh, which is the regular future form in Qal of the verb יהוה, יהי to be, and means *Εσόμενος Futurus*, the Being, *Swayambhú*, *Prabhú*. The future form is chosen in this as in many other Hebrew names to express continuity, as *עקב*, not he who once supplanted, or now supplants, but the supplanter. Every biblical scholar knows the historical fact that the Jews from olden times, according to their conscientious interpretation of Lev. xxiv. 16, deemed it a capital crime to utter the name Jehovah, and in reading the Sacred Scriptures substituted Adonai for it. We should not call their interpretation fanciful and superstitious, because they followed revelation as they understood it. Let us consider, Lev. xxiv. 10—16, “And the son of an Israelitish woman whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman, and a man of Israel strove together in the camp; and the Israelitish woman’s son uttered (ינק) the name, and curseth (יקלל). And they brought him unto Moses: (and his mother’s name was Shelomith, the daughter of Debbi, of the tribe of Dan:) and they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that has cursed (קלל) without the camp; and let all that heard him lay their hands upon his head, and let all the congre-

gation stone him. And thou shalt speak unto the children of Israel, saying "Whosoever curseth (יקלל אלהיו) his God shall bear his sin. And he that uttereth (נקב) the name יהוה shall die, the whole congregation shall stone him: foreigner as well as native shall die, if he utter (נקב) the name נקב means to utter, to name, as Isaiah lxii. 2: And the gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name—אשר שי יהוה יקבנו, not which the mouth of the Lord shall curse. Dr. Hengstenberg in his "Pentateuch," vol. 1, p. 223, says: "נקב never means to curse, קבב is to curse, and sometimes borrows its forms from נקב." The blasphemer first uttered (נקב) the name, and then he cursed it (קלל). The interpretation of the Jews is literally correct; and if they be mistaken at all, their mistake must have arisen from not sufficiently attending to the context. The profoundly learned Michaelis, who supposed that נקב may mean to curse in this connexion, (which Dr. Hengstenberg and all the Jews deny) thus writes on this subject in his "Law of Moses," vol. iv. Art. 251, page 64—"It is with some hesitation, and not without danger, that I venture to adopt in regard to another law, a Jewish explanation, which has been commonly ridiculed as a piece of mere superstition. The law to which I allude, is that in Lev. xxiv. 16, which declares that whosoever shall 'utter the name of Jehovah shall die; the whole congregation shall stone him: foreigner as well as native shall die if he utter the name Jehovah.' Instead of *utter* we may translate *curse*, for 'the Hebrew word Nakab (נקב) signifies both, and then we shall have the blasphemer spoken of a second time; but to this translation there seems to be this objection, that the 16th verse would thus be nothing but a needless repetition of the preceding one. Thus much is certain, that at a very ancient period, long before the birth of Christ, the Jews understood the law before us, as prohibiting them from uttering the name Jehovah, which the true God had given himself, as his nomen proprium, on any other than solemnly-sacred, or, at any rate, sacred occasions; and, of course, from ever naming him at all in common life. The Greek version, ascribed to the persons called the Seventy Interpreters, and which was made at least 250 years before Christ, here renders, 'Whoever nameth the name of the LORD shall die:' and we see that, in their time, the Jews were accustomed, wherever they found the name Jehovah in the Bible, to pronounce, instead of it, the name Adonai (אדני) or Lord: for in place of Jehovah, (יהוה) the seventy always put, *δ κυριος*. Philo, who lived in the time of Christ, explains the passage connecting it with the preceding verse, in the following terms—'Strange gods are not to be blasphemed, lest men should be accustomed to think meanly of the Deity. But if any one, (I do not say blaspheme, for that is not here in question, but) even as much as utter unreasonably the name of the Lord of men and gods, he shall die.' We may, therefore, approve of this explanation, or not, as we please; but we must not look upon it as a piece of superstition originating with those Jews, who lived after the destruction of Jerusalem, and whose opinions, in regard to the Mosaic law, I do not, for the most part, so much as notice."—The name of Jehovah does not once occur in the Apocrypha. Now if

we have proved that the name Jehovah was not pronounced, we have also proved that the vowels do not belong to the word. The vowels invariably only serve the pronunciation, and a word which was not read or pronounced has no vowels; where a Ketib and a Keri occur, the vowels without exception belong to the latter. Didymus therefore truly remarks: "Propero ad id quod consequitur, nempe a punctis non modo non indicari legendum esse Jehovah, sed argumentum contra exhiberi, unde colligamus, alium quemvis potuisse ejus nominis sonum." The reason which Reland adduces from the vowels themselves against the common pronunciation are incontrovertible:—"1, Quia si puncta illa essent propria nominis Jehovah semper ita ei adhærent; atqui quando concurrit cum Adonai (ne bis legatur Adonai, Adonai) habet puncta nominis Elohim et legitur Jehovi. 2, Quia præfixa כדכס non præfiguntur nomini יהוה, uti nominibus Jehuda, Jehoshua et aliis solent, per Chirek, sed plane tanquam si præfigerentur nomini ארני, atque ita וכלב accipiunt Patach et זere. 3, Quia litteræ גרנכס post nomen יהוה Dages lene recipiunt, quod recipere nequeunt, si quidem יהוה Jehovah, quod in litteram quiescentem desinit, olim lectum fuerit."—To these reasons which are quite unanswerable, we must add another, namely, that the name, according to the common pronunciation, has no meaning and no etymology in Hebrew; it is a mere sound without sense. If it be a Hebrew word, it must have a Hebrew etymology and a signification, for a name of God is not and cannot be a primitive word in any language. The best Hebrew scholars of the present day are therefore agreed that יהוה is the future form of Qal, is to be pronounced Yahweh, and signifies the Self-existent, The Eternal. They are further agreed that Jehovah is a mixture of the consonants of יהוה and the vowels of Adonai, an incorrect unmeaning word. Some of them have become ashamed of the use of Jehovah, and the great Hebrew scholar Dr. Ewald, and some others, have lately adopted in their translations and commentaries the correct and significant form Yahweh. The Secretary of the Calcutta Bible Society has lately got several new German works of Dr. Ewald and others with the correct Yahweh, which he can lay before his Committee to show them the newest fashion in Hebrew scholarship. Will *Wajibi* not fall in with the latest fashion and adopt for himself and others the true, unprostituted, ineffable Hebrew name of God, Yahweh? English poets who, like all other poets, prefer uncommon words, have made Jehovh venerable, but as natives are equally unacquainted with Yahweh, Jehovah, Yahúáh and Yahowah, *Wajibi* may use the correct form as well as the incorrect one. But in pleading for Yahowah let him not suppose that he is pleading for the true Hebrew name of God; he is pleading for a Rabbinical compound, a cabalistic mixture.

4. I think it is safest to follow the Apostles and all authorized and popular versions, in using *Lord* in both Testaments, which usage alone will uphold the divinity of Christ. The Rationalists and Socinians have always been partial to the use of the word Jehovah in the Old Testament. Gesenius, de Wette, Rosenmuller, Maurer, Ewald and others would never think of identifying Jesus of Nazareth with the Jehovah of the

Old Testament. Is it not safer to follow the Apostles, Jerome, Luther, the translators of our English authorized version, the synod of Dort and other representatives of the Christian Church, than the modern Rationalists in Germany, and their imitators in England, America and India? The God of the Old Testament is the God of the New Testament. It is highly desirable that he should be known in both by the same name. So he is in all popular versions with which we are acquainted. In the Hebrew Old Testament we have Yahovah read *Adonai*, in the Hebrew New Testament we have the same. In the Greek Old Testament we have *κύριος*, in the New Testament the same. In the Latin Old Testament *Dominus*, in the New Testament the same. In the German Old Testament *Herr*, in the New Testament the same. In the Dutch Old Testament *Heere*, in the New Testament the same. In the English Old Testament *Lord*, in the New Testament the same. In the Hindustání Old Testament *Khudáwand*, in the New Testament the same. Are we to reverse this in the Hindustání? Is the God Jehovah, so often mentioned in the Old Testament, not to be mentioned once in the New Testament? We may escape this difficulty in two ways—either by adopting Yahowah in the New Testament, instead of *Khudáwand*, in passages, where Yahowah is in the Hebrew, or by employing *Khudáwand* in the Old Testament. One or the other should be done. On the principles of *Wajibi*, it would be quite proper to substitute Yahowah for *Khudáwand* in the New Testament. But what are we to do with Martyn? Has he not constantly used *Khudáwand* for Jehovah? If *Khudáwand* be not a worthy name of God in the Old Testament, is it a worthy name in the New Testament? In hundreds of places Martyn applies the name *Khudáwand* to God the Father, and God the Son, and therefore in departing from Yahowah in Hindustání we are (looking on the subject in its lowest form) leaving Thomason to conform to Martyn, who for many reasons should have the preference. As Thomason happens to agree with *Wajibi*, he presents him as one “in whom we have all confidence,” whose “version has been so long before the Indian public, that it has acquired a place for itself and secured a respect for its excellencies.” Though this be all very true, and though *Wajibi* might cast a slur upon both the Calcutta Bible Society, and the translators who completed the Hindustání Bible, and declare that he has no confidence in either, what will he say of Martyn? *Wajibi* says, the Committee and its translators have introduced a novelty. The version itself is a novelty, for since the creation of the world we have not had a whole Hindustání Bible. But in adopting *Khudáwand* for *κύριος* we have not changed, we have not introduced a novelty, but followed the first translator Martyn in preference to his successor Thomason, and will *Wajibi* be angry with us for walking in the old paths? Mr. Bowley has also followed Martyn in the Hindi Bible in preference to Thomason. I am sure “the better part of all Evangelical denominations” will ultimately thank the Calcutta Bible Society for having adopted *Khudáwand* in both Testaments, and for having followed the Apostles, Jerome, Luther, the Translators of the English and Dutch authorized Bibles, Henry Martyn and Mr. Bowley, men in “whom we all have confidence.”

Wajibi, who will apply to God, the Father, the Almighty Creator of heaven and earth, who not being an incarnate person can not have a *nomen proprium* in any language, the cabalistic patch-word Yahowah, will not give to God the Son, the incarnate person, his proper name, but uphold the Muhammadan corruption عيسى, *I'sa*. He charges the Bible Society with having "unwarrantably changed" the name. In justice, I hope, you will allow me to refute the charge as briefly as possible. I cordially agree with the decision of the Calcutta Bible Society because—

1. *يسوع* *Yumá*. Saviour is the Hebrew name transferred into Arabic. The name was given from Heaven! Any other name is improper and incorrect. The rule for its pronunciation is this: When *ain* terminates a word, and is preceded by *wáo*, the first syllable is to be pronounced with a short *u*; as شروع *shurúá*, beginning; رجوع *rujúá*, return; طلوع *tulúá*, rising; ركوع *rukúá*, bowing; وقوع *wuqúá*, happening. This rule is without one single exception. So according to the analogy of the language the name is to be expressed in Roman letters by *Yusúá*. Do our opponents agree to this? "W." in his article in the March number of the *Observer*, page 137, says in reference to *يسوع* "the original term would be more grateful to every Christian heart, provided it could be had without too great a sacrifice." Do our opponents likewise confirm the correctness of the Romanized form? The twenty-seven signers of the protest published in the *Friend of India* say, "The form of letters to be adopted may be, in the native characters, read either *Yisú*, *Yisúá*, *Yasúá*, or *Yusúá*. The latter, according to the analogy of language, would be the regular form." See *Friend of India*, for June 1, 1843, page 343, § 9th. So our opponents themselves bear witness in a public, printed document, signed with their own hands, that both the Arabic form *يسوع* and the Romanized form *Yusúá* are perfectly correct. They would, of course, not have done so, if both forms were not demonstrably correct.

2. The form *يسوع* is used in the Arabic Bible which the British and Foreign Bible Society and their Calcutta Auxiliary circulate. Now I maintain that if the Bible Society will retain *Yusúá* in Arabic, the sacred language of all Muhammadans in the world, and still hesitate to retain *Yusúá* in Hindustání, which is comparatively a profane, vulgar tongue, they will be chargeable with such a glaring inconsistency as no great Society can afford to be guilty of. If the Christian form *Yusúá* shall not remain in the Hindustání Bible, surely the Bible Society ought first to disfigure their Arabic Bible with the false prophet's عيسى, and thereby bring the Holy Bible and the Qurán to something like an agreement.

3. Nearly all the Hindustání Scriptures and Tracts in the Calcutta Depositories have *Yusúá*, and must be comparatively useless, if this form be not retained.

4. The Calcutta Baptist Missionaries have adopted *Yusúá* in their translation of the New Testament in Urdú. "The third report of operations in translating the Scriptures put forth within the last month

by the Baptist Missionaries shows that 54,530 copies of the Scriptures, either whole or in part, in the Urdú language, and 17,000 in Persian have been printed by them, and 24,000 more in the former language are now in the press. In the whole of these the form Yusúá (يسوع) has been used." See April number of the *Observer*, page 177. *The Friend of India* for June 15, 1843, says, page 372, that the Baptist Mission in the East at the Bengal Presidency alone has 61 Missionaries,* while all the other Protestant Missions put together number but 56. So the Baptist Brethren send forth many thousand copies of the Sacred Scriptures with Yusúá, and have 61 Missionaries to distribute them. They will follow the tenor of their course, heedless of the resolution of other bodies; and if the Bible Society do not retain Yusúá, they will be placed in opposition to that experienced body, which would create a world of confusion. The Baptist Missionaries have sent forth 95,530 copies with Yusúá, and the Calcutta Bible Society perhaps as many. *Wajibi* will make us believe that the one small edition of part of the Old Testament by Thomason which has had a very limited circulation, has established the Urdu usage of Yahowah. If this be correct, surely the hundred thousands of Bibles and Tracts with Yusúá must by this time have established the Urdu usage of Yusúá in India.

Let us now hear the objections of our opponents:

1. "There is nothing in a name—it is a mere spelling mania—it is of no importance whether the Saviour's name be spelt one way or other." If there be nothing in a name, why did God change the names of Abraham and Sarah, and impose the name Yusúá from heaven? I think they are not in earnest in making these assertions, and I will therefore make no further remarks on them. The subject of the Names may be discussed in a future article.

2. "The correct spelling of that Sacred Name cannot be obtained without too great a sacrifice." All the Missions in Hindustán can without any sacrifice of time, money or health, introduce that sacred name into their schools, chapels and houses. The difficulty of adopting the name arises from the opposition of some of the Missionaries themselves. I believe more than one half of the twenty-seven protesters are for adopting the utterly unknown Hebrew name of God, Yahowah, and they have lately published a Hindustání Hymn book with the cabalistic compound Yahowah. Will the Muhammadans give up their significant and beautiful Al'láh for Yahowah? I appeal to yourselves to say whether those Missionaries who find no difficulty in introducing the translatable Yahowah, which was printed in but one edition of part of the Old Testament that had a limited circulation, and *against* which the Seventy, the Apostles, Luther and his associates, the Synod of Dort, the translators of our English Bible and the Calcutta Bible Society have decided, might not without any sacrifice have adopted the untranslatable Yusúá, for which the translators of the Arabic Bible, the Calcutta Baptist Missionaries, the Calcutta Bible Society, the Calcutta Tract Society and the "better part" of all Evangelical denominations have decided,

* This number, if correct, must be understood as including the Baptist Missionaries in Orissa and Burmah.—ED. C. C. O.

and which is now circulated in hundred thousands of copies of Scriptures and Tracts? The difficulties arise from their own opposition. I would not make this assertion, if I could not *demonstrate* its truth to the "better part" of all Evangelical denominations by the adopted Hebrew name of God, Yahowah, in their Hymn book. I hope after a few months a greatly improved edition of our Hindustání Hymn book will be published with Khudáwand for Yahowah, and the Christian form Yusuá for Mahomet's Isá. Our Hindustání Hymn book must, of course, conform to our Hindustání Bible, and not our Hindustání Bible to our Hindustání Hymn book.

3. "The Apostles retained the names of the Septuagint." True, but must we retain the names of the Qurán and the Muhamminadans, the enemies of Christ and his Church, because the Apostles retained the names of the first Greek version of the Sacred Scriptures made by learned and pious Israelites and used by all the pious in the Apostolic age? The first edition of the whole Hindustání Bible has just issued from the press; and if the Apostles retained the name of the first Greek version, the Missionaries in Hindustan should follow them in retaining the names of the first Hindustání Bible, and drop their opposition. The Muhammadans call Enoch Edris, Cain Qábil, John Yahiya, names which most Missionaries do not venture to adopt. You have the whole Hindustání Bible in English letters before you, you can consider the names with your own eyes, and pronounce them with your own tongues, if you keep in mind that á-e-o-í-ú are long and a-i-u short. Judge for yourselves and take the opinions of such men as can transfer Hebrew words into the kindred Arabic with vowels, thus: Abimalik, Malik i Sidq, Abisalúm, Izhak, Yaaqúb, Abirahám, &c. To the charge that we have changed some of the names in Martyn and Thomason I may reply in a future article.

4. "The Committee of the Calcutta Bible Society should not have decided for Yusuá without first obtaining a majority of the Missionaries in Hindustán who should be on terms of perfect equality with the members of the Committee in Calcutta." This complaint implies that if the majority had decided for Yusuá, the minority would have acquiesced in the decision. Let us review their proceedings in reference to some previous decisions. The great majority of Missionaries are against Yahowah, and the General Committee of the Calcutta Bible Society decided in 1841, that it shall be translated in both Testaments by Khudáwand. Do the minority agree? No. In 1842, a slight difference arises in Romanizing, in the August number of the *Observer* for 1842, page 476, you published the interesting and important document on the "Progress and Present State of the Romanizing System," signed by Alexander Duff, Convener of the Special Sub-Committee of the Calcutta Bible Society. That document states that of the Hindustání Missionaries "seven out of the twelve are for representing the ġ ghígn by a simple g, (with a dot,) omitting the h; i. e. by g or g not gh. Thus, the majority are in favour of omitting the h. The Sub-committee having duly given in their report, the General Committee, after much and careful consideration, *unanimously* resolved . . . that in all *subsequent* Romanized editions or versions published by the Bible

Society, the above-mentioned letters be represented in accordance with the expressed views of the majority." Has the minority agreed? No such thing; the *Khair Khwáh i Hind* and other publications at Mirzapore and Allahabad are still printed with *gh*.

The *Yusúá* question was also decided by a majority, provided the General Committees of the Calcutta Bible and Tract Societies be deemed fit to vote. The minority by the most strenuous efforts has only been able to muster 27 protesters. Urdu is the lingua franca of all India. Hinduí is the language of the Hindus in Hindustán, and Bengálí of those in Bengal, but the Muhammadans of both countries use Urdu. There are nearly as many Musalmáns in Calcutta alone, and more Urdu books are published by them than in all the places in which the 27 protesters reside. If the Missionaries in Calcutta and Bengal are true to themselves and their cause, they must take as deep an interest in the Muhammadan population and their language as the Missionaries in Hindustán do. I believe the Baptist Missionaries distribute as many Urdu copies of the Sacred Scriptures in Bengal as in Hindustán. Now if the Hindustání Missionaries only claim "perfect equality" with their Brethren in Bengal they must allow them to vote on Urdu questions. And if they allow them to vote, they are in a vast minority. How do they make out that the majority of Missionaries and supporters of the Bible Society are against *Yusúá*? By not counting the President, Secretary and General Committee of the Calcutta Bible Society; by not counting the Chairman, Secretary and Committee of the Calcutta Tract Society; by not counting the revisers and editors of the New Testament that complete the Hindustání Bible, by not counting any ordained and unordained brother in Bengal and Hindustán who is against them, by counting none but themselves.—What is this but "the ancient spirit revived, of the few attempting to compel a uniformity in the many, in accordance with their own approved standard." They ostensibly only claim equality, but in reality they appear as if they would lord it over the Calcutta Bible and Tract Societies, to obtain their money, their influence and sanction, to make them *responsible* for works published by them *with* the Society's money and without the Society's control! Can the Calcutta Bible Society ever agree to such claims? If the 27 protesters will not use the Society's version, let them make and publish another with their own sanction, their own money, and on their own responsibility, but not try to rule the majority. If they publish a better version the Bible Society may in the course of time adopt it in preference to their present version. A writer in *the Friend of India* says that the protest would have been more perfect if the signers had been able to meet and discuss the matter. Now if the protest, which I consider to be not strong, has suffered from their not being able to meet, how much more would the Hindustání Bible have suffered if it had been committed to them. They are strong in opposition, but if left to themselves even their own protest suffers in their own hands, the hands of the many! Let the many try to make a joint version, and see whether the consciences of members do not become so active that the work stops. Or let them appoint two or three individuals

and see whether they can make a version that will be better than that of the Bible Society, and satisfy all parties. We learn from the English Bible's "Preface to the Reader," that that translation met with the most rancorous opposition from various parties. My own opinion is that no version of the Bible can be made at the present day that will be universally acceptable—the thing is impossible. If an angel were to come from heaven he would not make a version that would please all parties. If he were to agree with "the better part" of all Evangelical denominations, that is, the Calcutta Bible and Tract Societies, the Baptist Missionaries, &c. he would be opposed by some of the Hindustání Missionaries who would declare that they had no confidence in him. If he were to decide with the Bible Society, the Apostles, and the Reformers to translate Jehovah in both Testaments, some of the Hindustání Missionaries would tell him, that he ought rather to follow Gesenius, de Wette, Rosenmuller, Maurer and their imitators in England and America in adopting the cabalistic term Jehovah, or follow the more modern school of Dr. Ewald in using in Urdu the correct Hebrew name of the Creator of heaven and earth, Yahweh. If he were to decide with the Bible Society, the Tract Society, the Baptist Missionaries, the translators of the Arabic Bible, and the better part of all Evangelical denominations in using the untranslatable name of our Saviour which he announced to Mary, some of the Hindustání Missionaries would declare that they would rather side with the Musalmáns to uphold the use of Muhammad's *عيسى* than agree with him, the Bible Society, the Tract Society, or their Christian Brethren in all ages and in all countries! If he were to *reason* with them, and say: Mahomet's *عيسى* like *ישוע*, does not and can not mean Saviour, and if *ישוע* were introduced into the Hebrew New Testament, the Missionaries to the Jews and the Hebrew proselytes would call it blasphemy, insist on burning the edition, and publishing another with the sacred name *ישוע*, the Hindustání Missionaries would tell him, There is nothing in a name—it is a mere spelling mania—it is of no importance whether the Saviour's name be spelt one way or other. If he were to try another, and the chief argument upon them, and say, In the first chapter of Matthew the angel announces "That which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their sins." Now according to this passage you teach that *Jesus* means Saviour. In Martyn's Urdu version you have Mahomet's *Isá*, which does not and cannot mean Saviour. If a Maulavi after having looked in vain for the meaning of *Isá* in all his Arabic and Persian dictionaries, comes to you and maintains that *Isá* does not mean Saviour, you will explain and state that *Isá* is a Hebrew word, and that this name of our Divine Saviour in that sacred language means Saviour. But how can you arrive at such a conclusion; you well know that there is no such word as *Isá* in the Hebrew language. What reply would the twenty-seven protesters give? I suppose they would say: You seem to be acquainted with the English authorized

version only; if you knew Hebrew, Arabic, Urdu and the Musalmáns as well as we do, you would not use such arguments.

Though the Bible Society cannot produce a translation that will please all parties, they may uphold the present one till other bodies have published a better version,

Sincerely your's,

SAHÍ'H.

VII.—*Missionary Letter from China.*

To the Editors of the Calcutta Christian Observer.

DEAR CHRISTIAN FRIENDS,—The rapidity with which the seasons successively arrive for us to address you these our half yearly salutations, impresses upon our minds, in the strongest manner, how swiftly we are passing along down the stream of time; and as we see our fellow-travellers from time to time hidden from our eyes by the shroud of death, we are more and more impressed with the transitoriness of our own lives and of all things around us. It is matter of joy that we are thus advancing onwards, and that this life is but a probation for a better one, if by faith in Christ, we seek for glory, honor, and immortality beyond the grave. This life however carries with it such weighty obligations to do good to ourselves and to all men, and is to be filled up with the performance of so many duties, that we are led to ask, Who is sufficient? We daily feel that it is impossible to do them all, if we depend on our own strength; and when we examine what we have done, our performances appear so imperfect and so sinful, that we prefer to cast ourselves entirely on the mercy of God. How necessary is it that we habitually examine the motives and principles which actuate us in endeavoring to spread the knowledge of the Redeemer, and to try them *now* by that rule by which they will one day be tried. Some topics are of such moment, and the truths they contain of such constant application, that they can never become trifling, or their consideration be regarded as intrusive: of this kind, are our accountability, our duties as Christians, our besetting sins, our state of heart towards God, &c.

To us, a most important truth is, that it is only by the *motive* from which we labor for Christ that we can honor him, or hope to be accepted by him. He first saves us completely and fully by his sovereign grace, and then allows, yea, encourages and commands us, to labor for him, that thereby we may glorify him, and show forth the grace he has given us. But such creatures of habit are we, so prone to walk by sight rather than by faith, that without most vigilant care our deceitful hearts will lead us to trust in these good works, and to bring our converts, our schools, our churches, our tracts and our translations, to the throne of grace, and show them to our Master as our improvement of the field we have cultivated. So natural, as you well know, is this spirit, even to the best of men, that the guarding against it

cannot too often be insisted on; in our circumstances, it cannot be too much heeded. If we have such views of the character of God, and of our relation to him through his son Jesus Christ, as the Holy Spirit can give us, we shall be little inclined to speak of what we have done, as though it was by any power of our own that we had made any man to walk; we shall choose the place of the prophet, and cry, Unclean, unclean! Let us all therefore, dear brethren, see to our motives, to the habitude of our hearts and affections, in carrying on the work of the Lord, feeling that it is only by pure-mindedness and a hearty love to him, that we can glorify him in it. Let us be as willing to do one thing as to do another, to retrace our steps as to advance, to undo as to build up, to suffer his will as to be active in his service, if such be plainly the path of duty. He will not give his glory to another, however much our deceitful hearts may try to get it to ourselves; he will honor us in the sight of the heathen, if his eye see our hearts and our desires to be right and pure. Let us not be exalted to regard ourselves as favorites of heaven; we, with all our fellow-creatures, only form part of his great plan; we are but vessels to serve his purpose, whom he can do without with infinite ease, and rather than foolishly supposing that we are necessary to the accomplishment of his designs, let us endeavor more and more to learn what that meaneth, "If ye do not become like this little child, ye cannot enter into the kingdom of heaven."

There are many other points on which we should like to speak, which we will now omit. Let us strive more and more to set an example before the heathen, of what Christianity really is, that they may be induced by gentleness, kindness, long-suffering, and love, to hear the word we would teach them. Following after good works among them, and love toward one another, bearing and forbearing in all things from all, even as God for Christ's sake has borne with us, let us wait for the blessing of God, which will surely come, whether our own eyes see it or not.

Since our last letter, the political events which call for notice in this place have been few. The pacific disposition of the imperial government has been shown in many ways, and every endeavor on its part to fulfil the stipulations of the treaty of Nanking has been made. The imperial commissioner Elepoo arrived in Canton on the 10th of January, invested with full powers to make the exchange of the ratifications of the treaty, and conclude all other arrangements connected with it; but his death on the 4th of March, before the return of Lieut.-Col. Malcolm from England, retarded the final settlement. H. E. Keying, the governor general at Nanking, who was appointed to succeed Elepoo, arrived in Canton, June 4th: and on the 26th of the same month, the exchange of the treaties between H. I. M. and H. B. M. was made at Hongkong by their respective plenipotentiaries, at which time Hongkong was declared to be a British colony. Negotiations connected with the tariff and other points are now going on, pending the conclusion of which the new ports are not yet declared to be open. There is every probability, however, that the tariff will soon be adjusted, and it is said the new system is to go into operation on the 27th inst., or the 1st day of the 7th Chinese moon.

It is not easy to foresee the effect which these changes are likely to produce upon the Chinese. The policy of the government, apart from the shock the country has lately received, compelling the emperor to admit trade to be carried on at new ports, has not changed its exclusive character. This however is not of much consequence, for the progress of the new intercourse will of itself gradually introduce a better legislation towards foreigners, and enable the people and rulers to perceive that they have not so much to apprehend from strangers as their fears had led them to fancy. But on the other hand, we have many fears that this intercourse will again give rise to

collision, which will eventually involve the two countries a second time in war. The opium trade, one of the chief and most immediate causes of the war just ended, and which is still continued as a smuggling trade, carries with it the elements of strife; and this may irritate the Chinese again to interfere in some extraordinary way, bringing down upon themselves the power they have already felt. The intercourse now commencing is between high knowledge and power, actuated by the strongest desire of gain, and usually unscrupulous as to many of the means by which to attain it; and the same strong desire of gain on the other hand, and probably still less scrupulousness regarding the means, and without enough of skill and knowledge to direct even what power is possessed. The result of an intercourse like this may in the end be another outbreak, or a systematic endeavor on the part of the weaker party to regain by cunning what it has lost by weakness, and restrict the freedom of the foreigner within the narrowest limits, as the most likely means to maintain their own position.

We have hopes, however, that such will not be the result, but that this intercourse will be conducted with mutual advantage and kindness, from it being seen that such a plan is likely to be most profitable to both parties. Selfishness is sometimes compelled to prove itself a public benefactor. We think moreover that the Chinese will gradually learn what are their just rights, and how to enforce them upon the lawless and obstinate. There will too be those whose peculiar business it is to teach the Chinese their duties and obligations to their God and Saviour, and to their fellow-men, and by degrees enable them to avail of whatever knowledge and skill western science has to teach them. These antagonist principles will not be light or weak; and as we know them to be right, it is our strong hope that they will prevail against whatever is seditious and illegal, and gradually fit the Chinese government to maintain its authority and respectability.

It is our hope that the Chinese government will be allowed in the dispensations of the Ruler of the world to exist, and the people live, as they have for ages, under their own rulers, an independent nation. The expression of this hope, however, is perhaps all that is proper for us: He who ruleth the nations disposeth of them as seemeth him good, and giveth the kingdoms of the earth in possession to whom he will. All things and events in his hands are a means of doing his will, and advancing his plans: as well the selfish avarice, pride, ambition, and revenge of men and nations, as the sanctified efforts of his own church. Those who devote themselves to the service of God in the advancement of the cause they love need sometimes to be reminded that He does not devolve *all* his works upon them, but also uses armies and navies and statesmen to perform his will. How important then that they carefully scrutinize their motives when laboring in his service!

In our missionary circle, the events which have transpired since we last wrote you are not important. As a whole, we have enjoyed rather more than the usual amount of health, a blessing that at times has appeared doubly precious while so many around us have suffered. Public preaching in English has been stately conducted at Canton, Macao, Hongkong and Kúláng sú; and the amount of direct labor with the people during the time under review has been ten times what it ever was before in the same interval—and it will increase. At Hongkong and Káláng sú, congregations varying from ten to a hundred are gathered every Sabbath, and instruction is daily given too to those willing to hear. The attendance and attention at these meetings are encouraging, and to increase their number and frequency, enlarge their sphere of influence, and make them, under God's blessing, congregations and churches of intelligent and devout worshippers, demand our highest efforts. At Macao and Ningpo, religious services have also been maintained for the benefit of the people. The distribution of books, healing of the sick, teaching of

schools, and preparation of tracts and other works, have all, by some one or other of our number, been prosecuted. Several persons have been baptized, and two churches have been formed at Hongkong, one under the care of Mr. Shuck, the other under that of Mr. Dean, making three Protestant churches in China.

During the last six months, there have been added to our number, D. J. Macgowan, M. D. of the A. B. B. F. M. who arrived from New York, March 8th; J. C. Hepburn, M. D. and family, of the Assembly's Board from Singapore; and Rev. James Legge, D. D. and family, from Malacca. Dr. Legge before leaving Malacca, closed the Anglo-chinese college established there in 1818 by Drs. Morrison and Milne, and sold the college buildings.—Rev. Mr. Boone left us, March 1st, for the United States, taking with him his two motherless children; and soon after, June 4th, he was followed by the Rev. Mr. McBryde and his family, who left from ill health; both these brethren hope to return to China, and resume their labors at Amoy. Dr. Lockhart and family, accompanied by Miss Aldersey, returned to Chusan in May, after waiting more than eight months at Hongkong for a passage.—Rev. Mr. Ball and his family, and Dr. Hobson and family, have both removed to Hongkong. Mr. Abeel has also paid Canton a short visit for the sake of his health, which has been somewhat improved by the trip. Rev. Messrs. Medhurst, Dyer and Stronach, from the Straits, and Rev. Mr. Milne from Ningpo, are expected to arrive soon, to consult with their brethren of the L. M. S. regarding their future plans.

Mrs. Dean of the Baptist Mission died of the small pox, after an illness of ten days, on the 29th of March last, aged 24, leaving her husband to mourn his bereavement, and an infant daughter to want a mother's care. She had been five years in the mission field. In her we all have lost an efficient fellow-laborer, and a simple-hearted affectionate Christian companion. Dr. and Mrs. Hobson have also been called to mourn over the death of their second son, who died April 15th, aged three months.

The Medical Missionary Society has been carrying on its system of benevolent operations with renewed vigor. The influx of patients at Canton has proved almost too great for one man to attend to, and Dr. Parker has had the assistance of Dr. Macgowan for some time. The hospital at Macao was removed to Hongkong in March, and the building there was completed so as to receive patients in June. Medical practice has also been extensively carried on at Kúláng sú and Amoy by Dr. Cumming; where also the patients have attended at the religious services of Mr. Abeel, and have shown much interest in them and in the books given them. The congregations which have collected upon the preaching of Mr. Abeel have shown so much attention and heed to what they have heard, as to afford great encouragement to hope that God will complete what he has begun, and bring forth fruit to his own glory in the conversion of many. The labors of the medical missionary are only half done when they are restricted to the mere healing of diseases; and we hope that as soon as may be practicable, the original design of the Medical Missionary Society in China will be carried out, and every hospital be furnished with a preacher to assist the physician. From all that we have seen, we have confidence in this plan of action, that when properly conducted it will, with God's blessing, rapidly tend to diffuse a knowledge of the doctrines of the gospel, and exhibit its benevolent spirit among the people, and that too under the most favorable circumstances for its reception by the hearers. The chief danger in this branch of labor is that the medical duties will crowd out the teaching of the word, but when there is a preacher on the spot, the influence of his instruction will be doubly enforced by the example of the gratuitous healing in the hospital.

In this brief survey, we have only touched upon many of the topics which

commend themselves to notice. The present is, we are sure, the time of God's visitation to the Chinese, but how this visitation, in the surprising way in which it has been made, is in the sequel to subserve that cause which is one day to engross the attention of mankind, is not clear. The mass of mind before us is dead to all knowledge of God and of salvation through his Son, and filled with all the deceivableness of unrighteousness. We are impotent to change even our own hearts, and after all the knowledge we may acquire of the way of salvation, may at last be left to reject it, and die accursed—how much more powerless, if possible, then are we to affect the hearts of the teeming population of this land, and turn them to God! Even the highest archangel, whom if we could behold we should straight worship as a god, is just as powerless as we to wrest these souls out of the hand of the strong man armed. In our sober moments we willingly acknowledge our dependance upon the arm of our Saviour for success in all we are and do; but we can never feel what that means, 'Without me ye can do nothing,' and live according to it, unless he grant us his Spirit. Let us then, dear brethren, live as those who have felt the joys of pardoned sin, and who are constrained to speak with our tongues the musings of our hearts. Let us love the heathen, and bear with their manifold perverseness, as a mother loves and bears with her wayward child; let us seek to do them good for their evil, remembering him who loved us notwithstanding all our transgressions, and committing our way and works, our cares and joys, into the hands of Him whose we are, let us show the heathen what a holy life is, and what purity, love, and humility are; and we may be sure that God will in his own time and way help us and prosper us, so that there shall not be room enough to hold the blessing.

Macao, July 1st, 1843.

REVIEW.

1.—*Smith's Translation of Bacon's Novum Organon.*

"Man," says Lord Bacon, "the servant and interpreter of nature, does and understands just as much as he has observed practically or intellectually of the course of nature. Beyond this neither his knowledge nor his power extends." "This," observes his translator, whose volume is now before us,— "This aphorism is the foundation of the whole system of modern science." Such is really the case. And yet how humbling to the proud and aspiring genius of man! "Strange!" exclaims the rapt admirer of ancient sciences, of scholastic lore and mystic subtlety;—"all modern science built upon a truism such as this! This principle, so arrogantly put forth as the foundation of all that is great in human knowledge, is the maxim which guides our children, the huntsman, the shepherd and the husbandman, nay, the irrational brutes act upon it, when instinct alone seems insufficient for their direction; the beasts of the forest; the birds of prey; the songsters of the grove; the tribes 'that swim the ocean stream,' or glide the limpid rill or glassy lake—all have just as much under-

standing of the course of nature as observation and practice have enabled them to gather. Where, then, is there room for that distinctive tribe of mankind, long known to us as the men of wisdom, the philosophers, the sages? Where is there scope for the expansive powers of superior genius, for the brilliancy of inventive imagination, for the exercise of metaphysical subtlety, for the erection of grand and gorgeous theories?" The time when we required to look such objections fairly in the face is now happily passed, we can now afford to pass them by without even deigning to regard them. Time and experience are our great tests. These have fully borne out the aphorism of our author, and vindicated its truth and excellency. Laying their foundation on this Baconian principle, and guided by the method of the Great Instaurator of true science, as well as stimulated by his example, the philosophers, of the two and a half centuries just bygone, have made tenfold greater inroads into the *arcana* of nature's processes, than all the mental energy and subtle cogitation of all the various philosophic schools and sects, for the previous two thousand years of this world's history, can lay claim to.

But let it not be inferred, from what we have here advanced, that we deny to every philosopher, before the era of Bacon, the common sense and sagacity of acting upon his maxim, in their investigations and deductions regarding the phenomena of nature. Thales, Anaxagoras, Pythagoras, Socrates, Plato, Aristotle, were all of them observers of nature,—were all of them, to a certain extent, followers of the Baconian principle. In so far forth as they so acted we have no fault to find with them. In so far forth as they *have really*, in faithfulness and humility, acted on the Great Instaurator's maxim, accurate deductions have been the consequence. They did make most important and really philosophic discoveries. They have manifested such originality and depth of mental power, that we readily accord to them the praise of being far above the ordinary average of mankind, in talent, in genius, and in depth of thought. But it must be acknowledged, that the humility, the patience, the rigidity and methodistic accuracy of the true Baconian are completely wanting, in the systems of these transcendent men. There is an empiricism, an arrogant assumption of solid attainment, and sure knowledge, not only in matters but partially known, but in matters altogether beyond the verge of human investigation and discovery, which cannot be tolerated by the cautious, doubting, painstaking and severe investigator of modern times. No dogmas will now be received in lieu of valid proofs, and rigidly substantiated facts. No verbal subtleties will now lead the stout-hearted though

humble Baconian from looking every phenomenon fairly in the face, and inquiring, with a determination to reserve his belief until he be satisfied, whether these things be so of a truth.

With reference to the Greeks (and it is only of them that any thing at all favourable, as to the philosophy and science of the ancients can be said), it cannot be denied that their boasted knowledge is but too often a cloak of pedantry to obscure the most profound ignorance,—the pretension to have solved all difficulties before even crossing the threshold of truth's temple. Sir J. Herschel well remarks in his discourse on the study of natural philosophy,—“Unfortunately for true science, the national character gave every encouragement to pretensions of this kind. That restless craving after novelty, which distinguished the Greeks in their civil and political relations, pursued them into their philosophy. Whatever speculations were only ingenious and new, had irresistible charms; and the teacher who could embody a clever thought in elegant language, or at once save himself or his followers the trouble of thinking or reasoning, by bold assertion, was too often induced to acquire cheaply the reputation of superior knowledge, snatch a few superficial notions from the most ordinary and obvious facts, envelope them in a parade of abstruse words, declare them the primary and ultimate principles of all things and denounce as impious all opinions opposed to his own. In this war of words the study of nature was neglected, and an humble, patient inquiry after facts altogether despised as unworthy of the high *priori* ground a true philosopher ought to take. It was the radical error of the Greek philosophy to imagine that the same method which proved so eminently successful in mathematical, would be equally so in physical, inquiries, and that by setting out from a few simple and almost self-evident notions, or *axioms*, every thing could be reasoned out. Accordingly, we find them constantly straining their invention to discover these principles, which were to prove so pregnant.”

Had these philosophic pedants and empirics imitated the *sturdy humility* of our Great Instaurator, they had arrived at sounder conclusions, we had been spared all the crudities and chimeras about *fire* or *air*, considered by different parties as the “essential matter and origin of the universe;” we had never, in all probability, heard of the *το απειρον*,—the *το ον*,—and the *το μη ον*; nor of the dogma of the “Great Master” of Philosophy “that *matter*, *form*, and *privation* were to be considered the origin of all things.” But Aristotle, where under the influence of sound principle, appears to advantage as an investigator. It is only when led away by the “fault of that age” that he stumbles upon the vagueness and confusion

of dogmatism. Better had it been for the character of the great Stagirite, had physical science never called forth the exercise of his productive pen. It is humbling to think that Aristotle could have penned the following effusion of philosophic childishness. It is taken from Galileo's exposure of the Aristotelian philosophy, as quoted by Sir J. Herschel; and "the object is to prove the immutability and incorruptibility of the heavens;" and thus it is done:

1. Mutation is either generation or corruption.
2. Generation and corruption only happen between contraries.
3. The motions of contraries are contrary !!
4. The celestial motions are circular.
5. Circular motions have no contraries.
 - a. Because there can be but three simple motions.
 - (1) To a centre.
 - (2) Round a centre.
 - (3) From a centre.
 - β. Of three things, one only can be contrary to one.
- γ. But a motion to a centre is manifestly the contrary to a motion from a centre.
- δ. Therefore a motion *round* a centre (i. e. a circular motion) remains without a contrary !!!
6. *Therefore*, celestial motions have no contraries,—*therefore* among celestial things, there are no contraries,—therefore the heavens are eternal, immutable, incorruptible, and so forth !!!

Well may the *so forth* be added; for any thing else, in the shape of deduction, conclusion or inference, follows with equal clearness.

But if such is the dogmatism, unfounded and vague, of the "great master," what are we to expect from his followers, the schoolmen, during the thick and gloomy reign of superstitious and bigotted ignorance which prevailed in all the realms of Christendom during the middle ages. The busy and restless wranglers for philosophic fame, in those days of darkness, were Aristotelians run mad. "The slightest dissent from any opinion of the great master, however absurd or unintelligible, was at once drowned by clamour, or silenced by the still more effectual argument of bitter persecution. If the logic of that gloomy period could be justly described as *the art of talking unintelligibly on matters of which we are ignorant*; its physics might, with equal truth, be summed up in a *deliberate preference of ignorance to knowledge, in matters of every day's experience and use.*"

There are however brilliant sparks of true philosophic effulgence which occasionally flash across the fearful gloom. They are sadly obscured by the surrounding darkness and misty superstition, and strangely modified by the medium through which they shine. They scarcely make the darkness visible;

and have to maintain their struggle amid the warring cross winds of bigotry, malice and misrepresentation. Still their scintillations are sparks from the true torch of science. They are preparing the way, and oft, amid calumny, persecution and the fears of death, seeking after and cultivating truth for its own sake. Interest and the love of fame, are also stimulants to tread the unexplored paths of philosophic investigation. The alchemists, in their vain desire and fond ambition to discover the *Philosopher's stone*, stumbled upon, to them unsatisfactory, but often far from unimportant, discoveries. Amid the thickest darkness of ignorance, priestly tyranny, and childish mummery, "our illustrious countryman, Roger Bacon, shone out at the obscurest moment, like an early star predicting dawn." Roger Bacon appeared, at the period of nearly 300 years anterior to his illustrious namesake, at an era when the theology of the times "had set strongly against philosophy of every species." During his age, however the study of Aristotle was resumed, through the medium of Latin translations from the original Greek; but Bacon was more occupied with alchemy and astrology; than with the subtleties of the Aristotelian Ethics, or the much prized *ars artium*, the *clavis philosophiæ*, the *dicendi docendique magistra*. He was an experimental philosopher, on a greater scale than might have been expected in that age of prejudice, calumny and ignorance. His claims to be regarded as the first European discoverer of gunpowder, are contestible; but it is certain that if he did not construct, like "the Tuscan artist," "an optic glass" through which to view the lunar orb, and

———— "to descry new lands,
Rivers or mountains in her spotty globe;"

he must have had a clear conception of the principle of the telescope. "We can so shape," he wrote, "transparent substances, and so arrange them with respect to our sight and objects, that rays can be broken and bent as we please, so that objects may be seen far off or near, under whatever angle we please; and thus, from an incredible distance, we may read the smallest letters, and number the grains of dust and sand, on account of the greatness of the angle under which we see them; and we may manage so as hardly to see bodies, when near to us, on account of the smallness of the angle under which we cause them to be seen, for vision of this sort is not a consequence of distance, except as that affects the magnitude of the angle. And thus a boy may seem a giant, and a man a mountain, &c." The hyperbolic expression with which this passage concludes favours the idea, that Bacon's telescope existed only in thought. Other expressions used by him would lead to a similar conclusion. Be that as it may; of one thing we have

credible evidence ;—if Roger Bacon did not construct a telescope, Leonard Digges, “by the aid he had by an old written book of the same Bakon’s experiments,” “was able by perspectiue glasses, duely scituuate upon conuenient angles, in such sort to discover every particularitie of the country round about, wheresoever the sunne beames might pearse.” So says Thomas Digges in 1590, and reiterates the same statement in 1591, adding,—“There are yet living diverse, of these his dooings, *Oculati Testes*.” In that case, we have good reason to affirm that, both in its theory and construction, the telescope is a product of British soil.

Subsequently to the era of the former Bacon, at various epochs and in various lands, arose men of lofty genius, whose views of things rose above the prejudices, superstitions and persecutions of the times. Gilbert is accused, by Lord Bacon, of having, “after he had devoted himself most laboriously to magnetical studies, immediately framed a philosophic system, in accordance with his favourite subject.” Yet it must be acknowledged that Gilbert was an inductive philosopher of the first stamp. His treatise on Magnetism, published in 1590, is pronounced by Sir John Herschel to be “full of valuable facts and experiments, ingeniously reasoned on ; and he likewise extended his inquiries to a variety of other subjects, in particular to electricity.” That Gilbert, to a certain degree made a hobby of his favourite science is not at all to be wondered at, when we view his discoveries in connection with the small progress that had been made anterior to his day, in almost every department of physical science. Besides, minds are of different mould. One is inclined, by its inherent and natural propensities and capabilities, to put forth all its energies in one particular direction, and thus becomes addicted to worship the *idola specus*, almost imperceptibly. Another is discursive and ranges over the whole length and breadth of human knowledge, culling flowers, and collecting rare specimens from the varied store-houses of nature. A third is systematic, and philosophizes, rather regarding the method, according to which philosophic and scientific pursuits are to be prosecuted, than regarding any one or more of the branches into which human knowledge has been subdivided. These three species of minds have individually contributed to the advancement of man in the varied departments of useful knowledge. Our greatest attainments, in earthly knowledge, have been gained by those philosophers and men of science who have devoted themselves with energy and zeal principally, though not exclusively, to some one favourite subject of enquiry. Hence our Copernici, our Keplers, our Galileos, our Newtons and Davys, and many

others, whose names will go down to the latest posterity as the grand champions and promoters of human improvement in all that pertains to the knowledge of external things.

Astronomy was perhaps the earliest of the sciences. It was more extensively and minutely studied by the ancients than any other department of physical knowledge. Scarcely had the lovers of knowledge commenced a career, which set aside the dogmas of bygone times, than the heavens called forth the attention of the highest intellects of the 16th and 17th centuries. Copernicus, Tycho Brahe, Kepler, Galileo all pursued their inquiries in accordance with the principles of inductive philosophy, and the Aristotelian philosophy so far as physics are concerned, received its death-blow. The true path was laid open, and neither the ignorant bigotry nor the superstitious prejudices, nor the persecuting tyranny of the times, were sufficient to allay the zeal of the men of science,—those cultivators of the unexplored fields of nature's vast domain, or to arrest the advancement of truth itself. Success had already marked out the way, and earnest anticipation of greater achievements urged on to still greater enterprizes, amid a storm of obloquy, misrepresentation and injustice, the aged Tuscan and his younger compeers.

The above remarks lead to the conclusion that it would be vain trifling to injure the fame of the latter Bacon, by arrogating to him the celebrity of being the absolute inventor and first practiser of *inductive philosophy*. We feel that our ideas on this subject cannot be more clearly expressed than in the following words of Sir John Herschel in his excellent and interesting "discourse on the study of natural philosophy."

By the discoveries of Copernicus, Kepler, and Galileo, the errors of the Aristotelian philosophy were effectually overturned on a plain appeal to the facts of nature; but it remained to show, on broad and general principles, how and why Aristotle was in the wrong; to set in evidence the peculiar weakness of his method of philosophizing, and to substitute in its place a stronger and better. This important task was executed by Francis Bacon, Lord Verulam, who will, therefore, justly be looked upon in all future ages as the great reformer of philosophy, though his own actual contributions to the stock of physical truths were small, and his ideas of particular points strongly tinctured with mistakes and errors, which were the fault rather of the general want of physical information of the age than of any narrowness of view on his own part; and of this he was fully aware. It has been attempted by some to lessen the merit of this great achievement, by showing that the inductive method had been practised in many instances, both ancient and modern, by the mere instinct of mankind; but it is not the introduction of inductive reasoning, as a new and hitherto untried process, which characterises the Baconian philosophy, but his keen perception, and his broad and spirit-stirring, almost enthusiastic, announcement of its paramount importance, as the alpha and omega of science, as the grand and only chain for the linking together of physical truths, and the eventual key to every discovery and every application.

"Those who would deny him his just glory on such grounds would refuse to Jenner or to Howard their civic crowns, because a few farmers in a remote province had, time out of mind, been acquainted with vaccination, or philanthropists, in all ages, had occasionally visited the prisoner in his dungeon.

An immense impulse was now given to science, and it seemed as if the genius of mankind, long pent up, had at length rushed eagerly upon Nature, and commenced, with one accord, the great work of turning up her hitherto unbroken soil, and exposing the treasures so long concealed. A general sense now prevailed of the poverty and insufficiency of existing knowledge in *matters of fact*; and, as information flowed fast in, an era of excitement and wonder commenced, to which the annals of mankind had furnished nothing similar. It seemed, too, as if Nature herself seconded the impulse; and, while she supplied new and extraordinary aids to those senses which were henceforth to be exercised in her investigation,—while the telescope and the microscope laid open *the infinite* in both directions,—as if to call attention to her wonders, and signalise the epoch, she displayed the rarest, the most splendid and mysterious, of all astronomical phenomena, the appearance and subsequent total extinction of a new and brilliant fixed star twice within the lifetime of Galileo himself.*

The immediate followers of Bacon and Galileo ransacked all nature for new and surprising facts, with something of that craving for the marvellous, which might be regarded as a remnant of the age of alchemy and natural magic, but which, under proper regulation, is a most powerful and useful stimulus to experimental enquiry. Boyle, in particular, seemed animated by an enthusiasm of ardour, which hurried him from subject to subject and from experiment to experiment without a moment's intermission, and with a sort of undistinguishing appetite; while Hooke (the great contemporary, and almost the worthy rival, of Newton) carried a keener eye of scrutinising reason into a range of research even yet more extensive. As facts multiplied, leading phenomena became prominent, laws began to emerge, and generalizations to commence; and so rapid was the career of discovery, so signal the triumph of the inductive philosophy, that a single generation and the efforts of a single mind sufficed for the establishment of the system of the universe, on a basis never after to be shaken.

To these remarks let us add the words of Professor Playfair, with reference to the *Novum Organon*. "The power and compass of the mind which could form such a plan beforehand, and trace not merely the outline, but many of the most minute ramifications of sciences which did not yet exist, must be an object of admiration to all succeeding ages."

Bacon himself in his *Novum Organon* anticipates most of the objections which have been made, not only in his own day, when few were capable of appreciating the excellence of his achievement, but even in latter days, by the carping, narrow-minded advocates of some other cause, which, as they think, cannot be set forth in sufficient grandeur, without making out its non-dependence upon the principles of the Baconian method. To a few of our author's remarks our reader's attention is solicited.

* The temporary star in Cassiopeia observed by Cornelius Gemma, in 1572, was so bright as to be seen at noon-day. That in Serpentarius, first seen by Kepler in 1604, exceeded in brilliancy all the other stars and planets.

Many things will be objected to in our history and experiments; some, that are trifling and common; others that are mean and unpolite; and lastly such are too subtle and merely speculative, and of no apparent use; this kind of things may alienate and avert the minds of men.

Concerning those things which seem common, let men think thus; that hitherto they have been accustomed to do nothing else, but to refer and accommodate the causes of those things which are rare, to those which frequently happen, and not to enquire as to the causes of those things which frequently happen, but to receive them as granted and admitted. Therefore they do not enquire into the causes of weight, of the revolution of the heavenly bodies, of heat, of cold, of light, of hardness, of softness, of rarity, of density, of fluidity, of solidity, of animation, of inanitation, of similarity, of dissimilarity, or of organization; but considering these things as evident and manifest, they dispute and judge concerning other things, which do not occur so frequently and familiarly. But we who know very well, that no judgment can be formed concerning rare or remarkable things, much less new things be brought to light, without examining and discovering the causes of ordinary things, and the causes of these causes, are of necessity compelled to admit the most ordinary things into our history; indeed we think that nothing has been more hurtful to philosophy than that the things which are familiar and of frequent occurrence do not attract the attention of men, but are received cursorily, and their causes are not enquired into. So that information concerning things unknown is not more needed, than attention and regard to those that are known.

But as regards the utility of things, or even their baseness, those things must be received into our natural history, not less than the most elegant and precious: nor is natural history thereby polluted: for the sun equally shines upon palaces and dunghills, and is not thereby polluted: but we are not engaged in dedicating or rearing a capitol or pyramid to the pride of men, but in founding in the human understanding a sacred temple, after the fashion of the universe: and that pattern we follow: for whatever is worthy to exist is also worthy to be known, knowledge being the image of existence; but vile things exist as well as elegant things; moreover as the best odours are sometimes produced from certain putrid substances, as musk, &c. so also excellent light and information often proceed from vile and sordid instances; but we have said too much of this, for this kind of fastidiousness is childish and effeminate.

This also is objected to us, that it is something wonderful and hard that we should set aside all sciences and all authors at once, and as by one blow; and that by our own strength, and without receiving assistance or support from any of the ancients.

But we know, if we had wished to act less sincerely, that it would not have been difficult for us to refer those things which are adduced either to the ancient ages, before the times of the Greeks, when the natural sciences perhaps flourished more, but yet more silently; or even at least in part to some of the Greeks themselves, and thence to seek for consideration and honor: like upstarts, who construct and erect nobility for themselves, from some ancient stock, by the favor of genealogies. But we, trusting to the evidence of things, reject every condition of falsehood and imposture. Nor do we think that it is of more consequence in regard to the matter in hand, whether those things which shall now be discovered, were formerly known to the ancients, than it is of consequence to men to know whether the new world were that island of Atlas, and known to the ancients, or whether it has now been discovered for the first time. Discovery is to be sought from the light of nature, not from the darkness of antiquity.

But as regards the universal censure that we are supposed to pass upon former systems, it is very clear to any one that will consider the matter well,

that it is both more probable and more moderate than if it had been made partially. For if there had not been errors rooted in the first notions, it is impossible but that some sound discoveries should have corrected those that were erroneous. But since the errors were fundamental, and of such a nature that men did not so much judge erroneously regarding facts as neglect and pass them by altogether, it is not surprising that men have not obtained that which they did not seek, that they have not reached the goal which they did not set up, that they have not accomplished the journey when they had never entered on the way.

And as regards the supposed insolence of our conduct; assuredly if any one should boast that by greater steadiness of hand and correctness of eye he can draw a straight line or a circle more accurately than any one else, he would challenge a comparison of his powers with those of other men; but if he should assert that he by using a ruler can draw a straight line, or by using a pair of compasses can describe a circle, more accurately than any one else can do by his unaided eye and hand, no one would accuse him of boasting. And what we now say is not only applicable to this, our first and inceptive attempt, but extends also to those who shall hereafter labor in this work: for our method of invention in the sciences almost equalizes talents, and does not leave much to be effected by excellence of abilities; since all its operations are carried on by means of fixed rules and demonstrations. Hence, as we have often said, our work is rather the result of good fortune than great abilities, the product rather of time than of talent. For there assuredly is a certain kind of fortune in human thoughts no less than in their operations and actions.

With reference to the originality of his system, our author remarks.

Perhaps this other objection will also be offered: that we are doing nothing, but what has been done before, and that the ancients themselves held the same course that we now hold. Some one may therefore think it probable, that after all this stir and exertion we shall at length arrive at some one of the systems that prevailed among the ancients: for they also in the beginning of their studies, prepared a great host of examples and particulars, and digested them into comments according to common-places and titles, and thence concocted their systems and their arts, and afterwards pronounced a decision when a matter was fully ascertained; moreover, that in their writings they give a few examples here and there for the sake of securing credit and elucidating the subject, but that they thought it superfluous and very laborious to publish all their observations and notes and comments; in short that they acted as builders, who remove the ladders and scaffolding out of sight when the building is finished. And surely we must suppose that they acted in this way. But any one who has not altogether forgotten what we said above, will easily answer this objection or rather scruple. We admit that there was a form of enquiry and invention among the ancients; and their writings bear marks of it. But it was of such a kind that they passed at once from a few examples and particular instances (adding perhaps some common notions and some portion of the received opinions which pleased them most) to the most general conclusions or principles of the sciences: then holding these principles as fixed and immoveable, they educed and proved inferior conclusions by means of them, and from these they framed their arts. Then if new particulars and examples were adduced which contravened their theories, they with great tact reduced them into order, either by nice distinctions or by forced explanations of their own rules, or got quit of them by classing them as exceptions; on the other hand they with great labor accommodated to their own theories the causes of particular things, that did not contravene these theories. But neither their natural history,

nor their experience was such as it ought to have been; and that method of flying to general conclusions ruined all.

Some one will also doubt rather than object whether we speak only of natural philosophy, or whether we wish also the other sciences, logical, ethical and political to be treated according to our method. Assuredly we consider what we have said as applicable to all of them; and just as the common logic, which proceeds by the syllogism, applies not only to the physical sciences but to all others as well, so also our method, which proceeds by *induction*, embraces all things. For according to it we make a history and tables of discovery regarding anger, fear, modesty and such like, and also regarding political matters; and also regarding the mental exercises of memory, composition, division, judgment and the rest, as well as regarding cold and heat, light, vegetation and such like. But yet since our method of *interpreting*, after a history has been prepared and arranged, does not, like the common logic, observe only the motions and exercises of the mind, but also the nature of things, we so direct the mind that it may be able to apply itself to the nature of things in a proper manner, whatever be the subject of investigation. And therefore we give many and various precepts in the doctrine of interpretation, which may serve in some measure to adapt the method of investigation to the quality and condition of the subject to be investigated.

But no one ought even to doubt regarding us whether we wish to destroy and demolish the philosophy and arts and sciences which we now possess: for we willingly embrace the use and cultivation of them, and the honors that are derived from them. Nor do we in any way object to those systems which have gained prevalence being still employed to foster disputes and adorn speeches, and endow professorships, and administer to the comfort of life; in short to their being received like a sort of coins by the common consent of men. Indeed we openly declare that those things which we adduce, will never be of much value for those purposes, since they cannot be brought down to the comprehension of the vulgar except by their effects, and the works that will flow from them. But for the sincerity of our possession of affection and good will towards the received sciences we refer to our published writings (especially the books on the advancement of learning); therefore we shall not attempt further to evince it by words. Meantime we give the distinct and explicit warning that by those methods which are now in use, neither can great advancement be made in the study of the sciences, nor can they be practically applied to the extension of works.

The appearance of the present translation of Bacon is most opportune. The minds of educated youth in this city are in that state in which its salutary maxims and sound general views, if properly inculcated, and candidly received, will be of vast importance. We are far from thinking, much more from advocating the sufficiency of secular knowledge,—apart from the truths of revelation, and the principles of sound religion and morality studied in the record of grace and salvation,—to renovate the national mind of India, or to secure the happiness in time, much less in eternity of any single individual. But, apart from true religion, or rather, viewed more correctly as the handmaids of true religion, we have more confidence in the salutary effects likely to be produced by the proper study of the *pure and inductive sciences*, than by any flimsy attainments in the flowery and pleasant paths of polite literature alone. A gallant ship at sea, in a fine sunny day, without cargo or bal-

last, is a gay and glorious spectacle ; but she is not in a fit state to bear the boisterous rage of the wintry gale, or the furious onslaught of the fierce tornado. Her gay beauties will speedily be shattered and driven abroad, a prey to the envious tempest. She is top-heavy ; her proud masts must rend before the resistless impulse ; or the magnificent fabric must be engulfed in the insatiate deep. True science is one corrective against the dangers arising from the vain-glorious fancies and unregulated notions awakened by the dissipating influence of general literature and the too frequent licentiousness of popular poetry, and popular, though pernicious, sentimental fiction. Do we oppose literature ? No, never : we advocate it, we rejoice in it. Bad as many of our most reputed works are, judicious selections may be made. Poets, orators, historians, moralists of the first and highest grade may be studied under careful direction. But a man of mere literary knowledge, however much his ingenuous and generous sentiments may be awakened by the literature of the age, is only a half-educated man, if even so. He has got the wide-spread canvas, the gay and many-coloured pennants floating on high ; but the ballast is wanting. True science may help to steady the vessel. But she must have a rudder. She must have a directing power. This science alone cannot accomplish. Science may render her more manageable provided the directing power be there. The directing power itself must be derived from a different source. Its controlling influence is supreme. But where it is not, safety is hopeless. Hence we infer that any education without religion is a grand deception, a delusion which begets the hope that *that* which is essential and indispensable is unnecessary, or may be picked up at random.

But even in matters of religion, especially in the present state of things among the educated or semi-educated classes here, the Baconian principle, the inductive method is the leading principle. It is applicable, not to science only, but to every branch of knowledge. It guides us in estimating the conflicting claims of opposing religious systems. It enables us to judge of the evidences of our faith, and when the work of the evidences is completed, and we have made up our minds as to the record on which we are to rely as our infallible guide in matters of faith, the *inductive method* is that in accordance with which we are to prosecute our inquiries as to what the doctrines, to be received, really are. Wickliffe, Luther, Calvin and Knox were, and all sound Divines are, Baconians. Those who would be guided aright, now, must search the infallible standard with a Baconian eye. To the law and to the testimony. The men of Berea " were more noble than those in Thessalonica, in that they received the word with all readiness

of mind, and *searched the Scriptures daily, whether these things were so.*"

Mr. Smith has accomplished his task well. The translation is an excellent one in its general features, and is, so far as we know, the only really good translation which exists. The translator has, therefore, conferred a benefit of vast moment upon the Natives of this country who have studied the English tongue to much advantage. He has placed within their reach, in a cheap form, that work of the "Great Instaurator" whose merits shall last and be appreciated while true knowledge continues to be cultivated. We recommend the work strongly, as a text book for the higher classes of English seminaries, and hope its ready sale will soon induce the Christian School Book Society to request the translator to prepare a second edition, revised carefully, and printed in a form more convenient and suitable for a class book.

2.—*The India Review.*

We take blame to ourselves in having delayed so long to record our opinion regarding our monthly contemporary, who occupies a sphere in periodic literature somewhat different from our own. The **INDIA REVIEW** and *Journal of Foreign Science and the Arts*, after having been conducted for several years with considerable success and with a persevering energy deserving of greater encouragement, changed its proprietor and editor at the end of last year. It is now, we understand, in the hands of the able artist whose *outline portraits* are well known to many of our readers. In our opinion the periodical has under Mr. Grant's care assumed an externally improved form and aspect. Its typography is greatly superior to that of the old series. Its illustrative plates are much more distinct; and the *outline portraits* prefixed are very successful efforts. The January number contains George Thompson, with a pretty minute sketch of his life. The portrait we regard as a striking likeness. The February number exhibits to the public eye a portrait of his excellency the present Commander-in-Chief in India, which is said to be a very correct delineation of that celebrated general. Few who have seen the venerable Archdeacon officiating at the altar, or at the Baptismal Font, will hesitate to say that the portrait in the March number is a most accurate delineation of the original. The portrait given in the April number is perhaps one of the most successful of Mr. Grant's efforts. It is the identical man. The features and expression of his amiable and respected predecessor, in the management of the *Journal*, are taken to the life. The only fault we are disposed to find with the portrait is, that it exhibits the worthy Doctor in a somewhat more bluff habit than

he really possesses. The May number gives a portrait and sketch of Captain Lawrence. The portrait exhibits him in a habit so purely Musalmánic, that at first sight we conceived ourselves in the august presence of some gallant Affghan, who had perpetrated that ignoble and un-moslem act of making the razor exercise its functions on the lower portion of his visage. On reference, however, to the bottom of the page we were helped to the right conclusion, and formed the opinion that the profile is exactly that of the gallant captain. The sketch contains some interesting notices of that extraordinary period just passed over our heads, when British ladies and British officers were for months at the mercy of one of most extraordinary, and in some respects inexplicable, characters, with whom our arms and politics have brought us into connection in this realm of the east.

The historical researches of the late Col. Pogson, which have appeared consecutively in several numbers, exhibit a considerable amount of antiquarian lore, and may to many be interesting; but we regard them as of a character too purely speculative to be of much profit. They are to be regarded rather as interesting conjectures and fanciful surmises, based upon the uncertain fabric of etymological transmutations, than as solid information, from which any sure deductions may be drawn.

Besides other articles and extracts of considerable interest, the May number contains a well written and candid review of Mr. Smyth's lately published poems, and an interesting mathematical paper on the rectification of the circle. We hope that Mr. Grant will be encouraged and supported in his attempt to carry on a journal devoted to that particular department of periodic literature, with which his journal is more especially concerned. The number of men in this country who are more or less engaged in pursuits connected with "science and the arts" must be considerable. We call upon them to support the enterprising editor of the *India Review*, both by taking in his periodical, and by contributing useful and interesting papers, on the pure and mixed and even speculative sciences.

We know Mr. Grant has had to contend with difficulties of considerable magnitude in the commencement of his career. But a little exertion on the part of his supporters and contributors will, we trust, enable him very soon to remedy the awkwardness of having to print his May number in September, and his June number in October. Let but a flood of intelligible, and readable articles be forwarded from all parts of India for insertion in the "*India Review*," and Mr. Grant's difficulty will, in part at least, be removed.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. W. Buyers and family arrived safely on the *Ellenborough* on the 15th September. Mr. Buyers proceeded at once by *dak* to Banáras.—The Rev. Messrs. Hæberlin, Budden and Jamieson, have returned from their tour to the borders of Thibet.—Rev. A. F. Lacroix and family accompanied by two Missionary Brethren, Messrs. Mullens, and Clarke were (D. V.) to sail on the *Queen* on the 10th September. Mr. Lacroix had again visited all the principal cities on the continent.—Rev. M. Hill left Calcutta for Berhampore on the 14th ult. in greatly improved health.—The Rev. P. Menge, and family (of Goruckpore) have been compelled to leave that station for the present in search of health.—Rev. J. Innes has proceeded by the steamer to the Upper Provinces.—Rev. W. Lacey of Cuttack arrived in Calcutta on the 28th September.—The Bishop of Calcutta will (D. V.) leave for the Upper Provinces about the middle of October.

2.—MONTHLY MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held on Monday the 4th September, at the Circular Road Chapel. The address was delivered by the Rev. J. Macdonald, from the words of the Saviour, "Blessed are they that mourn, for they shall be comforted." The sources and occasions of Christian sorrow, were pointed out and illustrated. The nature and certainty of the impartation of heavenly comfort to all true mourners was briefly adverted to. The subject was treated with reference to the death of the Rev. R. de Rodt. The devotional services were engaged in by the Rev. Messrs. Ewart and Evans.

The Monthly Prayer Meeting connected with the London Missionary Society was held at the Union Chapel, Dharamtalah, on Wednesday the 6th September. The address was delivered by the Rev. W. Morton;—subject, the importance of the Churches of Christ in India becoming Missionary Churches. The devotional exercises were engaged in by the Rev. Messrs. Hill and Boaz.

3.—RECENT BAPTISMS IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

We have much pleasure in calling the attention of our readers to the following extracts from the *Advocate* in reference to the recent baptisms of some of the pupils of the London Missionary Society's Christian Institution at Bhawánipur. We hope in a future number to afford an account of the circumstances connected with the past and present movements of the institution and these conversions.

"On Sabbath morning (August 27th) two native youths were baptized at the Union Chapel by the Rev. T. Boaz. The one was a kulin bráhman and a Háldár, or one of the original proprietors of the temple at Káli-ghát—he is heir to considerable property, being the only male representative of three families. The other was a Rájput orphan, who has been brought up and educated by the Missionaries of the London Society in the Christian Institution at Bhawánipur. They are, we hope, but the first fruits of an abundant harvest to the Lord in that neighbourhood.

“ On the evening of the 13th Sept. the ordinance of baptism was administered at the Union Chapel, Dharamtalah, by the Rev. J. Campbell of the London Missionary Society’s Mission, to a young Hindu convert. The Rev. T. Boaz offered some remarks explanatory of the young man’s history and conversion, and the Rev. M. Hill of Berhampore, commended him to God in prayer, when he delivered up his bráhmancial thread and received at the hands of the missionary the initiatory rite of admission into the church of Christ. This young man is a kulin bráhman, and a man of property; he is of full age (22) and is a member of one of the most respectable families in Bhawánipur, by his mother’s side he is a Háldár or joint-proprietor of the temple of Kálí. He was educated in the London Society’s Institution at Bhawánipur; his studies were completed about eighteen months ago, he has since been occupied as a teacher in another school. His name is Kálícharan Báneerja. This is the third baptism from the pupils of the institution, within the last fortnight. May the Spirit of God draw many of these young men to the fold of Christ where alone they can find rest and peace.”

4.—FREE PROTESTING CHURCH OF SCOTLAND.

We give the following brief notices of the movements of the Free Protestant church from our contemporary the *Advocate*, with the mere addition that our brethren are at present worshipping at the Parental Institution, and that a fund has been opened for the erection of a church which already amounts to about 13,000 rupees. The Rev. J. Macdonald is at present acting as pastor (but without alteration of his missionary work) of the newly formed church. The affairs of the Mission are under the management of a Board, composed of laymen and the Missionaries, to whom donations and subscriptions can be forwarded in aid of this interesting department of Mission labor:—

—The prospectus of a new religious periodical has just issued from the press called the **FREE CHURCHMAN**: its primary object is to exhibit in their true light, the principles on which the Free Protestant Church of Scotland is based, and to advocate the interest of that Church in this part of India. The **FREE CHURCHMAN** will be open to the discussion of other topics apart from political and polemical disputations. As an additional means for spreading abroad the knowledge of the gospel, we welcome the **FREE CHURCHMAN**, and trust that it may realize all that its excellent editors can desire in setting forth, upholding and defending the doctrines of grace, and the scriptural practices of the church of Christ.—*C. C. A. Sept. 16.*

—The first number of the *Free Churchman*, the organ of the Free Protestant Presbyterian Church, has issued from the press since our last. Its contents are—1, Pastoral address of the General Assembly of the Free Church; 2, Why separate? 3, Home Intelligence, consisting of extracts of speeches and proceedings in Scotland in connexion with the Free Church; 4, Indian intelligence. The only original article, “*Why separate?*” contains in a brief form the reasons of the Free Protesters for seceding from the Residuary Kirk. The *Free Churchman* does good service to his cause, and will, we believe, well and truly uphold the rights and privileges of the Church of Christ in India.—*Ibid, Sept. 23.*

—On Tuesday evening the 19th ult. the Rev. A. Duff, D. D. delivered at the Town-Hall, the first of a course of four lectures, on the Free Church question. The subject of the lecture was the Supreme Headship or Kingship of Christ in his church. Dr. Duff exhibited the important subject with his usual acumen and eloquence. We shall not attempt a mere outline of the lecture, as we doubt not it will appear in a more substantial form.

The audience was large, and amongst the rest a great number of native youth. The service commenced with prayer, and closed with the benediction.—*Ibid.*

—The Explanatory Statement respecting the recent proceedings of the Missionaries of the Church of Scotland in Calcutta, has also issued from the press within the last few days. This pamphlet enters fully into the cause of the secessions both in Scotland and Calcutta, and will well repay a careful perusal by any who wish to become acquainted with the merits of the question, nor will it be unprofitably perused by others. Those who have been or are free, will learn from it to value their freedom, while we sincerely pray that those who have lent their sanction to an Erastian church may be led prayerfully and calmly to consider the high and sacred principles which are involved in that sanction. Our desire is in all such matters that Christians may turn away from men and look to the great and sacred principles of God's word; the eternal verities of heaven. These should alone be the guide of Christ's disciples when the spiritual independence of the church is endangered. What are men or party interests compared with the preservation of the faith once delivered to the saints? It is not because great and talented men have sanctioned the secession, that we (as conscientiously believing an Establishment to be essentially opposed to the welfare of the church of Christ), are gratified with this movement, but because good men, men of God, those who have tasted of the good word of God, have found an alliance with the political head of the nation incompatible with the exercise of those spiritual functions with which Christ has invested his church; for in this secession from the Establishment and setting up of the Free Church, we see the beginning of the end of all secular Establishments the period when the church of the Lord Jesus shall be again free as she was on the day of Pentecost, unblighted by political partizanship, and unscathed by the withering smiles and embraces of secular interests. The "Explanation" touches upon—1, Relation to the Established Church as ordained Ministers and Missionaries, &c.; 2, Relation to the church as office-bearers and members of the congregation of St. Andrew's Kirk, Calcutta; 3, Provisional Sub-committee, and 4, Provisional Mission Committee or Financial Board; with an Appendix.—*Ibid.*

5.—ORDINATION OF NATIVE PREACHERS.

It will be interesting to our readers to know, that on the evening of the 21st ult. two native young men were set apart by Ordination to the work of the Gospel Ministry. The Rev. J. Wenger read suitable portions of Scripture, and offered up prayer in the Bengálí language. After which Mr. Wenger gave a short but appropriate address in English. The usual questions were then proposed to the candidates, viz. as to the grounds of their hope of salvation; the circumstances which had led to their wish to be employed as preachers of the Gospel; and lastly the doctrines and truths which it was their intention to make known among their countrymen. The replies of both brethren were very satisfactory, and evinced on their part the possession of clear, and extensive scriptural knowledge. The Rev. Dr. Yates then offered the dedicatory prayer: and the whole of the Missionaries present joined in the imposition of hands. The Rev. George Pearce, pastor of the Intally Church, afterwards delivered a short, but affectionate, instructive, and encouraging address to the young men, and the Rev. W. Morton closed the interesting services of the evening with prayer. The attendance of both natives and Europeans was very good, and we doubt not, many hearts present united in the prayer that these two brethren may be eminently "men of God, thoroughly furnished unto all good works."—*Ibid*, Sept. 23.

6.—CIRCULAR ROAD CHAPEL—REV. A. LESLIE.

We have much pleasure in quoting the following passage, from the *Baptist Missionary Herald* for this month. May our esteemed brother long be preserved, as the overseer of the Church by which he has been elected; and may he have, in the conversion of sinners, an evidence from his Divine Master, that he has obeyed the call of Heaven in filling the important post which in the providence of God he now occupies.

Circular Road Church.—"It gives us unfeigned pleasure to be able to record the intelligence that the Rev. A. Leslie has accepted the pastoral office in this church. May he be abundantly blessed in his work."—*Ibid.*

7.—BAPTISM OF A NATIVE AT A'GARPA'RA'.

On the 6th of July, a Native youth was baptized by the Rev. J. Long, at A'garpára. His first impressions of truth arose from the perusal of one of the Calcutta Tract Society's publications, the *Satyá A'shray*, written by the late Rev. W. H. Pearce, of the Baptist Mission. This is only one among many other instances that could be mentioned of the blessed effects resulting from the labours of the Tract Society, which deserves the support of all true Christians in this country; it has long proved an efficient co-operator with Missionaries in their labours, its members are composed of the different denominations of evangelical Christians having for their bond of union those great principles in which Cranmer, Luther and Calvin agreed.—*Intelligencer for September.*

8.—THE MEDICAL COLLEGE.

We are glad to hear that the authorities have decided that the surgical operations which used to be performed on *Sunday* mornings at the Native Hospital, shall take place on Friday mornings for the future. Thus the sanctity and rest of the Sabbath will not be violated.—*Ibid.*

9.—THE IDOLATROUS FESTIVITIES OF THE DURGA' PUJA'

Are once more at hand, and again will they be offered to Christian people to sanction under the garb of recreation and pleasure, idolatry with their presence. As in former years, so in this, we would state for the guidance of those whose memories may be treacherous, or of such as might be induced to sin through ignorance of the real nature of the festival, *that in the estimation of the masses of the Hindus, every person attending the Durgá Pujá nautches, does sanction the worship of the goddess.* This we should hope would be sufficient to deter every Christian from attending the nautches. The Lord Jehovah is not only a merciful, but a jealous God, and especially jealous of this, that he will not that the homage which is due to him alone should be given to another, to an idol of wood and stone. For the sin of sanctioning the idolatrous festivities of the heathen, did he in ancient days, especially chastise his elect people the Jews, nor will he pass it by now if persisted in by those who profess to believe in the Lord Jehovah. He is as unchanged in jealousy for his honor, as he is in mercy, towards his sinful and erring creatures.

There are moreover considerations in connection with this subject, which should weigh with all who wish well to their fellow-creatures; and which we think should induce them to stand aloof from such things. The sums of money expended at this idolatrous and senseless festival are immense: within a few days some lakhs of rupees will have been expended in this city and neighbourhood alone, on tinselled pageantry, nautch girls, and other forms of evanescent, dissipating and sinful excitement. One of the principal

inducements to this waste of property, in display, on the part of the wealthy natives is the attendance of Christians, and especially the wealthy and powerful. Did such persons but cease to sanction by their presence these scenes of wasteful dissipation, the puja would fall into its mere Hindu form, and wither and die away with the rest of the tottering fabric; and should not Christians show, by their marked refusal to attend, their sense of the folly of such a wasteful expenditure of property, which might and ought to be devoted to the improvement both of the people and country. We are happy to state that the attendance of Christians at the nautches has materially diminished during the past seven years, and we trust that this year will be marked by a still greater diminution in attendance at the nautches of those who profess and call themselves Christians. We have written only of *men*, for surely it can scarcely be possible, leaving religion out of the question, that any Christian lady could entertain the idea of sanctioning the performances of courtezans in honour of one of the most libidinous of the idols of the Hindu Pantheon. Let every minister of the Gospel sound the note of warning and exhortation to his flock, on this important topic.—C. C. A.

10.—THE STATE OF THINGS AMONGST THE NATIVE COMMUNITY

in and around Calcutta on the subject of Christianity is, at the present time, singular and critical; it is such as to demand the prayerful solicitude and activity of all the faithful followers of Christ. We do not state that there exists at the present moment such a measure of excitement in connection with religious matters as there may have been on some former occasions; it is not that we have of late witnessed the bitter enmity of the bigotted and ignorant Hindu brought into exercise against the Missionaries and their converts, nor that the same measure of vituperation is indulged in by the organs of Hindu opinion as distinguished them in former years; there is in such matters a comparative lull, a cessation of bitter hostilities. We have no longer the Hindu College Council fulminating its decretals against Christianity; the *Dharma Sabhá* placing its ban upon the remotest approach to liberality of feeling or conduct. This state of things has passed away, and we hope and believe never to return. Hinduism has, at least in Calcutta and its vicinity (and the influence will and must spread throughout the length and breadth of the land), received its death-blow and its advocates know and feel this, and hence are they filled with apprehension as to the ultimate result. This fear has induced them to adopt a different course of conduct, both towards Christianity and its adherents amongst the native community. So long as baptism can be staved off, so long as an open profession of Christianity is not made, the more bigotted or less educated members of the community are willing to connive at much on which they would previously have frowned: and by this means they contrive to hold in suspense many who are fully convinced of the truth of Christianity, and who would, were the slightest compulsion resorted to, to enforce compliance with Hindu rites, if not imprisoned, make an immediate and decided profession of Christianity. The number of young men averaging from fourteen to thirty, who are so affected, has become too large to be treated even by the mass of the Hindus with indifference; not only are they many but generally speaking they pertain to the best and most influential families, and their lapse would be a terrible blow to the idolatries of the land. They are fully convinced, not only of the errors of Hinduism, but of the truth of Christianity, and that in many cases not only in theory and evidentially but in their hearts; they are in fact true followers of the Lord Jesus, and we have no reason to doubt but that in their retirements they worship Him in spirit and in truth. That they do not worship idols we are confident, nor in many cases are they solicited to do so, and in few if any is compulsion resorted to, to make them

bow the knee to idols. The great terror with their Hindu friends is baptism ; that seals their doom ; and to avert this they will make almost any concession, and pass over almost any neglect of Hinduism or attachment to Christianity. This united with the strong affection entertained by the young men for their friends, oft causes them to halt, and this halting is their danger ; for so long as they are within the influence of parties who would rather that they might live in the indulgence of every sin than that they should become Christians ; they must be in wretchedness and danger, and their case calls for the sympathy and prayer of the whole body of the church. May that prayer arise to the Throne of Grace, that they may be strong in the Lord, and be enabled to witness a good confession before many witness.—C. C. A.

11.—THE EVILS OF IDOLATRY AND THEIR REMOVAL.

We have not unfrequently endeavoured to stir up the Christian community in India, to attempt the suppression of many of those fearful practices and the removal of some of those evils, with which our Hindu neighbours either afflict themselves or are burdened by others. We have reason to believe that though no public effort has been made in the matter, it has not been allowed to sleep, and that a movement will soon be made in connection with one at least of the more glaring evils to which we refer.

The abominations of the Charak puja, the horrors of Ghát murders, and the Law of Inheritance, are at least subjects, which call for the interposition of the humane and demand the prompt and effectual interference of the legislature.

To attempt to describe the barbarities of the Charak were useless ; they must be acknowledged by all in any wise conversant with them, to be an outrage on our nature, a libel upon religion, and a gross insult to the *one* living and true God. There is a ground on which all who wish well to their species, even Hindus, can, we should hope, unite in attempting the abolition of this revolting practice ; the ground of our common humanity, a desire to prevent the unnecessary suffering of our fellow-creatures and neighbours. The puja is moreover, in a city like Calcutta, a public nuisance. These united with the fact that it is, as far as North India is concerned, confined to the Bengal Presidency, and is not commended or immediately sanctioned by the most authoritative shastras, these are strong reasons with which to ply the local government for its suppression, and we do hope that not one in whose heart is the love of his species will be found, who will refuse to unite in petitioning the Deputy Governor of Bengal on the subject.

The evil of ghát murder is so vast and complicated that it requires to be met and dealt with, with the greatest wisdom and firmness. But it is such an evil as no wise or humane government ought to leave unmolested.

What are ghát murders ? may be asked by some. It is a custom among the Hindus, on the approach of death, to convey the dying party to the banks of the Ganges, and to the gháts or places considered especially sacred for such purposes. It requires but little knowledge of human nature in its fallen forms to imagine that such a practice, under the sanction of religion, must open the door to the most fearful practices ; in some cases, where there is no disease, but mere weakness, or the most ordinary form of ailment, murder is frequently perpetrated. The brahman or native practitioner has only to pronounce his verdict, that death is at the door, to secure the removal of the unfortunate victim to the banks of the Ganges, and to a certain and speedy death. For generally no sooner do they reach the ghát than they are suffocated with Ganges mud—nor, but in few instances, could a robust person survive under the treatment adopted ; and it is well known in the native community that in very many cases, the desire to possess property, or the knowledge of the contents of a will, and other similar causes, are suffi-

cient to ensure, at the hands of relatives, removal to the ghát, never to return. We could record many cases which could bear to be classed only with murder.

One thing in the midst of the cruelty practised on such occasions serves to reconcile even the victim to his lot—no person so taken to the Ganges can, should he survive, be received again into caste. He is an outcast for ever, so that the poor creatures, in many instances, after a few ineffectual struggles, resign themselves to the will of their murderers, preferring death to utter exclusion from society. Some, however, have been too strong to die, or have otherwise escaped. A village between Calcutta and Berhampore was founded by persons who had escaped from death in this form, and having lost caste had no alternative but to found a community of their own; it now consists entirely of these persons and their descendants. Surely such practices, involving as they do the civil liberty, property and lives of the people, demand the prompt and vigilant attention of government.

The law of inheritance is another crying evil, a blot upon an administration composed of Christian men. No sooner does a native become a convert to Christianity, than he forfeits all his property and becomes an outcast and a beggar. The government are generally represented as neutral in religious matters, but surely this is not neutrality, to permit a law to exist which deprives a man of his all, because he follows the dictates of conscience and the operations of the Holy Spirit of God! We are acquainted with a case in which the party has cheerfully resigned personal property to the amount of two lakhs of rupees, a large share in the temple of Káli, and a right to the hereditary property of three families. But does the fact of this young man cheerfully yielding up all this for Christ's sake, render the law by which he is deprived of it, the less oppressive and cruel? and is it not a premium for the encouragement of that ignorant and bigotted system of persecution indulged in by the Hindus against their own kith and kin who embrace the Christian faith, as the result of education and deep and heaven-wrought conviction? The number of educated youth who will and must give up idolatry and embrace the Christian faith, ere long, will compel the authorities to look into and amend this oppressive law, and the sooner the better, in order that justice may be administered to those who have already suffered, and a great obstacle to the spread of our Divine faith may be taken out of the way.—C. C. A.

12.—PROPOSED CHURCH AT BHAGULPUR.

We are specially happy to recommend to our readers the following Prospectus from Bhagulpur, because the residents of that station have shewn their zeal in being the first to raise sufficient funds to enable them to apply to the *Additional Clergy Society* for a resident Clergyman.

“The station of Bhagulpur is situated in the centre of a large tract of country, extending from Berhampur on the East, to Patna on the West—an expanse of 300 miles, within which lie the districts of Rajmehal, Maldah, Poorneah, Bhagulpur, Monghyr and part of Tirhoot, abounding in Christian inhabitants who have hitherto been without any stated Clergyman of the Established Church to administer to their spiritual wants.

The Protestant community of Bhagulpur, having long deplored this state of things, endeavoured in vain to obtain relief; till, after repeated efforts, and by guaranteeing the payment of a large sum of money, they at last succeeded in obtaining an ordained Minister from the Calcutta Diocesan Additional Clergy Society. This point having been accomplished, it is now obviously very desirable to build a *Church*; but as there are not funds sufficient for that purpose, the kind aid of all who favor the good cause is solicited.” * * *—*Intelligencer for September.*

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The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places:—

Oct. 2nd, at the Lall Bazar Chapel;	}	Service to commence at half past seven o'clock.
Nov. 6th, at the Union Chapel, Dharamtalá;		
Dec. 4th, at the Circular Road Chapel.		

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. Time of service half past seven o'clock.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 3rd instant;—service to commence at 7 o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

A few copies of the Memoir of the Rev. R. DE RODT have been struck off in a separate form, and may be had at Messrs. Hay, Meik, and Co.'s or at the Baptist Mission Press.—Price R. 1.

The profits, if any, will be devoted to the erection of a simple tablet over his grave.

The Committee of the CALCUTTA CHRISTIAN SCHOOL BOOK SOCIETY, beg to remind their friends in the Up Country, that the "INSTRUCTOR No. I." (on their list) has been translated into URDU—and is now published in ANGLO-URDU interlined, in *Arabic* and *Roman* character: and that their "SECOND INSTRUCTOR" is now ready for publication in the same form, provided they hear from their friends in URDU districts, that they are ready to support them, by using these Instructors and to what extent, in their Schools.—Communications to this effect are requested:—and may be addressed to the Rev. J. Macdonald, Corresponding Secretary, or to the Rev. J. Campbell, Minute Secretary, of the Society.

Calcutta, Oct. 1, 1843.

ACKNOWLEDGMENTS.

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