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THE
CALCUTTA
CHRISTIAN OBSERVER.

NOVEMBER, 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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THE
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NEW SERIES, VOL. IV. No. 47.—OLD SERIES, VOL. XII. No. 138.

NOVEMBER, 1843.

I.—*Extracts from a Journal kept during a journey from Simlá, viâ Kanour, to the border of Tibet.*

(For the Calcutta Christian Observer.)

Fágo, June 14th, 1843.—Having made the necessary arrangements for our journey, I left Simlá this afternoon on my long expected visit to Kanour. Our party consists of the Rev. Dr. Hæberlin, secretary to the Calcutta Auxiliary Bible Society, the Rev. Mr. Budden, of the London Missionary Society, and myself. My companions both having come to Simlá for the restoration of their health, and considering a tour beyond the snowy ranges of the Himálaya, and the influence of the rainy season would be advantageous to them, volunteered to accompany me. Having for the last three years occasionally given some attention to the Tibetan language, and with the aid of a native of upper Kanour, prepared two small tracts in it; my object in making the present itinera-tion is to distribute them among the Lamas, and to see what demand there may be in upper Kanour, where the Tibetan language is used, and in the adjoining parts of Tibet, for the translations of the scriptures into it, and what the facilities of distributing them may be. Dr. Hæberlin also wishes, if possible, to give the Tibetans the word of God in their own tongue, and will endeavour to make some arrangement for the accomplishment of this object. We had hoped to be accompanied by a Kanourí well acquainted with the Tibetan and Hindí languages, to act as interpreter; but, after having advanced him some money to liquidate his debts, he disappointed us, and we were obliged to proceed without him.

Our attendants consist of three khidmatgars, a chaprásí, a bhístí, a dhobí, three syces and thirty coolies for our baggage.

Our first march was to Fágo, north-east from Simlá, and distant ten miles.

The first part of our road led along the tops and declivities of barren hills ranging from 7000 to 8000 feet in height. The latter part brought us through a magnificent forest of pines, called by the natives *Kelu*. In many places were likewise to be seen the

live or ever-green oak of various kinds, also the rhododendron, and many shrubs. The soil in the forest is, for the most part, a black mould, and has a very fertile appearance; but on account of the great elevation (about 9000 feet) it is too cold for the cultivation of any kind of corn, except barley. Potatoes are however grown in great abundance and perfection, chiefly for the Simlá market, whence they are sent to the neighbouring stations or the plains. They sell from two rupees eight annas to five rupees per maund in Simlá. There are no villages between Simlá and Fágo, except here and there a few small banya shops. After having been benighted half an hour in the forest we reached the Fágo bungalow about half past 8. p. m. and are now put up for the night. Our baggage had all arrived before us; so after partaking of tea, imploring a divine blessing on our absent families, our own souls, the church, and our present undertaking, we prepared for rest.

Teog, 15th.—After an early breakfast at Fágo we procured porters from the mate, or head-man of the village, and proceeded six miles to this place. Here, as it is customary to exchange porters on the hills at every stage, we were told by the Fágo mate we could procure others; but to our surprise when we arrived, we learned that Teog was not a stage, and that no porters could be procured nearer than Mutióná, six miles farther on our road, and the place to which the Fágo man ought to have sent our baggage. On hearing this, we endeavoured to persuade those we had to proceed to the next stage. They however, absolutely refused to do so, and as we had been obliged to pay them in advance, they had us completely in their power. Still we insisted, and told them, as their mate had deceived us, they must go with us the whole march—that we could not remain over night on the road, where no supplies could be obtained.

Finding our reasoning all useless, we had them brought close to where we had taken shelter from the scorching sun, in an old cow-house, and put into the custody of our servants, until we could partake of a little refreshment before proceeding; but no sooner had we commenced our luncheon, than the porters taking advantage of our inattention to them, gave each other the signal, and all of a sudden fled down an adjoining precipice, and left us chagrined and disappointed, to ruminate on our helplessness. We shall now have to remain here in the middle of our march until to-morrow morning, if not longer. Happily we had nearly all the supplies with us, which we required; so after pitching one of our small tents, and partaking of a late dinner, we retired for the night. Teog was formerly I believe a small village; but now consists of nothing, except the ruins of an old fort, and one or two dilapidated houses.

Mutióná, 16th.—Arrived at this place early this morning, and after much difficulty procured porters to bring up our goods. At first they declined going for any consideration, because, as they said, it was not the custom for them to do the Fágo porters' work, and that if they did, they would all be severely beaten by them. We however, by offering them more than their triple wages, prevailed on them to relinquish their scruples, and bring up our baggage—all of which arrived safely

in the evening. From Fágo to Mutióná, the road is very circuitous, but generally level and good. It leads along the summit of a high and barren mountain, occasionally through verdant spots of cultivation. The soil is clayey, and the rocks are chiefly gneiss and granite. We saw but two or three small villages on the way, and they were some distance from the road. Mutióná is a small place, consisting of a few little houses. There are, however, a number of villages around it, and a good deal of cultivated land. The houses, like all those of the higher ranges of the Himálaya, are built of stone, interlaid with beams of timber instead of mortar, to bind the walls. (See Erná 6th and 4th) "With three rows of great stones, and a row of new timber." They are usually two stories high, the upper being surrounded by a piazza, and occupied by the family or families, and the under by cattle. They are either pent-roofed, and covered with slates, or flat, and spread over with a thick layer of earth. The crops are barley, buck-wheat, various kinds of pulse, and in some places wheat. Except the *chaukidár* (watchman) of the bungalow, it is said there are no *piadas* in Mutióná or any of the neighbouring villages. It is seldom, indeed, we find any persons able to read, and not often any who can understand what we say to them on religious subjects. About a mile from Teog we passed a hill, on the summit of which a pitched battle between the Gurkhas and the Basahar Rájá was fought twenty-five years ago. The Rájá's Wazeer was killed, and his army routed. The Wazeer, and many who were slain with him, were buried near the spot.

Narkúndah, 17th.—This day's march has been a long and tiresome one. After leaving Mutióná, we descended about 3000 feet, to a deep dell, in which we crossed a considerable stream of water, and ascended on the opposite side almost to the altitude of the place whence we set out. Our road then lay along the southern slope of a mountain, and with occasional ascents and descents of various distances, brought us to this place. We passed several small villages, in which we saw some temples, built in the Chinese style, and signs of considerable cultivation.

The distance we came was twelve miles. The bungalow here is 9000 feet above the level of the sea. The village is small and almost uninhabited. The climate is delightful, and often attracts persons from Simlá to spend a few weeks. At 4 P. M. we proceeded to Hutú, four miles distant, in a south-eastern direction. Our path led through a beautiful forest of oak, yew, pine, rhododendron, horse-chesnut, with some elms, and a tree, strongly resembling the American sugar-maple. Near the end of our journey, it led us in some places over heaps of mica slate, at others, over masses of gneiss, granite, and quartz, where every step was dangerous.

Hutú is the name of a fort, now dilapidated. It is more than 10,000 feet in altitude, and beautifully situated. It commands a most extensive view of the lower hills, extending to the plains, and also of the towering, snow-surmounted ranges of the interior. To the north-east are the Bunardá and Rupú passes, covered with eternal snows, and looking down with conscious superiority on their more humble neighbours; while to the east, the lofty peaks of Jumnutrí aspire to support the firmament on their summits. Near the fort, there is a

small bungalow, the use of which travellers can have twenty-four hours for one rupee. In this, it was our intention to stop for two days; but to our sorrow we found it pre-occupied by two gentlemen from Simlá. They were however, very kind, and offered to share their scanty accommodations with us. Dr. Hæberlin, who was completely exhausted by our day's march, accepted their invitation; but Mr. Budden and myself occupied part of an enclosed verandah during the night. The thermometer stood at 60, and we felt the cold very much.

18th.—This is the Holy Sabbath, and we have, I trust, endeavoured to hallow it, by resting, in obedience to the Divine command. Our friends left early in the morning, on their way to Simlá; we, therefore, got sole possession of the bungalow. At 10 o'clock A. M., we engaged in social prayer, and Mr. Budden gave us a short and appropriate discourse. We were not within several miles of any village, and consequently had no opportunity of preaching to the natives.

Kot-garh, 19th.—Had a delightful ride this morning, through dense forests of pine, oak, walnut, horse-chesnut, &c. and after travelling nine miles, reached this place about 9 o'clock. Our road was generally good; but steep. We have descended, since we left Hutú, upwards of 4000 feet. The soil over which we passed, is a rich, moist, black turf. Kot-garh is a very small, insignificant village; but is surrounded by many much larger, and a great deal of cultivation. There was, some ten or twelve years ago, a detachment of Gurkha sipáhies stationed here, and the houses in which the officers resided, are still in pretty good repair. It is now occupied by the Himálaya Church Missionary Society. They have at present a school-master and his wife stationed here, and expect an ordained Missionary, the Rev. Mr. Prochnow, to join him in a short time. The teacher, Mr. Rudolph, and his expected companion in labour, are both Germans, and, I believe, previously came out to join Mr. Start's party at Patná. Mr. Rudolph has commenced an English and Hindí school, and has obtained a few scholars. Mr. Prochnow's labour will be chiefly preaching to the villagers. They are all Hindus, and from the highest to the lowest castes, men, women, and children labour in the fields; very few of them can read, and ignorance and superstition universally prevail. They are, however, an energetic and independent people. We have spent a pleasant day with our friends, the Rudolphs, and shall take leave of them with regret.

Nint, 20th.—Having left Kot-garh after an early breakfast, we descended by a very fatiguing and steep road, 4000 feet, to the valley of the Satlej. Here we passed a considerable village, called Kepú, and five miles more, by a road leading along the left bank of the river, brought us to Nint. The Satlej, at this season of the year, is much swollen by the melting of the snow on the higher ranges, and rushes along its confined, precipitous, and rocky channel, with fearful rapidity and deafening roar. Its average breadth, from bank to bank, is about 200 feet, and its depth must be very great. The valley, through which it flows, is for the most part very narrow, and shut in by mountains rising up on both sides, generally several thousand feet, almost perpendicularly. It sometimes, however, in this part forms flats, some

miles in width, which are well watered and cultivated; but the soil, being chiefly composed of the *debris* of the adjoining barren mountains, is not fertile. In many places, at a great height above the river, are diluvial deposits, composed of sand, gravel, pebbles, and boulders, more or less rounded by attrition. On our way, we crossed the Beárlí torrent, by a frightful looking bridge. *Nint* consists of eight or ten houses, and has very little arable land about it. Its altitude is only 3000 feet above the level of the sea, and being confined on both sides, by high rocky mountains, which reflect the rays of the sun, the heat, at this season of the year, is almost as great as on the plains.

Rámpur, 21st.—Our road continued to lead along the left bank of the Satlej, to this place. The distance is nine miles. Two miles from *Nint*, we passed *Dutnagar*, a considerable village, with a good deal of cultivation around it. The rocks, in the dell of the Satlej, are chiefly granite.

Rámpur is the capital of Basohar, and the winter residence of the Rájá. He is now absent at *Surón*, where he spends the hot months together with his court. Consequently, the place is at present almost deserted. The capital consists of some 200 houses, built of stone, and slated. It is on the bank of the Satlej, 3,300 feet above the level of the sea, and in Lat. $31^{\circ} 27'$, and Long. $77^{\circ} 38'$. On the opposite side of the river is the Rájáship of *Kúlú*, now in possession of the Seikhs.

Gaura, 22nd.—Marched eight miles this morning. The road was very difficult. A short distance from *Rámpur*, it left the valley of the Satlej, and ascended upwards of 15,000 feet. It then descended, and crossed a deep ravine, on the opposite side of which, stands *Gaura*. It is a small village; but has a good deal of cultivated land adjoining; also many apricot trees, at present bearing ripe and excellent fruit. In the evening, visited a temple, where we found several bráhmans in it, to whom we spoke a few words, on the evils of idolatry, the way of salvation, &c. We now meet with very few, who either read or understand *Hindí*; so that we have scarcely any opportunities of making known the gospel to the mass of the people.

Surón, 23rd.—Arrived about 9 o'clock, and found most of our goods at our camp ground. Hereafter, on account of the badness of the roads, we shall have to despatch our goods, and make our march after breakfast. After our departure from *Gaura*, our road led along the declivity of a hill, and was for two or three miles nearly level. It then descends to the *Mouglád* torrent, which it crosses by a high bridge, and then ascends a long and difficult hill to *Surón*. This is the summer residence of the Basohar Rájá and his court. It is distant from *Rámpur* eighteen miles, and nine from *Gaura*. Its elevation is 7,250 feet, and its climate delightful. The village is small and uninteresting, containing perhaps fifty or sixty houses. The Rájá's palace is better than the one in which he resides at *Rámpur*. The outer wall is probably 200 feet square, the lower part of which, with the exception of a narrow door in front, is solid masonry, bound in the usual manner with long timbers. The stones are handsomely cut and dressed, and the wood-work is ornamented with much carving. The upper part of the wall is divided

into a number of distinct chambers, and covered with pent-slate roofs. These are three stories high, and are supplied with little windows, like pigeon holes. Within the walls is an open court, on one side of which is a handsome temple, containing the usual Hindu idols, surmounted by three large gilt images. Basohar, including Kanour, has a population of about 40,000, and is divided into seven districts. The Rájá pays 15,000 Rupees per annum, to the British Government for protection. He is about thirty years of age, of small stature, not pre-possessing in his appearance, nor intelligent, and is withal an invalid. His Wuzeer, Munsukh Dás, is by far the superior of the two both as to mind and body. He was very obliging, and laid a dák for our letters, as far as *Kónam*. He has also undertaken to attend to the dispatching of our letters, papers, &c. both to us, and our friends in Simlá. He is a native of Poré in *Kanour*, and understands the Tibetan language. I therefore gave him a number of tracts in Tibetan.

Tárándá, 24th.—Marched thirteen miles. A mile from Surón, we crossed the line between Dasau and *Kanour*. Thus far our path led through fields of rice, and plantations of apricot trees. Afterwards, it became very bad, ascents and descents were many, steep, and difficult. Having passed the line, we descended several miles, through a dark wood of oak, horse-chesnut, &c., crossed the *Chounde*, a rapid stream, and proceeded by a most fatiguing journey to this place. We passed but two or three villages on the way. In many places the scenery was most sublime. *Tárándá* is 7,100 feet above the sea, contains about fifteen houses and a temple,—has but little cultivation around or near it, and the people appear poor. From Kot-garh to this place (five marches) one dialect is spoken; here another commences, which prevails in lower *Kanour*. From *Surón* to *Chini*, six marches, it is said there are no readers of any description, and no bráhmans in the temples.

25th.—This is the Lord's-day, and a delightful one it is. Encamped in a beautiful pine grove and far removed from the turmoils of life, if we have not enjoyed the blessing of the Sabbath, it is because our hearts have not been suitably affected by the goodness of God. At 11 o'clock we had divine service, at which a sermon on the *pleasures* of the Sabbath was read. Surely those who would wish to do away with the least of the sanctity of the Holy Sabbath, must know little of its sacred pleasure!

Nachár, 26th.—For some distance from *Turándá*, our road led through woods of pine. It then, by a steep and dangerous declivity, descended to the *Sáildang* torrent, three branches of which it crossed by rude bridges. Emerging from the dell, we ascended by a path, through dark groves of oaks, yew, and horse-chesnut; also a forest of large pines of the species called *Kelu*, and reached our camp-ground, after a march of eight miles. To-day, we have fairly entered the Himáláya mountains.

On both sides of our path, which follows the course of the Satlej, mountains rise to great heights, and are covered a considerable distance down their sides with eternal snows. From these accumulations of

ages, rush numerous torrents, dashing and foaming in a succession of cascades, down their rocky and precipitous channels, until they lose themselves far below, in the more profound, but not less noisy Satlej.

Along the base of the mountains stretch for miles dense forests, diversifying the scenery by many varieties of trees, shrubs, and flowers, and forming a beautiful contrast with the dazzling whiteness of their summits. Nachár is a considerable, but scattered village. It is 6,900 feet high. About it are pear and apricot trees, bearing fruit. A few grapes are also cultivated here—the first we have seen of the celebrated Kanour grapes.

Chagáon, 27th.—To-day made a long and tiresome march of thirteen miles. For some distance, we proceeded along the face of a well cultivated hill, and then by a rugged path descended 1000 feet to the Satlej; its height here is 5,200 feet above the sea. Its banks are high, and of solid granite, and at the narrowest place, (called Wangto) there is a wooden bridge, over which we passed. The piers of the bridge, built on the high rocks, on each bank of the river, are constructed of wood and stone, and raised some fifty or sixty feet above the water. Into these piers, long pine logs are inserted horizontally from the base nearly to the top; so as to cause one tier to project over another, and thus form an arch almost across the river. To correct these buttments, beams are laid from one to the other, across which short planks are placed. Thus this high, narrow and frightful bridge is completed. No sooner had we passed over it, than we saw one of our syces whom we had left to bring up our horses, running and beckoning us to return. Suspecting what was wrong, we re-crossed the bridge, and learned that one of our horses, about half a mile back had fallen through a bridge, over a small stream. We lost no time in hastening to his rescue. On arriving at the place, we found the horse lying on the bridge. A fore and hind leg had passed through a broken place in one of the spars, and were sustaining nearly the whole weight of the animal. We soon succeeded in extricating him; but he was so much injured, that I had to leave him at the nearest village, and proceed on foot. As my horse was a large *Cábul Ghunt*, and the road so bad, I ordered my syce, as soon as he was able to travel, to take him back to *Kot-garh*, and there await my further orders.*

After leaving the Wangto bridge, the road continued along the edge of the *Satlej* for a short distance, then crossed the *Wangar*, by a good bridge. This torrent is most impetuous in its course. Its turbulent waters dash down its rocky channel with frightful velocity and deafening noise, casting the spray to a great height.

From the *Wangar*, the road in the space of half a mile, ascends 1,200 feet. Arriving at the summit, it again descends to the bank of the *Satlej*, along which it continues with slight elevations, and depressions to *Chagaon*. This place, as the name imports, consists of six

* But the poor animal did not long survive his injury. A few days afterwards, the syce started with him on the way to *Kot-garh*, and while ascending a very steep and dangerous precipice, the horse fell back, and was precipitated some 2,000 feet into the *Satlej*.

villages, all of which are small, and close together. It is surrounded by numerous orchards of apricot trees, bearing an abundance of fruit. In Simlá the season for this fruit was past before we left. In Kot-garh it was in the height of perfection. From that place to this it has gradually appeared less and less ripe, until here we find it quite green. The apricot, when ripe, is cut and dried upon the tops of the houses, and in this state forms one of the staple commodities of *Kanour*. As in almost all the villages we have passed, there is here a *Dhum-tálá*, (house for travellers) in which we have taken up our abode. There is also a handsome temple near it, which is kept in repair by the Rájá of Basohar. It was to this place he fled from his capital, at the time of the *Gurkhá* invasion, twenty-five years ago. He was then about six years of age, but was nobly defended by the *Kanourís*, who repelled the *Gurkhá* army which had pursued their youthful Rájá within sight of Chagáon.

Mévú, 28th.—Arrived this morning at 9 o'clock, distance five miles. Dr. Hæberlin and Mr. Budden on horseback, and myself on foot. For some miles the road was good, and led through a wood of *Kelú*, and *Neosa*, or the edible pine. This species of pine bears a nut, which is eaten by the natives, and exported in great abundance, both to the plains of India, and to Tibet. It is produced in a cane, resembling that of other pines, and is similar in taste to the chesnut. Passing the wood, and a considerable village amidst fertile fields, we descended to the *Yúlá*, a rapid stream, and crossing it, ascended upwards of 1000 feet through dwarf oaks and pines, by a steep and rugged path to this place; almost all the rocks in this day's march are *gneiss*. *Mévú* is a small village, 8,550 feet above the sea. The inhabitants are very ignorant, and appear to be poor. They scarcely understand a word we or our servants say. The Hindí, however, is here, as it is throughout upper India, the *Lingua Franca*; even a servant I had with me from near Kot-garh, had to abandon his own jargon, and use what little Hindí he knew, as a medium of conversation. Here we, for the first time, saw the *Zho* or Yak-mule. This is a hybrid between the male Yak and the cow, and in appearance resembles both. It is less than a common cow, and in its short legs, shaggy hair on the lower part of its body, bushy tail, is similar to the Yak. The male is used for the plough, and the female is kept for her milk.

Rogi, 29th.—Marched eight miles this morning. For a few miles, our path led through straggling pines and oaks, then crossing the *Run-gar*, a small stream, ascended 2,600 feet in a zigzag course. The face of the hill is to the south, and although devoid of trees, is fertile, and strewed over with many varieties of beautiful and delicate wild flowers, and covered with an abundance of pasturage; opposite this, is the *Baspá*, whose valley is so celebrated for its beauty. It is a large and handsome river; but its waters are quite lost in the turbulent *Satlej*. From the summit of the hill, we descended by a path, in many places cut out of the sides of craggy and almost perpendicular rocks, some hundreds of feet from their base. Occasionally, where the rock was too solid for excavation, scaffolding, consisting of two narrow planks in breadth, was erected. These were supported by small spars driven

into the crags of the rocks. Now and then, there were also flights of steep, wooden steps, ascending and descending many feet over sharp-pointed rocks. These were constructed much in the same manner as the scaffolding. It was most frightful at first to venture on either of them, even on foot, and necessary to pick the way with the utmost caution, as one false step would have precipitated a person some hundreds of feet. So accustomed are the hill ponies to such places, however, that they can pass over them almost as well as a man. We are now encamped in a pine grove, on the right bank of the Satlej 9,200 feet above the sea.

Rogi is an inconsiderable village, it has not much cultivation; but is surrounded by vineyards and plantations of apricot, peach, and apple trees. The two latter bear an inferior fruit; but by careful culture might be brought to great perfection. Coarse flour (*atta*) is nearly all brought from *Rámpur* on sheep and goats for the supply of *Kanour*, and sells at the rate of eighteen pounds (nine seers) for the rupee. The poorer classes seldom use it. They live chiefly on coarse pulse, and herbs.

Chíní, 30th.—Our last march was only four miles; but for the most part difficult. The path is narrow, many scaffolds and flights of steps occur. The rocks are granite and gneiss, looking down on the Satlej 4,000 feet below. Near *Chíní*, the country assumes a more regular appearance. The soil is fertile, and now adorned with many varieties of flowers. *Chíní* is situated in the midst of an inclined plane of considerable extent—the largest in lower *Kanour*. It is well cultivated, and produces abundant crops, chiefly of barley, buckwheat, pulse of various kinds, and occasionally wheat. It is also interspersed with orchards and vineyards.

Across the Satlej, and just opposite, are the towering *Roldang* peaks, rising abruptly to the height of 20,000 feet, and covered with perpetual snows.

Chíní is in height 10,200 feet, and has a delightful climate. It is just beyond the termination of the periodical rains of *Hindustán*, it is not, however, free from moist warmth, and occasional showers. Two bungalows were, some fifteen years since, built here by English Officers, as places of resort in the hot months, and also during the rains. In one of these we are stopping. They are both, for want of repairs, fast going to ruin. *Chíní* is a large village, compared with many in *Kanour*, and several others are contiguous to it.

July 1st.—Spent this day, and intend remaining to-morrow also, in *Chíní*, for the purpose of resting ourselves and our servants. I was rejoiced this morning, by seeing a man coming towards me with some letters in his hand. They proved to be three for me, from my family, and two for Mr. Budden, from his friends; scarcely had we read them before another parcel was handed to me. This was the first time I had heard from my family since I left them, nearly three weeks ago. These parcels, the *Rájá's* Vazeer, Meer Sukh Dás, had forwarded to me according to his agreement. They were in the usual manner, carried from village to village by runners, and only cost two annas a march. They are carried from fifteen to twenty miles a day.

2nd.—This is the Sabbath—the third we have spent since leaving home. Have felt much for the poor benighted mountaineers around us, and longed to preach the gospel to them, but they cannot understand Hindí. O! when shall these secluded heathen come to a knowledge of the truth as it is in Jesus.

Pangí, 3rd.—Came seven miles this morning. Kept along the *Chíní* plain for three miles, traversing vineyards and cultivated fields. We then descended to a small, rapid stream through stately pines—observed many of the Niosa. Met a Lámá, and after some conversation with him, endeavoured to purchase some of his books; but had not as much money with me, as was requisite. The wandering Lámás always carry a number of books with them, which a sufficient sum of money will at any time tempt them to sell.

Before reaching our tents, we had to ascend upwards of 2000 feet. There is considerable cultivation about *Pangí*; but not much level ground. The fields are all terraced. The village itself is a small place; but there are several others adjoining, among which there is a variety of fruit trees; such as apricot, peach, and apple interspersed. Our tents are pitched near a cluster of handsome temples. They are built of gneiss, interlaid with hewn timber. They are mostly two or three stories high, and covered with slate, beautifully cut, and spiked on timbers of the roof. Some of them have spacious balconies in front, highly ornamented with carved devices. In these the villagers of all classes assemble for consultation and gossip. We have seen no bráhmans or faqírs in Kanour, and none are to be found among the people. The temples are, therefore, left to themselves, and only opened on special occasions, by the populace. At certain times, the idols are taken out of their *sanctum sanctorum*, and placed upon a sedan, to which long, elastic poles are attached. These two men take on their shoulders, and by a peculiar motion of their bodies, and the elasticity of the poles, cause the idol to undergo a shaking somewhat similar to the Hindu mode of dancing. This ceremony is supposed to be very pleasing to the idol or devtá, and is attended by musicians, and large concourses of people.*

4th.—Marched seven miles to *Gangrá* near the *Evarang* pass, road generally good; but in some places very steep. A short distance from *Pangí*, we crossed a rapid stream, and ascended by a long and steep road to our tents. Our way, for the most part, led through fine forests of pine, and near the end of our march, we traversed large beds of juniper. The place called *Gangrá*, is a level spot, near the summit of the mountain, without a house of any kind. All our supplies had to be brought from a village, five miles distant. As, however, news of our

* One of these melás, Dr. Hæberlin and myself witnessed at this place on our return. The idol has several faces of copper, well formed, and gilt with gold and silver. These represent the countenances of the principal Hindu devtás and devis. The body of the idol is enveloped in drapery of gaudy colours, and the head surmounted by numerous *chauris* (Yak's tails) dyed red. After the idol was sufficiently shaken, the whole multitude formed a circle around the musicians, and hand in hand continued their circumgyrations with a swinging motion from dark until midnight. Then lighting their pine torches and separating into parties they returned to their homes.

approach had previously been sent on from *Pangí*, we found a banyá on the ground, with all that was required, and a sufficiency of porters, half of whom were women, to carry our goods. Our altitude is about 12,000 feet, and the pass 13,000 above the sea. In the evening, we had a little rain, and the atmosphere became quite cold.

This morning I hired a *Hill Ghúnt*, and as the road is becoming better, as we proceed, will keep him as long as I can. *Ghúnts* are low, well-set, and strong horses, peculiar to hilly countries. They are remarkable for their dexterity in travelling over hills, and dangerous roads, and for being sure-footed. I had left my saddle and bridle with my horse, and as no such articles were procurable at *Pangí*, I was obliged to caparison my Ghúnt grotesquely enough. A tent carpet, folded sufficed for a saddle, a cotton rope for a bridle, and another doubled and suspended across the carpet-saddle for stirrups, thus equipped and mounted, my outfit afforded some merriment for my companions: but to me it was better than walking.

Lípe, 5th.—Had a difficult march of eight miles to this place. Crossed the *Evarang* pass this morning about seven o'clock, rather unpleasant, and the prospect much confined by black, lowering clouds. Mr. Budden exposed his thermometer in the pass, and the mercury stood about fifty. In this place were large masses of angular fragments of granite, gneiss, and quartz, precipitated from the impending rocks, and thrown together in wild confusion. In many places the road led over beds of decomposed mica-slate. The summit of the mountain was almost devoid of vegetation, but its southern declivity was covered with excellent pasturage; also strawberry vines, and innumerable wild flowers of every hue; but the soil, although consisting of a black, fertile mould, was unwooded, except by a few beds of juniper.

After descending some 6,000 feet, we came to a large rapid stream, much swollen by the melting of the snow. It had washed away part of the road, in consequence of which, we had to make a *detour* of some two miles, over a very bad hill, after which we crossed the river by a good bridge, to *Lípe*. The village is considerable, and the houses well built. Its height is 8,500 feet above the sea. It stands in a fertile dell, and has numerous orchards of fruit trees around it. Here the largest and best apples in *Kanour* are produced. The vine is, likewise, extensively cultivated, and the grapes are of a delicious flavor.

The vine is cultivated on the southern banks of water courses, where the fruit can receive the heat of the sun, to bring it to maturity. These banks are generally low and fertile, and enclosed by walls or hedges. The vines are supported by wooden frame-works erected over the entire vineyard; upon these they spread, and form large and beautiful arbours. The grapes are of two kinds, white and purple,—each about the size of a common nutmeg. They ripen in September. Many are sent to *Simlá* by cooly *dáks* laid by the English residents, for the carriage they have to pay in general about thirty rupees for the season. Some are made into a kind of wine, certainly not very palatable, some are distilled, and the remainder are dried for home consumption and exportation. In this state, they form an important article of trade with *Tibet*. Here we saw resident *Lámás*, for the first

time. There are ten or twelve of them who remain in *Lípe*. They are highly revered by all classes. After conversing with them for some time, and examining their books, of which several were large, I presented them with some Tibetan tracts—the first Christian books in their own tongue they ever saw. One of their number read fluently, and all seemed pleased with the tracts. May the reading of them be blessed of God to the eternal welfare of these benighted *Lámás*.

Kánum, 6th.—The road from *Lípe* to this place, being a bye-path, is very bad. It leads along the sides of precipitous mountains, and over much *debris*, which is so vacillating, as in many places to make the path quite dangerous. On our way, we passed through *Labroug*, a considerable village, in which there is a high and strong fort, also several houses inhabited by *Lámás*. At this place I stopped a few hours, and after collecting as many of the *Lámás* as I could, endeavoured to converse a little with them. I likewise gave them a number of Tibetan tracts, which they read fluently. One of them, as a remuneration for the tracts, presented me with one of his own books—a treatise on the *do dse* (*Sans. Vojra*), or signal of power. Leaving *Labroug*, we proceeded across a deep dell to *Kánum*. It is a populous village, situated on the south side of a high mountain. The spot on which the village stands is nearly level, and planted with numerous Lombardy poplars, apricot, and other fruit trees. Near the *Satlej*, which flows about a mile below, are large vineyards, well cultivated and productive. The soil around the village is fertile and well watered, and at present the fields are covered with luxuriant crops of barley. But the most important objects in *Kánum* are its monastery and nunnery. The former is a large, rude stone building, and the residence of about twenty *Lámá* monks. Its library, which is considerable, contains two very large and celebrated Tibetan works, called the *Kah-gyur*, and the *Stan-gyur*. These comprehend the principal works of the literature and religion of Tibet. The former is a collection of 108 large volumes, and the latter of 225. These are, as the names import, translations, chiefly from Sanskrit works.

We were introduced to the library by the *Abbot*, a very old, frail man; but as there were several idols in the same apartment, we were only permitted to see the books from a distance. We afterwards, however, had some of them brought to our tent for inspection. Like all Tibetan books, they consist of separate, oblong leaves, from one to three feet in length, and three to six inches in breadth. These are confined between two boards, and bound together with cords. Two or three volumes of the *Kah-gyur* would be a load for a man. The paper is brown and coarse; but the printing good. Dr. Hæberlin purchased some twenty or thirty odd books, for which he paid, from two to ten rupees per volume. I had the *Lámás* all collected, and after making inquiries concerning their literature, religion, numbers, demand for books, &c., distributed tracts among them. They received them with apparent delight, and it was interesting to see so many learned and veteran *Budhists* reading, for the first time, the way of salvation through our Saviour in their own tongue. The *Lámás* of *Kánum* are educated at a celebrated convent near *Lásá*, and are the most learned

in *Kanour*. They are usually sent there, when about eight or ten years of age, and remain in the convent, until they are twenty-five or thirty, when they return to pursue their profession. The institution is supported by the *Grand Lámá*.

Those who go from *Kanour* to this place of learning, are Hindus by birth—usually of the Chhatri caste, and although they adopt the ritual of the Buddhist Lámás, and practise it, both while students and afterwards, they retain their caste, and are considered here orthodox Hindus. Their creed is, however, an evident mixture of the two religions. The principal books, which they read are literal translations of the shástras; but in their *Labrougs* or temples, they have the image of *Budh*, always conspicuously situated, also those of *Shiv*, *Krishna*, *Ganesh*, and many others of both the Buddhist, and Hindu, or bráhmanical idols.

The religious services of the Lámás, consist chiefly in offering incense to *Shakya* (Budh), repeating long prayers, and the sacred mystical sentence, viz. *úm, maní, padme, húng*, in a sitting posture, and occasional prostrations—the whole being accompanied with music of horns, bells, and drums. With regard to their religious belief, it seems to be a strange compound of mysticism, superstition, deception, idolatry, the doctrine of metempsychosis, and a few faint traces of Christianity, supposed to have been derived from the *Greek* church. The Lámás recognize a sort of trinity or triad, and they usually prefix the following address to their books:—*Dkou, mchhoq, qsúm, lá, phyag, htsá, lo* (reverence to the three holy ones).

They have also their monks and nuns, (Gelongs and Chhomas,) who profess poverty and celibacy, the *Kánum* nunnery contains twenty-five *Chhomas*. Like the *Gelongs*, they have their superior and other officers, all of their own sex.

They are mostly able to read, and their religious services are similar to those of the Lámás. No man, it is said, dares to be found after sun-set within the precincts of the nunnery, on pain of severe punishment. Strangers, we are told, are not at any time admitted. The *Gelongs*, notwithstanding their professed celibacy, sometimes either marry or keep mistresses with impunity: but if a *Chhoma* proves of a licentious disposition, she is expelled the society, and should she be convicted of lewdness, it is said the punishment is death.

The late enterprising traveller and scholar, *Alexander Csoma de Kőrös*, spent three years at this place, pursuing the study of the Tibetan language. He resided in a small uncomfortable house, not far from the monastery, and lived in a most economical manner. A broken chair, and some other pieces of furniture, are still in the room he occupied, although thirteen years have elapsed since his departure. Many of the Lámás remember *Sekander sáhib*, as he was called by them, but his chief gúrú, *Sangs-rgyas Phun-Tshags*, died three years ago. The monastery here, is chiefly supported by the *Rájá* of *Basohar*, in whose possession it is, and, although an orthodox Hindu himself, he pays much reverence to the Lámás.

8th.—Having spent two days in *Kánum*, and done all we could, as to the object of our visit, we left early this morning for *Súngnam*. From *Kánum* we ascended the renowned pass, 14,500 feet. The moun-

tain is mostly unwooded, except by creeping junipers. The soil is chiefly clay slate, and abounds with pasturage and wild flowers; on both sides of the pass, and near the road, we found large heaps of drifted snow. This is the first we have seen so near our road. From the pass, we descended 5000 feet by a steep, and towards the end, a circuitous road, to the Dárbang river—crossing this by a frail bridge, we proceeded to this place, and have taken up our residence in a small bungalow, built by a Dr. Wilson, some fourteen years ago, for a temporary abode.

This day's march was twelve miles, and as we were obliged to walk much of our way, we are all quite exhausted. Súngnam is a large and beautiful village, situated in a fine fertile glen, five or six miles in length, and nearly one in breadth. It is quite level, under excellent cultivation, and interspersed with numerous orchards of apricots, apples and walnuts. The vine is also abundant.

The height of the village is 9,350 feet above the sea, the temperature of the place is now delightful, and the atmosphere transparent for many miles. On the summits of the surrounding lofty mountains, light clouds are frequently seen arising from the melting snow during the days; but rain seldom falls. A few miles up the *Dárbang*, there is a copper mine, which was formerly worked. In *Súngnam* there are also a monastery and a nunnery; but unlike the *Gelongs* and *Chhomas* of *Kánam*, they here perform their devotions in the same temples. In the midst of the village, there is a neat *Gompá* (temple), in which *Sakya* is represented by a large brazen figure, sitting cross-legged. On each side of this, is an image of a smaller size.

Just in front of the entrance stands the altar, on which there are a number of diminutive brazen idols, and before it rows of small brass cups filled with water, rice, and the kernels of apricots beaten fine; also oil, expressed from the same, burning in lamps, and flower pots. The inner walls of the *Gompá* are decorated with numerous carved, pointed, and gilded devices, and hung around with many frightful masks, some of the figures are beyond description obscene.

In a small, dark chamber, to the left of the entrance, is a *Máni* (praying cylinder) six feet high, and four in diameter. This is set upright to turn on a spindle, and is closely written from top to bottom, with the sentence *Um mani padmi húng*, and in the inside, it is filled with a roll of paper printed all over with the same mystic words. On the lower part of the spindle, which turns in a socket, there is a crank by which a man was constantly revolving the *Máni*, whilst he repeated the above sentence. Around his neck was a string of beads, one of which he shifted at every revolution. On the roof of the *Gompá* there is an aperture railed round, and covered as a gallery, whence spectators may see the ceremonies below, without intruding. All around the outer walls, there are rows of smaller *Mánis*, which every passer by may give a twirl. Near the *Gompá* is a little building erected over a stream of water, in which three large *Mánis* are kept in continual motion, by the spindles passing down, and entering as many water-wheels below. The roof and corners of the houses, are also surmounted by small ones, like a whirligig, to be propelled by the wind,

and the *Lámás* always carry in their hands, and keep revolving neat little *Mánis* made of brass.

These are also filled with slips of paper printed with the *Um mani padmi húng*. I have read a Tibetan work which explains the meaning and virtues of these words; but these cannot now be given in full. Each letter is supposed to have a significant meaning. One represents the essence of the Supreme Being, another Satan, another heaven, another hell, and the remainder all the good and evil spirits, and it is thought a frequent repetition of these letters propitiates all these, and secures their favour. The continual revolving of them, the *Lamas* say, is in imitation of the universe moving round in an eternal circle, and the various transmigrations through which all beings must pass. They also say, that just so many times as a person turns, or causes the *Máni* to be turned, from so many births will he be exempted, and that upon whomsoever the wind that has turned it blows, it will purify from all his sins, and, likewise, that he who drinks the water by which it has been propelled will be made holy.

Súngnam, 9th.—This is the Sabbath-day. Had religious exercises as usual in the forenoon. Afterwards I collected about twenty *Lámás* at our bungalow, and read to them a part of a Tibetan tract; but although they nearly all read fluently, I found they understood very little, none of them had ever been sent to the convent near *Lásá*, or to any other in Tibet. All they know of the Tibetan language, they learned at the monastery here from books, which, like many priests of other persuasions, they rhyme over without understanding half they read. This is the case with nearly all the *Lámás* of *Kanour*. Few, except those at *Kánum*, are learned in Tibetan literature. The *Kanourí* is, however, the spoken language of them all.

Went this evening to see the *Labroug*. This is a peculiar kind of temple, and is distant from *Súngnam*, about a mile. It is a large building with an open court in front, and at a distance has an imposing appearance.

The internal arrangement is similar to that of the *Gompá* mentioned above, except that *Sakya* is here represented by a huge giant-like figure of stucco work. On the right are a black image of *Krishna*, and a white one of his beloved *Rádhá*, of the same material, as large as life, and embracing each other, in a state of almost perfect nudity. On the left, and in front, are several other smaller idols. In attendance upon these, were some eight or ten *Gelongs* and *Chhommas*, some preparing incense, some arranging the lamps and flower pots, and some reading. I distributed a few tracts among both sexes. Here, they all assemble for their meals, and receive their food, as they sit cross-legged on the floor, muttering over their prayers, and listening to the sounds of horns, bells, and drums.

All the *Chhommas* I have seen are old, extremely ugly, and filthy. They are usually taken from the most respectable families in the country, and at such an age, that by early habit, they may be taught to endure the secluded and insipid life of their order. But it is to be feared, that the prettier portion of them are tempted to transgress their vestal vows, while the plainer are left to lead a life of single blessedness.

The *Gompá* and *Labroug* here, are both supported by the voluntary contributions of the inhabitants of *Súngnam*, and the surrounding villages. The *Lámás*, *Gelongs* and *Chhomás* (priests, monks, and nuns) are divided into two sects, outwardly distinguished by their respective red and yellow costumes. Their creeds are, however, much the same.

10th.—Marched this morning fifteen miles to *Púe*. Our road led over a high mountain; but was pretty good the most of the way. Shortly after leaving *Súngnam*, we passed piles of stones, some hundred feet in length, about six feet in height, and ten in breadth at the base. The stones were loosely placed together, and those on the top inscribed all over with the *Um mani padmi húng*, as closely as the letters could be cut. These piles are monuments, and are in extent, proportioned to the rank of the person in honour of whom they were constructed. They are frequently met with throughout upper Kanour.

As we proceeded, we found the ground covered with thyme, sage, cummin and rhubarb, and near the summit of the mountain, an abundance of juniper, sweet brier, and gooseberries, also excellent pasturage. On the table-land we found a shepherd's village, surrounded by all the sheep, goats, and cows of the neighbouring villages. Here we saw a Tibetan male yak. He was as heavy as a middle-sized ox; but much lower in stature. His head and neck resembled that of the American buffalo. His legs were very short and stout, and the fore considerably longer than the hind ones. The back was round and smooth: but the lower part of the body was covered with long shaggy hair. The tail was very bushy, and swept the ground as he walked. The *chauri*, so common in India, and used as a fly-brush, is the tail of the yak. The hair on it is very soft and silken in appearance. The yak is found only on very high land. Near the shepherds' huts, we saw large skins full of milk. This is kept cool by placing blocks of ice in it, and made into butter. After a tedious descent of some 5000 feet, we reached this place much exhausted. *Púe* is a considerable village on the right bank of the *Satlej*, and is surrounded by vineyards, and groves of apricots. Its height is about 9000 feet above the sea. On our arrival, we met an old man who had seen and conversed with me in the *Simlá* bazar. He appeared much pleased to see us in his native village. Here, for the first time, we found a *Lámá's* printing office, and paper manufactory. The printing establishment is in a small but neat building, near our tents. The apparatus is extremely simple, and no doubt of very ancient invention. It consists merely of large blocks of wood, on which the letters are cut in relief, and in an inverted order. These are cut, page by page, for each separate work. Hence as many blocks, as there are pages in the book, are required. But when they are once completed, they answer for many stereotyped editions. The process of printing is equally simple. The printer, seated on the ground, places his block before him. With one hand he inks it with a brush, with the other he places the paper neatly on the block, and seizing a wrapped roller, inserted in a frame, he passes it once or twice, quickly over the paper. This done; he hastily removes the sheet, and applies another. Thus, an expert printer can throw off some

two or three thousand impressions in a day. The paper is made from a plant called *Sitabhorná*. The bark is first boiled, and pounded into a paste—then strained, and the pulp spread on a cloth stretched in a frame, and exposed to the sun to dry. The paper, thus made, is very thin and rough; but is sometimes neatly glazed.

In the printing office were several Lamas, also some eight or ten others from the villages, who read Tibetan well. To each of them I gave tracts. They were much astonished at the whiteness and polish of the paper, and especially at the neatness of the printing and type. Not a question, however, was asked, as to how the paper was made, or tracts printed. Like all barbarous and half civilized people, the Lámás have but little desire to adopt improvements. Their ideas, like their books, are stereotyped from age to age, and any change, however beneficial, in their mechanics, or modes of operation, would be considered an inadmissible innovation. It is supposed, that it is about nine hundred years since printing in the manner described, was invented in China, and it is likely the art was soon afterwards known in Tibet. In *Púe* we saw some fifty or sixty horses, many of which were brood-mares. It is usual for the Rájá to give a number of these to villages on the following conditions, viz. that they keep them as their own; giving him all the male, and retaining all the female colts themselves. Thus his stud and market are supplied at little expense. The Rájá's chief revenue consists in horses, sheep, and wool.

11th.—Mr. Budden not feeling well, and not wishing to proceed farther, Dr. Hæberlin and myself, this morning, started for *Namgiá*. Leaving *Púe*, we descended by a rocky and precipitous path, to the *Satlej*, which we crossed by a very high and narrow bridge. We then, after climbing over masses of granite for some distance along the left bank, or rather in the bed of the river, ascended to *Dabbling*. This is a small village surrounded by fields of barley and buck-wheat. Here I found but one Lámá who could read. We have now fairly passed the bounds of Hinduism, and entered the country of the *Tartars*. The people are much fairer than those of lower *Kanour*, and have decided Tartar features. They are also much less obliging and have less respect for the European character. From *Dabbling* we had not proceeded far, before we came to a mountain torrent much swollen by the melting of the adjacent snows, and which was thundering down over its rocky channel. Over this we could not pass, and although within four or five hours walk of the border of Tibet, were obliged to relinquish our anticipated pleasure of entering the celestial Empire, and treading on its forbidden ground. We had intended to penetrate as far as *Shipki*, in Chinese Tartary—four miles beyond the boundary between *Basohar* and the latter country. To this place European travellers have frequently gone; but the Chinese authorities have uniformly prohibited all such, from advancing any farther eastward. We had got within fifteen miles of *Shipki*, when we were obliged to commence our homeward march. We, however, had an extensive view of Chinese Tartary. Its appearance is very different from that of the rugged, mountainous country through which we have

just passed. Eastward, as far as the eye can reach, the mountains are low, gently sloped, and gravelly. They are also generally unwooded, and very barren. It is said, that from *Shipki* the table-land of Chinese Tartary can be seen, stretching far to the east, until it is lost in the distance. It has a very sterile appearance, and is sparingly inhabited. Scarcely any habitations, except the black tents of the shepherds, are to be seen for many miles.

Returned to *Púe* in the evening, much exhausted and disappointed. The heat in the valley of the Satlej was very oppressive. Having now pursued our journey as far as possible, we intend returning to *Súngnam* to-morrow—where we will remain a few days, and then retrace our steps to Simlá.

A BRIEF SURVEY OF KANOUR.

Kanour is bounded, on the north by *Ladákh*; on the east by Tibet; on the south by the snowy range of the *Himálaya*; and on the west by *Ladákh* and *Kúlú*. It extends from about $77^{\circ} 48'$ to $78^{\circ} 40'$ east longitude, and from $31^{\circ} 40'$ to 32° north latitude.

Although Kanour lies chiefly in the valley of the Satlej river, its general features are mountainous. It is, in fact, little more than the channel, which this turbulent stream has cut through the gigantic mountains, which obstructed its progress from the table-land of Tibet to the plains of India.

The Satlej being the principal river, and traversing the whole length of Kanour, receives the entire drainage of the country. Hence, both its banks are cut into deep narrow ravines or defiles with rapid torrents rushing down them. Amongst these there is but little space for cultivation. The general aspect of the country, where the mountains are not wooded, is one of extreme sterility. The only little spots of cultivation found to relieve the barren prospect, are confined to the mere slopes of the lower, and basis of the higher mountains—but even these are in the vicinity of perpetual snow. The chief products of the country are barley, buckwheat, turnips, the courser kinds of pulse, grapes, and apricots. The grapes are made into raisins, and the latter dried for exportation. In some places tea is grown, and forms a considerable article of trade, between Kanour and *Ladákh*. Horses and sheep are also reared, in large numbers, for the *Rájá*.

The atmosphere of Kanour is, in general, dry, hence but little rain falls at any time in the year. The crops are, however, abundantly supplied with water from the snow, which covers the summits of the neighbouring mountains.

The population is estimated at about 14,000. The villages are small and usually from five to twelve miles apart. The people are all, with the exception of a few *Lámás* in upper Kanour, Hindus. They are extremely ignorant, superstitious, and filthy in their habits. Polyandry is universally prevalent. One female becomes the wife of four or five brothers, without any restraint. It is said there are no less than five different dialects in Kanour. These are all unwritten, and appear to be little else than a mixed corruption of *Hindí* and Tibetan. The only books they have are in the latter language.

As a field for Missionary labours, Kanour presents very little that is inviting. Far removed from every Christian community, difficult of access, and almost secluded by its mountainous ramparts from all parts of the world, it is to be feared many years will elapse, before its scattered inhabitants will be evangelized.

Nor are the facilities for distributing the Scriptures, (provided they were translated into the Tibetan language,) in upper Kanour and the adjacent parts of Tibet, at all encouraging. The principal readers of this language in Kanour are found in the monasteries, and perhaps do not, in all, amount to more than two hundred. Many of these, although they read fluently, scarcely understand a word of what they read—the Tibetan being to them a foreign language.

Nor is the demand even so great, in the neighbouring districts of Tibet. For many marches beyond the boundary between Basohar and Chinese Tartary, the country is a barren waste—inhabited only by wandering shepherds. Hence, but a small opening for the introduction of the Scriptures into Tibet could be obtained, on this frontier of that vast country. Still we trust, yea we know, that not only Kanour and Tibet, but the whole heathen world shall be favoured with the Word of life,—that it “shall have free course and be glorified,” and that “the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.” In the mean time, it is the duty of His servants to occupy those parts of the heathen world, that are already open for the spread of the Gospel, and to wait with prayer and patience, for the time when He shall make known His saving health unto all nations.

J. M. JAMIESON.

Simlá, August 29th, 1843.

II.—*State and Prospects of China, viewed in connection with the extension of the Christian Religion.*

[Extracted from the Chinese Repository for June.]

China has recently undergone wonderful changes, at least it is so in the estimation of foreigners. There was a time when nobody cared for this country. It was too far off to attract the attention of western nations. They knew—both men and women knew—that a delightful beverage was easily procurable from the leaf of a shrub growing in the celestial empire. So indifferent were even the newsmongers, that the *Times* once refused to insert an article regarding this country, though pay was proffered as for advertisements. Petitions sent to ministers and to parliament were laid on the table, there to lie neglected. If a solitary volume appeared, setting forth the resources, the power, and the weakness, of this great empire, few were found to read it. The public mind was not, and could not be roused to give attention to this country. Such was the state of things till the spring of 1839, when Lin's memorable edict fell like a thunder-bolt—and changes commenced.

As soon as the surrender of the 20,291 chests of opium to the Chinese government was made known, an electric shock ran round the world, and the whole race of scribblers poured forth their declamations, all deeming themselves quite competent to decide every question, political or commer-

cial. Men of all classes and all professions—soldiers and scholars, merchants and missionaries, statesmen and philosophers—emulated each other in this new field; fancy furnishing them with facts; and imagination with logic. The more ignorant the writers were, the more fully and the more learnedly did they expatiate. It was amusing to read the clashing opinions which were bandied to and fro. The spotless innocence of the immaculate Chinese was portrayed on the one hand, and the blamelessness and stern integrity of the foreign trader were extolled on the other. Again the Chinese were judged by the international law of western nations, and chastisement awarded without mercy, while the smugglers were declared outlaws, worthy only of death. By one party, war was to be waged with vengeance;—by another, the employment of coercion was murderous. No question perhaps was ever presented in such a variety of aspects. But very little regard, all this while, was had to his imperial majesty Táukwáng, who ought to have been sole arbiter. As the quarrel thickened, it soon became evident that the emperor and his ministers were not to be reasoned with by a mere show of force. Something of a harder character seemed indispensably necessary in order to carry conviction, and settle and fix all matters on a firm basis. Against the barbarians a decree for extermination was launched from the dragon-throne. All the empire was on tip-toe with expectation. Two expeditions had already failed. A third was at last seen upon the Child of the Ocean. The crisis came; peace was concluded; and probably copies of the treaty will have been exchanged, ere this is published. Thousands of expectants stand ready to become actors in the opening scenes.

Being among those simple-hearted folks who firmly believe that the stone cut out without hands is to become a great mountain and fill the whole earth, I will with your permission, Mr. Editor, invite the attention of your readers to the consideration of a subject of the highest interest—the *religious revolution of the Chinese empire*. In a little time, Confucianism, Buddhism, and all other forms of idolatry will fall; and there will rise on their minds a new system, a kingdom of truly celestial origin.

The great revolutions, which have been changing the face of the western world since the middle of the eighteenth century, may be said to have commenced in North America. A fire was there kindled, the sparks of which first ignited Europe, and subsequently the whole of the new world. As in former time, the course of events was, in accordance with the great luminary, from east to west, and as every grand impulse came in that direction; so at present, everything has changed, and the west is pregnant with the most astonishing invention, and the spirit of change and enterprise is taking its course to the far off regions of the east. As soon as France had involved all Europe in war, it then appeared that these revolutionary movements had indirectly contributed to the aggrandizement of Russia, the champion of ignorant princes. This colossal power came with overwhelming force upon the Turkish empire: while France, by her operations in Africa, greatly contributed to restrict and diminish the influence of Muhammadanism. England, singularly placed as a maritime state, and having gained large accessions of territory in Southern Asia, could not but materially influence the destinies of this quarter of the world. In the north, Russia, reaching the confines of Kamtschatka, established its power in that quarter, without having encountered any influence or authority to dispute its sway. Everywhere in the south British arms were victorious, reaching to Nípál, to Burmah, to Cabúl, and to the very confines of the Chinese empire. Nor were they to be stayed here by any imaginary or real obstacles, which the government of this empire could create. The same power that had humbled Turkey in the dust showed itself to be more than a match for the millions of this empire. The Chinese claim to universal supremacy has been *vetoed*.

However important the late struggle may be, in its bearing on commercial and political relations, it has yet a much higher import when we contemplate it as affecting the eternal destinies of the present and future millions of this empire. When we hear good people declaring against the late struggle, as a strife against a wise providence, they disclose a wish to have all existing abominations tolerated, and the door to all future improvements closed. This is almost as absurd as the secret wish to see war and bloodshed spreading, in order that China may be opened, and free intercourse established—in plain English, to do evil that good may come!

We wish no true Christian to adopt either of these sentiments. There is a more rational, a more noble mode of thinking. As followers of the Prince of peace, we have nothing to do with political matters; and when, as members of the body politic, duties are assigned to us, let then each and all be faithfully discharged as in the fear of God. Let each and all our duties—both to God and to man—be faithfully performed, and he will cause all events, however untoward they may seem, to redound to the Divine glory and the welfare of his creatures. All the evils and the miseries of the late war, and they have not been few, almighty power and infinite Wisdom will make to help on God's grand design of subduing unto himself all nations. And those that will not serve and obey him, he will destroy. Confiding entirely in the wisdom of the Most High, there need be no misgivings at any reverses or seeming impediments.

The multitudes of human beings inhabiting the Chinese empire are all numbered by that Almighty Father, who numbers the very hairs upon our head, and knows all the stars that twinkle in the firmament of heaven. The whole wide universe he upholds by the word of his power, and all created things, visible and invisible, are spread out in full view before his eyes. With him there is no respect of persons. The Chinese claim the same regard from their Maker as we ourselves, all equally existing by his will, being the creatures of his hand, and dependent upon his mercy. Cannot, then, the claims of these multitudes, for free redemption through the blood of the everlasting covenant—the claims proffered to them as human beings for whom Christ died—cannot these claims be pleaded in their behalf at a Throne of grace? Is not the love of God infinite?

Under such circumstances, questions arise which can never be answered here below, to the satisfaction of short-sighted mortals, but must be left to be solved in eternity. It is asked very rationally, if the Chinese are objects of the Divine mercy, why have they been permitted to grope in darkness these eighteen centuries? Why have single tribes of savage nations been benefited by the rays of the Gospel's light, and these hundreds of millions left to bow down and do divine homage to gods which are vanity and lies—to dumb idols, blocks of wood and stone? Why has this country been so long closed against all intercourse with other nations? Why have all foreign superstitions gained ingress, and the pure Gospel alone been excluded? But stop: let us not seek to explain where we ought only to give honor and glory to Him who does all things according to his own will and pleasure.

Hitherto difficulties upon difficulties have arisen to hinder the progress of the word of life. A good version of the Holy Scriptures has been a desideratum, and is so still. Those who have come hither to preach the gospel have had to spend years in acquiring a knowledge of this language, while they have been restricted to a remote corner of the empire. Thus situated, there has not been that entire consecration to missionary efforts, requisite to give great success. The truth of God—the Bible has not had free course. The mind and character of the Chinese have not been understood. A heart, deceitful above all things and desperately wicked, has been hardened and defended here by legions of allies, all armed against the truth. In their own

estimation all Chinese are rich—rich though they have to beg in the streets—rich though they may be dying of starvation! And of them all, with but little limitation or modification, we may say, it is easier for a camel to go through the eye of a needle, than for a Chinese to be saved. With God all things are possible. For the conversion of sinners there are means, appointed by God himself, and them he will bless. Let those, then, who are appointed to preach lift up the voice.

But, it is said, the Chinese will not listen. Address yourself to a numerous auditory; describe in glowing colors some worldly advantages that may be gained to themselves, and you will find willing ears. But call on them to practise the Christian virtues; warn the forlorn sinner to flee to the only Refuge for a lost world; rouse them to study holiness; and you will meet with but little sympathy. If you merely require of them some additional ceremonies, some new objects of worship, the assumption of a new name, thousands will become willing converts. But urge a change of heart; call for an upright deportment, and a pure conscience; and you call in vain—in vain till the Holy Spirit descends with his all-subduing influences.

There is no reason why the disciples of Christ should be discouraged. More are they who are for them, than they who are against them, and almighty power is pledged for their support. If, as yet, multitudes have not done homage to the truth, individuals have always submitted themselves to the healing influences of the gospel. Whatever may be the worldly opinion on this point, or the contracted views of unbelief, it has again and again, even in China, been proved that the gospel is the power of God to save all that believe. The number of true believers, even in the most favored portions of Christendom are small; and here it is very small. Yet still there are a few that call on the name of the Lord; and this seed will increase, and the numbers be multiplied, until China becomes a Christian nation.

When we behold here the well-organized system of government to repress every innovation with a strong hand; when we see the monstrous machinery of idolatry, countenanced and upheld by the very men in power: when we see the ways of access to the interior of the empire all closed; the heart, that is not strong in the faith, fails, and doubts and fears and hesitations are the consequences. The Gospel of Christ was never yet preached to the rulers of this empire, and their enmity to it is not founded on a knowledge of the truth, as truth. They dislike and disapprove of it, because it is foreign. Hence the edicts, issued some years back, against Christian books which in scarcely a solitary instance have been carried into effect. The effectual prevention of free intercourse is the greatest obstacle that now remains in our way. Only let free intercourse be granted, and the 'new doctrine' will spread, despite all the principalities and powers of earth and hell. In God's own way an effectual door will be opened for his gospel in China. Already many opportunities to benefit the people have been presented. Many more might be found, if sought for in a proper manner.

Whatever may have been, or may now be, the political considerations which have actuated the late two beligerent, but now friendly powers, no long lasting peace can be preserved that does not rest on the broad basis of mutual national rights, and friendly intercourse with all and every one. Until this point be gained, the grand desideratum will be wanting. If Jehovah be King of kings, the God of the whole earth, and doeth his pleasure among the nations, he will not for ever uphold governments that set at nought his authority. Sustaining all things by himself, he will make all subservient to his kingdom and his glory. With perfect ease he can lead on the soldiers of the cross, removing obstacles, opening ways, supplying means, defeating the wiles of the adversary, and subduing every opponent. Strength and wisdom are his, and he will show himself to be Lord of all. The work

of converting this empire is the Lord's. What he begins, that will he finish, for none can resist his will or stay his hand. Already the prospects brighten at the approach of that Redeemer, who is a God mighty to save even to the uttermost. Oh, that the hearts of the sons of Ham might gladden at the coming of his kingdom, and might submit to his sway, and yield the allegiance they owe to their Creator and Preserver!

How changed will China become, when the influence of the gospel shall pervade all hearts! The temples with all their idols will then be in ruins, and the name of the Lord will be great in all the land. How beautiful upon the mountains will then be the feet of him that bringeth good tidings, that published peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth! Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see, all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come unto thee.

The impulse, so far as human agency is concerned, must doubtless come from foreigners, for in this great mass there is no life; but the bulk of the work will be carried through by natives themselves. There are a few instances, in which Chinese imbued by heavenly truth, have been its sturdy champions, and defended and promoted it with considerable risk. If God now pour out his Spirit, great will be indeed the number of evangelists, that will proclaim the Saviour's merits, and magnify his glorious name. Then bigotry and idolatry will be subdued, and the unwearied industry of the Chinese will be applied to advance the kingdom of God. How changed will be the country! The national character will lose its impress of low cunning—national liberty, and every art and science to adorn and cheer life will be adopted.

III.—*Marriages of Dissenting Clergymen in India legal.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In your last number, there was a letter on the subject of marriage by Dissenters in India, in which the writer asks with great earnestness for information as to whether such marriages are valid or otherwise? Will you allow me to make a few remarks in reply, which may tend to throw a little light on this dark and misunderstood subject.

To understand it aright, we should first consider the relation that subsists between a colony and the mother-country; for though in the strict meaning of the word colony, the possessions of the East India Company can scarcely come under this head, yet as to the law of marriage, they must be viewed as such. On this head, I may quote a paragraph from that great authority, Blackstone. After laying down the position

that colonies are of two kinds, one where the lands were previously desert and uninhabited, and the other where they were peopled, and gained by conquest over the original inhabitants, he thus proceeds: "It hath been held, that if an uninhabited country be discovered and planted by English subjects, all the English laws then in being, which are the birth-right of every subject, are immediately then in force. But this must be understood with many great restrictions. Such colonists carry with them only so much of the English law as is applicable to their own situation, and the condition of an infant colony; such, for instance, as the general rules of inheritance and of protection from personal injuries. The artificial refinements and distinctions incident to the property of a great and commercial people, the laws of policy and revenue (such especially as are enforced by penalties) the mode of maintenance for the established clergy, the jurisdiction of spiritual courts and a multitude of other provisions are neither necessary nor convenient for them, and therefore are not in force. What shall be admitted and what rejected, at what times, and under what restrictions, must in cases of dispute, be decided in the first instance, by their own provincial judicature, subject to the revision and controul of the king in council, the whole of their constitution being also liable to be new modelled and reformed by the general superintending power of the legislature in the mother-country. But in conquered or ceded countries that have already laws of their own, the king may indeed alter and change those laws: but till he does actually change them, the ancient laws of the country remain, unless such as are against the law of God as in an infidel country."

In application of this quotation to the present subject, it is evident that with the exception of those parts of the Company's territories which were obtained by purchase, the whole is a conquered country; and were it not an infidel country, the laws previously existing would be binding upon the conquerors, provided that the ruling power had not subsequently abrogated them. That is, the Musalmán law, or the law of the Shástras, would be the only law binding on the European holders of India. But the country is infidel, and therefore a latitude must be allowed on those points which concern and involve infidelity or a denial of the Christian religion. For instance in respect of marriage, it is held by both Musalmáns and Hindus as a religious transaction, and to be married according to the rights of either nation, involves points of conscience which no Christian man could possibly sacrifice. In these circumstances, we are released from the law of the infidel, and as a matter of course we re-

vert to the subjection of that law, which was in being at the time the colony was formed, provided no especial statute has been subsequently passed by competent authorities to meet this special case. Now the question arises, are there any such statutes for India? and if not, what is the law under which we may marry in India? In reply we have to say, that it is well known that the marriage acts, as they are called, do not extend to India,—Mr. Abbott, in his *Practical Analysis*, states, “British subjects resident in a British settlement abroad, are governed with respect to marriage by the law which existed before the marriage acts.” The marriage acts then do not bind us, but we revert to the position in which we were before those acts were passed. On this point of the subject, I may quote a paragraph from a speech in Parliament of Dr. Lushington’s, a most competent authority on ecclesiastical subjects.

“By the ancient law of this country as to marriage, a marriage was good if celebrated in the presence of two witnesses—though without the intervention of a priest. But then came the decision of the Council of Trent rendering the solemnization by a priest necessary. At the Reformation, we refused to accept the provision of the Council of Trent, and in consequence, the question was reduced to this state—that a marriage by civil contract was valid; but there was this extraordinary anomaly in the law, that the practice of some of our civil courts required in certain instances, and for some purposes, that the marriage should be celebrated in a particular form. It turned out, that a marriage by civil contract was valid for some purposes, while for others, in such as the descent of real property to the heirs of the marriage, it was invalid. Thus, a man, in the presence of witnesses, accepting a woman for his wife, *per verba de præsentis*, the marriage was valid, as I have said, for some purposes; but, for others, to make it valid, it was necessary that it should be celebrated in *facie ecclesiæ*.” This was the state of the law, till the passing of the marriage act in 1754.

To this account it may be added that a common notion prevailed that the solemnization of a marriage by a person in holy orders rendered it sacred and indissoluble—up to this period the ministers of religion of various denominations might marry and did marry, and their marriages were never called in question. During the Commonwealth, indeed, a great number of marriages were solemnized by justices of the peace. Respecting these doubts arose as to their validity, and an act was passed the 12 Charles II. c. 33, entitled “an act for confirmation of marriage,” in which all such marriages solemnized from the 1st May 1642, were confirmed. But to the marriages of the Presbyterian and Independent ministers before and after the same

period, no objection was made and therefore no necessity existed to re-assure the public of their validity.

Of the acts in question the writer of the article in the Companion to the Almanack thus speaks—"This act in abolishing all clandestine and irregular marriages compelled all persons, except Jews and Quakers, to be married according to the ritual of the Church of England. So that in curing one evil, it created another, by laying a restraint on those who differed from the Established Church." However, as we in India are not under the marriage act, we are free from that restraint. Of the act in question much might be said in praise, as it was passed to do away with a crying evil, but still we cannot but coincide with Blackstone in his judgment on it, when he calls it "an innovation upon our ancient laws and constitution." One provision of the act, requires that the banns should be published for three successive Sundays in some places of worship specially appointed, and this is a regulation which commends itself to our observance, although we are not enjoined by any statute thus to celebrate our marriages. For by this expedient, it is rendered almost impossible that improper and unauthorised marriages should be celebrated. If I might, I would recommend therefore that in all places of public worship, this course should be pursued, that all occasion of reproach may be taken away, and there be no ground found, for objecting to the marriage of a conscientious non-conformist minister.

Mr. Abbott, in the quotation given above, adds, respecting the law that previously existed, "that it is the common law," as though none other had place in England at the time the first marriage act was passed. I am no lawyer and am little acquainted with law books, but as a plain man, Dr. Lushington's statement has led me to doubt the truth of this position. There is besides the canon law, the common law, and both are valid; and common law we have seen adjudged a mere civil agreement between two persons before witnesses to be a valid marriage for all purposes.

Now in reference to this subject, I may remark that most of the marriages that have taken place in India can only be accounted valid by supposing the *common* law to have effect and force in India: of all the earlier marriages celebrated in this country, very few were celebrated according to the *canon* law. The canon requires that a marriage be celebrated by a minister in holy orders, that is episcopally ordained; and how many marriages have been and are celebrated by laymen? The canon law requires that marriages be celebrated not in a private place, but in a church or chapel, and in time of divine

service, and between 8 A. M. and 12 A. M. How little these conditions have been observed, we need not remark. These marriages then cannot be justified by the canon law, but by the common law, they are and will be accounted valid.

With these remarks I beg to subscribe myself,

Your's most sincerely,

ROBT. COTTON MATHER.

IV.—*On the names Yahowáh and Yusúa in Urdu.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

Your magazine has been for some time rather teeming with dissertations on the terms "Yusúa" and "Yahováh." These, however, have been generally on *one* side, and any attempts that have been made to set forth the other side, have been quashed or jostled out when they have been only half developed, *i. e.* when one single article was published, leaving the favourite party always in possession of the field. And thus this subject with all its importance is likely to be brought before the public and decided, advocated on the one side by all the learning that India and Europe can produce, and on the other merely by a few fragments of articles which have found a stealthy and reluctant admission into journals which ought to be accessible alike to both sides. Is this right? Is this the way for a community to arrive at such a decision of an important subject as posterity will sustain?

It seems a reply has been obtained from Dr. Henderson to the committee's proposition for the change of the name *Ysa*, and his reply sanctions the change. I have ever had the highest respect for the character and sentiments of Dr. Henderson, and where he had a fair and equal opportunity of judging, would still accord as high a place to his opinion as that of any other man, and should not willingly say any thing in the least to disparage his justly acquired influence. At the same time this is not a question that can be fairly settled by mere *authority*—not by authority even of the best biblical scholars. What are Dr. H.'s opportunities for understanding the *practical* operation of this change? Has he ever been accustomed to visit and preach in the bazars in Hindustán, where he could see and feel the tenacity with which Muhammadans cling to names current in their books, and their eagerness to lay hold of any thing which would seem to show that the Christian scriptures are corrupted, or that Christians can with facility change their sacred books to serve a purpose? If he has not, then is he not in a position to form a safe practical judgment in this matter. I have very little doubt that the *theory* of this change will present itself as a beautiful and appropriate one to the mind of almost every biblical scholar in Europe and America. And unfortunately this subject is one which divides itself into the two distinct parts, of *theory*, and stern,

hard *practice*: and its advocates take rank on the respective sides. Suppose an improvement in the machinery of a steam ship were presented to Lord Brougham, or any other learned member of the house of Lords, it might appear to him very beautiful and well adapted to accomplish its purpose, and might carry the hearty suffrage of half the house of lords. Yet if you were going to commit your life to the operation of this improvement, in a voyage across the Atlantic, you would after all give more for the opinion of an experienced machinist, who had devoted a good part of his life to the construction and the practical working of such machinery, than for the opinion of half the house of lords. Thus, in regard to the improvement of biblical machinery in Hindustán. Those who advocate the change, have generally little more to do with it than sit in their rooms and *theorize* about it, whilst those who will have the real hard, ungrateful labor of carrying it into *practice*, whether they approve or disapprove it, are the men who oppose the change. Now, what we wish is, that the opinion of these "operatives"—call them "twenty-seven protesters"—call them many or few as you please—should have that weight in the decision of the question to which their circumstances entitle them; and not place them in the position of as many subalterns, whose only duty is to receive orders and obey, leaving the higher authority alone responsible for the accuracy of those orders. I would, on the other hand, guard with equal solicitude against the Bible Society's Committee being too far trammelled or controuled by extraneous influence.

This little document of Dr. Henderson's has done us all a most acceptable service. Hitherto the strongest argument in favor of the change has been that the name of our Saviour was garbled and changed by *Muhammad*, to serve his personal purposes, and that in consenting to use *Isá* we tacitly consent to this piece of *Muhammadan* spoliation, and give up the real name of our Saviour. Dr. H.'s note has removed that difficulty, has cleared Muhammad and Muhammadans of the whole charge, and lodged it several centuries farther back among the *Jews*. Now suppose we set about to avenge upon the Jews, the injury of their fathers, and to redress an injury of nearly two thousand years standing, what will be its bearing on Muhammadans? Will it accomplish any thing else than put a weapon into their hands with which to assail both us and the Jews, and cherish their arrogance in asserting that our scriptures were corrupted by the Jews, and enable them to appeal to facts which our every sermon must proclaim, if we adopt the change? Their *Qurán*, and *all* the books in the Muhammadan world—we may magnify their number and value, or minify them at our pleasure—have the term *Isá* in them, and it has no disparaging association with it. They will adhere to it with all the querulous pride and tenacity engendered by their system. And he must have had little experience in presenting Christianity to them, who would, for light reasons, throw any additional extraneous subjects of dispute between us and the main subjects in our discussions with them.

But then it is urged as the other great argument in favor of the change, (and this is in fact the only other argument of any weight on that side of the question,) that by consenting to use *Isá* we depart from

divine inspiration, and may not expect the divine blessing to accompany our labors so long as we persist in cherishing a departure from "the mind of the spirit." This argument appears startling at first. But let it be weighed. During the nearly 2000 years that this name has now been current, has ever any person heard of any one being lead into error, or suffering injury from the use of *Isá*? Does history present any record of such injury having been sustained? Is there any probability that any one would, to the end of time, be injured by the reverent use of the term *Isá*? Still we are told "it is an error and God will not bless the continuing in error"—it is a piece of Jewish prejudice, and must be corrected. But then here is a previous and much greater error to be set right.

The Jews contracted a prejudice against the term "*Yahowáh*"—the only name by which the Divine Being ever made himself known, which has not been prostituted to idols—and in their translation of the Bible into Greek (the Septuagint) they banished the name altogether. And that translation gave tone to nearly all the occidental translations, and thus that venerable name has obtained but a stealthy existence in most of the bibles of Christendom. Now, here is a "Jewish prejudice" which began earlier than the other, and has diffused itself over the length and breadth of Christendom, and spread its cloud over the most enlightened portion of the earth for more than 2000 years. Let us first correct this error, that the divine blessing may flow in a freer channel. But the Calcutta committee seem inclined to perpetuate the greater error, and attempt the correction only of the less. From the practice of our Lord and his Apostles, it is evident that they did not wish to mix themselves up with questions of biblical criticism. They therefore used the current translation, faulty as it was, rather than turn aside from the direct work before them to correct its faults, and thus array the Jewish people more hotly against themselves, and their work. This is just what we wish to do. We come here to propagate Christianity among a people familiar with the term *Isá*. We believe it not to be the very best form that could be devised, but it has been current for a period of nearly 2000 years; it has no low, or degrading, or disparaging idea connected with it. If we were among a people quite unfamiliar with the name, and where we had to introduce a new name, having a choice among several forms, we would, I apprehend, with one voice take the Hebrew term *Yusúá*. But we come here in no such circumstances. The name is before us, and widely and deeply rooted before we came. And the attempt to root it out will only array the same kind of opposition as the Saviour and Apostles would have excited if they had attempted to correct the Jewish error about *Yahowáh*. These *are* evils, acknowledged evils, of such a nature that by long-standing they acquire a sort of harmlessness, and come into such a position that the attempt at correction involves greater evils than their continuance. Such we regard that about *Isá*.

But in regard to the term "*Yahowáh*" our position is entirely different. Here our ground is free to choose among several terms. We are introducing a term. The Muhammadans have not had any form of *Yahowáh* current among them for twelve centuries. And we can

choose between the original Hebrew term *Yahováh*—the Persian *Khudd*, the Arabic *Alláh*, and *Rabb*, and last and lowest of all the hackneyed term *Khuldwand*. But the committee seem to have inverted the order here. They attempt with almost superstitious tenacity, to introduce the original Hebrew name in the one case where the way is hedged up with a barrier which the Saviour and Apostles would not have attempted to take down, and show a corresponding indifference to the original Hebrew name, in the case where there is not the one-thousandth part of the difficulty in the way of its introduction.

But, that I, and others, may not be misunderstood here, I would state that although *Yahováh* has our sincere and honest preference, yet we would cheerfully consent, for the sake of unanimity, to have the Hebrew terms *El*, *Elohím*, *Yahováh*, &c. represented by the terms, *Khudá*, *Alláh*, and *Rabb*, allowing the taste of the translator a little room to consult euphony and the sense of the passages as to the particular place of each. Thus the term *Yahováh* would be generally rendered by *Alláh*, in some places by *Rabb ul afwáj*. But the highest place which we think can fairly be assigned to *Khuddwand* is, that it is a miserable substitute for that venerable Hebrew name. We doubt not that a long, long course of practice may raise the term from its degraded position and common use in Hindustán, to the level which the corresponding term *Lord* has attained in Europe. But why take the lowest possible position, and depend on the slow process of rising when we have high and holy ground on which to step at once?

I leave "*Wájibi*" to get out, as best he can, from under the mass of Hebrew and German lore which "*Sahíh*" has heaped about him. From the plain good sense of his last piece I judge he will find it no difficult task to analyze the different parts of the cabalistic mass. A passing remark I must make, *i. e.* that the person who by any process of Hebrew twitting could come to the conclusion "that *Jehovah* is an incorrect, *unmeaning* word" has arrived at a conclusion which it is neither *wise* nor *safe* to follow.

A great deal has been said in regard to *Yusúá*, both in India and at home, about the "Cawnpore Translation Society," the Baptist Missionary body, &c. &c. having for years past been circulating Scriptures and other books by "hundreds of thousands" with *Yusúá* in them. But where is the Cawnpore Translation Society? And what is it doing? And after the Baptist Presses have sent forth "hundreds of thousands" of copies into *Hindustán*, what progress has been made towards the adoption of *Yusúá*? I have not yet heard of the first man who has attempted at all to introduce the term into his sermons or prayers among the natives. Do the Calcutta Committee, or the Baptist Mission, or the Tract Society, know of one man who is accustomed to preach in the bazars in the *Urdu* dialect, who has taught *himself* to use *Yusúá*? I do not ask this by way of *challenge*, but for the sake of *information*. If such a man can be found then it may be said the work has *begun*. If he cannot, then, however many hundred thousand books may have been forced abroad into native hands, the work of introducing the change has *not* begun, and the large number of books circulated only set off more strongly the signs of failure. I do know of *one* Missionary

who when in Calcutta was overwhelmed with the weight and number of *theoretic* arguments, and adopted the term Yusúá. But then I have been told that when he returned to *Hindustán*, and began again to preach in places where he had formerly used *I'sá*, he used it again, and made no allusion at all to the term Yusúá. True, he did this for the sake of peace and kindly co-operation with his coadjutors, and in this he did well. But this, I feel quite confident, would be the course pursued by every member of the Committee, each for himself, were he a practical Missionary, and for a long time accustomed to preach *I'sá* in the bazars.

I have read the letter so freely quoted from by "Sahíh" in the beginning of his. And it will be a sad hour to me, when I shall be constrained to take different views of the position, and duties of the Baptist Society, from those expressed in that letter. And I am quite confident that the sentiments expressed in that letter are the sentiments still cherished by nearly if not *all* of the signers of the "Protest," if the Society do not take such a position as shall compel them to abandon that hope. The only fear of the "twenty-seven protesters" is that this question will be carried over their heads, chiefly by the influence of men, who, however wise and good, have after all much less to do with the hard work of introducing and vindicating Yusúá in the bazars, than with stretching out the beautiful *theory* of having the identical Hebrew name of our Saviour transmitted down through all the Oriental translations; and that they may be, however reluctantly, drawn in to do the ungrateful work of battling with Muhammadans about a mere *name*, when they ought to be setting forth the great *doctrine* itself. And their single hope is, that God will watch over the course of the subject, and direct the minds of the good men connected with it, both in India and at home, so as in the end to take that course which He will approve and bless. I do hope and pray that it may not be permitted to become a subject on which they will divide, whose aims are *really* the same.

Very sincerely your's,

W.

NOTE.—Our correspondent is mistaken respecting the partiality he attributes to us. We have not admitted all the papers, *on either side*, that were sent to us; and in the rejection of those referred to by W. we have either been guided by our fundamental rules, which exclude denominational questions, or by a desire not to weary our readers by a repetition of the same argument.—ED. C. C. O.

V.—On the name of the Saviour in Urdu.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

We who live in darkness, rejoice at the very appearance of light, and therefore your October number was more than usually welcome. We have however been in darkness so long, and our darkness is of such a nature, that we are enabled to distinguish between true and false light. On this account, that which was supposed to be light, has proved to be gross darkness.

ALPINUS writes, "As I know that a respected body of translators have, independently of the Committee, resolved to adopt Yusuḡ, I may perhaps be allowed to state that one of the reasons which induced them to do so, was the circumstance that Iṣá, the Musalmán name of our Saviour, also denotes Esau." ALPINUS further illustrates the "desirableness of keeping these two persons wholly distinct."

In this we cordially agree with A. that these two persons should be held up before the native mind, as differing in name, as well as character; and hence we cannot adopt Yusuḡ as the name of Christ.

A. perhaps is not aware that one of the long venerated committees of Calcutta have adopted يسوع Yusuḡ as *the name of Esau*. This translation, Yusuḡ for Esau has appeared in their approved tracts, and been very extensively circulated among all classes in India. This translation Yusuḡ for Esau has passed through at least *three* editions in Calcutta, and the same tract has been printed at other presses, and also published in the Nágrí character. The same tract, edition 3rd was issued in 1840 from the Baptist Mission Press, Calcutta. Will these venerable Committees be so kind as to inform us at what time it was discovered that Yusuḡ did not properly belong to Esau, but to Jesus?

In this case we have the only appropriate name Yusuḡ, of our Saviour, the only name worthy of respect from evangelical christians, *the name* of all others given to designate the work of Jesus, given by unerring inspiration, pregnant with spiritual meaning, and designed by the Head of the church as *the name* by which the Redeemer should be known among all his followers, applied to a person, Esau, the mere mention of whose name fills the heart with sadness. When we go out and read this tract will it not be replied "is this your Yusuḡ who saves his people from their sins?" To the man who sold his birth-right for a mess of pottage, equally with Jesus, has the "un-prostituted," "ineffable" name Yusuḡ been applied?

If the "hundred thousands of Bibles and Tracts with *Yusua* must by this time have established the *Urdú* usage of *Yusua* in India," to whom does it belong, to *Esau*, or *Jesus*? We are still in darkness, if priority in time and perhaps extent of circulation does not accord it to *Esau*.

Then any longer "to retain the name *Yusua* is tantamount to ignorantly vilifying the Lord *Jesus Christ*, and his followers in the eyes of *Jews* and *Muhammadans*" and *Heathens*.

$\frac{1}{27}$.

NOTE.—This paper is inserted solely with a view to call further attention to the fact mentioned in it; and the letter from a member of the Tract Society's Committee, inserted in another place, will in a measure explain that fact. We understand *ALPINUS* will not reply to the argument of our correspondent.—ED. C. C. O.

VI.—On the name *Yahowah* in *Urdú*.

To the Editors of the *Calcutta Christian Observer*.

DEAR SIRS,

I am glad you have given a place to my article on the name *Yahowah* in the last number of your valuable *Observer*. After I had forwarded it to you, I read the remarks of *Gesenius* on the name, in his *Hebrew Lexicon*, translated by *Dr. Robinson*, Boston: 1836, page 408. After having substantially propounded the form *Yahweh* which I advocated in my last article, he says: "my own view is, that this name is a word of very remote antiquity, perhaps of the same origin with *Jovis*, *Jupiter*, and that it was adopted by the *Hebrews* from the *Egyptians*, but so inflected as to betoken a *Semitic* form and origin." If this learned rationalist who, in the former editions of his lexicon explained the name thus, יהוה, "the tutelary deity of *Judea*, the national God of the *Jews*," had known *Sanscrit*, he would not have accumulated so much error in that article. The *Sanscrit* देव the *Persian* دیو the *Greek* θεός, Δίος and *Zeus* and the *Latin* *Deus*, are all derived from the *Sanscrit* root दिव् to reign or sport in *Heaven*, see *Wilson's Sanscrit Dictionary* s. v. From want of a knowledge of *Sanscrit*, *Herodotus*, *Clemens Alexandrinus*, *Plato*, *Josephus* and *Bloomfield* have mistaken the etymology and meaning of θεός. See *Robinson's Greek Lexicon*, edited by *Dr. Bloomfield*, London, 1837, s. v. θεός. The *Greek* θεός and Δίος are obviously derived from the *Sanscrit* देव. The soft dental *d* is changed to *z* in *Zeus*, but the *d* again appears in the *Latin* *Deus*. The soft dental *d* and *z* are interchangeable, of which the *Arabic* affords a striking example in its (د) dāl and (ذ) zāl. Written in *Arabic* letters دیو and ذیو would be nearly the same in form and sound. According to *Varro*, l. v. i. 20, the ancient form of *Jovis* was *Diovis*, which is a more regular derivative from the *Sanscrit* *Dev* than either θεός, Δίος, *Zeus* or *Deus*, for the *wáo*

belongs to the root, not to the formation. The initial *D* was eventually dropped, which made the form *Jovis* or *Jovis*. This form *Jovis* is used in the antient language as a Nominative, see Gesner thes. s. v. Jupiter is acknowledged to be *Jovis pater*, Father Jove, contracted into Jupiter. Thus the *jod* in יהוה belongs to the future form in Qal, and the *j* in *Jovis* to the Sanscrit *दिव*, the *d* being dropped. The *wáo* in *Jehovah* belongs to *Adonai*, and the *wáo* in *Jovis* to *Dev*. So the whole resemblance has been traced to accident. We need not notice the dreams of those who imagine they have discovered traces of the name in the Chinese and Egyptian languages. We Christians know from Exodus vi. in which both the etymology and the meaning of the name are given, that it is Hebrew; and we ought not to give heed to Gesenius who compared *Yahweh* with *Jove*, and the *Cherubim* with the creatures of Grecian mythology. *Yahweh* and *Jove* are as different in their etymology as in their character. But as Gesenius's *Lexicon* is in every body's hands, and as some of the Hindustani Missionaries may call the German rationalist to their help, I have thought it necessary to expose the hollowness of his article, in order that not so much as one inch of ground may be left to those who stand up in defence of the cabalistic term *Yahowah* which they will apply to God the Father, the Lord God Omnipotent, though they at the same time refuse to call God the Son by the name which was imposed from Heaven.

I am on my way home, and hope to leave Bombay for Europe in the steamer on the 11th of November. So I shall not be able to continue the discussion, and I propose, as far as I am concerned, that it be closed in your next number, as one party is leaving the country. Your readers could find no pleasure in reading articles against an absent party. Before I take my leave, allow me slightly to touch on two other points which have given offence to those who differ from us. One is the name of Abraham, the other the Urdu word *charháwá* which we have used for the Hebrew *olah*, burnt-offering. I am for *Abirahám*, because, 1, it is the Hebrew name transferred into the kindred Arabic, through the medium of which we must take Hebrew names into Urdu, just as we take Greek names through the medium of the Latin into English. The name was imposed from heaven. Any other name is incorrect. Its meaning is Father of a great multitude. We have *Ab*, *Abú*, *Abwí*, *Abá*, *Abái*, in Urdu, and if a Maulavi do not know the meaning of the second word *rahám*, (رہام) he can look for it in any of his Arabic or Persian dictionaries. The Muhammadans maintain that Abraham was a Musalmán, which we Christians deny. Now if he was not a Musalmán, why should we Christians give him a Musalmán name? Why should we Christians connect the native Christian Church of India with the Arabic Qurán, which has *Ibráhím*, rather than with the Hebrew Bible and the authorized English version, which both have Abraham? Let the Muhammadans be called *Ibráhím* in Urdu, just as we call them *Ibraheem* in English, but let Abraham "who is the father of us all" (Rom. iv. 16,) be called by his Hebrew, his significant, his prophetic name. To call him *Ibráhím* is nothing less than a corruption of Scripture.

2. If in Genesis xvii. 5, ("Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee") we write *Ibráhím*, we write an untruth, and make God the author of the Mahammadan corruption.

3. If in Nehemiah ix, 7, ("Thou art the Lord God who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham") we write *Ibráhín*, we write again an untruth, make God again the author of the Mahammadan corruption, and make the ancient Israelites pray like modern Musalmans! For these reasons the translators, in *Urdu*, have called the father of all the faithful *Abirahám*.

We translated the Hebrew *óláh áláh* by *charháwá charháhá*, because it is a literal, concise and correct rendering. *Óláh áláh* is to offer an offering.

There is nothing in the Hebrew to correspond to the English "burnt" or the *Urdu* "*soḡhtani*" to be burnt. The specific nature of the *áláh* consisted in its being entirely devoted to God; nothing was eaten of it, either by the officiating priest, or those who brought the oblation, the burning was accidental. The words *óláh áláh* are used in Scripture in a spiritual and a carnal sense. The command of God to Abraham in Genesis xxii, 2, "offer him there for a (burnt) offering," has the spiritual sense, offer him up to me, dedicate him entirely to my service, and the carnal sense, Burn him like a victim slain in sacrifice to God. When Abraham understood the words carnally, God prevented him from slaying his son; he required the spiritual dedication only—Abraham's temptation arose from the ambiguity of the terms of the command. This is also Dr. Hengstenberg's interpretation. But the correctness or incorrectness of this interpretation will not affect the correctness of our literal rendering of the Hebrew words. So much, however, is clear, that if we write in English, Burn him as a burnt-offering, and in *Urdú*, us *ko soḡhtani qurbáni men jaláo*, the words can not possibly have a spiritual meaning; they are altogether carnal, and remind us of the "holy butcher" in Dryden's *Virgil*.

Again in Judges xi, we see Jephthah carrying on a righteous war against the children of Ammon. "The spirit of the Lord came upon Jephthah (v. 29), and Jephthah vowed a vow unto the Lord and said, if thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whosoever (not whatsoever) cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer the same up for a (burnt) offering." According to some interpreters Jephthah slaughtered and burnt his daughter; according to others he dedicated her, in accordance with the religious institutions of the ancient Israelites, to the service of the Lord. I agree with the latter class of interpreters, because Jephthah was a servant of the Lord, he was thoroughly versed in the history and the precepts of the Pentateuch. He clearly demonstrates from the Pentateuch the righteousness of his cause, (see verses 12—27. In verse 30. he voweth a vow to the Lord according to the Mosaic law. See the laws in reference to vows in Numbers xxx. Now should Jephthah, who is so well acquainted with

the law of God, not know, that God in his law had declared his utter abhorrence of human sacrifices, and destroyed the Canaanites, because they committed the abomination, and should this servant of the Lord make a human sacrifice of his daughter, his only daughter! the thing is impossible. From ancient times Hebrew virgins and widows devoted themselves to the service of the Lord. We read in Exodus xxxiii. 8, "And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, (or worshipping, serving) which assembled at the door of the tabernacle of the congregation." These females, in token of their renunciation of the world gave up their toilet, their looking glasses, of which Moses made the Laver, in which the Priests washed themselves before they officiated. In 1 Samuel ii. 22, we read that Eli's sons lay with the women that assembled (worshipped) at the door of the tabernacle of the congregation. (See Scott's remarks on the passage.) In Luke ii. 36, we read, "And there was one Anna, a prophetess, and she was a widow of fourscore and four years, which departed not from the temple, but served God with fastings and prayers, night and night." So I understand the vow of Jephthah thus: Whosoever cometh forth of the door of my house to meet me, when I return in peace from the children of Ammon, shall be the Lord's, and I will offer him for an offering, I will entirely dedicate him to the Lord's service; if a male of my house first meet me, he shall become the Lord's nazirite, if a female of my house first meet me, and if she were my only daughter, she shall not depart from the temple the remainder of her life, but serve God with fastings and prayers, night and day. She shall become a female nazirite.

3. Jephthah's daughter says in verse 37, Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. If her father's vow prevented her marriage, how natural her conduct; if her father was about to slay and burn her, how unnatural it appears.

4. We read in verses 29 and 40, "And it came to pass at the end of two months, that she returned to her father, who did with her according to his vow which he had vowed: *and she knew no man*. And it became a custom in Israel that the daughters of Israel went yearly to laud, praise (not lament as the English version has it) the daughter of Jephthah the Gileadite, four days in a year." Now if Jephthah, whom Michaelis and others will make a barbarian and a fool, had made a human sacrifice of his own daughter, would the sacred historian have mentioned as the result of the vow that "she knew no man?" and would the daughters of the people of God have praised the daughter of Jephthah for being slaughtered and burnt by her own father? and would they have thus celebrated the execrable deed against which God through Moses had pronounced the heaviest curses?

The interpreters who hold the opposite view, maintain that Jephthah, when he made the vow, expected that on his return a goat, sheep or calf should first meet him! On this supposition Jephthah's vow is ineffably ridiculous; it merely reminds us of "The mountains are in travail and bring forth a mouse." If Jephthah in going against a hostile

nation had vowed, O Lord, if thou wilt grant victory, I will give thee the first sheep or calf that meets me, his conduct would have been as ludicrous as if General Nott in going against the Affghans had vowed, Lord, if thou grant victory, I will give one Company's Rupee to the poor! According to all we know of the dwellings of the Israelites, man and beast never lived under one roof. Again, the animals of Judea did not go to meet the returning victors, but the Hebrew women were in the habit of doing so. In 1 Sam. xviii, 6, 7, we read, "When David was returned from the slaughter of the Philistines the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." Jephthah's daughter who came out to meet her victorious father, observed the same custom.

Those opposed to our interpretation say that the nazirites, as Samson and Samuel, married, and that the female nazirites might have done the same, if they liked. The duties of a female nazirite, and those of a wife and mother were perfectly incompatible.

When Anna, the prophetess, had become a widow and was released from the duties of a wife, she departed no more from the temple, but served God with fastings and prayers day and night. Scott says in his commentary, "Had she been shut up in perpetual solitude, as a single example of that kind in the whole Scripture, and contrary to the whole tenor of it, she would not have needed to request two months to bewail her virginity, for she would have had all her remaining life to do it in." The female nazirites were not shut up in perpetual solitude. Jephthah's daughter was not a single instance of the kind, for in the time of Moses the female nazirites who had given up their toilette, just as the male nazirites allowed their hair to grow, in sign of having renounced the world and its fashions, were so numerous that he made of their looking glasses the laver in which the priests washed themselves.

The remark that "she would not have needed to request two months to bewail her virginity, for she would have had all her remaining life to do it in," is as irrelevant as if we would say to young persons who being devoted to a religious life or to the Missionary work, weep at leaving home and country, "don't weep just now, for you will have abundance of time to do so, when you have once entered on the duties of your holy calling!" When I consider that the Hebrews, both men and women, were accustomed to devoting themselves and their offspring to the Lord; that Moses in Numbers xxx, regulated such devotions and vows, by fixing the prices at which a person MIGHT redeem himself, that the female nazirites could not consistently with their mode of life enter the married state, though there was no law against it; that Jephthah was a servant of the Lord, that he was versed in the law in which human sacrifices are execrated as infernal abominations; that Jephthah's daughter consequent on the vow bewailed her virginity and knew no man; that the daughters of Israel celebrated the virgin; that in the 11th chapter of Hebrews Jephthah is praised as one of the departed worthies; that no inspired writer disapproves of Jephthah, his vow and its fulfilment, I cannot believe that he made a human sacrifice of his own, his

only daughter. Jephthah was naturally grieved that his posterity should cease with his virgin daughter, especially as he had now become the great man in Israel, but he did not slaughter and burn her. It is not however, my object to prove this, but to assert the correctness of our rendering the Hebrew *pláh álah* by *charháwá charháuná*, to offer an offering. Jephthah vowed, the person that meets me shall be the Lord's and I will offer him as an offering. But if we in English write "burnt-offering," and in Urdu "soḡhtání qurbání," the words cannot possibly have a spiritual meaning, they are altogether carnal; we must then allow that Jephthah slaughtered and burnt his daughter, and that the Apostle Paul in the 11th of Hebrews, praises him for the execrable deed! So I hope that the editor of the *Khairkhwah i Hind* and other Missionaries in Hindustan will no longer maintain that our rendering of the Hebrew *pláh álah* by *charháwá charháuná* is incorrect. I am satisfied that "burnt-offering" and "soḡhtání qurbání" are objectionable, and *charháwá charháuná* the correct rendering of *pláh álah*,

We have rendered *חַטָּאת* sin-offering by *khatiyat*, and *עֲוֹן* guilt-offering by *عُتْب* debt, guilt, mulct. Sin may be viewed and felt as wrongdoing, by which we make ourselves and others unhappy. Thus sin is *khata*, the sinner *khatakár*, and his offering *khatiyat*. Again sin may be viewed and felt as guilt, as transgressions of God's revealed holy law, by which we are indebted to God and subject to everlasting woe. Sin is thus viewed and felt by the people of revelation alone. This sin is *asám*, the sinner *asámi*, and his offering *asám*. I might thus defend all the terms we have used for the various kinds of offerings, but it is not necessary. You, gentlemen, are no doubt aware that it is much easier to find fault with a version than to make a better one. In translating we have endeavoured to imitate Paul, "comparing spiritual things with spiritual (words)." I now take with sorrow my leave from your valuable *Observer*, which has been my companion for the last ten years. May it and its readers prosper, and may the Lord bless you and make you a blessing to India!

I remain, sincerely yours,

SAHÍH.

Nágpur, 17th October.

VII.—On the name of the Saviour in Urdú.

To the Editors of the Calcutta Christian Observer.

Having had an opportunity of seeing the sheets of the *Calcutta Christian Observer* while passing through the press, I have noticed the article "on the name of the Saviour" by *ال* in reply to one on the same subject, by ALPINUS, in the October number. *ال* says that *يسوع* Yusuḡ has been adopted by one of the long venerated Committees of Calcutta as the name of Esau,—that it has appeared in their approved tracts, and been extensively circulated among all classes in India, and he parti-

cularly refers to one tract, the 3rd edition of which he states was printed at the Baptist Mission Press in 1840. On this subject, I beg to make one or two remarks.

The tract referred to, and which to the best of my knowledge is the only one in which the name of Esau occurs, at least in that form, is no doubt the one called "Brief Bible History." It was written by an excellent Missionary recently deceased, who had no knowledge of Hebrew, and who consequently could have had no intention of adhering to the original orthography of the name; that, I hardly need say, is ישׁו of which عيسى *Ísá* would be an unspeakably better representative than يسوع *Yasú* or *Yusúq* the word he has used.*

So far from the name as expressed in the tract referred to, having been *adopted* by the Committee of the Tract Society, I beg to inform $\frac{1}{27}$ that the reverse of his assertion would be nearer the truth. In the last edition of that Tract, the error in the name of Esau has been rectified, so that it is no longer يسوع *Yasú*, or *Jesus*, but عيساؤ *Ísáw*, *Esau*, the word used in the Urdú Bible recently published by the Calcutta Bible Society. How the author of the tract came to adopt a method of expressing the name, so singular, and, in my opinion, so objectionable, I am at a loss to conjecture. I have referred to three editions of the Old Testament or portions thereof formerly published by the Calcutta Bible Society, but the word uniformly used in them is not يسوع *Yasú* but عيسى *Ís*. In the Arabic Bible the name is expressed somewhat differently thus عيسو *Ísú*, while for the name of the Saviour يسوع *Yasú* is given, the very name the adoption of which in the Urdú versions is so strongly objected to by $\frac{1}{27}$ and others, whose articles have appeared in the pages of the *Observer*.

As a member of the Committee to which $\frac{1}{27}$ refers, I may remark, that on the first appearance of the "Tract, Brief Bible History," I observed the singular manner in which the name of Esau was expressed, but although I considered it objectionable, I did not deem it of sufficient importance to bring it formally to the notice of the Committee; had this been done, there is every reason to believe they would have directed the name to be differently expressed.

A MEMBER OF THE TRACT SOCIETY.

* In my opinion عيساو *Ísáw* or *Ísáw* would more nearly approach to the Hebrew ישׁו .

We have given a considerable portion of our pages this month to the discussion of this subject, more indeed than our space and other claims would appear to warrant. We have done so to avoid the charge of partiality, and also with a view, if possible, to bring the discussion to a close; should it however be continued, we trust it will be conducted with that reverence which its merits demand.—ED. C. C. O.

VIII.—*A Prospectus for the publication of a complete List of Biblical Proper Names.*

Since the establishment of Christianity no age has been more conspicuous than the nineteenth century for the numerous efforts made to present the oracles of God to the various nations of the earth in the languages of their respective countries. The work of biblical translation in our days has occupied the best energies of a greater number of men, than it probably ever did at any one former period.

While this remark is true with regard to the world at large, it applies more especially to India, for whose countless inhabitants various versions of the word of God have recently been completed or are now in a state of progress. Whatever lessons, therefore, referring to the work of Biblical Translation, may be gathered from the experience of past times, or from the variety of methods adopted by those at present engaged in it, cannot fail to prove instructive, especially to Missionaries in this country.

The lessons of experience are exhibited either in the shape of patterns which it is wise to imitate, or of failures and defects which it is desirable to avoid. Now it is not difficult to perceive, that many a translation of the Bible, excellent in most other respects, is sadly disfigured by the irregular manner, in which the proper names are written, little regard having been paid to euphony, and equally little importance attached to uniformity in that department.

In other books this might be a slight defect, but in the Bible it is an evil by no means insignificant; since a very considerable number of chapters in the Old Testament consists almost exclusively of proper names, and since those names with which we are made acquainted in sacred history, must necessarily find an entrance not only into every department of religious and theological literature, but frequently even into works of a purely secular character. Now with regard to the infant state of Christian literature in India it may be safely asserted, that all Europeans who are in any degree acquainted with it, have been perplexed or annoyed with the motley figures which the names of Scripture assume in the different treatises written for the instruction of natives, whose minds, not previously familiar with the persons represented by these names, must necessarily be greatly bewildered by their Protean character.

But however forcibly these evils may often have been felt, the task of drawing up a list like the one now projected, would in all probability never be undertaken by any one but a translator of the Bible, because he alone is sufficiently aware of its necessity to feel that by neglecting to perform it, he would materially add to the *tedious* part of the labour, which the work of translating the Scriptures (interesting as it is) must involve. No one but a translator can be in any degree aware of the perplexing difficulties which the proper names present, or of the immense loss of time which they occasion, to one who en-

deavours to give them something like an acceptable and uniform appearance. The experience of different translators in various parts of the world has proved, that without the aid of a regular and complete list, the hope of ever attaining that object is utterly vain. This is asserted not as an opinion, but as a well established *fact*. Let any one examine but a few names in the English received version, and he will soon find that even in that admirable performance they assume a variegated dress. Thus in the New Testament (not to mention the Old Testament, and more especially the books of Chronicles), two different forms are sometimes used for expressing very common names : as *Lucas* and *Luke*, *Noah* and *Noe*, *Timotheus* and *Timothy*, &c. which occur promiscuously. And how unpleasant is it, to find the persons, with whom we were made acquainted in the Old Testament under the appellations of *Elijah*, *Elisha*, *Isaiah* and *Jeremiah*, introduced to us in the New as *Elias*, *Eliseus*, *Esaias* and *Jeremy* ! Now if even the translators, to whose skill and diligence we owe the received version, did not succeed in expressing the names of Scripture uniformly ; and if it must be said, that in numerous instances, particularly in the Books of Chronicles, the orthography of them was very little attended to : how much more difficult must it be, to write them properly in versions, which are not made by correcting previous translations, nor formed upon existing patterns, but are entirely new in all their parts ! However great, therefore, the amount of time and labour required for the preparation of a list of proper names, it is only an insignificant fraction of that which must result from neglecting such preparation in the first instance. The truth of these remarks has often been strongly felt by various Missionaries in India ; and by the Committees of the Bible and Tract Societies with which they are connected.

Every judicious attempt, therefore, to facilitate the introduction of a uniform system of spelling the Biblical proper names in the languages of this country, is entitled to respectful consideration.

Guided by these views, the Calcutta Baptist Missionaries, early in 1840, prepared a list of Scripture names, in English and Bengálí, previous to entering upon the important work of publishing their new Bengálí version of the Bible. Whilst that version was carried through the press, they had ample opportunities of testing the value of their previous performance and of supplying some omissions and correcting some mistakes which were discovered in it.

It was their intention from the first, to add to that list a few more columns, in order to exhibit a pretty complete scheme of Scripture names in Hebrew (or Greek), English, Bengálí, Nágari, and Úrdú. Hitherto this design has not been finally carried into effect, although something has been done by way of preparation. But having lately been encouraged to complete their intended work, they now propose to do so, within as short a time, as their other occupations will allow.

It is the object of the present paper to state the rules, both general and particular, on which that list will be drawn up, and to furnish one or two pages as a specimen of the execution of the work.

That these rules will be found absolutely perfect, or that the application of them to all the names occurring in the Bible, will be free from oversights and mistakes, is by no means expected. No scheme of this nature can lay claim to universal approbation, but each may contribute to the attainment of the object in view, viz. uniformity in the mode of spelling the Biblical proper names.

After these preliminary remarks we now proceed to mention the rules, which it is proposed to adopt.

I. GENERAL RULES.

1. There will be separate columns for the names, in English, the original language, Nágari, Bengáli, Urdú, and Romanized Urdú. The first place will be assigned to the English, for the sake of convenience.

2. In the *English* column all the various renderings of one and the same name, that occur in the received version, will be given; and occasionally also forms, taken from the Vulgate, will be inserted, such as *Garizim*, *Mardocheus*.

3. The column containing the names in the *original languages*, will exhibit either the most common form of the name, or that from which the English has been derived, or that which justifies the form given to the same name in the native languages. *Completeness* in this column would swell the size of the work, without adding to its usefulness. Occasionally a brief foot-note only, will be required.

4. In each of the respective native languages one and the same form will be given as the representative of the various forms of one name, when it designates one and the same person or object.

The same name of one person is sometimes spelt in several different ways, even in the original languages, and more frequently in English. Examples: *Nebuchadnezzar* and *Nebuchadrezzar*; *Peleg* and *Phalec*; *Reu* and *Ragau*. This diversity will be avoided in the native languages, excepting those cases, where it is intentional, as in *Sarai* and *Sarah*; *Abram* and *Abraham*.

5. When different forms of one name designate different persons or objects, they will all be expressed uniformly, if no particular importance attaches to the persons or objects. Thus *Nathanael* and *Nethaneel* will be rendered alike, because the persons bearing the name *Nethaneel* were comparatively insignificant men.

6. Different forms of one name, designating different persons or objects, will not be rendered uniformly, if it appears important to keep those persons or objects distinct. Thus *Simeon* and *Simon*, although one name, will not be rendered alike, on account of the importance attaching to the apostle Peter. It is on this ground that in English *Jacob* and *James* are kept distinct, although in the original both are but one name.

7. Where it is easily practicable to take advantage of two different modes of spelling the same name, for distinguishing two persons or objects, of some note severally, they will be thus distinguished. Ex-

ample: *Hiram* and *Huram* are two forms, used promiscuously, to express one name. But as there are two persons of that name, who may easily be confounded together, if no distinction is made in the name, viz. the king of Tyrus, and his contemporary, the Tyrian artist, one of these forms will be used to designate the king, and the other to designate the artist.

8. Where one and the same person or object bears different names, they will be designated by one uniform name, if the difference is unimportant, or only likely to mislead the reader. Examples: *Moph* and *Noph*, both names of Memphis, the capital of Egypt; *Azariah* and *Uzziah*, two nearly synonymous names of one king; *Heleb*, *Heled*, and *Heldai*, three names of one and the same person.

It is not always easy to ascertain whether the difference is unimportant or not, as in the case of *Jehoiachin*, *Jeconiah* and *Coniah*. In such matters a translator is justified in freely following his own judgment.

9. A few names, pretty extensively known in India, through the medium of Muhammadanism, such as *Abraham*, *Hagar*, *Joseph*, *David*, *Solomon*, &c. will retain the current form, unless peculiar reasons forbid it. Thus the name *I'sá*, which is the current substitute for *Jesus*, will not be retained, because it obliterates the meaning of the name which is *Saviour*, and because it differs little, if at all, from the name of *Esau* with whom the Jews (and probably the Muhammadans also) have designedly confounded Christ.

10. Care will be taken that no name of importance may sound exactly like a word current in any of the native languages.

11. The rules of native grammar, respecting orthography and euphony will be kept in view, and feminine terminations of masculine names avoided, wherever it is practicable. A due regard to brevity will lead to the omission of superfluous final letters and syllables. The application of this principle requiring constant attention to minute details, and being in a great measure a matter of taste, presents not a few difficulties. It is here perhaps, that the greatest diversity of opinions will be found to exist.

12. With the modifications, now enumerated, the *original language* to which each name belongs, will be made the standard of its orthography. By the *term original language* nothing further is meant than Hebrew, Chaldee, Greek, and in a few instances, Latin; for it would be mere pedantry to go back to the *Coptic* form of Egyptian, or the *Ancient Persian* form of Persian names. The application of this rule to the New Testament will cause some apparent anomalies, among which may be mentioned the way in which the name *Lazarus* is rendered. *Lazarus* is the same name with *Eleazar*; and *Eleazar* means *one whose help is in God*. Now as in the parable of Dives and Lazarus the meaning of the name alone affords a clue to the *character* of Lazarus, it seems important not to obliterate that meaning by following the Greek form of the name, which, expressed in the native languages of India, would be represented by a word widely differing, both as to sound and orthography, from the representative of *Eleazar*.

COMPARATIVE ALPHABETS.

I.—Hebrew basis.

Consonants.

Heb.	Nágrí.	Ban.	Urdu.	Urdu Rom.	Heb.	Nágrí.	Ban.	Urdu.	Urdu Rom.
ב	ब	ब	ب	b	ל	ल	ل	l	
ב	भ	भ	بھ	bh	מ	म	م	m	
ג	ग	ग	گ	g	נ	न	ن	n	
घ	घ	घ	گھ	gh	ס	स	ص	s	
ד	द	द	د	d	ע	-	ع	a &c.	
ध	ध	ध	دھ	dh	פ	प	پ	p	
ה	ह	ह	ه	h	פ	फ	ف	ph or f	
ו	व	व	و	v or w	צ	स	ص	s or z	
ז	दुस	दस	ز	z	ק	क	ق	q	
ח	ह	ह	ح	h	ר	र	ر	r	
ט	ट	ट	ט	t	ס	स	س	s	
י	य	य, य़	י	y	ש	श	ش	sh	
כ	क	क	כ	k	ת	न	ت	t	
ख	ख	ख	کھ	kh	ת	थ	تھ	th	

Vowels.

Short.					Long.				
א	ब	व	ב	ba	א	बा	वा	בא	bá á
ב	बि	वि	ב	be	ב or א	बे	वे	ב	bé
ג or א	बि	वि	ב	bi	ג	बी	वी	בי	bí
ד	ब	व	ב	bo	ד	बो	वो	בּו	bó
ה	ब	व	ב	bu	ה	बू	वू	בו	bú

Diphthongs.

—	—	—	—	—	ה	बै	वै	בי	bai
—	—	—	—	—	ה, א	बा	वो	בו	bau

NOTE. For the sake of uniformity, the vowels are presented as *five* short and *five* long; but as in Urdu the *e* and *o* are always long, in the practical application of the system to that language (in the roman character,) this distinction in respect to those letters, will not be observed, but *e* and *o* without the accent, will be used instead of *é* and *ó*.

II.—Greek basis.

Consonants.

Greek.	Nágrí.	Ban.	Urdu.	Urdu Rom.	Greek.	Nágrí.	Ban.	Urdu.	Urdu Rom.
β	ब	ब	ب	b	ξ	ख	क़	کس	ks
γ	ग	ग	گی	g	π	प	प	پ	p
δ	द	द	د	d	ρ	र	र	ر	r
ζ	दस	द़	ز	z	σ	स	स	س	s
θ	थ	थ	تھ	th	τ	न	त	ت	t
κ	क	क	ک	k	φ	फ	फ	ف	ph or f
λ	ल	ल	ل	l	χ	ख	ख	خ	kh
μ	म	म	م	m	ψ	स	प़	پس	ps
ν	न	न	ن	n	ι	ह	ह	ھ	h

Vowels.

Short.				Long.				
βα	ब	ब	با	βā	बा	बा	با	bā
βε	वि	वि	বি	βē	बे	बे	বি	bé
βι	बि	बि	বি	βī	बी	बी	বি	bī
βο	ब	ब	بو	βω	बो	बो	بو	bó
βυ	बु	बु	বি	βυβου	बू	बू	বি	bū
—	—	—	—	βοι	बै	बै	বি	bai
—	—	—	—	βαυ	बाँ	बो	بو	bau

II. PARTICULAR RULES.

These are in a great measure illustrated by the comparative alphabets; but there are some points, which require a few additional remarks.

1st. The alphabets, here exhibited, are intended to shew what appears desirable rather than what is practicable. The rules of native grammar and a proper regard to euphony require many modifications which cannot be exhibited in a tabular form. Thus it would be impossible to use *ds* and *ts*, as indicated in the alphabet; and it seems also preferable to drop *bh*, *gh* and *dh* altogether, by substituting *b*, *g* and *d* for them, wherever they occur.

Remarks on some Nágarí and Bengálí equivalents for Hebrew letters.

2. It being impossible to represent the two Hebrew consonants *x* and *y* otherwise than approximately, the following rules will be followed with regard to them :

1. At the beginning of a word they will only be expressed by the vowel attached to them. Examples :

אָבִיגַיִל,	अबीगयिल्	अबीगयिल्	Abigayil.
אֵלִים,	एलीम्	एलीम्	Elim.
אֶקָר,	एकर्	एकर्	Ekar.
אִדּוֹ,	इदो	इदो	Iddo.

2. Whenever one of them is placed between two similar vowels, it will be omitted, and the vowel contracted into one. Example :

בָּאָל,	बाल्	बाल्	Bál.
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3. When placed between dissimilar vowels, they will be expressed by *य* (य). Examples :

אֲהִיָּם,	अहीयम्	अहीयम्	Ahiyam.
אֲהִישָׁר,	अहीयेषर्	अहीयेषर्	Ahiyeshar.

4. When placed between *Sheva mobile* and a vowel, *y* will be expressed by *य* (य). Example :

רִיֵּלָאָה,	रियेलाय	रियेलाय	Riyeláya.
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But *א* placed thus, will be omitted, together with the *Sheva*. Example :

בֵּר,	बेर	बेर	Ber.
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3. The Hebrew consonant *א* at the end of a word, will either be omitted, or else represented by (*:*). Examples :

אֲשָׁה,	उष	उष उषः	Usha.
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4. The Hebrew consonant *א*, when not quiescent, will be uniformly expressed by *य* (य), or *य*. When it is quiescent, it must, of course, be dropped.

5. The Hebrew vowel *א* generally represented by *א*, (अ) may be considered as sufficiently expressed by the inherent vowel *א* (अ) in the following cases :

1st. Whenever it is *kamets-hateph*.

2nd. Whenever it is the last vowel in a word of more syllables than one.

Both rules may be illustrated by the following example :

אָכְרָן,	अक्रन्	अक्रन्	Akran.
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The termination *א*, if feminine, will be expressed by *א* (अ); when masculine, by the inherent vowel, with or without (*s*).

6. The Hebrew vowel *א* will be rendered in different ways, according to its position,

1st. When the accent rests upon it, and the syllable ends in it, it will be rendered by *अ* (ए). Examples : the first syllable of the following word :

אֵבָן,	एबन्	एबन्	Eban.
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2nd. In a syllable which ends with a consonant, *א* will be represented by *इ* as the nearest *short* vowel. Example :

חִשְׁבֹּן,	हिश्बान्	हिश्बान्	Hishbon.
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3rd. If such a syllable ends in γ , then γ will be represented by the inherent vowel अ , on account of the similarity in the sound. Example :

हर्मोन,	हर्मोन्	हर्मोन्	Harmon.
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4th. If such a syllable is *final*, γ will also be represented by the inherent vowel अ , for the same reason. Example, the second syllable of the following word :

एबन्,	एबन्	एबन्	Eban.
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5th. The terminations मः and नः will be rendered by मै (ई). Example :

मिसपी,	मिस्यो	मिस्यो	Mispi.
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7. The Hebrew *Sheva* will likewise be rendered in different ways, according to its nature and position.

1st. *Sheva quiescens* will not be expressed at all, unless it is followed by म or γ or य , all which combinations will be expressed by इय .

Examples :

शिमिया,	शिमिय	शिमिय	Shimiya.
किलियन्,	किलियोन्	किलियोन्	Kiliyon.
गिलियद्,	गिलियद्	गिलियद्	Giliyad.

2nd. *Sheva mobile* will be expressed by इ . Example :

किरुब,	किरुब	किरुब	Kirub.
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This is in accordance with the rules of Hebrew orthography ; for whenever two *Sheva mobile* come together in Hebrew, the former is changed into short *i*, and the latter into *Sheva quiescens*. Example :

किरुब, किरुब

3rd. *Sheva mobile* before म will be dropped, together with the म .— Example :

बेर,	बेर	बेर	Ber.
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4th. *Sheva compositum* will be considered in the same light, as the corresponding short vowel.

Remarks on some Nágari and Bengali equivalents for Greek letters.

8. The Greek ϵ , being a short vowel, will be expressed by इ (ई) as the nearest short vowel.

9. The Greek η having, in the time of the Apostles, been pronounced by the common people just like the English *e*, will be expressed by मै (ई). The fact that the classical pronunciation of it among the Athenians, was that of *a* in *plate*, is not considered a sufficient reason for expressing it by अ (ए).

10. The Greek \circ will be expressed by the inherent vowel अ , (अ) as coming nearest to it in sound.

11. The Greek υ , whether long or short, will be expressed by उ , (उ) for the same reason. Only when placed between two vowels, as in *Evodia*, it will be considered as equivalent with *v*, as in Latin and Modern Greek.

We are sorry to state that we are unable, at present, to add any special remarks, similar to the preceding, on some *Urdu* equivalents for Hebrew and Greek letters.

SPECIMEN OF NAMES.

English.	Hebrew.	Nágarí.	Bengálí.	Urdu.	Urdu Roman.
Aaron	אֲרֹנ	आरोण	হারোণ	هارون	Hárún
Abacuc	אַבְחָז	अबकुक	হবকুক	حبقوق	Habaqqúq
Abaddon	אַבְדּוֹן	अबादोन्	অবাদেদোন্	ابدون	Abaddon
Abagtha	אַבְגָּתָה	अवगथ	অবগথ	ابگته	Abagtha
Abana	אַבְנָה	अबाना	অবানা	ابانا	Abáná
Abarim	אַבְרִים	अबारीम्	অবারীম্	عباريم	Abárim
Abda	אַבְדָּה	अब्द	অব্দ	عبداه	Abdáh
Abdi	אַבְדִּי	अब्दि	অব্দি	عبدي	Abdí
Abdiel	אַבְדִּיֵּל	अब्दीयेल	অব্দীয়েল	عبدئيل	Abdiel
Abdiel	אַבְדִּיֵּל	अब्दीयेल	অব্দীয়েল	عبدئيل	Abdiél
Abdon	אַבְדּוֹן	अब्दोन्	অব্দোন্	عبدون	Abdon
Abednego	אַבְדִּנְגוֹ	अवेदुनिगो	অবেদুনিগো	عبدنغر	Abednigo
Abel	אַבֵּל	आबिल्	হাবিল	هابل	Hábil
Abel	אַבֵּל	आबेल्	আবেল	آبيل	Ábel
Abel Bethmaacah	אַבֵּל בֵּית מַעֲכָה	आबेल् बैतमाखा	আবেল্ বৈৎমাখা	آبيل بيت معكها	Abel-Bait-Mákhá
Abel Keramim	אַבֵּל כְּרָמִים	आबेल् किरामीम्	আবেল্ কিরামীম্	آبيل كراميم	Ábel Kirámim
Abel Maim	אַבֵּל מַיִם	आबेल् मयिम्	আবেল্ ময়িম্	آبيل مائيم	Ábel Máim

English.	Hebrew.	Nágarí.	Bangáli.	Urdú.	Urdú Roman.
Abel Meholath	אָבֵל מְחֹלָת	आबेल् मिहोला	आबेल् मिहोला	أبیل محولا	Ábel Miholá
Abel Misraim	אָבֵל מִצְרָיִם	आबेल् मिसर्	आबेल् मिसर्	أبیل مصر	Ábel Misr
Abel Shittim	אָבֵל שִׁטִּים	आबेल् शिट्टीम्	आबेल् शिट्टीम्	أبیل شطيم	Ábel Shittím
Abez	אֶבֶז	एवस्	एवस्	إبض	Ebaz
Abi	אָבִי	अवि	अवि	أبي	Abí
Abia	אָבִיָּה	अविय	अविय	أبياه	Abiyáh
Abiah	אָבִיָּה	अविय, अविद्या	अविय, अविरा	أبيا أبياه	Abiyá, f. Abiyáh
Abialbon	אָבִיאלְבֹן	अवीयल्बोन्	अवीयल्बोन्	أبيعلبون	Abíalbon
Abiasaph	אָבִיआֶסָף	अवीयासफ्	अनीय्यासफ्	أبي آسف	Abí Āsaf
Abiathar	אָבִיआֶתָר	अवीयाथर्	अविशाथर्	أبياتهر	Abíáthar
Abib	אָבִיב	आवीब्	आवीब्	أبيب	Abíb
Abidah	אָבִידָה	अवीदः	अवीदः	أبيداع	Abídá
Abidan	אָבִידָן	अवीदान्	अवीदान्	أبيدان	Abídán
Abiel	אָבִיֵּל	अवीयिल्	अवीयेल्ल	أبي بل	Abí El
Abiezer	אָבִיעֶזֶר	अवीयेषर्	अवीयेश्वर्	أبي عيزر	Abí Eẓar
Abiezerite	אָבִיעֶזֶרִי	अवीयेष्रीय	अवीयेश्वरीय	أبي عيزري	Abí Eẓarí
Abigail	אָבִיגַיִל	अवीगयिल्	अवीगयिल्	أبيگيل	Abígayil
Abihail	אָבִיהַיִל	अवीहयिल्	अवीहयिल्	أبيهليل	Abíhayil

English.	Hebrew.	Nágarí.	Bangáli.	Urdú.	Urdú. Roman.
Abihail	אֲבִיהַיִל	अवीहयिल्	अदीहयिल्	ابيهيئل	Abíhayil
Abihu	אֲבִיהוּ	अवीहू	अदीहू	ابيهو	Abíhú
Abihud	אֲבִיהוּד	अवीहूदू	अदीहूदू	ابيهود	Abíhúd
Abijah	אֲבִיחַ	अविय	अविय	ابياه	Abiyáh
Abijam	אֲבִיחַם	अविय	अविय	ابياه	Abiyáh
Abilene	אֲבִילֵנָה	अविलोनी	अविलोनी	ابليني	Abilíní
Abimael	אֲבִימָאֵל	अवीमायेल्	अवीमायेल्	ابيمایل	Abímáél
Abimelech	אֲבִימֶלֶךְ	अवीमेलक्	अवीमेलक्	ابيملك	Abímalik
Abinadab	אֲבִינָדָב	अवीनादव	अदीनादव	ابينادب	Abínádab
Abinoam	אֲבִינוֹאָם	अवीनोयम्	अदीनोयम्	ابينوعم	Abínoam
Abiram	אֲבִירָאֵם	अवीराम्	अदीराम्	ابيرام	Abírám
Abishag	אֲבִישָׁג	अवीशग्	अदीशग्	ابيشگ	Abíshag
Abishai	אֲבִישָׁי	अवीशय	अदीशय	ابيشی	Abíshai
Abishalom	אֲבִישָׁלֹם	अवशालोम्	अवशालोम्	ابشالوم	Absháloṃ
Abishua	אֲבִישׁוּעַ	अवीशूय	अदीशूय	ابيشوع	Abíshúa
Abishur	אֲבִישׁוּר	अवीशूर्	अदीशूर्	ابيشور	Abíshúr
Abital	אֲבִיטָל	अवीटल	अदीटल	ابيتل	Abítal
Abitub	אֲבִיטוּב	अवीटव	अदीटव	ابيتوب	Abítúb

REVIEW.

Exposition of Hebrews XI; as setting forth the nature, discoveries, and effects of Faith. By Capt. C. G. Fagan, Bengal Army, 1 vol. 12mo. pp. 316, Cape Town, 1843.

An exposition of Scripture by a Captain in the Bengal Cavalry is rather an unusual announcement, and, of itself, calculated to pique the curiosity of a large class of readers. The time has gone by, (I trust never to return) when a pious soldier was a rarity in the Indian army. In its ranks many are now to be found, and of every grade, whose names are written in the Lamb's Book of Life; and not a few, distinguished alike for genius, accomplishments, and professional attainments, whose warm and living piety, fearless stand for the truth, and holy and consistent lives, their more thoughtless brethren may wonder at, but cannot pretend to despise. Such are every where "the salt of the earth:" but in this heathen land their value is incalculable. Wherever living religion is, there in the end it will be felt and acknowledged: but where so many, who bear His name, dishonor their Saviour by their wicked and worldly lives, one such living example of the faith is to the minister or the missionary "like the shadow of a great rock in a weary land." For then he may answer to the scoffing Musalmán, or the jeering Hindu 'Behold a Christian such as you read of in our Holy Books, unfettered by conventional moralities, untrammelled by professional caste, being what he is, and doing what he does, without earthly fee or reward!' Blessed be God, that there are such men; and that few Missionaries have labored long in India, without meeting individuals, both in the civil and military service, whose example has refreshed their spirits, while it taught them useful and somewhat mortifying lessons of humility and self-reproach.

In this class, were it otherwise doubtful, the perusal of Capt. Fagan's book will show that he is entitled to an honorable place. It is in many respects a *remarkable* work; not specially distinguished by profound thinking, elaborate argument, brilliant disquisitions, or masterly views of theology,—nevertheless it contains abundant food for the soul. The title is in some degree a misnomer: for the work is, not so much an exposition, as a series of practical reflections, on a plan not very dissimilar from that of Bishop Hall in his *Contemplations*.

Capt. Fagan has been happy, and (strange to say) nearly singular in the choice of his subject; for, except a contempo-

rary volume by the Rev. Mr. Anderson of Brighton, I know of no other distinct work on the 11th chapter of the Epistle to the Hebrews. To fill up adequately the inspired sketch of the portraits in that noble gallery, is an achievement beyond the reach of human skill; all that man can do is to isolate them from others, so that they may be gazed on with undivided attention, and with what gift of utterance he hath, to enlarge upon their beauties in the spirit of admiring love.

The object of the Apostle is to exhibit for our imitation and example a lofty and elevating principle, breathed into the soul from Heaven, as embodied in the most distinguished actions of men and women of every age, clime and degree;—of Abel, Enoch and Noah, dimly seen through the far off vistas of the wondrous ante-diluvian world, and seeming in their gigantic proportions like men of another mould; of the patriarchal groupe, and at their head the majestic figure of Abraham, the father of nations, and (higher still) “the friend of God;” of the stern law-giver with the veil on his face: of the national heroes and deliverers: of the seers and judges of Israel: of the poetical and chivalrous David, and of others, like the stars of the sky for number and brightness. These, THROUGH FAITH, passed through the raging sea, saw city walls fall prostrate at the sound of a trumpet, came out of the fire unhurt, subdued kingdoms, achieved feats of superhuman strength and daring, endured death in every form, received their dead from the grave, and, by unheard of self-denial and sacrifice, proved the strength and the might of that principle, which is “the substance of things hoped for, the evidence of things not seen.”

Perhaps the chief fault of Capt. Fagan’s book is a want of faithfulness and individuality in his portraits. FAITH, the great lesson, is ever kept prominently in the foreground: and the interest is well sustained by a strain of fresh and vigorous remark, and stringent and manly practical application: but, like certain great painters, he sacrifices the accessories to the *story* of the picture. He seizes on the character of the action with sufficient exactness: but the character of the actor often escapes him. We do not see so much Noah, and David, and Samuel and Jephtha, as a common type of a Christian man placed in the varying circumstances of the text, and acting always as such a one might be supposed to do. The consequence is that the book has the appearance of being over-diffuse and didactic. With this solitary drawback, Capt. Fagan has executed his task admirably. In style and manner he reminds one of Charles Wolfe, like himself a young and unpractised writer: and, if Wolfe’s sermons be more carefully composed, in weight

of matter, energy, and spirit, Capt. Fagan gains by the comparison. His book is not disfigured by a single instance of affectation, bombast, or meretricious ornament; it seems to be the out-pouring of a well informed mind, saturated with the subject, and given to serious and profitable meditations. It abounds with sound scriptural views, sober and intelligent opinions, and applications to every-day life, which few can peruse unprofitably. Almost in every page some passage meets the eye, which, without being either startling, or brilliantly new, excites thought, and deserves quotation: and the work may be conscientiously recommended to the Christian reader as one of the best fruits, given to the world, of the leisure hours of a soldier.

The following passages will afford a fair specimen of the work. The first is a practical application of the example of the Patriarch Noah, while the ark was building:

The believer is frequently in danger of giving way to the temptation of concealing his preparations for eternity. He would often prepare his ark in secret, and is tempted to conceal the sounds which would announce his building it; and though humility may often appear, and sometimes be, the motive to this line of conduct, he will find, if he is faithful with himself, that oftener it is that "fear of man which bringeth a snare," that is, in reality, the prevailing consideration. Which of us has not been guilty, at one time or other, of being criminally silent and quiet, when Noah's hand would have clenched the hammer, and driven the nail, with a vehemence of earnestness which could not be mistaken? Which of us has not been guilty of sometimes,—often, concealing our conviction, that "as in the days of Noah the world that then was being overflowed with water perished, so the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men?" Which of us has not been guilty of suspending our preparations, as evil, or scornful, or laughing eyes have been upon us, when Noah would have taken the opportunity of bringing out the materials for the ark, and shaping their form, so as to leave no doubt of his conviction and determination?—

How many, alas! in our day, do we find assisting and contributing to missionary and other objects for the spiritual welfare of others, who have no spiritual life themselves? How many, who, from a variety of motives,—from every motive, perhaps, except that proceeding from a heart-felt conviction of common danger,—join themselves to the people of God in sending the "common salvation" to others? How many sit at our religious meetings to hear of salvation conveyed to the heathen, with whom salvation has not yet entered their own houses, to listen to the tidings of the success of that Gospel which is to the Jews a stumbling block, and to the Gentiles foolishness, while to themselves it continues either a stone of stumbling and rock of offence, or foolishness, as far as any saving perception of its beauty, and necessity, and suitableness is concerned? Oh to have contributed to save others, and be lost ourselves! To aid in the preparation of the ark which will not contain us! To have been within the cognizance of, and to have applied our hands to, the various processes by which it was rendered a secure, a happy, an eternal abode of safety for others, and ourselves not to share in its blessings! To have made, as it were, the door by which

others entered in and were saved, and ourselves to remain without and be lost! Is there not enough in these thoughts to thrill with horror and alarm every one, who, without being conscious of his own "good hope through grace," of personal interest,—or, at least, of an ardent desire to possess a personal interest,—in the Saviour, may have contributed and aided in sending the knowledge of His name to others? pp. 61, 63.

The following picture is in a different style, and will commend itself to the reader by its spirit and faithfulness, as well as by its solemnity and grandeur.

"And as Samuel was offering up the burnt-offering, the Philistines drew nigh to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines and discomfited them, and they were smitten before Israel." It is difficult to do justice to faith so tried and so unmoved as this. Place ourselves in the situation of Samuel. See on one hand an alarmed and helpless multitude, the fervor of whose request for his prayers showed their sense of the imminent danger which threatened them. Behold on the other, the armed host of the Philistines advancing in all the arrayed and panoplied terrors of war: no visible means within his reach for protecting the one or repelling the other, but an "altar" and "a lamb for a burnt-offering:" no symbol on earth beyond these even of Jehovah's presence; no ark of the covenant at hand—no cherubims of glory—no schecinah to shine assurance and comfort—no sign in heaven or below. All calm upon earth—all tranquil in the sky; Israel waiting with intensesness of fear and expectation for the salvation of God; the Philistines waiting with all the confidence of assured expectation for the immediate submission, or the easy conquest of Israel. As the distance shortened between these and those, and every moment diminished the space between the helpless sheep and ravening wolves, on whom could the eyes of Israel, if they looked below heaven, turn but on Samuel? And on whose FAITH hung suspended at this crisis the deliverance of Israel, and the discomfiture of the Philistines, but on Samuel's? Had his faith then failed—had a shadow of unbelieving apprehension crossed his face, or dimmed for a moment the eyes of him whose faith at that moment was the faith of Israel,—where would have been the promised deliverance, where the vindication of the divine faithfulness, where the glorifying of the Lord's power in the overthrow of His enemies? But it was not permitted to fail. "Strengthened," doubtless, "with might by His Spirit in the inner man," the prophet of the Lord stood confident and calm; and the means which "through faith" in the divine promise, the divine faithfulness, and the divine power, he was led to employ, were amply blessed to the desired end. In a moment the scene was changed. The burnt-offering was offered. "Samuel cried unto the Lord, and the Lord heard him;" "the Lord thundered in the heavens, and the Most High gave his voice." Without an arrow from the camp, or "a shield or a spear seen among the thousands of Israel," the Philistines were discomfited, and the people of Jehovah triumphed over a foe subdued, so that they "came no more unto the coasts of Israel." pp. 246—348.

Here is a passage which will find an echo in the hearts of many of our Presbyterian brethren, and which seems to have been written expressly to meet their case!

In vain may men of the world laugh at that regard to conscience, which entails earthly troubles, and brings with it worldly losses; in vain will they tell us that a descent from earthly eminence and an entail of the forfeiture of worldly advantages will be incurred, on a mere scruple of conscience, by

no one who has a prudent and proper regard to his necessary interests; that all such displays of suffering for conscience sake are displays of weakness, if not of folly;—the case of Daniel stands for ever an example to the contrary, and remains an eternal proof that wisdom the most varied and profound can be connected with conscientiousness the most scrupulous and self-denying; that the sacrifice of whatever stands in the way of obedience to the will of God is not only demanded by piety but sanctioned by wisdom, however in the eyes of the thoughtless it may bear the stamp of needless precision, or reckless abandonment of a certain for an uncertain good; and that wisdom consists not, exclusively or chiefly, in the eager pursuits or the tenacious grasp of worldly honors, the exclusive regard to obtaining or holding distinction and preferment, the sedulous determination at whatever cost to “do well to ourselves,” or the close adherence to the paths in which riches may be possessed or increased,—but that there are occasions frequently occurring in life in which unto man it may be said, “Behold”—at whatever hazard of life, at whatever loss of present advantages, or renunciation of future prospects,—“the fear of the LORD that is wisdom, and to depart from evil is understanding.” pp. 269, 270.

I conclude with a few examples of vigorous and condensed thought in Capt. Fagan’s best style and manner.

1. *Obedience to the light we possess.*

The path of strict obedience to the light we possess is the only safe and happy path; others may look more flowery, but their flowers will be found to contain thorns, which will at once render a continuance in them painful, and a return to the path of duty difficult and slow. p. 265.

2. *A lesson of charity.*

As regards our brethren, let us draw from Sarah’s sin and Sarah’s recovery a lesson of tenderness; not to judge hastily and harshly lest we be judged; nor condemn needlessly and rashly lest we be condemned. Not every instance of deficiency of faith denotes its absence; not every instance of timidity, of hesitation, of wavering, is to be interpreted as indicating unbelief; but where the general conduct and spirit are such as to give scriptural hope that an individual “holds the mystery of the faith in a pure conscience,” let us beware of mistaking the rule for the exception, and of confounding things that so widely differ, as the existence and the liveliness or weakness of Faith. p. 83, 84.

3. *The Christian and the Stoic.*

It is not the triumph of faith to crush, but to overcome, every natural feeling of the human heart. Its office is not to eradicate, but to subdue, those emotions which are essential to our nature; it is hers to influence by motives and views above nature. The stoic of old derided, or attempted to deride, evil when it came upon him. The Son of Man wept and prayed that it might, if possible, “pass from him.” The vain philosophy of the ancients attempted to drink the bitter cup of bodily or mental pain, and pronounce it sweet, or at least not confess it bitter. The true Pattern of all sound philosophy prayed that, if it were his Father’s will, he might not “taste of it:” and those who know what anguish of body and soul are, will feel that it is as impossible to disown, as, blessed be God, it is possible to overcome their power. pp. 278, 279.

4. *Disposal of property.*

It would indeed tend through grace, to abate our natural but most misplaced pride of possession, especially to those of God’s people to whom He

has given much of this world's goods, if His right of property in all things, resulting from His creation of them, were more frequently considered and duly weighed. His own lips once declared to his servant Job, "whatsoever is under the whole heaven is mine," and what He said to him He says to us all; and we may rest assured, that, as He will never recede from one jot or tittle of this his inalienable and indisputable right, so He will never recede from those claims which such a right gives, and that our doom of reward or punishment will be greatly influenced in the day of account by our motives and conduct in this respect.

I had marked many other passages for quotation, amongst others some excellent remarks on the lives and duties of ministers, as well as a few hasty opinions somewhat overconfidently expressed; but my limits warn me to conclude; and now, trusting that Captain Fagan will persevere in his useful labours, I bid him God-speed.

W. S. M.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta and party left Calcutta for the Upper Provinces on the 17th ult.—Mrs. Buyers of the Benares Mission left in the Steamer for that station, on the 17th of Oct.—Rev. J. Shurman of the London Society left Benares for Europe viâ Bombay on the 9th October.—Rev. R. C. Mather, A. M. and family of Mirzapore has left that station for the hills in the pursuit of health.—Rev. J. Budden of Benares is appointed to Mirzapore.—Rev. T. Lessel of Berhampore, who was compelled to visit the Sand Heads has returned to his station in perfect health.—Rev. J. Hæberlin, D. D. agent of the Bible Society, has left Simla for Calcutta.—Mrs. Porter, of Vizagapatam, will leave for Europe this cold season for the benefit of her health.—Rev. A. F. Lacroix and family sailed on the 10th September on the "Queen."—We regret to announce the death of that devoted servant of Christ "Rev. W. Bowley of Chunar. He died on the 11th October from an affection of the heart. May many like unto him be raised up to labor in India.

2.—MONTHLY MISSIONARY PRAYER MEETINGS.

The Monthly Missionary Prayer meeting was held at the Lál Bazar chapel, on Monday evening, the 2d October. The address was delivered by the Rev. T Morgan of Haurah. Subject:—the rapid and extensive propagation of the gospel in the days of primitive Christianity. "So mightily grew the word of God and prevailed." The devotional services were conducted by the Rev. Messrs. Ewart and Leslie.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society was held at the Union Chapel, on Wednesday evening, the 4th instant. The Rev. J. Paterson delivered an address on the history and operations of the Berhampore Mission. The devotional services were conducted by Rev. Messrs. Brooks and Boaz.—C. C. A.

3.—TRANSLATION OF THE OLD TESTAMENT INTO SANSKRIT AND BENGALÍ.

The Baptist Missionaries in Calcutta will shortly commence a translation of the Old Testament into Sanskrit. The friends of Bible Translation in Britain and America have already subscribed £1000 towards this interesting object. Our prayer is that the work may be rendered useful to the haughty Sanskrit reading bráhmaans and pandits of India. Our esteemed brethren have just issued the third part of their translation of the Old Testament in Bengálí, containing the devotional books, viz. Job to Solomon's Songs. May the spirit of God accompany it with His divine influence.—*Ibid.*

4.—DR. DUFF'S LECTURES.

The second of Dr. Duff's lectures was delivered on the 26th September, in the presence of a large audience. The crowd at the former lecture was so great and the heat so overpowering that we confess, we expected that many would not venture to expose themselves to a repetition of these inconveniences. We were however agreeably surprised, when on entering the Hall we found a larger number of Europeans, we should suppose, than on the former occasion, but now all comfortably seated under the punkahs, and so seated as to be able to hear distinctly without any great exertion on the part of the lecturer. The subject of the lecture was to demonstrate that the Kirk of Scotland from the Reformation downwards has been a Free Kirk, having ever maintained that she is independent of all civil government and governors, and that her rulers and office-bearers are supreme in all matters ecclesiastical, and entitled to exercise both legislative and judicial functions in respect of these matters, not less than the King, Lords and Commons are entitled to legislate, and the various civil courts of the kingdom are entitled to judge, in all matters civil. The lecturer brought down the history of the church from the Reformation to the Revolution, and showed that in all the trials and tribulations to which her sons were subjected, they never once made sacrifice of the grand doctrine of Christ's sole headship and dominion in His church.

There is perhaps not a more intensely interesting period in the history of the Catholic Church than that of the Scottish Church during this period. It seemed as if she had been placed by her great head in every variety of circumstances in which she could lift her testimony on his behalf. The giddy Mary, the solemn James, the priest-ridden Charles, and then, after the brief interval of the Commonwealth, his perjured libertine son and subsequently his bloody grandson, all these princes, agreeing in nothing else, seemed resolved to wrench the sceptre from the hand of the blessed King Jesus, but every one of them was restrained by the Scotch Divines and the Scotch people. A more unhappy race than the Stuarts never occupied a nation's throne, and why? because the declaration of Scripture is true, "Whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall it will grind him to powder."

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling, kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little."

The third of the series was delivered on the 16th of October. Subject:—the continuation of the attempts recorded in history on the part of the state to interfere with and destroy the spiritual independence of the Church of Scotland, and the resistance afforded by her faithful adherents to such attempts with their issues and influences. The lecture was listened to with marked attention by a highly respectable and evidently deeply interested audience;

and could not fail to convey to every unprejudiced mind this fact,—that the connection between a spiritual church and a secular state, must always be blighting and destructive to the interests of true and vital godliness. This was the testimony of the lecture and it is the testimony of all history. The Christian and manly stand made by the fathers and elders and people of the Church of Scotland, as set forth in this lecture and in faithful history, shows also that true and heartfelt piety will raise its possessors above earthly considerations, yea even beyond the smiles or frowns of kings or princes, and will enable them to suffer all things rather than permit unhallowed hands to touch the ark of the Lord. This is also a lesson which a careful perusal of all history must afford, else what means all the sufferings and trials of God's faithful people in all ages?—has it not been to uphold and defend the simplicity, purity, integrity and efficiency of divine truth in opposition to the pride and ambition of political or priestly power? The new demonstration afforded by the late secession from the Church of Scotland, only serves to show that the principles involved in this course of action, although altered and modified by the manners and times in the peculiar mode of their exhibition, are the same as those which have ever actuated the faithful in all ages; and so they will be until the end, when He who must reign shall reign, and all His enemies be made His footstool.

The concluding lecture of Dr. Duff's course was delivered on the 24th of October. Its main subject was the recent history of the Church of Scotland, the revival of evangelical principles and Christian zeal, when men began to feel that it was a matter of some moment whether they had a faithful or an unfaithful minister. For a long time, our readers should be aware, there were but very few who had courage enough to vindicate in the General Assembly the full extent of authority of the Church's King and the full amount of privilege of the Church's members. Dr. Erskine of Edinburgh, Dr. Hamilton of Strathblane, Dr. Sir Harry Moncrieff Wellwood of the West Kirk of Edinburgh and Dr. Andrew Thomson of St. George's, were successively the opponents of the "fierce moderation" of the Robertsons, of the Hills, and the Cooks of the eighteenth and nineteenth centuries: and although numbers were against them, yet a sagacious observer might have perceived that the truth which was on their side was mighty and was destined soon to prevail. And so it did; for scarcely had the last named of those worthies been laid in his grave, when the assertion of the doctrines of spiritual independence and non-intrusion was defeated only by a small majority, and in the course of two years thereafter the majority was reversed and the famous *veto* law was registered among the acts of the General Assembly. This act in its working exceeded the best hopes of its friends, and disappointed the expectations of its enemies. The years during which it was in operation were distinguished by religious zeal and activity unknown in Scotland before. Then was the era of "Church extension," of "Colonial churches," and of "Jewish Missions," and more than all it was the era of religious awakenings and revivals unexampled in extent perhaps since the days of the Apostles. All this when the Church was under a system of limited or checked patronage was, we trust, but a faint emblem of what is to be exhibited by her now when she is wholly free from its baleful influence. To the Earl of Kinnoull is due the credit of the entire liberation of the Church, "albeit he meant it not." Surely the people of Scotland will not permit his name to fall into oblivion. Surely they will pile a cairn to his memory and that of Lord Aberdeen. Or the Assembly Hall of the Free Church might be adorned with an emblematical curtain in which they two, and Lord Brougham as large rats and Sir James Graham, Sir George Sinclair, and Mr. Campbell Colquhoun, as small rats, and Mr. Baillie Cochrane, as a tiny little mouse, should be striving to taste

the blood of a noble lion that had been bound in his sleep and by their nibbling should gnaw the fetters and set free his noble limbs. Let Sir William Allan or Mr. Colvin Smith take the hint;—or perhaps Mr. Forbes, the Landseer of Scotland, might be the fitter artist.—*Ibid.*

5.—THE VIOLATION OF BISHOP CORRIE'S PLEDGE.

The pamphlet containing the documents connected with the recent discussion on Bishop Corrie's Pledge can be had on application at our publisher's. It contains the whole of the correspondence in the *Hurkaru* between Mr. Street and the Secretary of the Bengal Auxiliary; the Report of the Diocesan Committee; the reply of the Calcutta District Committee and the opinions of the arbitrators, Drs. Yates and Duff and J. A. F. Hawkins, Esq.; a map of the district under discussion, together with remarks, letters, explanations, &c.—pages 70, price *one rupee*.—*Ibid.*

6.—THE SERAMPORE COLLEGE.

We understand that the Baptist Missionary Society, anxious to carry out the design of the college at Serampore, as far as the training up of young men for usefulness in the church of Christ is concerned, have resolved to send out, as soon as possible, a professor for that Institution. The effort is to be an experiment for a limited period.—*Ibid.*

7.—APPEAL FOR THE ERECTION OF A PLACE OF WORSHIP AT BENARES.

The following circular has been forwarded to us by the Missionaries of the London Missionary Society laboring at Benares. We most cordially commend the object of the appeal to our friends, and shall be happy to be the medium of forwarding any donations for the erection of a house of prayer at Benares in connexion with the London Society's agents at that station.

Proposal to build a Chapel on the Premises of the London Missionary Society, Benares.

Since 1820 the agents of the London Missionary Society have carried on operations in Benares. In addition to three Chapels in the city, and one in the suburbs, where the Heathen are addressed, we have a Chapel in the Mission compound, Secrole, in which we have public worship twice on Sabbath, and occasionally on week-days in the native language. The congregation at the Mission Chapel is chiefly composed of the Missionaries, and their families, the native Christians and their families, and the teachers of our bazar schools with their pupils. The place of meeting is in several respects unsuitable, and in the hot weather is so uncomfortable, that we have been occasionally obliged to abandon it and meet in the house of one of the Missionaries. We have long been desirous to have a decent substantial building, in which without distraction public worship might be performed. The present Chapel is close to a noisy bazar, which makes the site objectionable. Anxiety to leave our various Missionary operations unembarrassed has hitherto prevented us from taking any step to accomplish our wishes. We feel it however our duty to delay no longer. We propose to erect a new substantial building in a more airy and quiet part of the Mission compound. To accomplish this most desirable object we appeal for aid to our Christian friends. We trust they will liberally aid us in the good work of building a place, in which our congregations may assemble with comfort for the worship of God.

It should be stated that for several years an English meeting, chiefly for the benefit of the European Artillerymen at the station, has been held at the house of one of the Missionaries. This public meeting in a private dwelling is often inconvenient, especially in the event of sickness. The present Chapel is, on account of its site, as well as state, quite unfit for such a service.

We propose to build the new Chapel in such away as to make it suitable for Europeans as well as Natives.

J. A. SHURMAN.
JAS. KENNEDY.

D. G. WATT.
WILLIAM GLEN.

Benares, September 18th, 1843.—*Ib.*

8.—THE LATE REV. R. DE RODT.

The friends of the late Rev. R. de Rodt have opened a subscription for the erection of a tablet to his memory in the Union Chapel, and for some memorial in the Scotch Burying-ground. Donations towards the fund can be forwarded to Rev. Messrs. Wenger or Boaz.—*Ibid.*

9.—MISSIONS OF THE FREE CHURCH OF SCOTLAND.

The Board for the management of the Missions, connected with the Free Protestant Church, have put forth a circular inviting donations and subscriptions towards the sustentation of the labors connected with their Missions in northern India; we most cordially commend our esteemed brethren and their Mission to the sympathies, prayers and benevolence of all sections of the church, and sincerely do we hope that such a measure of the wealth with which God has blessed his people may flow in to them, that they may at once feel that the principle, the carrying out of which has placed them in their present position, has the approbation and sympathy of all who love the Lord in sincerity and truth. Independently however of that great principle for which they have struggled, the Mission in Calcutta possesses in itself claims upon all who desire the religious welfare of the rising race of Hindus. Who with the feelings of a philanthropist or the heart of a Christian could contemplate the withdrawal from a field in which they have so long, faithfully and honorably labored, of our esteemed brethren of the Scottish Mission, or who could indulge the thought that the institution over which they have presided should fail, or that the influence they have obtained should be lost for the lack of pecuniary means? We do not suppose such a thing to be possible; we merely put it with a view to stir up all to aid and to do it quickly, for it is often the case that, that which appears to commend itself strongly to all, many neglect to execute; that which they feel must be done, but which they think will certainly be done whether they remember to assist or not, they allow to languish for the want of prompt support. Whatever be the views entertained of the question at issue in the movements of the Scottish Church by others, there can we presume, be but one feeling in the mind of every follower of Christ, in reference to the propriety and importance of sustaining the Mission under the conduct of the Scottish Missionaries in Calcutta.—*Ibid.*

10.—THE SCOTCH LAW OF PATRONAGE,

We have received a pamphlet entitled, the Scotch Law of Patronage, and the recent secession, by Macleod Wylie, Esq. Barrister at Law: it is an able, lucid and, what is not usually the case with matters strictly legal, interesting tract; and will well repay the attentive perusal of any who may be desirous of informing themselves on the legality of the subject. The pamphlet can be had on application at our publishers'.—*Ibid.*

11.—REV. W. BOWLEY OF CHUNAR.

We have the melancholy task of recording the death of the Rev. W. Bowley of Chunar. Mr. Bowley has been for the last thirty years and upwards, one of the most laborious and faithful Missionaries of the

cross in India; possessed of a robust constitution and buoyant mind, intimately acquainted with the habits and language of the people, capable of sustaining almost any amount of labor without injury, of simple habits and devoted heart, possessed of considerable preaching talent and full of love to souls—he was one of the most useful Missionaries in the country. For the translation of the Bible into Hinduí, together with several of the most useful Christian books and tracts in that language, the Church of Christ is indebted to Mr. Bowley.

The cheerfulness and promptitude with which he undertook and executed works for the Bible, Tract and Book Societies, rendered him, at all times, peculiarly valuable to these institutions. He loved them all, and ever most willingly and indefatigably aided them with his advice and his pen. He was the early associate of the beloved Corrie at Agra, and belonged in spirit and action to the Christians of that early stage in the history of Missions and Christianity in this land. He loved all practically who loved the Lord Jesus Christ in sincerity and truth.

This excellent servant of Christ had written to a friend the day before his death, stating that he was about to go on his usual Missionary tour in the cold season; he was then in his apparently usual health. The next day in almost an instant, while preparing to go to the bazar to preach, he fell a prey to death, it is supposed from an affection of the heart. Thus in the midst of his labors did he enter into his reward.

“Oh happy servant he in such a posture found.”

May we also be found ready when the Son of Man cometh, for in such an hour as we think not He cometh to many and he may so come to us.

Mr. Bowley was about fifty-six years of age.—*Ibid.*

12.—APPEAL ON BEHALF OF THE WIDOW AND ORPHANS OF THE LATE REV. J. SMITH.

We strongly recommend to the members of the church of Christ, the following appeal on behalf of the widow and offspring of that excellent Missionary the late Rev. J. Smith, of Madras. We shall be happy to forward any donations to the fund, which the friends of the Redeemer in this Presidency may feel disposed to afford towards the laudable object of the appeal.

At a Meeting of the Friends of the late Rev. John Smith convened September 15th, 1843, to consult as to the best way of showing respect to the memory of the deceased, it was agreed, that an appeal be made to the public, and subscriptions raised for the benefit of Mrs. Smith and her fatherless family.

The deceased was well known throughout the Presidency, as a devoted and laborious Missionary, “fruitful in every good work.” He arrived in Madras August the 20th, 1828, and laboured both in English and Tamil for 11 years; when he was compelled to visit his native land, for the restoration of his health. After a sojourn of nearly 3 years, he returned again in September 1842, apparently in vigorous health, with the intention of confining his labours to the native population. He entered on his work with that ardour and zeal which so eminently characterized him, and in which, though he may have been equalled, he was perhaps, never excelled. The mission which had long been enfeebled from the paucity of labourers, was greatly revived and strengthened. It was ardently hoped that his valuable life would be continued for many years. But how uncertain are all earthly expectations! On the 3d April 1843, in company with Rev. M. Winslow, A. M. of the American Mission, he left for Vizagapatam, to assist at the ordination of two younger brethren in the ministry. This end was accomplished; he was returning by land to Madras, had proceeded 120 miles on his journey, was taken ill, and advised to return to Vizagapatam, and come to Madras

by sea. He sailed for Madras in the Barque *Favorite*, May 15th, and must have been nearly in the latitude of Madras, when the gale commenced, in which there is every reason to believe he has perished.

In the English department of the Mission, the labours of the deceased were greatly blessed; there are many now living to whom his ministry was useful, and who will be his "Joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming." In training young men for the Ministry, he has also been very successful; several are now labouring in the Mission field who are indebted, (under God) either wholly or in part, to his counsels, instructions and prayers, for those gifts which they now exercise among the heathen. From the native population also it is hoped, that at the last great day it will appear that some have been called, through his instrumentality, out of darkness into marvellous light.

The deceased has left a widow and seven children (now in England) to mourn his loss, and as he has made no provision for their support, they are now left to the care of that God who is "a Father of the fatherless, and a Judge of the widows." He will doubtless incline those, who possess the means, to give, as he has prospered them, of their abundance, to this deeply interesting case.

It may be proper to add that as the Society to which the deceased belonged, is not pledged to support the families of their deceased Missionaries, and as its funds are now in a very depressed condition, the support expected from that quarter will be both slender and uncertain.

The following gentlemen fully sympathising with this appeal have kindly consented to act as a Committee, that provision may be made for the best management of the subscriptions raised—

A. F. Bruce, Esq.
J. F. Thomas, Esq.
Major Browne.
Colonel Alexander.
Brigadier Ketchen.
Capt. M. T. Rowlandson.
Major W. T. Brett.

Rev. M. Bowie, A. M.
Rev. J. Tucker, B. D.
Rev. J. Anderson.
Rev. S. Hardey.
Rev. M. Winslow, A. M.
Rev. A. Leitch.
Rev. W. Porter.

Messrs. Arbuthnot and Co. having kindly consented to act as *Treasurers*, subscriptions will be received by them, and also by the gentlemen, who constitute the Committee, or by any of the Missionaries of the London Missionary Society in India."

We append the remarks of the *Athenæum* and the *Record* on the subject, with a view to show the general estimation in which our late esteemed fellow-labourer was held by all parties:—

"We stated on a former occasion when noticing the melancholy event which deprived the Missionary circle of one of its most active and devoted labourers, that a Committee was about to be formed of gentlemen at the Presidency to devise some plan to secure the means of support to his bereaved widow and children.

In this day's issue, an Appeal appears in our advertising columns to which well known names are attached, which cannot but produce the desired impression in favour of the family of the deceased. The statement speaks for itself, and the object being one that so completely identifies itself with the Christian's sympathies, we entertain the liveliest hopes of its speeding prosperously. The Rev. Mr. Smith's labours for the spiritual good of his fellow-creatures were successful in an eminent degree, especially in the English department of the Mission with which he was connected. Those who attended upon his ministration will of course unite their efforts on the present occasion, whilst others, on the broad principle of testifying their

respect to the memory of departed worth, will not withhold their contributions on behalf of his sorrowing widow and seven children. In some cases argument would be necessary when urging the performance of a certain duty; this is not of that character; the appeal at once comes home to every man's bosom, and the response we are persuaded will be cheerfully given,—*Athenæum*.

In another column will be found an appeal to the Christian public in behalf of the widow of the lamented Rev. J. Smith, who by the melancholy loss of her husband, is left with seven children, and with but very slender means of support. The names of the members of the Committee sufficiently show the general estimation in which the deceased was held; since Churchmen and Dissenters, forgetting their mutual differences, have united together for the purpose of showing their regard for his memory by contributing to the necessities of his bereaved family. We trust that the appeal will be liberally responded to.—*Madras Record*.—*Ibid*.

13.—MADRAS.—CESSATION OF THE IDOLATROUS TAX AT VIZAGAPATAM.

From a letter which appeared in our last issue, it will be seen that the illegal exactions complained of at Vizagapatam for the repairs of heathen temples have been done away with, no doubt from fear more than from anything else. We should like to know, however, whether any steps were taken by the authorities to ascertain how far the charges preferred by our correspondent *An Observer* were true or otherwise, and if true, whether the delinquents have been dismissed from their situations or punished in any other manner. The public have a right to expect that when such malpractices as those complained of are brought to the notice of Government, they should not only be put down, but that all those concerned in them should be punished. That the contributions levied on the people were not voluntary, as has been contended by the parties accused, and as was stoutly maintained in a letter from *One of the Donors* which lately appeared in our columns, may be gathered from the admissions he himself makes in a communication forwarded to the *United Service Gazette*. In that letter he acknowledges that the Chuchedy people preferred a complaint before the Circuit Judge of their being compelled to pay an unauthorised tax, which was eventually laid before the magistrate, who came to the following decision.

“It is not necessary to interfere in these matters if the parties pay the fees of their own accord, but it is necessary to prevent any class from being forced against their wishes to pay any fees unauthorized by law or regulation.

“You will therefore take steps to prevent any person from collecting any fees from the parties noted above, and from people generally of their condition, and warn by Proclamation besides that no trader need pay any fees to charities or other purposes except with his own free will, also that if any forced collection is made and if complaint and proof thereof be brought, the peons or others making illegal collections will be promptly punished by the magistrate”.

It is evident from the foregoing that such evidence had been given to the magistrate as led him to believe that the contributions, in the case of the Chuchedy people at least, were not voluntary; and indeed it would have been a very odd thing, if they were so, that the people should have made any complaint about the matter. We are glad however that the parties who levied the impost have taken the alarm and desisted from their evil doings; we should be still more glad to hear that they had been punished for the evil they have already done.—*Madras Record*, September 16.

14.—BOMBAY—BAPTISMS AT SEROOR.

The Missionary at this Station writes—"On Sabbath the second instant (July) I was permitted the long desired privilege of receiving into the visible Church of Christ the first convert from Heathenism at this station. He belonged to the brahman caste, and is about forty years of age. His parents died when he was young, and at the age of eighteen he commenced his labours as school teacher at Sattara. He soon obtained service in this capacity in one of the Native Regiments, with which he remained eight or nine years. He then spent a year and a half in the Elphinstone College at Bombay, preparing himself better for his professional labours. Having in the mean time lost his former situation, he came to Seroor, and for ten years was the principal school-master of the place. On my occupying this station I took his school under my care, and he has ever since remained in my employment. When my village school was suspended some time since, I put him into the Boarding school, with which he is still connected. From his first connection with the Mission he has regularly attended our public services on the Sabbath and daily taught our Christian books in school. The influence of the truth thus brought before his mind had doubtless an important bearing on his subsequent history, though his inquiries were not awakened till about four months since. From that time light began to dawn upon his dark mind; he lost all confidence in Hinduism, threw away the little pebble (Shalegram) he had formerly worshipped, and began to seek in earnest for a better way. He soon became convinced that Christianity is the only true religion, and that Jesus Christ is the only Saviour of sinners. Still he feared the consequences of openly renouncing Hinduism, as in that case he would be deserted and abused by his old companions, while he had some misgivings as to what awaited him, should he become a Christian. In this state of mind he accompanied Dajeba to Ahmednuggur. There he witnessed the baptism of some converts, became acquainted with the native Christians, and obtained some idea of the constitution and privileges of the household of Christ. On his return he expressed his determination to cast in his lot with the people of God, and meet the consequences. About this time he brought his family to live on my premises, that he might have more religious privileges, and be in better circumstances for prosecuting his inquiries. This was about five weeks since. As his inquiries advanced, his difficulties disappeared, his mind became settled, and he entered upon the practice of Christian duties—at first with much diffidence, but soon with great delight. Among other things over which he mourned in view of his past life was the fact that he had never been legally married to the woman with whom he had lived for many years. The marriage ceremony was performed on Saturday, after he had given satisfactory evidence that he had become a member of the body of Christ, and was worthy of a standing in his visible Church. He was baptized at our little chapel on Sabbath morning in the presence of more people than could get into the house, among whom were some of the principal natives of the place. In the afternoon, the three children of the convert, a boy aged eleven years, and two girls aged nine and six—received the seal of the covenant at my house, and then we gathered around the table of our Lord. It was a precious time, long to be remembered. In view of what our eyes beheld on that occasion we feel ourselves called upon to be thankful and rejoice in the Lord who has remembered us in our feebleness and visited us with his mercy."—*Oriental Christian Spectator for September.*

BIBLES AND TESTAMENTS IN ENGLISH,

*For Sale at the Calcutta Auxiliary Bible Society's Depository,
No. 10½, Lall Bazar.*

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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:—

Nov. 6th, at the Union Chapel, Dharamtalá;

Dec. 4th, at the Circular Road Chapel.

Jan. 1st, at the Lál Bazar Chapel;

} Service to commence at
seven o'clock.

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 7th 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 ROET 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.

The Editors will be happy to receive subscriptions to the following objects:—The Free Protestant Church and Mission; Benares Chapel Fund; Widow and Orphans of the Rev. J. Smith, Madras.

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The following contributions to the Cuttack Asylum, are acknowledged with best thanks—and a few more are respectfully solicited.

J. Skipwith, Esq.	100	Anonymous, by Rev. J. Macdo-	
J. Alexander, Esq.	25	nald,	100
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