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

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THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

APRIL, 1844.

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

CONTENTS.

	<i>Page</i>
I.—South African Missions, .....	207
II.—A Farewell Sermon to Troops leaving a Station, February 18th, 1844, ..	222
III.—Remarks on the name of Jesus, as expressed in Malay; addressed to the editor of the <i>Chinese Repository</i> , in 1839. By the Rev. W. H. Med- hurst, Batavia, .....	227
IV.—Reply to Remarks on the Urdú Version of the Old Testament, .....	232
V.—Theological Seminary at Bangalore, .....	245
MISSIONARY AND RELIGIOUS INTELLIGENCE.	
1.—Missionary and Ecclesiastical Movements, .....	248
2.—The Monthly Missionary Prayer Meeting, .....	250
3.—The United Monthly Missionary Prayer Meeting, .....	<i>ib.</i>
4.—The Christian Advocate, .....	252
5.—The Twenty-first Anniversary of the Parental Academic Institution, ..	253
6.—Pastoral Tract Fund, .....	<i>ib.</i>
7.—Missionary Feeling on the Continent of Europe, .....	254
8.—The Calcutta Christian Observer, .....	255
9.—A Hint respecting the Support of Religious Periodicals, .....	256
10.—Madras Auxiliary Bible Society, .....	<i>ib.</i>
11.—The Free Church, .....	258
12.—Opening of the New Free Church Institution, Calcutta, .....	259
13.—Present State and Prospects of the Schools and Mission of the Free Church, Madras, .....	260
14.—Formation of the Madras Presbytery in Connection with the Free Church of Scotland, .....	262
15.—The Jerusalem Mission, .....	263
16.—Conversions, .....	264
17.—High School Examination, Madras, .....	<i>ib.</i>

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

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

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

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### THE SUFFERING SAVIOUR,

A TRACT FOR SINNERS:—by J. Macdonald, Missionary Minister, Calcutta. Re-printed in Calcutta, from the fifth Home Edition:—Price 3 annas—or 6 Copies, one Rupee. To be had at Messrs. Hay, Meik and Co.'s (Tract Depository)—and at Mr. Rushton's.

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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:—

April 1st, at the Lál Bazar Chapel;	} Service to commence at half past seven o'clock.
May 6th, at the Union Chapel, Dharamtalá;	
June 3rd, at the Circular Road Chapel;	

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. This month on Wednesday the 10th. 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 9th 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.



THE  
CALCUTTA  
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NEW SERIES, VOL. V. No. 52.—OLD SERIES, VOL. XIII. No. 143.

APRIL, 1844.

I.—*South African Missions.*

We subjoin some extracts from letters written by a Christian officer of the Indian Army, during a tour taken by him in company with the Rev. Dr. Philip, to some of the interesting Missionary stations in Southern Africa.

Some passages will be better understood after a perusal of the following article from the *Bengal Hurkaru* of the 28th November, an article, which, we take the opportunity of stating is not the only cheering evidence which that journal has recently given, of a praise-worthy zeal for the sacred rights of humanity and justice, for Christian Missions, for native education, and for religious freedom.

“The negotiations in which the British Government, at the Cape of Good Hope, have been of late engaged, deserve more attention than they are likely to receive. At first sight there appears to be nothing beyond an effort of a civilized nation, to protect itself from barbarous tribes on the one hand and discontented colonists on the other, but a little further examination soon causes other objects to be discerned, in the policy and the history of recent measures. Perhaps there is not a nation on the earth, not even Poland, not even the Red Indians of North America, that has been wronged so grievously as the Caffres. We do not say, that in all cases, they could have been protected, nor that in all instances the Europeans have been the aggressors, but this at least may be affirmed, that so great a balance of grievances can scarcely be found in the history of any nation of ancient or modern times. ‘The restless foot of the English adventurer’ has not only trodden on their soil, and penetrated into all their solitudes, but further than that, slaughter and slavery have followed hard behind it, and have swept away many a peaceful tribe, and depopulated many a tract of country.

“The Dutch took possession of the colony of the Cape of Good Hope in 1652. They described the Hottentots around them as ‘good men,’ peaceable and industrious. The result of the contiguity of a civilized and enterprising nation was soon felt by the poor aborigines; their cattle were seized, they themselves were driven into the back woods, and then when they ventured

to make reprisals and to recapture some of their herds, they were pursued and slaughtered. Gradually their numbers and their energy diminished, yet in 1774, they were still sufficiently dangerous to excite alarm, and a command was then issued to extirpate them altogether. This edict was obeyed with frightful alacrity by the boors, who seem to have carried into the wilderness their own national courage and perseverance, and to have added there, a degree of barbarous indifference to life and suffering, which can alone account for their atrocities. The British obtained possession of the colony in 1793. At that time nearly all who remained of the Hottentots, were slaves.

“Hitherto Caffreland had escaped. The Dutch colony was about 700 miles in length and nearly 200 in breadth, and it was divided from Caffreland by the Gamtoos river. But towards the close of the last century the bushmen began to penetrate into the country beyond that river, and, of course, soon met with a resistance which issued in struggles, that required the interference of the British Government. This was promptly afforded; but not for the purpose of compelling the invaders to leave their neighbours in peace. On the contrary, the Governor, after inquiring into the matter, resolved, that ‘as no exact limits had hitherto been marked out respecting the boundaries between this colony, the Caffres, and the Borjes-men,’ and because also, in consequence of this uncertainty ‘some of the inhabitants of this colony have united in injuring the peaceful possessors of those countries, and under pretence of bartering cattle with them, reduced the wretched natives to misery and want,’—a very fine exordium—‘therefore, I do hereby declare the Great Fish River to be the proper boundary between this colony and the Caffres.’ In other words, ‘because we have no right to disturb the Caffres, therefore, I declare, that our territory extends 110 miles into theirs.’ Lord Macartney thus ‘cried havoc, and let slip the dogs of war;’ the invasions advanced, and the cruelties increased, till 1811, when a royal commission was appointed to inquire into the murders of the people; the missionaries, who at the risk of their lives, had ventured among the Caffres, and had been for years their only protectors, supplied the necessary information, and so great a discovery was made of enormities, that the Government was compelled to adopt vigorous measures against the marauders. In 1817 another step was taken of a different kind. Lord Charles Somersset, the Governor, made an incursion into the interior, and finding the wrongs of the Caffres very grievous, made a treaty with them. But a treaty between a wolf and a lamb may be better imagined than described. His lordship’s plan was to make a treaty with one of the principal chiefs, as the representative of the whole Caffre nation, and to promise him that on his keeping all his countrymen quiet, he, Lord Charles, would protect and befriend him. Gaika the chief, met the proposition with great naiveté; he said ‘he was much obliged to his lordship for conferring on him the honourable title of chief of his own nation, and begged that his Excellency would accept the same compliment from himself.’ Poor Gaika, of course, had no control over other tribes than his own, nor had Lord Charles any real power over the boors; fresh struggles, therefore, ensued, and then a very convenient *casus belli* was established, a treaty had been broken, and a British force therefore was marched into Caffreland to protect Gaika, and to maintain his pretended authorities over the Caffres, and then subsequently, when in this way other chiefs had been conquered, he in his turn was attacked. On this part of the case Lord Glenelg says to Sir B. D’Urban:—

“The Caffres had to resent, and endeavoured justly though impotently to avenge a series of encroachments upon them, which had terminated in the assumption by Great Britain, first, of the dominion, and then of the exclusive possession of all the country between the Great Fish River and

Keishkamma. To effect this object we commenced by ascribing to the chieftain Gaika an authority he did not possess, and then proceeded to punish him and his tribes, because he failed to exercise that imaginary power for our benefit. We held him responsible for the acts of his and our common enemy, and exacted from him and his people a forfeiture of their lands, and a penalty for the retaliation made by the chief Slambi, after the invasion of his country by Gaika and ourselves. We forced on our ally a treaty, which, according to the usages of the Caffre nation, he had no authority to conclude, and proceeding on that treaty we ejected the other Caffre chiefs, who were no parties to it, from their country.'

"Pressing onwards, the Colonial Government, by another treaty with Gaika, obtained in 1819, without any equivalent, a valuable district of seventy miles long and thirty broad. This territory was to be neutral ground, a wilderness separating the Europeans and Caffres; but in less than a twelve-month, British settlers were allowed to locate themselves there. In this way the colonists and the aborigines were again brought in contact, and once more, collisions ensued. At last in 1834 the Caffres, roused to indignation by successive wrongs, invaded the British territory, and afforded another convenient opportunity for extending our dominions. It is due to Lord Glenelg to notice, that in his published despatches, he appears to have marked with sorrow the history of the past, and to have endeavoured to establish a just system of dealing with the oppressed inhabitants. He thus describes the former policy and its effects:—

"'It is established,' he says to the Governor, 'beyond all possibility of contradiction or doubt, that for a series of years immediately preceding the invasion of 1834, the practice in our frontier districts was as follows:—A farmer who had lost, or who thought proper to allege that he had lost any of his cattle, preferred his complaint either to the field cornet, or to the military commandant of his district. Without further evidence or investigation, either into the reality of the loss, or the cause which might have produced it, a military force, with the complainant for the guide, entered the Caffre country. Following up any tracks which he might, with whatever truth or falsehood, point out as the traces of his own cattle, they advanced to the first kraal or village to which these marks directed them. There, without further inquiry, they demanded restitution; whoever might have been the real authors of the wrong, the inhabitants of the kraal were required to compensate the loss, whether real or pretended, of the complainant, for no better or other reason than that he chose to ascribe, to the tread of his lost cattle, the marks which had been traced from the borders of the colony to that particular kraal. The injustice of such proceedings requires no proof. Their disastrous results are scarcely less evident. The Caffres were unavoidably converted by them into a nation of depredators.'

"The war of 1834 was, however, occasioned by an attempt to murder a Caffre Prince, under circumstances which offer no palliation to the deed. It ended in the death of 4000 Caffres, the burning of 1200 huts, the destruction of stores of grain, the capture of 60,000 head of cattle, and an addition to the British territory; but the Government at home here interfered, and refused to recognize this atrocious conquest.

"Such is *one* page in the history of European colonization. How different to the system pursued more recently with New Zealand! There, the natives are in a great measure amalgamated with the English; they have adopted many of the habits as well as the religion of the settlers, and a thriving colony has been established without wars and without slavery, or extirpation. Let those who will, ridicule the missionaries; so long as New Zealand flourishes, there will not be wanting a practical illustration of the superiority of colonies founded by *them*, to the conquests of selfish adventurers.

“The sketch we have given of the former policy at the Cape of Good Hope, will lead our readers to look suspiciously on future treaties with the Caffres, and may serve to throw light on what they occasionally read of disturbances and difficulties on the frontier of that colony. The final result, most probably, will be the gradual extension, first of British influence, and then of British authority; but there is reason to hope, that neither will be advanced by such means as were employed in former years by the Dutch against the Hottentots, and by the English against the Caffres. Of late several travellers have penetrated very far into the interior; Missions and schools have been established, and trade has been increased; the number of English colonists has very largely increased since the Caffre war terminated, and now from Graham’s Town as well as from Cape Town, the tide of civilization is rapidly flowing into the country. We, therefore, shall watch with interest the measures adopted by Sir George Napier, and that, not without a confident expectation, that the British Government, by a future course of justice, will, in some measure endeavour to compensate for its past injuries to the long oppressed people of Southern Africa.”

We are happy to have the power of adding to this testimony, the gratifying fact that Sir Peregrine Maitland, the gallant and truly pious officer who resigned the high post of Commander-in-Chief at Madras, rather than order the troops to present arms to idols, has lately been appointed Governor of the Cape of Good Hope. From the decision, the mildness, and the firm Christian principle of this excellent man, results most beneficial to the cause of missions and to the rights of the suffering aborigines, may under God’s blessing, be expected.

The details which we subjoin, will, we hope, cheer the hearts of some, who are labouring in the Missionary field in India. In the accounts from Africa, let them behold a proof, that the Lord’s arm is not shortened that it cannot save, and that his ear is not heavy that it cannot hear. Let them observe what He has done even for the sons of Ham; let them see the desert made to bloom as the myrtle and the rose; and then let them thank God and take courage. And may not all our readers, whether Missionaries or not, receive salutary impressions from our friend’s journal? Here are poor Africans *seeking* for Christian teachers; *stretching out* their hands unto God; and shall not we, who thus see the fields white unto the harvest, pray the Lord of the harvest for more labourers, and for a blessing with them? May that prayer ascend; may many blessed answers everywhere be given, and may the Lord the Spirit, come with mercy, to ourselves, and even in India, *plentifully* reward our night of toil!

EXTRACTS FROM LETTERS WRITTEN BY AN OFFICER IN THE INDIAN ARMY, DURING A TOUR TO THE LONDON MISSIONARY STATIONS IN SOUTH AFRICA.

‘*Morwane,*’ a *Batlaape Town* on the *Vaal river*, a branch of the *Orange river*,  
May 4th, 1842.

My last letter, though dated from *Kat River*, only gave you the narrative of excursions I made to *Hankey* and *Uitenhage*, while patiently waiting at

Port Elizabeth the arrival of Dr. P—— and his fellow traveller Mr. B—— of the M. C. S. from whose society I promised myself much pleasure during our long journey. I was disappointed, however, of his company, in consequence of a return of the malady, which compelled him to leave India; he deemed it prudent to relinquish the cherished wish of accompanying us into Caffreland and across the Orange River, and to return to the Cape by sea. Taking leave of our kind friends at Bethelsdorp, the Doctor and myself got into our waggons on Wednesday the 25th November, the school children of the station accompanying us three or four miles on the road, singing with joy of heart, Dutch and English hymns. We travelled till nearly midnight for the first two days. On the morning of the 3rd we parted for a while; the Doctor having business to transact at a Missionary station, lying off the main road, and where he informed me there was little of interest to engage my attention; and as the road was very bad, considerably recommended my proceeding on to Graham's Town, where I could rest, and enjoy the society of a friend until he joined me, which he hoped to do in 10 days. Following his kind suggestion I proceeded on to Graham's Town, where I arrived in the evening and took up my abode with Mr. H. R., to whom I had letters of introduction. The distance from Algoa Bay is 99 miles, usually travelled in a waggon in four or five days. We having relays of oxen upon the road were enabled to journey from 12 to 14 hours daily. There are inns at convenient distances from 20 to 30 miles apart. We kept to our waggons, having all needful supplies with us. There is nothing attractive in Graham's Town or the country around. It is situated in a hollow, and surrounded by low undulating hills without tree or bush on them, very hot in summer and indifferently supplied with water. It has only a second rate hotel for travellers. The Episcopal Church is commodious, but built without any pretensions to taste. There are neat Wesleyan and Independent chapels, and the Roman Catholics are erecting a place of worship in the Olden Abbey style, but which for lack of funds is slowly progressing. The Lieut. Governor of the North Eastern Province resides here. It is also the Head Quarters of the Cape mounted corps, and there are detachments of Engineers, and Artillery, and a European Regiment of Foot. I enjoyed the few days repose in my friend's house much; he was all kindness and hospitality. On the 7th December, the Doctor joined us, and on the 10th we took leave of our host. On the evening of the following day we reached Botman's kraal, the first station of the London Missionary Society in Caffreland. We remained there until Tuesday. The missionary is an intelligent pious young man, and with his wife and cousin, appear to be fully alive to the importance of the work in which they are engaged. I was much pleased with all I witnessed. On the Lord's-day, the chapel was crowded with from 4 to 500 Caffres, men and women, headed by their chief Botman, the greater part dressed in their carosses. It was an interesting sight to witness this assemblage of barbarians listening with fixed attention to the words of the preacher, when we consider what the subject was, the gospel message to fallen man. The Doctor gave a short exhortation, the missionary interpreting. A number of children and youth of both sexes, with such adults as desire to learn, receive instruction before and after the first service of the day. In the evening instruction is also given to such converts and inquirers as reside on or near the missionary premises. The day school is in a flourishing state. Two or three afternoons in the week the girls are instructed in needle work, in which they take much interest, scarcely allowing the ladies to give over before dark. The girls are obliged to appear in the school-room in English garb. To assist those who have not the means of purchasing clothing, and to give them a taste for it, a wardrobe of gowns is provided in an adjoining room in which the *young ladies* are obliged to

dress themselves before entering the school. Seeing them here all neatly clad and arranged in their several classes with their allotted work, and having observed them only a few minutes before flocking into school from the surrounding kraals, dressed in their filthy sheep skins: the sudden change reminded me of those rapid transformation we see in insects, from the grub and the earthworm to the bee and the butterfly. Those who discard altogether the carosses, and adopt our dress, are looked upon as aliens to their kindred, and as standing on the threshold of Christianity, if not indeed, converted in heart. So that of those who come up to the house of prayer, we may discern three distinct classes. 1st. The heathen, still dressing in their carosses; 2ndly. Those who have taken a new outward garb, worshippers, but not as yet baptized into the faith; and 3rdly. Worshippers of the *Inner Court*, converted persons. Handkerchiefs for the head and gown pieces are in great demand, and you cannot give a more acceptable present. The chief breakfasted and dined at the Mission house during our stay, bringing with him his threesons the last day. The eldest, a heavy, clownish looking person; the youngest, who is said to be the favorite, a young man of mild, intelligent countenance and demeanour. I won golden opinions by presenting them with a few half crowns. The chief is a shrewd, wily, Caffre; tall, stout and athletic, with an eye and quiver of lip, indicative of the mind. His dress, put on for the occasion in honor of his visitors, was an old rusty black coat, given to him by the Doctor on a former visit, blue pilot cloth trowsers, which appeared sadly to incommode his robust proportions, and an old misshapen drab beaver hat:—his own tiger skin would have become *the man* far better. Before leaving, the Doctor endeavoured to impress upon him the necessity of embracing the gospel as the only means of saving himself and people from destruction. He and his family are regular in their attendance at the Mission Chapel on Sundays, and his daughters attend school daily. On Tuesday we proceeded to Block Drift or Chumie Vale, the residence of Capt. S——. It is a pretty spot and gradually being brought under cultivation by means of a water-course three miles in extent led out from the river, and which irrigates a large portion of rich and productive soil, otherwise barren. Capt. S—— supports a school for native children. There is also a Missionary Establishment belonging to the Glasgow Missionary Society and a Normal School for youth, under the Superintendence of a pious intelligent Minister of the Scotch Church.\* On the morning following our arrival Capt. S—— accompanied us to the London Missionary Society of Knaap's Hope on the Keiskauma River. We slept there that night, intending to proceed on to two other stations, but the absence of the missionary at the one, the difficulty of procuring fresh oxen, and an interdict of the Caffre chiefs, prohibiting all intercourse with this part of the country, in consequence of the small-pox prevailing at the time, obliged us to retrace our steps to Capt. S——'s without having accomplished a very interesting part of the journey. The tribes stand in awe of this terrible scourge, and issue strict orders against communication between the kraals. Death has been even inflicted where these orders have been disregarded. An instance occurred just before our arrival. A young Caffre heedlessly crossed the line of demarcation, and entered a kraal where the disease prevailed. On his return home his elder brother seized an assigasi (spear) and laid him dead at his feet. Capt. S—— is Government Agent in this district, a pious man, unprejudiced by party, and anxious to mete out justice alike to all, whether white or colored. There is much hostile feeling expressed against the people, unhappily fomented by erroneous and exaggerated statements (which appear in the frontier papers) of

\* This Missionary has joined all the Scotch Missionaries both to the Jews and also to the Gentiles, in adhering to the Free Church.

their daily depredations on the herds of the colonists. That many instances of cattle stealing occur, few may be disposed to question, but the spirit and clamour raised against it, and which condemns *chiefs* and *tribes* without distinction, and would sweep the country clear of them, as utterly irreclaimable, is questionable. The evil may be partly traced to the carelessness of herdsmen, in allowing cattle to stray, and not guarding them, when within their proper boundaries. Temptation is thus thrown in the way of those disposed to plunder, who seize and carry off their prey into Caffreland. The people are thus denounced as a nation of thieves. The colonists who complain of the insecurity of their property, say that it arises from our insufficient frontier police, and speak of the policy of Government towards the tribes as deficient in system and energy. Leaving Chumer Vale we came down to the station of Birkwaten, the residence of the chief Mocomo, head councillor and late Regent of the Amakosoe Caffres, and said to be the most intelligent and influential of the chiefs. He was leader in the last war with the Colony. Here, as at Botman's kraal, the Chapel on Sunday was crowded. The Doctor preached a discourse, admirably adapted to the comprehension of his auditors. The schools were well attended, and instruction carried on as at Botman's kraal. On Monday the chief, with his wives, passed the day at the Mission House; unhappily he was of late years become addicted to habits of gross intemperance. The taste was in the first instance acquired, he says, at the messes of the Regiments on the frontier, where he was always kindly received. This he urges in extenuation of his present excesses. The Doctor took occasion to speak to him warmly and seriously on the subject. He is much respected by them. Barbarians though they be, they can appreciate the outgoings of his benevolent heart and upright principles, qualities apparently denied by those who condemn his views, proceedings and statements, as unsound, enthusiastic, and false. This is all very natural; self, alas, sadly warps our judgment, and biasses our views. The chief and his wives were at one time regular in their attendance at the chapel on Sunday; of late they have become less so. He still protects the gospel, and respects those that publish it; acknowledges its divine origin, and has felt its influence on his own heart, bursting into tears, when the missionary has reasoned with him, of righteousness, temperance, and judgment to come. There is a frankness of manner about the unhappy man, allied to much natural sagacity and quickness of perception, that must interest you in his favor, though I am told he is an altered man since he has yielded to this fatal vice. A late missionary who was there had much influence with him. His departure for another sphere of labor is much and generally deplored by all his friends, white and colored. The missions in Africa require men of firm and comprehensive minds. I do not say that talents or large acquirements are indispensable, though both might subserve the gospel cause and the general improvement of the tribes, for both have in numerous instances been brought into the Missionary field of labor. Their station is peculiar. They have to form and give character to a new order of things, when the people become Christianized. During the Caffre war, the general feeling against the missionaries of the London Missionary Society was very strong. It went even so far as to reproach them with instigating the Caffres to resist the government! monstrous absurdity. The Doctor especially was denounced as the stirrer up of strife, an enemy to the government, a political partizan of the *fanatical* set at home, who would turn the world upside down. He is the superintendent of the London Missionary Society, and was the noble instrument of rescuing the Hottentot from a worse than Egyptian bondage, whence has arisen this hue and cry against him; the colonists, having lost their service, together with their slaves, declaim against the Doctor as the prime cause of all existing ills. This feeling

which is now subsiding, I trust, is, as I before remarked, natural enough, where our prejudices and self-interest are unflinchingly assailed, and the weak are defended against the strong, and the gospel, with its pure self-denying doctrine, opposes the systems and devices of fallen man's wisdom and policy. I have now been travelling with the Doctor for some months. How little do his accusers know of his real character! Disinterested with regard to self, wise and prudent in his measures; of a clear and comprehensive judgment, with a thorough knowledge of human nature and insight into the shades and varieties of characters; an entertaining and instructive companion, possessing a singularly retentive memory, which is stored with an inexhaustible fund of anecdote, and with which he illustrates his varied conversation. His one great aim appears to be the advancement of his Master's kingdom, and the happiness of his fellow-men. And can this be effected without meeting with many a rude shock, and many hard speeches from a selfish world? Was His conduct and character, in whose mouth there was found no guile, and who went about only to do good, so rudely assailed, and shall they who are striving to follow His steps meet with better treatment? I believe not.

Many were the reports I heard on my arrival of the unsettled state of the frontier, and of the marauding disposition of the border tribes. When I spoke of taking my present trip, I was warned of the risk I ran, and cautioned against trusting my person and property to their tender mercies. On coming amongst them I found nothing to apprehend. They are a shrewd discerning people, full of good humour, and independent in their bearing. If they discover anything like suspicion or timidity on your part, they take advantage of it and give annoyance. We slept in our waggons when amongst them, and when we halted after our day's journey were always visited by numbers, who came to look at us, hear the news, and beg for tobacco, of which they are excessively fond, the smallest piece affording pleasure. I had always some at hand for distribution, and to give in exchange for supplies of milk and corn. During our journey through their country, that of the Tambookies and Basontos, we lost not a single article, saving an ox, which was restored, though our things were at all times exposed, and our waggons frequently crowded by urchins, whose little fingers cannot be always kept from 'picking and stealing.' The Amakosoe Caffres, the tribe we first visited, are the finest race of men in South Africa. Tall and well proportioned, few under 5 feet 10 or 6 feet, muscular powers finely developed, quite the barbaric warrior, when armed, in their appearance, the neighbouring tribes stand in awe of them. They wear nought beside the carosse, which is made of tiger skins, ox hides, or sheep skins, *softened and tanned*, worn loosely over the shoulder, and in hot weather and at work, thrown over the arm, or cast on one side, a state of appearance strongly opposed to our sense of delicacy. They usually carry with them a few assegais, and a short stick with a large knob to it, and are followed by a sort of meagre looking species of greyhound used in the chase. The Amorporda Caffres are not such fine men. They have a fashion of dressing their hair, peculiar to their tribe, and over which much time and abundance of fat are daily expended. It has much the appearance of a large peruke; others are in the form of a couplet or ring. An ivory spoon is run through it, employed to convey snuff to the nose, the only form in which tobacco is used by them. The 'Amatamboo' or Yambookies, are again an inferior race in appearance and strength, but dress with a greater regard to decency. The women of all the tribes wear a carosse similar to the men, only ornamented with rows of brass buttons, a long leather strap-falls down the back studded with buttons, with the shell of a small tortoise pendant, in which they carry a red ochre, used for coloring their faces and

persons, giving them a most uncivilized look. They wear an under garment of skin; on dress occasions their heads are ornamented with a crown made of beads of various colors.

From Blikwaten we proceeded to Philipton, the head-quarters of the London Missionary Society's station among the Hottentot settlements on the Kat River, a place of much interest, both as respects its natural scenery and the moral state of improvement of the people; we were nearly a month there, from the 3d week in December until the middle of January, 3 weeks longer than we intended. The delay afforded us time to survey things leisurely. The sickness of my driver, who was seized with the small-pox shortly after our arrival, and who died before we left, was one cause of our detention; as we deemed it imprudent to entertain others, for fear any of his old companions might fall sick on the road. I was much concerned at losing him. He was a good, quiet, attentive man, and a careful driver. A remark or two he made during his illness, may not be uninteresting, as shewing the work of grace on the heart of a *Hottentot*. From the commencement of his illness he was impressed with an opinion that it would terminate in death. Andries, the Doctor's driver, who with myself occasionally visited him, asked him if his wife should be written to. He answered no; she would immediately leave Bethelsdorp and her family and attempt to come to him, and there was no one to take care of the family, and she was delicate and would die on the road. "All I can do for my family now is to pray for them, and to be continually giving them up to God." Andries was in the habit of reading the Bible to him. His inability to read the Scriptures so as to understand them, was to him a subject of deep regret. He remarked that he was grieved when he reflected upon the way he trifled away his time when at school, and afterwards neglected and forgot the little he had acquired there—what a happiness it would have been to all, he added, could I have read my Bible as you do. The day before his death, when Andries prayed with him, he asked him how it was with his mind. "God is my strength," he replied; "I have no support but what I receive from Him." May the simple faith of this poor Hottentot be ours when brought to the same trial!

To proceed: during our stay at Philipton we visited the several locations, thirteen in number, all of which are named after some of their most eminent benefactors, Wilberforce, Lushington, Vanderkemp, Buxton, Bruce, &c., distant from Philipton, the central station, named after Dr. P., from 5 to 17 miles. At each there is a school under a native teacher, well attended by the youth of the place and some few adults, anxious to read the word of life for themselves: the whole under the Superintendence of Rev. Mr R——'s eldest son, the Rev. J. R——, a well educated intelligent missionary. I witnessed much at the settlement of a highly gratifying character. When we consider how few years have passed since the people were delivered from a state of servitude worse than that of slaves; their present moral and social condition reflects high honor on the exertions of the Missionaries who have guided and watched over their spiritual and temporal interests, while we and they with us, would ascribe all the praise to *Him* who gave the word, and has blessed and rewarded, in so abundant a manner, the labours of His faithful and zealous servants. It is not given to all to rejoice over such a flock. He giveth according to His pleasure. Some equally faithful and indefatigable in their work, go mourning all their days at having apparently spent their strength in vain and their labour for nought. Apostles may both plant and water, but if God withhold the increase, even *they* labour in vain. This should lead all to depend more simply and firmly on the faithfulness of God in His promises, and on the influence of the Holy Spirit, openly to acknowledge and follow with a blessing the work he has called

them to. We were fortunately present at the very interesting annual meeting of the Auxiliary London Missionary Society, held at Philipton, and the annual public examination of the school children. Many of the native converts, of which there were present, Fingas, Caffres, Mantatus, as well as Hottentots, spoke at the meeting much to the purpose, I was informed, each in his own language; of course, the most striking passages being translated into Dutch for the edification of the Hottentots, who composed the great majority at the meeting. They compared with much feeling their present condition of light, knowledge and freedom, with that of their past state of darkness, ignorance and servitude. The inestimable value of the gospel which could effect such a happy change in their circumstances, and open the hearts and awaken the sympathies of Christian people in distant lands to care for and reside amongst them; the transforming efficacy of its principles when received into the heart, in causing them to hate what they before loved; to cast away as abominable and useless what they had trusted in and cherished, and in bringing home to them and their families truths and promises which shed on their path here below, life, light, peace and joy, and gave them the hope of an endless and happy existence hereafter. After the meeting a large party of us, including the Missionaries and their families and guests, with the Committee of the Society, most of them elders and deacons of the Church, (converts from among the tribes I have mentioned,) sat down to a plain good dinner, given by the Committee, to which we were invited in due form. Every thing was arranged quietly and in simple taste; our colored friends conducting themselves admirably; the most fastidious *white* could have observed nothing coarse or vulgar in their demeanor or conversation; their daughters waited on us.

On the following week the public examination of the school children took place; unfortunately the morning was wet, which deprived the scene of a portion of its interest, as they usually assemble to the number of 7 or 800 under their respective teachers, with banners flying. The rain prevented this and necessarily kept many from attending. The examination in the simple branches of ciphering, geography, grammar, &c. carried on partly in Dutch and partly in English, together with the needle work of the girls, was very creditable. The Dutch may now be considered the native language of the coloured people within the colony, and of the Griquas descendants of Hottentots and Dutch, beyond the great river. Their own original language is difficult to acquire and the pronunciation peculiar, some of the letters having nearly the sound of a click. It does not appear to me that the English language is cultivated to the extent it might be, considering the people have been for nearly 40 years under British rule. Why perpetuate a foreign tongue with the rising generation? In the evening we sat down to tea with the native teachers, an intelligent set of young Hottentots who speak the English language very fairly. After tea an animated conversation took place on the subject of teaching; the rising prospects of the people; their position with regard to the neighbouring tribes, and the necessity of cultivating their talents and daily adding to their stock of knowledge. The Doctor concluded by enlarging on these subjects in his usually clear, simple, comprehensive manner; affectionately exhorting them to persevere in their course and to consider no sacrifice too great in the acquisition of such important results. They looked thoughtful, and thanked him warmly for his kindness. On another occasion we were invited to a tea entertainment provided by a number of young Hottentot females belonging to the several locations who have formed themselves into a Committee for the promotion of industry, called the Committee of the School of Industry. Confectionary made by themselves garnished the table, they looked cheerful and happy, and were all neatly dressed in English gowns with coloured kerchiefs

tioned about their heads. They sung several hymns in English very prettily. The Doctor afterwards addressed them, with reference to their present social state; their religious privileges; and what might be reasonably hoped from their training and advantages when they entered the world, and became the heads of families. It is most pleasing to observe the movements going forward in this community, religion happily taking the lead, regulating and giving efficiency to all their labours. There is a Christian feeling and tone of character about the people very striking; crime of all sorts is discountenanced and checked, and the weight of right principle and the influence of a good example on the part of the elders and members of the church, from 5 to 700, I believe, at the different locations, are seen to be widely diffused and judiciously exercised for the promotion of the general good of the community. I have not witnessed one scene of disorder, or a case of intemperance at any one of the mission stations I have visited since I left the Bay. Now we have only to mark the difference in the towns and villages, under the immediate control of magisterial authority where canteens are authorized, and the contrast is as striking as it is mournful to observe. You may pass through the streets of some of these towns at different hours of the day, and see the coloured people, male and female, surrounding the canteen, and coming out and reeling about the door and the streets, fighting and abusing each other, in the last state of intoxication.

The scenery round the settlement is highly picturesque. The Wirten-vergen rise up directly in front, clothed to their summits with grass of the deepest green, the ravines covered with forest trees of every size and hue of foliage, many at this season bearing rich clusters of lilac flowers. Softer or deeper shades of scenery, I have no where seen; many of the valleys are well cultivated and produce a good return of grain, when the moth and locust leave them untouched. The gardens and lands are irrigated by the streams of rivers, which rising in the mountains above them, are easily led out from convenient spots, and brought in dykes along the gardens and lands under cultivation, each man giving a due proportion of his time and labour towards the construction of all such works of general utility. There are some pretty falls on the rivers; and in the deep secluded shade of a thickly wooded ravine there is a magnificent cave, once the resort of Bushmen. On the walls are still visible the figures of various animals drawn in coloured chalks. Though grotesque in figure and proportion, the distinct species are clearly defined. I have observed similar drawings in caves and ledges of rocks in different parts of the country remote from each other, once the abode of this wild and persecuted race, shewing a sensibility of taste we may be allowed to appreciate as traces of man, in these scarcely recognized human beings. The people of the settlement occasionally suffer heavy losses in their crops from the moth and attack of locusts. I have heard of whole fields and plantations being shorn in a few hours when the sickle was on the eve of reaping, and hope had already gathered in a rich and abundant harvest. During our travels we have met with swarms of these voracious insects. The magnitude of their destroying armies, I should scarcely have been able to form a conception of, had I not seen them; the ground so thickly covered as to discolor the face of the country where they rested in their flight, and every blade of grass and every bush bending beneath their accumulated weight. Clouds of them again have passed over our heads, miles in extent, with the noise of a rushing wind.

Having made arrangements for our onward progress we got into our waggons again, on the morning of the 17th January. Rev. Mr. R—— Senior, accompanied us at the request of the Doctor, as coadjutor, guide and interpreter. The moon shone brightly on our path, otherwise we should not have ventured to ascend the mountain at that late hour. In places it was very steep, and our oxen, (full spans of 12 each) had a hard drag. In one

place mine refused to draw, and were thus once swerved from the road at the imminent risk of plunging headlong down the ravine. I was obliged to get the assistance of Mr. R.'s men, before the difficulty was surmounted. We outspanned a short distance from the top, in as sheltered a nook as could be found. The wind blew strong and cold; collecting dry wood, of which happily there was abundance, we were soon seated round a blazing fire, wrapped about in our cloaks, and with a cup of that which "cheers but not inebriates," we forgot the cold, and chatted till past midnight. Mr. R—— has been in the missionary field of labour upwards of 40 years: has passed through trying times and scenes, and seasons of difficulty and privation; witnessed many changes, laboured through evil report and good report; the mild though zealous defender of the oppressed; well acquainted with the habits of the people, affectionate in his manner, of a remarkably agreeable temper; thoughtful only how to promote the good of all around him. He is loved and esteemed by the coloured tribes, of which I saw many proofs on my journey.

On the following day, we passed the mountain ridge, where we had a fine extensive view of the settlement. During the day the native teacher having got a holiday for the occasion, rode out and joined our train, forming a large and cheerful cavalcade. We arrived late in the evening at the Moravian Missionary station of Shiloh. We found the family in deep distress. The superintending missionary, whose wife had recently died, was watching now the sick cradle of his only child, lying dangerously ill. The child died during the night. We saw him next morning in his workshop, pale and heart-stricken, with watching and grief, preparing with his own hands a little coffin for his babe's remains. The Doctor spoke a few words of consolation, and we withdrew. After breakfast we walked round the premises, visited the chapel, school-room and other buildings, all very substantial and commodious. The station, however, appeared to me to be unfavorably situated, in an extensive arid looking vale, surrounded by low barren hills, the soil a red sandy loam, which during the strong prevailing westerly winds of summer, is carried up in dense clouds which envelope the place. The lands under cultivation are irrigated here, as in other places, by dykes led out from a small stream which flows through the valley over a flat bed of limestone, whence it derives its name of "Klipplat" flat plate. The Dutch names of places, though not very classical in sound, are sufficiently expressive. They have good gardens, well stocked with vines and other fruit trees. About midday we prosecuted our journey over a dreary, dried up country. From late severe drought, grass and bush were burnt up. Our poor cattle suffered a good deal, and more than once delayed us, having wandered far from our outspanning place in quest of food. In the evening we passed a large kraal, the abode of the Caffre chief of the district. He was absent from home, seeking like the Israelitish king of old, water and pasturage for his famishing cattle. His wives came to our waggons on halting, and taking their seats on the ground shared with us our homely evening meal. On taking leave we gave them a little tobacco, and a few trifles, such as tinder boxes and handkerchiefs. They visited us again on the following morning, when nothing would satisfy them but riding part of the way in our waggons. I narrowly escaped the honor. Observing their movements I drove on, while the Doctor and Mr. R. had each half a dozen swarthy queens and princes sitting beside them. The chief joined us during the day at a small missionary out-station, where a school, under charge of a Hottentot from Kat River, has been established. The chief promised his protection and support, and took his departure with presents of knives, &c.

On the sixth day after leaving Kat River we arrived at a Bushman station, situated at the last source of the White Kei River. After

ascending considerably, and passing through a narrow gorge in the mountain, the face of the country presented quite another aspect, as if struck by the hand of magic. A magnificent vale opened out, before us, covered with a carpet of verdant grass, bounded on all sides by hills and mountains, the bases of the distant ridge running along the front clothed with the forest trees, and said to abound in game of noblest kind. The soil is rich and deep, and watered by a pellucid spring. About 20 families are resident in the place, under one of their chiefs, named Madore, brought together through the untiring exertions of Mr. R. and his second son, a young man of 20 years of age, who superintends this and another station of Tambookies in the vicinity. They with a party of their people interested in the cause, took their waggons and horses and were out several days among the mountains seeking for them. By kind entreaties and promises, they were induced to forsake their wild haunts and fastnesses, and settle here, and are now under the immediate care and instruction of a pious Hottentot. Those who are acquainted with their habits must acknowledge that this is a very important step gained. They have brought a portion of the rich land under cultivation, and while we were there, the people were thrashing out their first harvest of wheat. Hitherto arguments have proved unavailing to induce them to erect comfortable *huts*, they still live in the most wretched *hovels*. A few bundles of straw or dry reeds, or the dried skin of the antelope spread on the top of a few sticks or stones, form their only shelter from the scorching rays of the sun, or the fury of the storm. In the school we found 30 or 40 children. Their progress astonished as much as it gratified us. They evinced much quickness and intelligence in their answers to questions, and their acquaintance with scripture. May the blessed Shepherd bring into His fold many of these poor wanderers! May He water abundantly with the dew of His Gracious Spirit the work here going forward. May He cause every where fountains of living waters to burst out and flow forth in this hitherto dreary wilderness, that many a dark and polluted one may wash and be cleansed from all sin, in the healing waters; may drink and thirst no more. Truly it may be said that darkness covers the land, and gross darkness the people. But we despair not of witnessing brighter days:—we pray and hope, that the Sun of Righteousness will ere long rise with healing under his wings, that light shall break forth as the morning, and dispel the thick clouds of error and superstition that darken the land. You have often heard of their being a most diminutive race. This, like some other accounts and descriptions given off-hand by passing travellers, is I think exaggerated. I have seen many families of them in the interior. Here I took the opportunity accurately to measure several and found them as follows: tallest man 65½ inches, shortest 57 inches: women 56 and 53½ inches. I have seen some taller and better proportioned; but generally speaking, they are very slender and squalid looking, their fantastic hats decked out with ostrich plumes, adding in no small degree to their uncouth and wild appearance. Their features are marked; high cheek bones, with small twinkling black eyes. Their powers of vision are remarkable; they can see things in the distance which would require us to take the aid of a glass to discover. This quick-sightedness is observable in the Hottentots; often I strained my eyes to no purpose on first setting out, to get a glimpse of the ostrich or antelope which my driver would draw my attention to. Those who cannot afford to purchase a gun, still use the small bow and diminutive reed arrow, tipped with bone or iron, and steeped in the most subtle poison, concocted, I was informed, from the envenomed bags of the puff-adder and other poisonous reptiles and poisonous bulbs. The tiny shaft wings its flight with fatal precision, and woe to the luckless animal, man or beast, that passes within its range.

Leaving the Bushman station, on Monday the 24th, we came round in a north-westerly direction to the kraal of a Tambookei chief, named Joombá, on the source of the White Kei River, where a mission has been established about two years, under young Mr. R——, who resides here. One of his sisters from Kat River taking it by turns to visit him, and keeps his house, cheers him in his solitude, and assists to teach in the schools. They joined us at the Bushman station, on Saturday, but started before us, to prepare for our reception; the distance being about 20 miles. We found them living in a small clay-walled cottage, very low, and thatched with long reeds, ill-adapted to keep out wind, and rain or heat. They appeared happy in their work, and cheerful under their privations. The day we arrived was excessively hot. Thermometer in waggon 100°; we stayed with them two days; saw their school and people, and had a conference with the chief, a mild well-disposed man, and desirous of having his followers instructed. They were much interested with the account I gave them, (through the interpreter) of India; its teeming population, wealth, manners, and customs, and of the employment of elephants as beasts of burden and to ride upon. During our stay a party of our little Bushmen friends were employed, in opening a new road for us over a rocky ridge of hills, just above the station, by which we saved a circuit of several miles. It was a tremendous pull for the cattle; a perfect Babel of rocks, in places smooth and rounded off, in shape like the boiler of some vast steam engine. It was with difficulty the cattle maintained any sort of footing, two or three pairs being down on their knees together, while the others would hold on. Surmounting this difficulty, we journeyed over a succession of extensive plains surrounded by mountains, devoid of tree or bush, most of them occupied, where there are fountains, by the emigrant Dutch Boers with their large flocks and herds. Their dwelling places about here and north of the great river, are for the most part, rude and incommodious low mud built huts, thatched with reeds. We called in occasionally in passing to purchase bread, milk, or a sheep, and found them civil and obliging.

On the evening of the third day after leaving Joomba's kraal, we reached the foot of the Stormbergen, and between eight and ten o'clock were visited by a tremendous storm. The thunders seemed to shake the ground, and the wind swept along like a hurricane, the rain at the same time falling in torrents; we were sitting in the Doctor's waggon when it broke over. I fully expected to find every thing drenched in my own, and at one time thought they must have been blown over. All proved water-tight, and we and our men were shielded from all harm. On Sunday following we halted for rest on a dreary waste. The day was cold and cheerless, a drizzling rain and mist shrouded every thing in thick gloom. For greater protection against the weather, we drew up our waggons under the lee of a low ridge of rocky hills, large fragments lay scattered about in all directions as if hurled down by some convulsion of nature. Behind a huge mass some 30 feet high by 40 feet wide, we kindled our fire and took post. On Sunday evening we were joined by a party of natives, (Hottentots and Bushmen,) who were located in a sheltered nook about a mile from our outspan. They expressed an anxious concern for their eternal interests, and solicited the Doctor to seek out a spot where they might dwell securely and receive regular instruction. They joined our evening worship, and entreated us not to move off in the morning before their families could come over and salute us, which they were most anxious to do. At six o'clock on the following morning, our waggons were surrounded by their families, young and old of both sexes, all decently clad in English clothing. They evinced much attention and feeling, while a few words of exhortation were

addressed to them : they pressed their suit for a teacher and a spot of ground. The little religious knowledge they possessed, an old Hottentot from Kat River, who had been with them for three years, had communicated. We little expected to find so interesting a community in our neighbourhood on halting in this otherwise cheerless wilderness on Saturday evening. They were in comfortable circumstances, though without any fixed abode, being possessed of five waggons, upwards of a 100 heads of cattle, several good horses, and a large flock of goats. They lent us three spans of fine fresh young oxen to take us some distance on our road, to make up for the time we spent with them, the men accompanying us on horseback. On the following day we fell in with an English trader returning to the colony with his two waggons, and large droves of cattle and sheep, which he had received in exchange for his merchandize. He had been successfully trading for six months beyond the great river, among the emigrant Boers, located on the Vaal, Madder, and Reit Rivers. He gave us some painful accounts of the proceedings of these deluded men. He stated among other incidents that a party of them had recently, headed by one of their leaders, made a commando, or attack, against a kraal of natives, under the supposition, it was said, that they were a remnant of "Moselakatsé's people," a celebrated Zoolu chief, who had declared independence against his former head Dingaves, chief of the Zoolu tribe on the Natal coast, and taking with him a large body of adherents, and collecting others on his march, established a despotic government at Kurrichane, lat. 25°. long. 27½°; his soldiers being the terror of all the neighbouring tribes. The Boers and his people soon came in contact, as might be expected, and after two or three encounters, in one of which a large body of the former were annihilated, they collected in force, surrounded and attacked the head-quarters of the chief, who was absent at another kraal at the time and so escaped their vengeance, killed almost every one, and took possession of the country for themselves and families, determined not to leave a remnant of this warlike tribe in it. With these feelings, and without making enquiries as to whether this people formed a portion of his followers or not, (which was well known was not the case, our informant said,) they came down suddenly on the unsuspecting kraal, destroyed the village, shot 50 men, and carried off 200 of their children. Connected with this atrocious affair he mentioned one affecting tale, which he heard narrated by one of the party present : a poor woman seeing her child seized by one of these lawless fellows, sprung forward, and placing her hand upon his arm, implored the restoration of her child ; pushing her fiercely away, he threw the child into his waggon and drove off, when the wretched mother in despair, stripped off the bark of a thorn tree on the spot, and with it she strangled herself. He also told us that the Bushmen were daily being hunted down by them and shot like partridges on the mountains, and their children led away captive. The Boers are gradually spreading themselves over the country along the branches and sources of these rivers, and wherever fountains and pasturage can be found, from Natal eastward to the Vaal westward, up to Kurrichane on the north. He saw the general feeling amongst them was hostile to our Government, and they determined to resist all overtures that might be made to deprive them of their supposed independence. Another trader told us that it was the common subject of remark amongst themselves, that not an Englishman, Missionary, or black should ere long be seen north of the Orange River. If our Government therefore does not take immediate and energetic measures to afford protection to the native tribes, they will ere long be annihilated. When travelling, should you stop at a Boer's house, the usual questions asked are, your name, occupation, whether married or single, whence you come and whither going. If these are answered satisfactorily, you will be asked to enter, sit down, and take

refreshment, and leave granted, if you wish it, to outspan, and allow your cattle to graze. On our way down to the great river and within six miles of it, we stopped at a respectable looking farm-house, got out of our waggons and made our salutation, and made ourselves known to the good man of the house, a stout, good-looking Boer, we were courteously invited in and asked to sit down and introduced to his buxom wife, daughter and two sons. While chatting, three or four other Boers walked in—one a shrewd, loquacious little man, whose original occupation in the colony had been that of a school-master. Disliking our Government he had inspanned his oxen, and passed like thousands of others beyond the frontier. He recognized Mr. R—, and had often heard of Dr. P. They were eyed with evident marks of discomposure. Nothing however was said beyond the common topics of conversation, “Where we were going?” &c. They were civil and shook hands with us on parting. The alarm however was soon sounded in the neighbourhood of the intended missionary tour to the ‘Basanto’ tribes. We purchased some excellent bread and butter from the good lady, and a bucket full of delicious grapes for a mere trifle, which proved very grateful during a hot and hard day’s work. Two hours’ travelling brought us to the banks of the Orange River, where we halted for a few hours to repair the waggon road which had been cut up and rendered next to impassable by the last year’s heavy flood: and here I will take my leave for a season, fearing I may have exhausted your patience.

[May we hope to be favoured with the remainder of this very interesting journal?—Ed. C. C. O.]

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## II.—*A Farewell Sermon to Troops leaving a Station.—February 18th, 1844.\**

“*And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*”—ACTS xx. 32.

It has been so arranged, in the providence of God, that this opportunity of meeting many of you, my christian brethren here, should, for some time at least, be the last. It is right therefore that I should use it both as a time for reflection on what has passed between us, and also as a solemn hour of improvement and of admonition, to all those who are about to leave. The words of my text were spoken on an occasion something like the present. It was a parting farewell of the Apostle Paul to the Church at Ephesus;—the very persons to whom he afterwards addressed that Epistle, which I have begun to explain and to improve in my Thursday evening service.

Before, then, I direct your attention, my brethren, to the words of my text, and commend you to God and to the word of his grace, I would request you to turn with me to the other part of the Apostle’s address. It was a solemn occasion,—partings and farewells are generally solemn and serious, whenever the parties to be severed are closely united:—and, what closer union is there than that which should exist, and does necessarily exist, between a minister and his people? and, for this reason, what separation can be more solemn and serious than the separation of a minister and his flock? It behoved, then, the Apostle to look back upon the past with sober reflection, and to ask himself whether all had been done that should have been done: and all told that should have been told. The time past he

\* By the Military Chaplain at Allahabad.

could not recal—the time passing he could not stay—his hour of service was expired, all but the summing up of his labours, and the farewell to his people. What then is his review of past time?—It is related in the 20th verse of this same chapter, “Ye know how I kept back nothing that was profitable unto you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”—And again in the 26th and 27th verse, “Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of God.” The recollection of a faithful ministry was the only means which could comfort this hour of trial. The remembrance that he had delivered his message as he had received it—that he had not spoken peace where there is no peace,—or preached sermons of a pleasant sound without delivering faithfully the truth as it is in God, and in Christ:—from this he gained comfort. A dispensation had been committed to him; the ministry of reconciliation had been entrusted to him; and he took them to record on that eventful day of separation, when the affections were most keen, that he had not shunned to declare the whole counsel of God; but had boldly, and affectionately, called men to repentance towards God, and to faith in the Redeemer, Jesus Christ, as the only means of pardon, acceptance and holiness.

Such was his reflection!—and then follows our text,—“I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.”

Observe the commendation of the Apostle: “to God,” and “to the word of his grace:”—then to the power of this word, “which is able to build you up, and to give you an inheritance among all them that are sanctified.”

Let us dwell on these things in their order.

First. *He commends them to God.* What better course could he have followed? He commended them to One who was their Creator;—their Guardian;—their Redeemer;—and their Friend. And remember, brethren, it was not that cold-hearted benediction, the “God bless you,” of the present day;—but it was the sober, and the serious, and the heartfelt, and spiritual commendation of one who knew there was no other to care for them, or to profit them but God. He bade them farewell in sincerity; not with the tame and unmeaning, “God be with you,” which is now shortened into “Good bye;” but out of the abundance of his heart his mouth made the commendation “to God.”

And consider the effect of this. It broke the blow of separation. He knew God could provide for them. God would do so as long as they remained faithful to their vocation and calling. It was not to friends or connections who murmur often at the trust imposed upon them, or coldly discharge the duties of a host; but it was to one mighty to save, willing to receive, glad to distribute. “My God,” says he to the Philippians, “shall supply all your need according to his riches in Christ Jesus;”—it was as if he had said—I commend you, my people, unto this One—to Him who is covenanted with you in Christ—who, though he takes me from you, will yet supply all your need, according to his riches in Him, whom I have set before you as “the way, the truth, and the life.” “I commend you to God.”

But secondly, he commended them “to the word of his grace,”—that is, to his Gospel;—and we should say, to the promises in the Bible, especially those of the New Testament. My dear brethren, this is an important lesson for us to learn here;—viz. that if man is to know God, it must be through the word of his grace,—it must be through the knowledge which the Bible

gives us of Him. Man cannot know God in any other way. He cannot know his promises except it be through the Bible. He has no right to expect grace unless he goes to God for it by the meditation of the Scriptures. His first knowing of God may be by the ear, but he is bound, like the Bereans of old, to search the scriptures whether he has heard the truth or not. God will have men use the means he himself has afforded. "The word of his grace" is the means for enlightening the heart; man must go to that:—and when he goes to that, if he would be blessed in his going, he must resort to the method which God directs in it. He must pray, and his prayer must be for a new heart; for the Holy Spirit; for love to God; for hatred of sin; for repentance; for faith; and for holiness. He must assemble together with others for prayer;—"forsake not the assembling of yourselves together, as the manner of some is." He must wait upon God in his Sacraments; \* \* \* he must attend to the admonition of our Lord, and celebrate his Supper, "doing it in remembrance of Him," and seeking to hold especial communion with him there. Yes! If man desires to benefit by the possession of the Bible, he must follow its directions; have no notions of his own; but must take the word of God simply as it is revealed, and pray for the grace of God's Spirit that he may understand it, and live according to it. Such is the meaning of the Apostle's words, "I commend you to God, and to the word of his grace."

Thirdly. The Apostle informs them of the *effect* which it was to have on them.

"The word of his grace," to which I commend you, "*is able to build you up*;"—that is, to strengthen, to establish, and to settle you. Saint Paul speaks of its power in a figure. As the labourer adds brick upon brick, and stone upon stone, making the foundation sure, and then erecting on it the house; so, the word of God's grace is able to build up the Christian, on the foundation of Jesus Christ, and in Christ. The work will be gradual, but it will be strong and able to bear the storms which assail it. The *word of his grace* points to Jesus Christ as the chief corner stone, elect, precious:—It points to him as the only corner-stone; for "other foundation can no man lay than that is laid, Jesus Christ and him crucified:"—It sets forth his atonement:—It points to the Lamb of God, whose sacrifice blots out sin:—It tells us that all who receive him, he maketh sons and adopted children by Jesus Christ.—Again, Saint Peter speaks of the eternity of the word, when every thing else shall fade, and like a vapour's phantom be gone—"All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the *word* of the Lord endureth for ever; and this is the word which by the Gospel is preached unto you." The Christian then is to rest upon God's word,—he is to be built up by it, and made so strong and so eternal by it, that, although his flesh and beauty, shall be as grass, and as the flower of grass, his Spirit is made eternal by that very word, which is by the Gospel preached to him; and, to be able to say, "although this earthly tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

But Fourthly—It gives him "*an inheritance among all them that are sanctified*," that is, among all those who are chosen from the world, and "created anew in Christ Jesus."—What power then is there in this world! What privilege does the possessor enjoy! Not the mere Bible-holder. Not the mere Bible-reader. But the Bible-lover. Many have their Bibles, but have not the treasures which are contained therein. Many read their Bibles who stumble at the very rock and ground of their hope, Jesus Christ and his sovereign grace. Hence it is that they are not built up, and have no inheritance among the sanctified—Though they hear of the glories of heaven! though they

hear of the happiness of the saints ! though they hear of the joys at God's right hand for evermore, and, that there sorrow and sighing shall flee away ! yet, they cannot consent to go the way appointed ; they will not humble themselves ; they will not forsake their sins ; they will not repent ; they will not believe ; and thus, the glories of heaven, and the inheritance of the sanctified fade from their grasp, as the golden beams of the sun at the approaching night. Despising the word of grace, they are not built up, nor attain unto an inheritance among all them that are sanctified. Yet, my brethren, the word of God's grace remains the same—it still offers the inheritance—men are still being built up by it, and it is still able to secure them the inheritance it promises. " *We know,*" says Saint Paul in the passage just quoted, " that if our earthly house of this tabernacle were dissolved, we have a *building of God.*" We know it—the word of God's grace has testified it to us—Christ in his Gospel has assured us that in his Father's house are many mansions, or abiding places ; and that he is gone, first to send the Spirit to prepare the Christian for them, and then to prepare a place for us among them, that where he is there we may be also.

He has left the Christian now to fight his course without his personal presence ; but he has given his Spirit and " the word of his grace," and this unitedly, He knows, and the Christian knows, " is able to build him up, and give him an inheritance among all them that are sanctified."

But I must come now, dear brethren, to the application. I have said that the words of our text were uttered on some such an occasion as the present, because it was the parting of minister and people. It differs, however, in one respect very materially, and that is, that with us there does exist in the course of Providence a probability that we shall meet again ; and to this period, I look, trusting in God's mercy for its realization, with much real pleasure. Still, *now* is the time of parting ; and, although the remembrance of my labour among you can bear no comparison with the chief apostle, yet, it is God's way now to commission less distinguished men to bear to their fellow men the tidings of the Gospel ; and they have to answer for their discharge of this duty. My brethren, I am called therefore to reflection—and I am able to say, I have borne this Gospel to you—I have, God knoweth, often in much sorrow, preached to you the Gospel of Jesus Christ, keeping nothing back, whether of comfort or admonition, as far as I could do so,—and testifying both to the willing and the unwilling, both to learned and unlearned, the necessity of repentance towards God, and faith in our Lord Jesus Christ. My brethren, ye yourselves know this ! Ye know that I have set before you Christ as the only ground of your hope :—that I have told you that without repentance you cannot be saved—you know that I have shewn to you God in all the terribleness of his anger against the sinner ; and, as far as I could, in all the loveliness of his reconciling grace. And what inference would I draw from this ? I wish I could feel that I was clear from the blood of all of you ! that is, that I have been so faithful, that your souls, my brethren, cannot be required at my hands. May the Lord pardon the infirmity of his servant, and glorify his own word, by perfecting his own strength in my weakness, and giving it an abundant increase. Oh how awful a matter is it with us, my brethren ! the day of account makes one tremble in anticipation. The hour of your sojourn under my preaching is closing. That which has gone by I cannot recal. Time hurries on, and in a few moments more, my admonitions will cease ; and you, under another's care, and another's love. I can, then, but follow the steps of the great apostle, and commend you to God. I commend you to Him, who both is able and willing to protect you. I commend you to Him, as your Creator, your Guide, your Redeemer and your Friend. I commend you to him as the God and Father of our Lord Jesus Christ, and in Christ,

as your God and Father. I commend you to Him, as the God of all mercies and consolation; for, as the SUFFERINGS OF CHRIST are made to abound in you, so your consolation shall abound by Christ,—that is, as you realize in your own souls the sufferings, the dying, the reproach-bearing, the contempt, and the scorn which Christ bore:—so, the consolation of Christ; the peace which he has made for you; the happiness which He himself enjoys in God; the glories He possesses; all these shall abound in you. O, then, my brethren, hear me in this commendation! O then! my brethren, you who have slighted, insulted, and dishonored your God and Saviour, hear the blessed results of being in the hand of God, and let it win you to Him! let his love and mercies draw you with cords of a man to the great, the forgiving God! let it shame the sinner that he is abusing it! let it rebuke the drunkard that he is insulting it! let it thrill through the heart of the swearer that he dares, instead of cherishing, to blaspheme the name of a God of love in his oaths, and imprecations! Am I then addressing the drunkard now? Am I addressing the swearer now? Is my word of farewell to the bold, and daring sinner? Brethren, is it? let the question come home to you, for it is the last from me! Thou shame-faced man! I commend you to God. I pray He may watch over you; and as the oath is about to proceed from your mouth, that He may close it ere it is uttered, and bring you to remember how long-suffering, how good, how kind He is to endure all this at a sinner's unprovoked hands. I commend you to Him, and pray that his long-suffering may lead you to repentance.

But, I must turn from you now to others; and I would address myself particularly to those who have personally come under my care and examination; as well as to those of you, my brethren, who have shared with me the sacred repast which has been prepared for all, but enjoyed only by you. You, then, I commend to God, to Him as the Father of mercies and the God of all comfort! and, I commend you also “to the word of his grace.” You have your Bibles, and can read them; continue to do so. It is only by a patient continuance in well doing that Religion can be any comfort, or any support to you; or testimony, for good, to the world. If you neglect your Bible, you neglect the means which God has put into your hands; you cannot grow in grace unless it is in the knowledge of Jesus Christ; and, we know nothing of Jesus but from the Bible. Again, continue in prayer. If you neglect prayer, you cannot know Christ; because that is the way appointed by God himself for us to receive the power of the Spirit to understand Him; “praying always,” says the apostle, “with all prayer and supplication in the spirit.” Again, Pray for your Chaplain!—If you neglect to intercede for your ministers, you cannot expect to grow in grace. It is not right for you to expect any blessing which you do not ask for! And if you forget your ministers, you forget yourselves; for it is from them you are to look for exhortation and consolation. Again, you are to be found often at the Lord's Table. You who feel the love of God in your hearts, and the seal of pardon through Christ, engraven on them, come whenever it is spread—Look for grace; it is promised, in the Sacraments, as in prayer and the word. If you neglect them, you will be found grovelling only, instead of walking boldly and being built up in Christ.

But I must conclude. One thing only more I need direct you to, and that is, to the hope set before you. Beloved brethren! Have respect unto the recompense of the reward! The word of God's grace shall build you up here, and make you strong in this your day; but does it stay here? No! If, says Saint Paul, we in this world only have hope in Christ, we are of all men the most miserable! But we are not with hope only here—we have hope of glory hereafter. The resurrection of Christ is an earnest of the Christian's resurrection. If we are born anew of water and the Spirit, we

shall be born anew in the resurrection of the dead; and our vile body shall be like to his glorious body. And so the words of our text admonish us, "I commend you to the word of God's grace, which is able to give you an inheritance among all them that are sanctified." Have, then, respect to this inheritance. Arise in spirit,—and in spirit ascend to heaven and heavenly things. This is not your rest, because it is polluted. In your various capacities, whether as officers or men;—as commanders, subalterns, serjeants or privates, perform your duties faithfully and religiously; yet always bear in mind that this is not the Christian's resting place, but that you are pilgrims and strangers upon the earth, awaiting the glorious appearing of our Lord Jesus Christ. And now my brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified!

On the principles of the *Calcutta Christian Observer* we were obliged to omit the passage in reference to infant baptism.—Ed. C. C. O.

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### III.—Remarks on the name of Jesus, as expressed in Malay; addressed to the editor of the *Chinese Repository*, in 1839. By the Rev. W. H. Medhurst, Batavia.

[Extracted from the *Chinese Repository* for Sept. 1843.]

DEAR SIR,—You will perhaps be surprised to hear, that in the present day, after Christian missions have been established in the Malayan Archipelago for centuries, a discussion should still arise as to the name by which our blessed Saviour ought to be designated in the native language. The Portuguese were the first to introduce the Catholic faith into these islands, and in the books published by them in the 16th century, we find *Jesus Christus* invariably employed. The Dutch followed them in these efforts, and in the 17th century published several works for the use of the Malayan Christians, in which they imitated the Portuguese, in the appellation given to our Lord. In a Malayan New Testament, printed at Oxford, in 1671, at the expense of the eminent Robert Boyle, the same words are employed: the style of the work, however, is very inferior, and differs considerably from that now in use among the Malays. In the beginning of the 18th century, the Dutch clergy of Batavia laboured for the improvement of the Malayan version of the Scriptures, and more than a hundred years ago published their celebrated translation of the Old and New Testament into the so-called High Malay, which has been in use throughout Netherlands India ever since. This last-named translation contains a number of Arabic words; and in this edition, for the first time, we meet with the words *Isá el-Mesek*, used to denote Jesus the Messiah. This designation, having been since employed in all the catechisms and formularies of the Dutch church, has become generally known, and is now adopted by the Amboynese Christians, the clergy of Batavia, and all the English and American missionaries stationed in the Archipelago. One esteemed brother, however, for many years resident in Samarang, scrupled to adopt the term, on the ground that it was of Mohammedan origin, affirming that the Mohammedans had perverted notions of the Saviour,

and when they used the words *Isá el-Mesek*, thought not of the Son of God, and the Saviour of mankind, but of a creature of their own imagination, who was inferior to Mohammed, and superseded by him. He therefore preferred for some time, the use of the Hebrew word *Joshua*, or as it is expressed in Javanese, *Yoshuo*. He has, however, since adopted the Greek word *Jesus*.

In Surabaya, there is a society of well meaning and zealous Christians, who have very frequent meetings for religious worship, and who contribute gladly of their little store to diffuse Christian knowledge through the medium of the Malayan and Javanese languages. These good people have resolved to use the words *Jesus Christ* in all their oral and written communications on the subject of Christianity; declaring that there is no other name given under heaven, whereby men can be saved but the name of *Jesus*, and that they cannot safely trust their souls in the hands of *Isá*. They have printed an edition of the new Testament, and many tracts in the native languages, in which *Jesus* is used throughout; to print these publications they have paid large sums of money, while they refuse books and tracts, containing the word *Isá* in them as a gift. Now as this seemed to be a matter of feeling with these simple-hearted people, and as pleasing emotions are generally connected with the name of *Jesus* in the breast of most Christians,\* I did not think it worth while to disturb their prejudices, and therefore in all communications with the Surabaya society, and works printed for them, I used the name *Jesus*.

At length, however, I thought it best to investigate the subject, and see on which side truth really lay: that if my views were right, I might mildly but firmly press them on the attention of others; and if wrong, relinquish them. I give you now the result of my researches.

The name of our Saviour, is well known, is of Hebrew origin, and is synonymous with *Joshua*. The name of the son of Nun was originally *הוֹשֵׁעַ Hoshea* or *Oshea*, (Num. xiii. 8,) formed from the Hiphil conjugation of the verb *יָשָׁא yasha*, to save. It was afterwards changed to *יְהוֹשֻׁעַ Yehoshua*, the 'help of Jehovah,' (Num. xiii. 16,) probably from the circumstance of that ancient leader having by the help of the Lord prevailed against Amalek, and being afterwards destined to introduce the children of Israel, by the same mighty aid, into the land of Canaan. This lengthened name was in process of time abbreviated; and after the Babylonish captivity, was contracted into *יֵשׁוּעַ Yeshua*, which was the appellation given to the son of Jozedech, the high priest at that time, (see Ezra ii. 2; iii. 2; Neh. vii; 2.) who is also called *Yehoshua*, in full, by Haggai (i. 1; and ii. 2), as well as by Zechariah (iii. 1). The contraction or alteration of Hebrew names, into the composition of which the name of Jehovah enters, is very common in the Old Testament Scriptures: hence we find Jehoash contracted to Joash, and Jehoahaz altered to Ahaziah. Therefore we need not be surprised

\* Witness the beautiful and well known hymn:

How sweet the name of Jesus sounds,  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

to find the name of Yehoshua contracted to Yeshua, subsequent to the return of the Jews from Babylon.

Sometime after this event, the Old Testament was translated into Greek, by some learned Jews at Alexandria, who made strange alterations in Hebrew names; for instance, Nun they called *Nave*; and Hoshea, *Αωση*; while Jehoshua, Joshua, and Jeshua, whether the sons of Nun, Jozedech, or Sirach, they designated indiscriminately by *Ιησους*, Jesus. For not possessing any letter in the Greek alphabet that would express the sound of the Hebrew *Y ain*, they were obliged to leave it silent, and thus produced the word *Ιησους* which was afterwards varied by the nominative and accusative termination into *Ιησους*, and *Ιησουν*.

In the Gospel according to Matthew, we are informed that the name *Ιησους*, Jesus, was assigned to the future Deliverer of mankind, by the angel who announced his birth. Basil, Cyril, and others would fain derive this name from *ιασμαι*, to heal, of which the future *ιασομαι* (in the Ionic dialect, *ιησομαι*), and the perfect *ιαμαι* and *ιασαι* (read Ionically *ιημαι* and *ιησαι*) would seem to resemble the name of the Saviour, who was sent to heal the broken-hearted, and who actually did heal all manner of sickness and all manner of disease among the people. Castalio thought that the word *Ιησους* was composed of the first part of the incommunicable name יהוה *Jehovah*, and ישׁ ish, a man, with the letter שׁ *shin* intervening, because Jesus was both God and man; but to all these fancies the reason assigned by the angel must be preferred, who said that he should be so called, "because he should save his people from their sins." Having to look therefore for the origin of the name of Jesus, in a word which signifies *to save*, we are constrained to go back to the Hebrew language, and to derive it from the verb *יָשָׁא* *yasha*, to save; a root from which sprang the ancient name of Oshea, a saviour, which coupled with the first syllable of the divine designation made Jehoshua, or God the saviour. This word having been converted into *Ιησους*, by the Septuagint translators, several centuries before the birth of Christ, was the name given to our Saviour at his circumcision, was the appellation by which he was known through life, the title that was affixed to the cross (Matt. xxvii. 37), and the character by which he will be recognized at his second coming. (Rev. xxii. 26.)

That the name of Jesus is synonymous with Joshua, we know from its being twice used in the New Testament to designate the son of Nun, Acts vii. 46, and Heb. iv. 8.

This appellation having been affixed to the Saviour, it was not long before it was everywhere spoken against: for the unbelieving Jews soon sought to corrupt this name, which is above every name, in order that they might obscure his glory, and mislead those who humbly sought him. In the Jerusalem and Babylonish Talmuds, composed according to the unanimous testimony of the Jews about the close of the 2d century, we find the name in question further contracted by leaving out the *Y ain*, even when writing in Hebrew, and the Saviour is thus denominated ישׁ *Yesu*. This was done doubtless to prevent the readers of those precious works from recognising, in a word so mutilated, the expected Messiah and Divine Deliverer; while the abandoned Jews frequently appended these formularies to his name whenever quoted,

יָמוּחַ שְׂמוֹ וְזִכְרוֹ *yemach shemo wizreron*, "let his name and memory perish:" and יֵשׁוּ שָׂקָר וְתוֹעֵבוֹת *Yesu shakar uthuaboth*, "Jesus the liar and the abominable."

But the question now recurs, how came the Malays by the word *Isá* ? for it is in conformity with their previous usage, doubtless, that the translators of the Bible into high Malay have adopted that term. The answer immediately suggests itself—from the Arabs. But where again did the Arabs obtain it ? Not certainly from those professors of Christianity, who have sought to diffuse their religion throughout Arabia ; for they have invariably used *Yashua*. Where then could they obtain it, but from the Koran ? The fact appears to be, that Mahomed, in his Koran, is the father of the word *Isá*, and to him it is to be ascribed. The slightest glance at the term as used by him, and the name employed by Christian writers in the Arabic language, will convince any candid inquirer that it has undergone an alteration. For the original term in Hebrew *יָשָׁע* *yasha*, to save, has the *y ain* at the end of the word, and all derivatives from the same root are constructed on this principle ; but in the *Isá* of the Koran, we find the order of the letters reversed, and the *ain* is placed at the beginning instead of the end of the word. Now in all the alterations which names undergo from one eastern language to another, we invariably find that the consonants retain their places, while the vowels only are changed. Here then is unfair play, and it would be worth while endeavouring to ascertain the reason or origin of the alternative. On turning over with this view an old work of Maracci, on the Alcoran, I met with the following passage, which I transcribe for the use of your readers.

"The Alcoran calls our Saviour erroneously *Isá*, for *Yesu* ; the letters of his name being transposed, and preposterously associated, contrary to every rule observed, by both sacred and profane writers. In this matter, the wicked Jews were the instructors of Mohammed, and the devil of the Jews. For Mohammed and his followers have written this most sacred name *Isá*, which is the same as *Esau* ; the final *wau* being changed into *ya*, as is common with the Arabs as well as with Hebrews. Thus they have changed Jesus into *Esau*, whose wicked spirit the villainous Jews pretended had passed into the body of Jesus : the Hebrew name *עֵשָׂו* *Esau*, having been commuted for that of *יֵשׁוּעַ* *Yesu*."

Now without pretending to decide, as Maracci does, on the original author of this change, it is evident that by the transposition of the *y ain*, from the end to the beginning of the word, some color at least is given for the charge of confounding the name of our blessed Lord with him who sold his birthright. However that may be, it can by no means be proved, that *Isá* expresses the name of the deliverer of mankind, for even taking the Arabic language for our guide, from which the word is assumed to be derived, we can discover no word in that tongue, which beginning with *ain*, and followed by *sin*, can by any violence bear the signification of *save*. If we fall back on the Hebrew language, we find the word *עֵשׂוּ* *aisu*, tantamount to *Isá*, signifying *hairy* ; but nothing beginning with *y ain* and followed by *sin*, expressive of the idea of saving.

The practice of the Arabian Christians is decidedly in favor of the

use of *Yesu*. In a confession of faith, drawn up in the Arabic and Latin languages, for the use of the oriental Christians, in the 17th century, as also in an old translation of the gospel into Arabic, dated 1616, and in every edition of the Arabic Bible published by the British and Foreign Bible Society, the word *Yesu* is invariably used; while the Syriac and Ethiopic versions employ a similar form of expression.

The question now recurs, which of the two forms ought to be employed in Christian writings in the Malayan language. Those who think that names are of little value, and that in writing for a strange people, we should adopt such forms of nomenclature as the genius of their language presents, would probably argue for the retention of *Isá*; particularly when it is the name by which the prophet of Nazareth, and the son of Mary, is known among the Mohammedans, whom we seek to convert, and rendered familiar by long use to the large class of native Christians whom we wish to edify. Such would also add, most probably, that the use of any other form would not be understood, and would perplex and confound rather than convince and confirm. To all this it may be replied that, however other names may be held in light estimation, the name in question is one at which every knee must bow, of things in heaven and things on earth; that it was given with an express design, by the supernatural messenger who announced it; that a definite idea was attached to it, the meaning of which must be sought in the Hebrew tongue. That the Hebrew and Arabic are cognate languages, and that a word is capable of being expressed in the one, in a similar way to which it appears in the other. That there is every reason to believe, that the Jews wickedly altered the name of Jesus, with the view of obscuring his origin, and misleading his followers. That the Mohammedans have probably imitated them in this, as appears from the unwarranted change in the position of the *ain*. That the name of *Isá*, though familiar to the Mohammedans, by no means calls up to their recollection the proper character and real dignity of the Son of God, but suggests a phantom of their own imagination, who was not originally in the form to God, and who did not humble himself to the death of the cross: That after all, the person and work of Jesus must be made known to them by description, and that description can be as well attached to the word *Yesu*, as *Isá*, and will soon become as familiar to them as their own favorite term; while they can be told, that we have resorted to the use of the word *Yesu*, because they have corrupted it into *Isá*. As it regards the native Christians, the matter can be very easily arranged, as most of them are aware that the Saviour is called *Jesus* in European books, and having received their knowledge of Christianity from this source, they would not object to adopt the right name for the Redeemer; particularly when told that it is in conformity with the original languages.

After all, whatever displeasure it may give to our opponents, or whatever difficulty it may occasion to our friends, our plain and simple duty is to follow truth, let the consequences be what they may.

The word *el-Meseh* may safely be retained, as being of Hebrew origin, and common alike to that and the Arabic language; while it suits the genius of the Malay, into which a number of Arabic words are al-

ready introduced. I would suggest, therefore, whether in our future publications in the Malayan tongue, we had not better use the words *Yesu el-Meseh*, as the most suitable, both in a philological and theological point of view, conducive to the edification of Christians, and most likely to tend to the conviction of the Mohammedans themselves.

The characters adopted in the Chinese language to express the name of Jesus answer the end in view; as however pronounced by the inhabitants of different provinces *Yésú*, *Yásó*, or *Yész'*, they still bear a close affinity to the original sound. One improvement, however, suggests itself to my mind, viz. the employment of the character sounded *Yé*, which is a common term of respect and veneration, and which already forms part of the sacred name of Jehovah, as written by Christian missionaries in Chinese. No word could be more appropriate than *Soo*, which means to resuscitate, to revive. Hoping that this communication may elicit some further thoughts on this deeply interesting subject,

I remain, &c.

W. H. M.

*Note.* We received this paper soon after it was written. The subject has recently attracted a good deal of notice in India, in consequence of a minute of the Calcutta Bible Society, published in the Calcutta Christian Observer for Feb. 1843, stating their reasons for adopting the name *Yashua* instead of *Isa*, to express the name Jesus, in all the translations into Urdú which should be published by the Society. The force of their arguments in favor of the former over the latter term, is contained in the historical fact that *Yashua* was the name by which the Saviour was known among the early Christians of Arabia, and consequently was the name which Mohammed corrupted, and in the etymological meaning of *Yashua*, which is a Saviour. The missionaries in the north of India, who are those principally interested in the discussion as it affects the Urdú translations, have issued a joint circular, stating their reasons of dissent from the decision of the Bible Society, the most important of which is, "that the term *Isá* already pervades the whole structure of Mohammedan and Christian literature [in Urdú], and cannot be eradicated." The people would be puzzled by the change, and led to suppose that two persons were meant. The term *Isái* or *Isawí*, used to denote Christians, would also have to be changed.—Ed. *Chinese Repository*.

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#### IV.—Reply to Remarks on the Urdú Version of the Old Testament.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Permit me to offer to your readers some remarks in reply to the second communication of *Wájibí*. The warm interest I take in the version under discussion, and my desire to see its character fairly presented, must be my apology for troubling you with my thoughts. I am sorry that circumstances have prevented me from writing in time for your March number.

The translation of *יהוה* is the first question which calls for remark. On this subject the last communication of *Wájibí* abounds with statements, from which I entirely dissent. The first page alone presents a wide field

for comment. For instance, we are told that 'the usage of Yahowah had become prevalent throughout Urdú India,' 'all the modern Urdú Missionaries had adopted the usage.' These statements are not borne out by facts. In the Mission, with which the writer has been for some years connected, neither the Missionaries nor the Native Christians have been in the habit of addressing God under the name Yahowah. Our Native Christians are undoubtedly acquainted with the name, but I do not remember a single instance in which they have employed it. Until lately we had only a part of the Old Testament in Urdú, and it was in so inconvenient a form that both in other Missions and in ours it came into very limited use. The New Testament was constantly read, and as in all the versions which exist, the words *Khudá* and *Khudáwand* present themselves on every page, our Native Christians and ourselves have naturally got into the habitual use of these terms. It were strange if the same circumstances did not form in others the same habit. I believe they have. I know several Missionaries labouring in Urdú, who almost never call God by the name Yahowah. With the Urdú New Testament they have been long familiar, and the names of God found in it have become the names used by them. Even with those Missionaries, who advocate Yahowah, and who teach themselves and their Native Christians to use it, the name *Khudáwand* is of far more frequent occurrence.

Facts are at hand to show the slight hold which the Hebrew name has taken on the Missionary body, and on the Native Christian community in Hindustán. In a portion of Mr. Bowley's Hindí Old Testament, the name Yahowah was retained, but it has fallen into desuetude, without exciting remark. You are aware that a few years ago a large Committee was formed for the purpose of translating the Old Testament into Urdú, composed of most of the Missionaries of any standing in Upper India. Among the members of that Committee there was a good deal of friendly discussion on the subject before us. Some were for Yahowah, and others for *Khudáwand*. Whether or not the matter was put to the vote I can not say, but of this I am certain, if my memory does not egregiously deceive me, that in the small portion of the Old Testament prepared for the press by the Revising Subcommittee, *Khudáwand* was substituted for Yahowah. If that Committee, of which *Wájibí* was a member, had prosecuted its labours, there is thus the highest probability that *Khudáwand* would have been used throughout. Among the unhappy causes, which broke up the Old Testament Translation Committee, the difference of opinion on this subject had no place. Another fact to show that *Wájibí* has erred in representing 'all the modern Urdú Missionaries' as using Yahowah, is furnished by 'A Missionary of Hindustan,' whose letter appeared in your January number. He contends for *Khudáwand*, and in doing so I believe he contends for his own usage, and that of his brethren. These facts are such as might have been expected. The result has been the same with the Native Christians. If I mistake not, Mr. Thomason's version passed through only one edition, and we cannot suppose that it was more successful in giving currency to a foreign name, than Henry Martyn's New Testament was in familiarizing their minds with a name which their own language supplied.

We are told that 'the whole mass of critically learned translators of modern times, both Jewish and Christian, have pursued the same course,' by addressing God under the name *Jehovah*. Your readers have already been informed that for the introduction of *Jehovah* into modern versions we are indebted to the Neologian Divines of the last century. They were followed in this usage by a number of learned men of evangelical views, some of whom no doubt wished the introduction of the word into popular versions, while others sought a place for it in merely critical works. Whatever

may have been the object of these writers, it is a notorious fact that they have not succeeded in effecting a popular change. Our English authorized version maintains its place in the pulpit and the closet, in the houses of the rich and the cottages of the poor, raised to a higher place than ever in public esteem and affection by its manifest superiority to every version which has sought to supersede it. The versions of Lowth, Blayney, Horsley, and Newcome, are generally found on the shelves of ministers, and are often consulted, but as popular versions they have signally failed, and thus has failed the attempt to substitute Jehovah in the innumerable places in which the authorized version has LORD. In Germany the result has been similar. Forgetting this fact, and confounding a few learned men in Germany and England with the whole world, Wájibí speaks of God being worshipped by all nations and languages under one name, both in respect to his unincarnate and his incarnate manifestation. Our good friend is so carried away by this beautiful fiction, that he speaks of the order and harmony of the spheres as furnishing an appropriate illustration; and then describing the translators of the Urdú Old Testament as rudely coming forward to disturb this order, and mar this harmony, he castigates them with the severity which their audacious conduct deserves. The reader of his stirring remarks can scarcely refrain from sympathizing with his indignation, until by reflection he finds that the harmony which these translators have marred is purely imaginary, and that their only fault is an humble imitation of the Apostles and Reformers, and a return to the practice of the Catholic Church. If necessary, nothing can be easier than to prove that the arrows pointed at the translators, strike the Reformers, and become infixed in the Apostles. When in such company, we need not dread the censure of our brethren.

I have scarcely got beyond the first page of your correspondent's letter. To comment at equal length on the succeeding pages, which are occupied with the discussion of Yahowah, and which contain equally controvertible matter, is impossible. We can only glance at some of his most prominent positions. Wájibí says, 'We know that the Holy Ghost by Moses sanctioned the granting of divorces for other reasons than those of adultery, and yet it would not be right for us to practise the giving of such divorces. We know from our Lord's own statement that it was so done because of the hardness of heart in the Jews, but that from the beginning it was not so. In like manner we know that *Kypios* is no translation of יהוה and that though from the superstition of the times one was substituted for the other, yet from the beginning it was not so.' Between the two cases there is an important difference, which Wájibí does not mention. Our Lord annulled the regulations given by Moses in reference to divorces, and every intimation on the subject which the New Testament contains assures us that these regulations are no longer in force. Hence it is evident we have reverted to the original law. In the other case we find that the writers of the New Testament do not in a solitary instance use Jehovah; we find that they invariably translate it by *Kypios*, whether they quote from the Old Testament through the medium of the Septuagint, or translate directly from the Hebrew, and the consequence is that *Kypios* must to the end of time remain in the Original of the New Testament as the translation of יהוה, and its equivalent must be found serving the same end in every faithful translation. In regard to divorce it is plain the instructions given by our Lord should be followed. In regard to *Kypios* we find not a word in Scripture against it as representing יהוה. On the other hand it is constantly used, and comes to us recommended by the highest authority.

Wájibí and his friends forget that Yahowah is a foreign word, and does not convey a single idea to either Hindu or Musalmán. W. says 'Yaho-

wah is a peculiar word, carrying in itself a world of meaning.\* To the Native mind the name suggests nothing, and in such circumstances its only peculiarity is its foreign aspect, which tends to make the Natives believe this is our National Deity. We know that the object held in view by the Neologians of Germany in contending for the common use of the name Yahowah was to familiarize their readers with him as the National God of the Jews. The object of those who wish to familiarize Hindus and Musalmáns with the Hebrew name is entirely different, but the tendency of the measure we think is the same. Whatever force may be in this, we cannot but express our surprise that the advocates for the usage of Yahowáh should be at the same time opposed to the form Yusúa. If we are to use Yahowáh, because the name has a world of meaning, ought we not likewise to use Yusúa, which taken directly from the Hebrew bears the meaning of Saviour, which I'sá, as a word, apart from its associations, does not express. If we are to contend for the Hebrew name in the one place on the ground that it contains a world of meaning, why do we contend against it in the other, when the word we employ is so much changed from the original, that by itself it has no meaning at all? If the Natives be such Hebrew scholars that they can understand and appreciate the world of meaning, which the name Yahowáh contains, the Missionaries in Hindustán have acted very unreasonably in resisting so strenuously the introduction of the name Yusúa, which in that case must come to the Native mind loaded with instruction. On these controverted points ought not parties to change places? Ought not the advocates for the form Yusúa to contend likewise for the name Yahowáh, and ought not the advocates for Yahowáh to contend for Yusúa? Instead of this to our astonishment we find that the advocates of the Hebrew in the one case argue with all their might against the use of the Hebrew name in the other, and *vice versá*.

The great argument for the use of K̄hudáwand is the fact that *Kypios* pervades the New Testament. This portion of God's word, containing as it does the last and brightest revelation of His will, may always be expected to be most widely diffused, and extensively read, and its usage must always have the most commanding influence. The Old Testament is largely quoted in the New Testament, which might be expected from the close relation in which the one stands to the other. These quotations are drawn in different ways, and for different objects. Sometimes the quotation is made directly from the Hebrew, more frequently from the Septuagint, and perhaps most frequently of all, the sense is given without a close adherence to the words of the Original. Sometimes quotations are adduced as arguments, and at other times, so completely were the minds of the writers imbued with the phraseology and spirit of the Old Testament, that quotations are made for the purpose of illustration. Sometimes we find the formula of quotations, and

\* The word יהוה with all its richness of meaning, illustrates the poverty of human language. It expresses the self-existence, immutability and eternity of God. Does it *by itself*, give any intimation of His holiness, love, justice, power, sovereignty? &c. We infer that he who is self-existent, &c. is perfect in holiness, and in every other attribute. This is an inference however, and not directly taught by the name. In the same manner we infer that He, who is in the fullest sense of the word, the Lord, is self-existent and immutable. We cannot suppose that whenever the Old Testament has the word יהוה, there is a special reference to these attributes of Deity, which the name directly indicates. A careful examination of all the passages in which the name is found, would, I think, lead us to the conclusion that the sovereignty of God is most prominently connected with it. Does not this show that there is not the impropriety in the translation of it by *Kypios* which one might at first suppose?

at other times the formula is wanting. These quotations are found in writings addressed to Jews and Gentiles, to individuals and communities. Whatever may be the mode of quotation, or whatever may be the object for which it is made, the sacred writers invariably write *Κυριος* or *ὁ Κυριος* for the *יהוה* of the Old Testament. That *Khudáwand* is the proper translation of *Κυριος* has never been questioned. In proportion to the respect entertained for the New Testament by those who use the Urdú language, in the same proportion must the name *Khudáwand* in its unqualified sense be held in honour as one of the names of God. If we do not secure respect and reverence for the name *Khudáwand*, it is difficult to see how we can secure respect for the New Testament, in which it has obtained so prominent a place. So great is the dislike to the word, which some good people have, that in quotations from the Old Testament they might be inclined to argue for its banishment, and for the restoration of *Yahowáh*, which the Apostles are represented as having cast into abeyance in deference to Jewish prejudice. This proposal has not yet been made, though the premises laid down would certainly justify it. Let us suppose that the proposal is made and carried, that in all the quotations made from the Old Testament, *Yahowáh* is substituted for *Khudáwand*, what advantage do we gain? Is uniformity secured? Does *Khudáwand* disappear as a name of God? By this measure the difficulty is not removed. It remains in all its strength. The writers of the New Testament on account of their familiarity with *Κυριος* as a name of God, have used it very frequently, even when not making quotations. The passages in which it is found are exceedingly numerous. Very often it is applied to God the Father. In the first chapter of Luke alone we find it no fewer than seventeen times in this sense. We have 'Ordinances of the Lord.' 'The temple of the Lord.' 'In the sight of the Lord.' 'An angel of the Lord.' 'The Lord their God.' 'Behold the handmaid of the Lord.' Every reader of the New Testament knows that hundreds of such passages might be quoted, without the class being exhausted. In the same unqualified manner, in a manner in which it is never applied either to men or angels, it is applied to our Lord Jesus Christ. 'The Lord added to the Church.' 'The word of the Lord.' 'Preaching concerning the Lord.' 'Who art thou, Lord? And the Lord answered, I am Jesus, whom thou persecutest.' 'The Lord said in a vision.' So common is this use of the word, especially in the epistles, that we can scarcely read a page without meeting with numerous instances. It is frequently prefixed to the name of our Saviour. It is as frequently applied to him, without his name being mentioned. Thus we have 'Punished with everlasting destruction from the presence of the Lord.' 'The wicked one shall be revealed, whom the Lord shall consume.' 'The Lord grant unto him that he may find mercy.' 'The Lord knoweth them that are his.' 'Follow righteousness with them that call on the Lord out of a pure heart.' It is needless to multiply examples in so plain a case. The name is likewise applied to the Spirit. 'The Lord, the Spirit.' *Κυριος* in Greek stands in the very place which is occupied by *Khudáwand* in Hindustání, and yet orthodox divines have with great propriety adduced the peculiar application of it to our Saviour, as an irrefragable proof of his Divinity. This peculiar application of the name is overlooked by *Wájibí*, and the whole of his reasoning on the subject is vitiated by the omission. The argument stands thus. The name is applied to God without any limiting adjunct. We have not a solitary instance of its application in the same manner to any creature. Hence by its frequent application in this unqualified manner to our Saviour, we are assured that He is God manifest in the flesh. This argument does not depend upon the Old Testament, although a reference to it gives the argument additional strength. The name *Κυριος* is frequently applied to God in the New Testament, as

every reader must at once acknowledge. It is not applied in the same manner to any creature, and hence its application to our Saviour establishes the grand truth regarding the dignity of His person, which the sacred record presents in a thousand ways. An argument like this can never be felt by those, who deny the truth of the record. With those who acknowledge its truth it must ever have influence, and hence when the truth and fidelity of the New Testament are allowed by the natives of Hindustán, the name Khudáwand as applied to our Saviour will, with concomitant proofs, all pointing to the same great truth, inspire their minds with reverence for Jesus as the living God. The impression will be deepened when they find the very same name given to God in the very same manner in every page of the Old Testament. The harmony of the whole, as the revelation of the same God, may likewise be expected to be presented more forcibly to their minds by the identity of the name, than by having before them on every page of the Old Testament a name of which they do not see a trace in the New Testament.

From the premises we have stated, the argument for the use of Khudáwand in the Old Testament appears to us to have no common force. Without taking into account the quotations from the Old Testament which abound in the New Testament, we have seen that the word *Κυριος*, both with and without the article, is found in very numerous passages as a name of God, and occupies the place which יהוה does in the Old Testament. In

the same unqualified and peculiar manner it is applied to our Saviour in a host of passages. Every one acknowledges that Khudáwand is the exact translation of *Κυριος*. It is not then a matter of choice with us whether or not we are to use Khudáwand. We cannot but use it in the high sense in which the New Testament uses *Κυριος*. We might as well dispense with the word Lord in English. If the word Khudáwand is not regarded with reverence, we must teach the people to regard it with reverence, and just in proportion to the respect entertained for the New Testament will our attempts be successful. If, wherever Christianity spreads, the name when used in its unqualified form, must draw towards itself the most profound reverence, why should we refuse to use it in translations of the Old Testament? Are we to be more particular about the comparatively obscure portion of revelation than about that part, which has been ministered by the Apostles of our Lord, and pours such a flood of light on His work and character? Are we to consider a name sufficiently good for the latter, which we spurn for the former? Is not the God of the Old Testament, the God of the New Testament? Why should we refuse to call Him in both by the same name, instead of calling him in one portion by a foreign name, which we cannot carry with us into the other? Does not the identity of name between our Saviour, and the God who appeared so often to his ancient people, inculcate more directly the identity of His person, than calling Him by a Hebrew name in the one portion, and an Urdú name in the other, can possibly do? Were the Reformers, whose versions still maintain their place in public esteem, influenced by Jewish prejudice when they resolved to secure this identity of name, or were they influenced by a regard to propriety and harmony? These questions we leave with the impartial reader. We believe that in his opinion the use of Khudáwand will appear not merely justifiable, but based on the strongest reasons. We have already stated that, whether we will or not, we must use it as a name of God. We do not think the Urdú language presents any formidable objections to this usage. *Málik*—owner, proprietor, a kindred word, is used in this way. Every petty proprietor—the owner of a mud cottage—is a *málik*; it is often given as a mere term of respect, but in its unqualified sense it is very frequently applied to the Supreme Being, by both Hindus and Musalmáns. To teach the people to regard Khudáwand

with the same reverence presents no great difficulties on the score of language. Wájibí ventures to call this name 'a spurious appellative of God.' That any portion of God's word, and especially that the best and brightest portion of revelation, calls Him by 'a spurious appellative' is truly a startling proposition. It is my joy to believe it is as unfounded as it is startling.

If Wájibí had contended for the *occasional* use of Yahowáh in Urdú, the writer of this paper would have cordially agreed with him. There are a few passages in which the original name is so used, that there is much propriety in leaving it untranslated. Our English translators have allowed this, but they have not carried out the measure to its legitimate extent. In their version the original word occurs only twice, where as a Hebrew word it has peculiar significancy. Exodus vi. 3, Psalms lxxxiii. 18. The Urdú version retains the word in one of these passages. We find it in the English version in two other places, (Isaiah xii. 2;—xxvi. 4;) but there it is not introduced on account of any special reference to the name, but on account of the form יה occurring with יהוה. In these passages יה is translated, and יהוה is left untranslated. In the Urdú translation of the Old Testa-

ment יה is left untranslated, and יהוה is translated by K̄hudáwand as in other places. The word Jah is found in a solitary passage of the English translation, and in the same place it is retained in the Urdú version (Psalm lxxviii. 4.) We have besides in the English version Jehovah Jireh, Jehovah Nissi, and Jehovah Shalem, and in the margin we have Jehovah Shammah, and Jehovah Tsidkenu. We have one of these names left untranslated in the Urdú version. That in the English version the measure of leaving the name untranslated has not been carried to its legitimate extent appears evident from the fact that four times the expression occurs. 'The Lord is his name' where it should be 'Jehovah is his name.' The Urdú version should in my opinion, have retained the original word in these passages. I hope the alteration may be made in the second edition. While it may be allowed that such passages would have additional force by the retention of the Hebrew name, the assertion that the translation given is chargeable with falsehood and absurdity cannot be granted. For reasons already stated, throughout the version the word K̄hudáwand is employed for יהוה; the

reader is familiar with it in this sense, and therefore, if it has not in the peculiar passages referred to the propriety of the original word, which is readily granted, it has a propriety which raises it immeasurably above every other Urdú word, which could be employed, and it involves none of the consequences with which it has been so freely charged. Neither can it be said to be 'peculiar.' To meet the charge of singularity, let us take the passage mentioned by Wájibí, and look at the translation given in different versions. The passage is Exodus xv. 3. The Septuagint has Κυριος συντριβαν πολεμου, Κυριος ονομα αυτου. The Vulgate: Dominus quasi vir pug-nator, omnipotens nomen ejus. The English version: The Lord is a man of war: the Lord is his name. The German version: Der Herr ist der rechte Kriegsmann; Herr ist sein Name. The French version: L'Eternel est un grand guerrier; son nom est l'Eternel. In De Saci's translation the words are: Le Seigneur a paru comme un guerrier: son nom est le Tout-Puissant. The Italian version: Il Signore e un gran guerriere: il suo nome è, Il Signore. With these different versions before us, in not one of which is the original name retained, and the majority of which entirely accord with the Urdú version, how pointless is the sneer of Wájibí at the peculiar way 'of the translators.' Perhaps he will be so good as explain in his next communication wherein the peculiarity consists, and illustrate it by the case in hand. It appears to me that the fault of the trans-

lators consists in their having been too conservative and having followed too closely the beaten track. Is Wájibí acting worthy of his professed hatred of radicalism, when he launches out charges of virtual falsehood, setting Moses at defiance, &c. against the venerable translators of our European versions? He does not indeed mention them; the translators of the Urdú version are alone named for censure,—but nothing can be more evident than that he is assailing though unwillingly the venerable men, who have supplied European nations with the word of God in their own tongue.

The translators of the Urdú version are frequently accused of being under the influence of Jewish prejudice and superstition. They are said—But why go over the dark catalogue of alleged offences? They can with all safety be left unnoticed. The subject under discussion is surely one on which Missionaries may take different views, and carry out these views, whatever they may be, without being guilty of corrupting God's word, and committing other equally heinous sins. Away with such charges against brethren who would tremble to corrupt an iota of the sacred record, and who are as conscientious in their views and practices as their accusers! On such points we may differ, without either party incurring such guilt. I am aware that several sympathize with Wájibí in his preference for the use of Yahowáh throughout the Old Testament. I sincerely trust he stands alone in bringing such heavy charges against those who entertain opposite views.

I have throughout spoken of the translators as favouring K̄hudáwand. I could not do otherwise without falling into troublesome circumlocution. The fact however is that of the three Missionaries in Hindustán, who took a part in the work, one was for retaining Yahowáh, and is so to the present day, while the other two advocated the translation of it, though not at first by the word K̄hudáwand. They soon however saw reason to change their mind, and are now assured that K̄hudáwand is the best word which can be employed.

We hasten to consider the statements of Wájibí regarding the translation of the word עָלָה. These statements, if sustained, may well alarm the friends of Christian Missions, who are one in considering the atonement of Christ the only foundation for the hopes of men, and the glorious peculiarity of the system, which the Bible reveals. Any rendering which obscures this cardinal doctrine deserves to be reprobated. If the charges which have been advanced, be proved, the translators will hasten to acknowledge the justice of Wájibí's censure, and will do all in their power to repair the mischief done, for with their brethren they attach unspeakable importance to the doctrine of the atonement. In the remarks I have to make, my object is not to defend the use of charhává, for I have been for some time doubtful of the propriety of using it, notwithstanding the great etymological advantages it possesses. Far less is it my object to defend the views advanced by Sahib regarding the command given to Abraham, for from these views I entirely dissent. My object is to show that by the use of charhává in the Old Testament the doctrine of the atonement is not in any way either obscured or perverted. On the other hand my belief is that this doctrine is presented as prominently in the Urdú version, as in any translation which can be named. In my anxiety to present what I believe to be a correct view of the case, I may have to repeat some things, which have already appeared in your pages, for which the importance of the subject must be my apology to your readers.

The word עָלָה means 'to go up, to ascend,' and corresponds exactly with the Urdú verb charhná. The Hiphil form הֶעֱלָה means 'to cause to go up, to make ascend.' This is its meaning in a great number of pas-

sages, of which may be given as instances, 1 Samuel xii. 6. 2 Samuel ii. 3. 2 Kings xvii. 36. Jeremiah xxxviii. 10. This is the word which is constantly used in the host of passages, in which it is said that God brought up his people from the land of Egypt. As עָלָה corresponds with the word *charhána*, so does הֶעֱלָה correspond with *charhána*, which means 'to cause to go up, to make ascend.' The word הֶעֱלָה naturally came to mean to offer up sacrifices and offerings to God, as these are represented as being made to ascend to him. The word is used with great latitude. It contains not in this form any reference to life being taken away, and does not teach that the thing presented was consumed by fire. To prove the correctness of this statement we refer to Leviticus xiv. 20, which reads in our translation, 'And the priest shall offer the burnt-offering and the meat-offering upon the altar.' The word translated 'offer' is the Hebrew verb we are at present considering. It governs the two nouns 'burnt-offering' and 'meat-offering.' The meat-offering is described in Leviticus ii. 1, 4. It consisted of fine flour, on which frankincense was put and oil was poured. Part of it, which is called its memorial, was burnt upon the altar, and the rest was eaten by the priests. The meat-offering was an offering by fire in the same sense in which other offerings and sacrifices were. From the passage it is evident that the verb we are considering has no reference to the taking away of life, and does not teach that the thing presented was wholly consumed by fire. See likewise Isaiah lvii. 6. In 1 Kings ix. 25, the same verb governs the word for peace-offering, of which only a part was burnt. The Hindustáni verb *charhána*, besides agreeing with הֶעֱלָה in its original meaning, likewise agrees with

it in the relation in which it stands to sacrifices and offerings. Both Musalmáns and Hindus constantly use this word to represent the act of offering. Whatever be the nature of the offering presented,—whether it be bloody or unbloody—and whatever may be the mode in which it is presented, this verb is used to describe the performing of the act. It thus has a close affinity to the Hebrew verb under consideration. From the verb comes the noun עֹלָה. In Ezekiel xl. 26, it is used in its original meaning of 'ascent, step and thus corresponds with the word *charháa*, (sometimes *charháwá*) which being derived from *charhána* means ascent. It is however, in this form, chiefly applied to sacrifice, and as the burnt-sacrifice was wholly consumed by fire, and thus ascended to God in a special manner, this name came to be applied to it as its appropriate designation. As the Hebrews were so familiar with the other forms of this word, which are more frequently used in their literal than in their figurative sense, the idea of the sacrifice ascending wholly to God must have been much more vividly presented to their minds than it can be to us by the words employed in our European versions. With us the element employed is all-prominent. With them, such is the word used, the element must have been comparatively in the back ground, and the great idea present to their minds must have been the ascension of the entire sacrifice to God. *Etymologically* *charháwá* is the exact translation of the word, and we need not therefore wonder that the chief translator of the Urdú version, in his well-known regard to etymological precision, should have seized on the word, especially as the Musalmáns have no burnt-sacrifices, and no proper words to express them, and the exact meaning should be sufficiently indicated by the connexion in which the word was found. I suppose it will be allowed by every one who understands the subject, that so far as etymology is concerned, there cannot be a more exact translation of the words הֶעֱלָה עֹלָה than the words *charháwá charhána*.

Much has been said about the usage of the word *עֹלָה*. Wájibi maintains that in every place it has the meaning of burnt-offering, while Sahih maintains that instances are to be found in which it has not this meaning. I am inclined to think that Wájibi is right. I have not come to this conclusion by the manner in which the Septuagint, the oldest and most venerable of Scripture translations, interprets the word, for there we find it rendered by a variety of terms, some of which have no reference to a victim, while others are silent as to the burning of the victim. The words used in the Septuagint are *δλοκαύτωμα, δλοκαύτωσις, καρπωσις, δλοκαρπωσις, καρπωμα, δλοκαρπωμα, θυσια*. Neither have I come to this conclusion by the etymology of the word, for the verb from which it is derived we have already seen is used with greater latitude. The conviction has been produced by an examination of the passages in which the word is used, along with their context. In the context of these passages the victim and its consumption by fire are so constantly mentioned that we cannot suppose the *oláh* to be any thing else than a holocaust. The use of the word in the narrative of Jephthah and his daughter is no exception, as may be seen by consulting any critical work on the passage. In the very same manner when in the Urdú version we read *charháwá*, all the attending circumstances must tell the most superficial reader that the meaning of the word is a burnt-offering. For an illustration let us look at Genesis xxii. in which we have an account of the trial of Abraham's faith. Sahih contends that Abraham misunderstood the command given to him by God—that he was merely requested to consecrate his son to God, which he mistook for a command to sacrifice him. To this view overwhelming objections are opposed. They arise at once from the declarations of Scripture, and from the consequences which such a view involves. God is represented as addressing Abraham, 'Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.' Do not these words prove that Abraham had shewn his readiness to obey the command given to him? Is there any propriety in this language on the supposition that Abraham was acting at the time under a grievous mistake? If God merely commanded Abraham to consecrate his son to His service, and if Abraham misunderstanding the divine command hastened to put his beloved son to death, are we not carried to the conclusion that Abraham was ignorant of the divine character—that he considered God no better than Moloch, and that his faith, which has been celebrated in all nations and throughout the world, was nothing better than blind devotion to an imaginary being, whom he vainly supposed to be the Most High? That such a champion of orthodoxy as Hengstenberg maintains this view of the command given to Abraham, proves that with the most enlightened and warm-hearted piety persons may have individual views, which they happily would shudder at carrying out to their legitimate extent. This is particularly the case with our great German divines, as every one knows who has even a slight acquaintance with their writings. The learned and pious Neander has been called an infidel on account of some startling views which he advances, and the most candid Christian in reading his writings cannot fail to be astonished at some of his statements, even while confidence in his piety and orthodoxy remains unshaken. Similar remarks might be made about Tholuck, Olshausen, and other pious German writers. But to return from this digression. The view of the command given to Abraham, of which we have spoken, is Sahih's private opinion. It is not the view which the Urdú version presents. Abraham was commanded to take his beloved son, and offer him for a burnt-offering (*charháwe kí liye*). Abraham arose, took his son, clave the wood for the burnt-offering (*charháwe kí lakrián*) and set out on his journey. When he approached the place pointed out to him by God,

he left his servant behind, and went on with his son, taking the fire and the wood in his hand. Isaac addresses his father, "Behold the fire and the wood: but where is the lamb for the burnt-offering?" In the Urdú version we read 'charháwe ke liye.' Without entering into the remaining details of the narrative, we find at the end that Abraham offered up a ram for a burnt-offering (charháwe ke liye) in the place of his son. What common reader would think of attaching one meaning to the word charháwá in the beginning of the narrative, and a totally different meaning at the close? Will not the same meaning be attached to the word charháwá throughout, and can the most superficial reader fail to see that the meaning is a burnt-sacrifice? Thus we see that the opinion which Sahíh holds regarding the trial of Abraham's faith is one which is in no danger of occurring to the readers of the Urdú version.

Wájibí says that "charháwá is a Hindí word, meaning the little earthen vessels containing rice, spirits, &c. which the Hindus suspend on trees, or place before their idols under the tree." I am sorry to dissent from your correspondent, but his letter contains too many questionable statements to enable me to take any thing it contains on trust. I do not believe the meaning of the word is correctly given. Learned and unlearned Hindus and Musalmáns have been asked what they understand by the term, and not an individual has given it the meaning which Wájibí attaches to it. The Musalmáns have answered that it is not a word they are much in the habit of using, and that it is not found in their books, but that it embraces as wide a range as the verb does from which it is derived. So far as I can find out, the Hindus use it likewise in this general sense. It is thus allowed that the word has a more limited application in the Urdú version than it has in the Native language. It has however the advantage of being etymologically correct, as directly formed from the well-known verb charháná; no class of persons can have any difficulty in applying it to sacrifice, and from the connexion in which it stands in the Scriptures, the reader can have no difficulty in seeing that it means the sacrifice, which was wholly presented by fire to God. But it may be asked, why use a word requiring so much attention in order to the discovery of its exact meaning, while there is an expression before us, which has been long in use, and cannot be mistaken? Whatever force may be in this objection, we take low ground, when we reply that no real loss has been sustained by the change. The substitution of charháwá for sokhtaní qurbáni may have been an unwise measure, attended with disadvantages, for which the etymological nicety attained does not compensate, but whatever may be the views entertained on this subject, we are confident that the great doctrine of the atonement as set forth in the Old Testament is maintained in all its integrity in the Urdú version. In order to see the

connexion between *עֹלָה* and the work of Christ, we must carefully attend to the significant ceremonies which God had appointed to be performed in connexion with this sacrifice. Let any one hear the mere word by which the sacrifice was called a thousand times, and he will have no idea of its real character. This is the case with the original word. This is the case with the translation of the word in all the versions, with which we have any acquaintance. Thus in English we have sometimes burnt-sacrifice, but most frequently burnt-offering. What instruction does this name give? The word offering includes every thing which is presented to God. It does not specify a victim. Burnt-offering shows that the offering is by fire, but it does not prove that the offering is wholly consumed. Several offerings which are called offerings by fire were not wholly consumed. Thus the mere external circumstances of the sacrifice are not elicited by the English name, far less is its spiritual significancy explained. The attentive reader of the English Bible

knows well the meaning of the word burnt-offering, because he has observed the connexion in which it stands; and in the same manner may the attentive reader of the Urdú Bible be expected to find out the meaning of *charháwá*. Similar remarks may be made on the expression *sokhtaní qurbáni*, which Mr. Thomason uses, and which is likewise employed in the Persian version. *Qurbáni* is often used by Mr. T. in the general sense of 'offering.' According to his usage of the word it does not imply the taking away of life. See Leviticus 2nd chap. in his translation. The word '*sokhtaní*' does not teach the entire consumption of the thing spoken of, more than our word 'burnt' does. The Musalmáns have no burnt-sacrifices, and I am doubtful if the expression '*sokhtaní qurbáni*' can be found in their books. Thus we see that the mere external circumstances of the slaughter of the victim and its entire consumption by fire are not clearly taught by the expression '*sokhtaní qurbáni*'—far less in the absence of previous knowledge on the part of the reader is any instruction imparted regarding the relation of this sacrifice to the atonement of Christ. In Hindí we have generally '*hom ká balidán*.' '*Hom*' means an offering by fire of rice, clarified butter, and other ingredients. '*Balidán*' means an animal presented in sacrifice. As an offering by fire is made before the victim is presented, the sacrifice is sometimes called '*hom ká balidán*.' This is the meaning which Hindus attach to the phrase, as I know from personal observation, but I need not say this is not the holocaust. 'Burnt-offering' is mentioned only twice in the New Testament. In one of these passages the Hindí version uses '*yagn*,' and in the other '*hom*.' In the case of all these versions, and of others which might be mentioned, the reader must turn to such descriptions of the burnt-offering as are found in Exodus xxix, Leviticus i, Numbers xxviii, and attend to the significant circumstances there recorded, if he wishes to have any acquaintance with this ancient rite. The mere name by which it is designated does not teach him the most obvious external circumstances, and is silent as to their spiritual import. These significant ceremonies are as clearly and fully related in the Urdú version as in any translation I know. This assures me that whatever judgment may be passed on '*charháwá*,' the Urdú version lately published does neither obscure nor pervert the intimations of the cardinal doctrine of the atonement, which the Old Testament contains.

Though I have already trespassed so much on your patience, I cannot conclude without referring to the charge, that we have treated lightly the authority of Mr. Thomason. The translators of the version under discussion have shown their esteem for him, by adhering in general closely to his version. As soon as they were appointed to their work by the Committee of the Calcutta Bible Society, they proposed to that body that Mr. Thomason's version should be published as it was, at least in the first place. That proposal was overruled, and the version was undertaken at the special request of the Bible Society. So sparingly however have alterations been made, that many chapters are found, in which scarcely a word has been changed. This cannot be said of the part which passed through the hands of the Old Testament Translation Committee. The propriety of the course pursued by the translators may be questioned, and has been questioned by some intelligent friends. Mr. Thomason's version with all its excellencies is sadly marred by the amount of paraphrase it allows. This mode of paraphrasing Scripture has been carried to an extraordinary extent in Indian translations, and has been long considered by the writer their greatest defect. From this bane of Indian versions, Mr. Thomason's translation is assuredly not free. It is on this point capable of an improvement it has not yet received. The translators of the Urdú Old Testament yield to none of their brethren in respect to the memory of Martyn and Thomason, and they have shown

this respect by adhering to Mr. Thomason's version far more closely than most translators have done to the work of their predecessors. Martyn and Thomason with all their excellence were not however infallible, and without presumption we may exercise our judgment on their works, and may differ from them, when we see occasion. I am sure that Wájibí does not believe in their infallibility. That Mr. Thomason can err, is proved by his translation of a word closely connected with oláh. The word  $\text{קָרְבָּן}$  means an offering by fire, if we are to put any faith in the united voice of lexicographers. It is invariably so translated in the English version. The name is applied to offerings and sacrifices of almost every description, because a portion of them was consumed by fire, as well as to the burnt-offering, which was wholly consumed. Mr. Thomason translates the word as if it were  $\text{שָׂרֵף}$  'by fire.' Take for instance Leviticus i. 9. Mr. Thomason's translation reads: ' Aur káhin sab ko mazbah par jaláwe; yih soḡhtaní qurbání, jo khushnúdí kí bú áḡ se Yahowáh ke liye hai.' ' And the priest shall burn all on the altar; this is a burnt-offering which is a savour of a sweet smell by fire unto Jehovah,' instead of ' And the priest shall burn all upon the altar to be a burnt-sacrifice, an offering made by fire, of a sweet savour, unto the Lord.' This error occurs very frequently.

I hope the health of Wájibí may soon enable him to resume his communications on the Urdú version lately published. All our translations are still very imperfect, and remarks on them, if made in the right spirit, are fitted to accomplish much good, as these remarks, in connexion with remarks offered in reply, give to the Christian public data by which they can decide whether the alterations proposed would be improvements or not, and to what extent they may be improvements. It is lamentable that we are so unsuccessful in conducting controversy in a kind and brotherly manner. We are so ready to give and to take offence, to refuse to our brethren the freedom of judgment and the purity of motive which we claim for ourselves; that our discussions often elicit far less of truth than they do of ill-temper and uncharitableness. This is an evil of no common magnitude. It often poisons discussion, and invests it with a most injurious influence. Persons often remain silent on account of their dread of the evil, when they have something to say of a beneficial tendency. Instead of blaming our neighbours, we should each for ourselves pray and strive against this acerbity of language and of feeling, and then we may expect controversy to be conducted in the right spirit, and made subservient to most valuable uses. In regard to the version at present under discussion, the translators are well aware it has many defects, but I trust they can say with truth, ' they have done what they could,' and no persons are more deeply interested in its improvement than they are.

If I were to follow the example so happily set me by my friends Wájibí and Sahíh, I should call myself Durust, but I must style myself by an humbler name. As I have taken a part, though a very subordinate part, in the work under discussion, I beg to subscribe myself,

Your's truly,  
ONE OF THE TRANSLATORS.

Benares, Feb. 29th, 1844.

I am sorry that Sahíh in his last communication made any reference to the Editor of the *Khair Khwah I Hind*, and I am equally sorry that Wájibí has thought it requisite to refer to an article written three years ago, particularly when the writer has left India. Whatever may be the merits of that article, the soundness of Sahíh on the doctrine of the atonement is an unquestionable fact.

V.—*Theological Seminary at Bangalore.*

The general aspect of the affairs of this Institution has, during the past year, assumed an appearance so full of encouragement and promise, as to call for much of humble gratitude, and of devout acknowledgment to the Father of mercies. The system to be pursued has been more fully brought into operation, some of the difficulties which at first impeded our progress have been removed, and on the part of those with whom it must rest to give efficiency and enlargement to the plan, there has been more of evident concurrence and of zealous co-operation. It may be hoped that some of the principal obstacles attending a commencement having been surmounted, the Institution will under the divine blessing become a means of still greater good, as its plan is more fully known, and its influence more correctly perceived.

The Seminary re-opened professedly on the 10th of January; but in consequence of the indisposition of the Tutor, it was not till February, that Lectures were fully resumed. Since that time there has been no serious interruption; which we would acknowledge with sincere thanksgiving to Him, "in whose hand our breath is, and whose are all our ways."

Two additional students have been received from Madras, two from Coimbatore, one from the Bangalore Canarese Mission, and one from Mysore. On the other hand, one has suffered so much from ill-health, as to be obliged to be absent for several months, and since his return it is so small a measure of time and strength he has devoted to the engagements of a student, that he can scarcely even yet be said to have resumed its studies. Some others of the students have at times suffered from ill-health; but, excepting in the case of the one already mentioned, who has for years been an invalid, and one whose sight has been affected by a long continued attack of inflammation in the eye, no very serious interruption has arisen from bodily sickness.

The course of Theological Lectures has been extended during the year, and has now been made to include most of the great and peculiar doctrines of the Gospel. There are some topics which still remain to be taken up; but it is hoped they may also be ere long included in the series.—The general method of instruction pursued has been the same as was before specified. The Epistle to the Romans has occupied a large measure of attention, and as the students have gone through it in the way of careful analysis, and comparison of one part with another, we may hope, that the great doctrine, embraced and illustrated in this most important portion of the word of God, has been somewhat fully explained, and correctly apprehended.

In addition to the course of reading on Church History, to which the students were attending at the commencement of the year, they have gone through a course of Lectures on the books of the Old Testament as far as Nehemiah, and the first class have completed a course on the Evidences of Christianity. These topics, together with a composition of Tamil Essays on questions arising out of them, and sermons or plans for sermons, have made up the labours of the year in the Theological department.

The whole of the students have given considerable attention to Geography, a study which appears greatly to interest them, and which has been combined with what was historical in their reading, when necessary : to which the senior class have added 25 problems on the Terrestrial Globe, and have entered with much zest into the view thus given them of the motion of the Earth, and many of the most obvious and important phenomena of Terrestrial Astronomy.

We feel it to be of importance they should advance in their knowledge of English, with a view to their being able ultimately to read works on various subjects written in that language, and an English teacher having now been engaged, who can give up his whole time and attention to them, they may be able to make more progress in this and some other subordinate branches of study. Their Tamil and Canarese studies have been pursued as before.

It may be well to observe, however, that the great object continually kept in view, from the time of entering, to the close of their course, is a knowledge of *divine truth, and of the word of God as containing that truth.* They enter on this study from the first, and it is always regarded as that which has the paramount claim on their time and attention. To this every thing else gives place, and other things are taken up, only so far as they may be made auxiliary or subservient to this : and as the religion of the heart is the prime qualification for all the true servants of Christ, their studies are combined as much as possible with what may practically and devotionally tend to their spiritual improvement.

In order that all may be made to bear as much as possible on their future usefulness, they have also been encouraged to go twice a week to the bazar and other places of public resort, where they may either visit the Mission schools, or have intercourse with Heathens, Muhammadans, and others ; and on Saturday they have reported their labours and the apparent result. These engagements are of importance, not only as tending, we hope, to present usefulness, but also as leading them to cultivate the proper spirit of their office, producing a sympathy of feeling with all who are engaged in the good work, and accustoming them betimes to the objections and fallacies of the heathen, and the other difficulties attendant on this peculiar kind of labour, which must in the first instance be the method adopted fully to advertise Christianity among this people, and is the kind of employment in which, it may be supposed, they will be called chiefly to engage.

It affords me great pleasure to be able to state, that the general conduct of the students has been very satisfactory. Occasionally there have been occurrences which have brought out to view some remaining infirmities or defects, and the opportunity has been taken to endeavour to correct what was wrong ; but there has not been anything to produce doubt respecting the sincerity and general consistency of their christian character. One has left the Seminary during the year, but not on account of any thing improper or defective in his principles as a christian. He came to us at an age considerably in advance of what is generally desirable, and it was found that although he was a good and faithful man, yet, partly from want of enlarged mental capacity,

and partly from the cultivation of his mind having been long neglected, no adequate benefit was likely to result from continued and laborious study, and it was thought to be better for him to go and use the knowledge he already possessed, than to persist in an attempt from which so little good seemed to accrue. He has gone to occupy a post of usefulness in the Salem Mission.

The annual examination of all the students took place on the 20th and 21st of December. On the first day they were examined in Tamil or Canarese (according to the language they are studying) in English, Geography, and the use of the Globes. The examination on the second day was decidedly and almost exclusively Theological. It commenced on the Epistle to the Romans especially in reference to the great doctrine of Justification by faith, as rendered necessary by the utter inability of all, Jew or Gentile, to obtain the favor of God; the ground of Justification, its connexion with Sanctification, and the other bearings of this cardinal doctrine. The seniors were then examined on the Evidences of Christianity, noticing the necessity of a Divine Revelation and the various branches of evidence by which Christianity is proved to be from God.

The attendance on the first day was larger than we had anticipated, and on the second day still more numerous. We were favored with the presence of both the H. C. chaplains of the station, our Wesleyan brethren, and a number of friends and supporters of the Institution, who listened apparently with much interest to the close and searching examination of the students; and we find that some were both gratified and surprised by the acquaintance which the students discovered with the subjects on which they were questioned. The testimony spontaneously borne by the Rev. G. Trevor, who took a very active part in the examination, was highly commendatory; and while I feel thankful to that gentleman for his valuable assistance on the occasion, I am much encouraged by the disinterested testimony he bore, and hope I may consider the general result of the examination, and the approbation expressed by my friends and brethren, as indicating that the mode of instruction pursued is well fitted under the blessing of the Spirit of God, to form workmen able rightly to explain and enforce the Testimony of God.

There have been lately, twelve students, four from Bangalore, three from Coimbatore, two from Salem, two from Madras, and one from Mysore. Other applications have been made; but the brethren feel that great caution is necessary, and that it is of great importance to keep to a high standard of moral and spiritual qualifications, and there can be no doubt that such will ultimately be found to be the only satisfactory course of proceeding.

Since the examination, one of the senior students has left, and has returned to Salem from which mission he came to us. His mental abilities and his diligent improvement of the advantages afforded him, would have fully justified his remaining longer; but as he was upwards of 40 years of age, and has a large and rather sickly family, it appeared desirable he should go without further delay to active labour, and to a climate more congenial with the health of his wife and children.

His mind has apparently taken a start, and I trust subsequent study and self-improvement will mature the attainments he has already made.

It will be seen from the appended cash account, that pecuniary assistance has been afforded to the Seminary, for which cordial thanks are tendered to the friends who have kindly favored us with their support. A continuance of this help is earnestly solicited: for although there is a contribution received from England towards the support of each student, yet the salaries of native munshís, and of the English teacher, and a variety of other expenses, remain to be met; and it is to defray these charges, and to maintain the general efficiency of the Institution, that a continuance of local aid is solicited.

On a review of all the occurrences and proceedings of the year, we have much cause for thankfulness, and for the indulgence of a cheerful hope that the Seminary may be the honored instrument in the hands of God of supplying an intelligent and devoted body of men, who shall become efficient ministers of Christ among this heathen people, while a consciousness of many and great deficiencies may well lead us to cast this and every other effort which we make, at the feet of Him who alone can "bear the iniquities of our holy things."

<i>Contributions to the Seminary.</i>	<i>Rs.</i>
General Sir Hugh Gough.....	50
Major Budd.....	50
Captain Dobbs.. ..	100
Captain G. Rowlandson.....	50
Dr. Birch.....	50
Captain Shaw.....	25
Captain Geils.....	30
Captain Rawlins.....	10
Dr. Boyd.....	20
Lieutenant G. Harvey.....	50
Mr. Vansomerén.....	50
Mr. Brasber.....	10
Mr. Fitzgibbon.....	25
Mr. James.....	15
Total..	535

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## *Missionary and Religious Intelligence.*

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta and party, were, by the last intelligence, at Allahabad. A friend writes us, that the Rev. J. Walsh and Mrs. W., reached Allahabad in safety, on their way to Futteghurh.

The following extract from the Report of the Bengal Auxiliary, will show the arrangements of labour of the London Missionaries for the year:—

"The detail of arrangements in the Mission during the year has been as follows: the Rev. J. Bradbury has been removed to the Chinsurah station;

the Rev. J. Paterson has been called from Berhampore to occupy the station at Krishnapore; the Rev. M. Hill, and Mrs. Hill have resumed their station at Berhampore; the Rev. W. Buyers and Mrs. Buyers have returned to Benares; the Rev. R. C. Mather, A. M. and family have been compelled to proceed to the hills; the Rev. J. H. Budden has proceeded to Mirzapore; the Rev. J. A. Shurman has left Benares for Europe, and the Rev. D. G. Watt is on the eve of his departure; the Rev. A. F. Lacroix and family have returned to Calcutta, accompanied by the Rev. J. H. Parker and Rev. J. Mullens.

The brethren are therefore now stationed as follows: the Rev. Messrs. Hill and Lessel at Berhampore. Rev. J. Bradbury—Chinsurah. Rev. J. Paterson—Pastor of the church at Krishnapore. Rev. A. F. Lacroix—churches at Rámmákhál Choke and Gángrái. Rev. J. Campbell—Christian Institution and Pastor of the church at Bhowánipore. Rev. T. Boaz—Pastor of Union Chapel. Rev. W. Morton, labours of the Press and Missionary in Calcutta. Rev. J. H. Parker—Cooly Bazar, and pursuing the study of Bengálí. Rev. J. Mullens—Christian Institution and studying the language. Rev. Messrs. Buyers, Kennedy and Glen at Benares. Rev. J. H. Budden at Mirzapore, and Rev. R. C. Mather, A. M. at the hills."

The Rev. W. Fyvie, of the Surat Mission, has returned from the Nilgiris with his health quite re-established. He has proceeded to Surat.—The Rev. R. W. Hume, of the American Mission, Bombay, has returned from a missionary tour of six weeks, in the Southern Konkun from Goa upwards.—The Rev. W. Clarkson, of the Surat Mission, has proceeded to Mahabaleswar for the benefit of his health.—The Ministers of the Free Church of Scotland in the Bombay Presidency, with an equal number of the Ruling Elders adhering to the Church, have constituted themselves, in terms of an Act of the late General Assembly of the Free Church, into a Presbytery possessing full Presbyterial power. The functions of the previously existing "Presbyterial Body" were extremely limited.

We deeply regret to announce the death of Mrs. Clarkson, the lady of the Rev. W. Clarkson of the London Missionary Society, Surat. She died at Surat on the 7th February. Her course was brief; she had been in this country but four and a half years. But "blessed are the dead who die in the Lord." We hope it may be in our power to furnish some particulars of the life and death of this faithful servant of the Lord.—*Bombay Oriental Christian Spectator for March.*

The Bishop of Madras arrived at Ahmednuggur on the 1st, and preached to a numerous congregation on Sunday the 3rd. His Lordship proceeded on route to Bombay via Poonah on the night of the 4th instant. Our respected Diocesan appeared, says our correspondent, to be suffering from exhaustion consequent on the extreme heat of the weather, but His Lordship's general health is stated to be good.—*U. S. Gazette, March 15th.*

The Rev. W. B. Addis has returned to Coimbatore, and the Rev. J. M. Lechler to Salem. The Rev. E. Porter has left for Cuddapah, which is his present station, and Mrs. P. has proceeded to England.

The Rev. S. Van. Husen, of Nellore, is on a visit at Madras for his health.

Rev. M. Bowie, M. A. senior Chaplain of the Scotch Church, left on the "Duke of Argyll," the 24th ultimo, for the Cape, for the benefit of his health. His family, accompanying him, proceed to England. Our respected fellow-labourer has our best wishes for the confirmation of his health, and his speedy return.—*Madras Christian Instructor for March, 1844.*

At Bellary, on the evening of Monday, January 22d, Mr. J. Shrieves was publicly set apart to the work of a missionary to the heathen. The service took place in the Mission Chapel, and was attended by a large and respectable audience. The Rev. J. S. Wardlaw read the Scriptures and

prayed; after which the Rev. B. Rice delivered an appropriate introductory address from *Eph.* iv. 11—13. The usual questions were then asked by the Rev. J. Sewell, to which satisfactory answers having been returned, the Rev. J. Taylor of Belgaum proceeded to offer the ordination prayer; at the close of which the Rev. E. Crisp, in an interesting and affectionate charge, founded on the words contained in 2 *Tm.* ii. 21, "A vessel unto honour"—set forth the nature and importance of the duties devolving on the Christian missionary; and the high honour yet solemn responsibilities connected with their fulfilment.

May the blessing of the great Head of the church rest in rich measure on the future labours of our brother thus solemnly designated to the work of the Lord, and may he be made the instrument of bringing many to the faith and love of the truth?—*Ibid.*

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### 2.—THE MONTHLY MISSIONARY PRAYER MEETING,

Connected with the London Missionary Society, was held at the Union Chapel on Wednesday evening last. It was almost strictly a meeting for prayer.—The Rev. T. Boaz offered the following as reasons why the Church should be disposed often, and especially now, to *pray rather than to hear*. 1. The *mortality* which abounds on every hand. 2. The fact that all the missionaries of this Society are once more in the field, and all their plans arranged; only the day previous to the meeting every one had had his labours defined and adapted for the year.—Hence the need of prayer for direction and blessing. 3. The eventful state of the world and the Church, whether viewed through the medium of providence or grace. 5. The importance under such circumstances of each knowing well the state of his own heart before God, whether Christian or sinner.—The devotional services were engaged in by Rev. Messrs. Parker, Lacroix and Boaz.—*C. C. Advocate.*

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### 3.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING,

Was held on Monday evening, the 4th instant, at the Circular Road Chapel.—The address was delivered by the Rev. A. F. Lacroix; subject, the state of religion in Switzerland. The following is a brief outline of Mr. Lacroix's remarks.—The lecture was deeply interesting. The devotional services were conducted by Rev. Messrs. Wenger and Dr. Yates.—The attendance was good.

Mr. Lacroix chiefly confined himself to the state of religion at *Geneva*. He alluded in a familiar and instructive manner to the following principal points.

*The State Church of Geneva*, its primitive scriptural character, and subsequent lamentable departure from the truth. The place of Calvin had been occupied by cold formality and often worse—a change for the better in this respect has come over the Genevan Church. Some good men minister at her altars, and as a Church the members generally wish to stand well with the orthodox Churches of Europe.

2. The Church of *l'Oratoire*.—This is the Free Church of Geneva, it is every way similar to the Free Church of Scotland. Its pastors are men celebrated not only for piety but erudition;—the justly renowned Merle D'Aubigné, the historian of the Reformation,—Gaussen, one of the most erudite scholars of the day and peculiarly the instructor of the young. Amongst this body are to be found many very devoted Christians, and especially of the higher classes. The Theological Seminary or School of the Prophets attached to this Church is of great moment in the cause of truth. Many of the students are labouring in France, and in different parts of the

heathen world. The Rev. R. deRodd studied in this class; at present there are 35 Students; there exists amongst them a decidedly Missionary spirit.—Some it is hoped may come to India.

Mr. Lacroix next adverted to the congregational Church at the *Bourg du Four*. This Church is presided over by three pastors; two Pædo-baptist, and one Baptist. The utmost cordiality prevails; they live and labour in love. The name of these brethren are Lhuilier, Empaytaz and Guers. The Plymouth Brethren had been received by these pastors with open arms, and they had in return sowed deeply the seeds of discord in that Church.

The *Papists* are making great efforts to gain the ascendancy at Geneva, their numbers have increased, not from conversions but from the introduction of emigrants, who after a short time obtain all the rights and privileges of citizenship. The Church of Geneva is desirous to stem the torrent of popery, and this may be one cause why she is so anxious to fraternize with the other protestant Churches of Europe, from whom she had either receded or had been excinded. Nor is this wonderful, mere Rationalism or formal orthodoxy cannot cope with the wild enthusiasm of popery. To meet and counteract, and overpower this, there must be the enthusiasm of truth and love. This is felt and it is well, because it will lead to the fellowship of the good.

Mr. Lacroix made some interesting references to the holy Cæsar Malan, the first who had the courage to witness against the sins of the Genevan Church, and to come out of her errors. This holy man was for years singular in his dissent.—There is now a prospect of all the dissidents uniting in one bond of holy brotherhood. How good and pleasant will this be, and how in accordance with the Catholic, though uncompromising spirit of Malan. Mr. Lacroix lastly and with much humility referred to his own labours at Geneva, and the influence, under the divine blessing, they were the means of exerting. He delivered a course of lectures on India—they commenced in a small room with a limited though good audience, he was soon compelled to remove to the largest Church (*La Madeleine*) in Geneva. Upwards of 3000 persons of all sects and parties in that Church in which Calvin withstood the legates of the Pope, but which had for years been unfamiliar with the Gospel, listened to the message of mercy from the lips of a faithful Missionary of the cross. The good fruits flowing from these labours were—an increasing interest in Mission work by all parties, of which many practical evidences were afforded—a spirit of greater union and love amongst all Christians;—a monthly meeting for prayer was instituted, at which all the evangelical pastors attended and officiated—1,500 persons were present at these meetings. Several striking conversions and acts of awakened Christian zeal were not the least pleasing tokens that the Lord was with our good friend to sanction his labours for India, in Europe—the lessons drawn from the lecture were; the *oneness* of Christ's people all over the earth; wherever we travel we find all breathe one spirit, love one Saviour and live but for one purpose, His glory.—The *encouragement* to be derived by Missionaries in the field from witnessing the deep interest taken in the work of missions by Christians in Europe—The evident *tokens* that events afford of the approach of a time of *trial* for the Church—The *incentives* which the whole afforded to increased diligence and consecratedness in all missionaries and others engaged in this holy cause. If our brethren at home so pray, and subscribe for our support and feel such intense interest in our welfare, how should we labour and strive by all and every means to save souls?—*Ibid.*

Mr. L. will, we understand, (D. V.) continue his narrative of the state of religion on the continent, at the Monthly Missionary Prayer Meeting for this month.

## 4.—THE CHRISTIAN ADVOCATE.

We would refresh the minds of our friends with the few following remarks respecting ourselves, and solicit their good offices to increase our circulation; not that we have any reason to complain, on the contrary, our support has been as much, if not more, than we could have expected; but entertaining the views we do, and believing them to be essential to the progress of divine truth in this land, we, as all thoroughly convinced of the truth, are, and ought to be, are anxious to cause it to flow, in the form in which we receive it, to others.

The *Advocate* is a Journal devoted to the discussion of subjects connected with the spread and defence of the Christian Faith in India, without respect to sect or party, and especially to uphold the principles of the Reformation. It is conducted on Catholic Christian principles, and is open to all discussions affecting the interests of vital truth without regard to sectarian influences. Other subjects than religion are fully discussed when it can be shown that they have any bearing on the best interests of the Native community or the spread of Christ's Gospel in the land.

It is also designed to be a record of the state and progress of religion, and especially of Missions, in every part of the world. In the *Advocate* the spirit of the Native Press is especially noticed; to its pages translations of important subjects discussed in the Native papers, are transferred, and through its medium, almost exclusively, discussions have been carried on affecting the Christian cause in connection with the Native Press.

The *Advocate* has now been established nearly five years, and with a considerable measure of success: so much at least as to prove that its projectors were not wrong in supposing there was a necessity for the establishment of such a Journal: the success which has marked its history, shews also the cause there is for its continuance and the extension of its circulation. The object is not pecuniary gain, but the advancement of the cause of evangelical religion in this country, and especially in our city. The object is alone to do good. We ask only for a fair field and no favor, and seek no approval save that which will bear to be tested by the standard of God's word. The opposition of opponents or the approval of friends, are only valued as they will bear that which will be the test in the last day.

We confidently appeal to all Christians, and especially to Christian Ministers and Missionaries, for aid in this effort to do good. The character of the age in which we live, the efforts of Popery to regain the ascendancy, and the troublous and eventful state of the Church and the world, all urge on the Christian the claims of every effort to do good—either in the exposure of error, the setting forth of truth, or in witnessing for Christ and his gospel, against the sins of the world.

This claim would have force with the Christian were there but a small equivalent for the annual subscription, in itself small, 10 Co.'s Rs.—but this is not the case, the *Advocate* has given as large a quantity of matter for the cost as any Journal in India, and were its circulation further increased, it would be enlarged, and in every way made more fully, if possible to subserve the end for which it was established.

The only relation sustained by the proprietor is to bear the loss, if any there should be. All profits to be devoted to the advancement of truth in connection with anti-popery efforts. All editorial and other labours connected with the *Advocate* are cheerfully rendered gratuitously. With such motives and practice we confidently ask, not as a matter of support to ourselves or those who labour with us, but as a matter of duty and sympathy, the co-operation of Christian people who are agreed on the fundamental truths of the Bible.

The *Advocate* contains usually eight and often twelve large 4to. pages, and is printed at *Baptist Mission Press*, on good Europe paper—Price only ten rupees per annum, payable in advance.

This Journal is published every Saturday morning, by Messrs. Hay, Meik and Co., No. 7, Old Court House Street, to whom all communications should be forwarded.—*Ibid.*

#### 5.—THE TWENTY-FIRST ANNIVERSARY OF THE PARENTAL ACADEMIC INSTITUTION

Was held at the Institution, on Thursday evening, the 7th March. The Archdeacon of Calcutta presided. The meeting was opened by prayer by the chairman, after which he expressed his attachment to the principles and practice of the Institution. The Honorary Secretary, W. Byrne, Esq. read the Report, which was a very satisfactory document. The number of pupils on the books is 144. Letters expressive of approbation of the course of studies pursued, the diligence of the teachers, and progress of the pupils, are incorporated with the report, and were read, from Rev. Messrs. A. Duff, D. D., T. Smith, J. Long, and F. Osborne.

The Rev. T. Smith, in moving the adoption of the Report, dwelt at considerable length on the advantages of a sound, liberal and Christian education.

Rev. G. Small, in seconding the resolution, urged on the pupils of the Parental Institution and all similar institutions, the necessity there is for increased exertion on the part of the Christian youth of this country arising out of the fact that such vast numbers of native youths are receiving in missionary seminaries an education not inferior to the best course afforded in the best institutions at home.

Rev. F. Osborne, in seconding the second resolution, remarked especially on the supreme importance of religion, as a chief element of all wise education, and without which it would be rather a bane than a blessing. He also dwelt upon the fact that so few young men from amongst the East Indian community offered themselves for Missionary work.

Mr. Kirkpatrick seconded the resolution, and spoke of the *past* affairs of the Institution, as affording instruction and hope for the future—the future was all before the subscribers and friends. He solicited the aid of all in the good work.

Rev. T. Boaz, in moving the third resolution, offered some remarks on the *Parental* and *Catholic* and *Christian* character of the Institution—the latter feature was its chief recommendation to him, and, in this age especially he believed, to all true Christians. He urged on parents and guardians, in common with all the speakers, the importance of allowing the pupils to remain a longer time at school. This point was advocated by all the speakers, and was urged by nearly if not all the gentlemen who have examined the pupils during the past year.

The Archdeacon pronounced the benediction, and the meeting closed.

This was one of the, if not *the*, best of the annual meetings of the Parental we have attended for some years past. The state of the Institution, both as it respects funds and pupils, was gratifying, and the tone which pervaded the whole of the proceedings, such as must have been pleasing to all who wish well to the education of the Christian youth of India.

#### 6.—PASTORAL TRACT FUND.

We have much pleasure in giving insertion to the following notice of the *Pastoral Tract Fund*, and trust that its managers may be seconded in their efforts to do good by those for whom the tracts are especially designed, the Christian people of India. Large editions of the whole series have been

published and widely circulated, and with much advantage to the interests of Christianity amongst us.

"About two years ago a fund was established, called the PASTORAL TRACT FUND. The object was to publish tracts in the English language adapted to the Christian people of India. This effort is not designed to interfere with the operations of that most excellent institution, the Religious Tract Society, but rather to aid in promoting the same excellent object which it has in view, without encroaching on its pecuniary resources, which are principally devoted to the publication of Tracts in the native languages. This object, desirable and important as it is, cannot be compassed to the extent needed, much less could the Tract Society be expected to take upon itself the publication of large editions of numerous tracts in the English language adapted to the peculiar circumstances of the Church in India. The pastors of some of the Churches in Calcutta felt this, and determined to form a special Fund for this purpose, and although the amount subscribed has not been large, (about 500 Company's Rupees,) they have been enabled to publish the following Tracts :

No. II.—The Christian, 8 pages.

No. III.—The Sabbath, 8 pages.

No. IV.—The Theatre, 16 pages, 2nd edition.

No. V.—The Church in the House, or Family worship, 18 pages.

No. VI.—Letter from a Protestant Minister to a Romanist Priest on certain Dogmas of the Romanist System, 16 pages.

No. VII.—Do you ever attend the Missionary Prayer Meeting ?

No. VIII.—Are you Converted ?

No. IX.—May I go to the Ball ? 24 pages.

The Managers have been enabled to act thus economically, chiefly through the aid of the *Christian Advocate*, in whose pages the Tracts were originally published, and the Proprietor of which journal, permitted them to be arranged in the Tract form and copies to be struck off at a comparatively trifling charge, whilst the types were standing.

The Fund is now indebted about 500 Co.'s Rs. to the Treasurer, and the Managers would wish to pursue their course of usefulness, convinced that there is a wide and effectual door opened to them in the special wants of the Church and people amongst whom they dwell.

The offer of printing the Tracts in the first instance, free of charge, save the mere cost of arranging them in the Tract form, is still open on the part of the *Advocate*. Other tracts on important topics will be issued when the funds are adequate for the purpose.

Donations and subscriptions can be forwarded to the Secretary, the Rev. T. Boaz, Union Chapel; Rev. W. W. Evans, Pastor, Baptist Chapel, Lál Bazar, and the Rev. J. Thomas, Baptist Mission Press.

#### 7.—MISSIONARY FEELING ON THE CONTINENT OF EUROPE.

The following extract from a letter from the Continent of Europe, addressed by our esteemed friend, Rev. J. Weitbrecht of the Church Mission, to the Rev. A. F. Lacroix, of the London Society, will, we are sure, be perused with pleasure by our friends, both on account of the Christian spirit it breathes, and the interesting facts it relates. Would that men of such a spirit as our two friends, Lacroix and Weitbrecht, filled all the pulpits and Mission stations in the Church and the world. Then should we constrain the heathen and all to say, Behold, how good and how pleasant is it for brethren to dwell together in unity—O Lord, hasten this in Thine own time !

"You will be happy, my dear Lacroix, to hear that since your departure from Europe, the Lord has continued to bless my feeble endeavours. At

Basle, I delivered a series of lectures on Indian Missions, to a very numerous auditory, at St. Elizabeth's Church. Professors, Ministers, Magistrates and persons of all classes were present, and I have reason to believe the effect was as desired. Afterwards, I spent several days at Strasburg, and held four meetings in various Churches. From thence, I proceeded viâ Carlsruhe and Heidelberg to Heilbronn. I began there in a large hall; but the church was opened for the third lecture, and during the sixth and seventh, it became so full that numbers had to return home, especially last Sunday and Monday. Heilbronn, you know, is a very worldly, frivolous town; but it appears that many have been roused up to think of their souls, and of the kingdom of God. At Stuttgart, I delivered my lectures in the garrison Church, and undertook afterwards a Mission tour through the country of Hohenlohe. The Churches were filled with eager hearers every where. The Princes Adam and Paul of Hohenlohe, Dukes of Wirtemberg, and the nobility, attended the meetings, and invited me to their table, and some became Subscribers to the Basle Society. At Halle, the large church of St. Michael's was crowded with at least three thousand people. During this tour nine Branch Associations were established."

#### 8.—THE CALCUTTA CHRISTIAN OBSERVER.

The *Christian Observer* is both literary and religious, and is particularly designed to aid the progress of Education and Christianity in the East. It has now been established about 12 years. It commenced June 1832; and from the extensive circulation it has obtained, and the reputation it has earned from all parties for unbending principle and integrity, must be too well known to require a lengthened statement of its object, or the principles on which it is conducted. It was originally projected solely with a view of doing good by opening a channel for useful communications of every description connected with religion and morals, and the general improvement of India, untinctured by party spirit and unstained by selfish exclusiveness. It is in fact so Catholic in its principles, that the Editors venture to assert that there is not a Christian in India that need be conscientiously precluded from rallying round them with his co-operation and support.

To render its utility universal it has studiously and constantly avoided all discussions of minor distinction among Christians; of questions respecting "Church and State;" "Church and Dissent," of all peculiarities whatsoever in matters of Church Government, and the administration of Christian ordinances. It has always endeavoured to do justice to good plans and good men, in whatever denomination of Christians the former may have originated, and to whatever class the latter may have belonged. Nor has the *Calcutta Christian Observer* ever during the twelve years of its existence deviated from these Catholic principles.

Amidst so much of conflict and division as is manifested in our day, it is hoped that the members of Christ's Church will not fail to rally round a periodical which is faithful to all but a party to none, and which in its humble measure is endeavouring to unite that Church which sin hath divided. The Editors are selected out of the members of the Missionary Conference, and must pertain to the different sections of the Church in that body. It is at present conducted by three Editors, one of whom belongs to the London Society, the other to the Presbyterian body, and the third to the Baptist community: all the editorial and other labours are rendered gratuitously, and the profits, if any, are devoted to the religious Tract and Book Society.

The Editors trust that all Christians, and especially all Christian Ministers and Missionaries, will endeavour to aid in the circulation of the *Observer*. They do not complain of any lack of support, but they are anxious that so long tried and general a favorite with the Church in India, as the *Calcutta*

*Christian Observer*, should not be unknown to strangers or even partially forgotten by old friends. They do not complain of the past nor fear for the future; they merely refer to the subject to call the attention of all who wish well to the cause of Catholic Christianity, to the claims which the *Calcutta Christian Observer* has on their Christian attention and co-operation.

The *Observer* is a monthly publication, issued in the early part of every month. It contains usually 56 pages, and often 64, or even more. Price, 10 Co.'s Rs. per annum payable in advance. Publishers, Messrs. Hay, Meik and Co. 7, Old Court House Street, Calcutta.—*Cal. Christian Advocate*.

#### 9.—A HINT RESPECTING THE SUPPORT OF RELIGIOUS PERIODICALS.

It has been suggested by a correspondent, and we most cheerfully offer the remark for the consideration of our readers, "that if those interested in the progress of religion were to patronise all the periodicals devoted to religion in this presidency and thus have an opportunity of becoming familiar with the state of things in every Church and Mission, the cost would not amount to more than about Co.'s Rs. 50 per annum, a sum surely well devoted, especially when contrasted with the lavish expenditure of Christians on the mere trifles of life, which are purchased without a thought or a regret."

"At any rate," writes our correspondent, "Christians ought to consider it a duty to support Periodicals devoted exclusively to the cause of religion in preference to those which are not so, and which are not favorable to the very object for which Christians profess to live; and yet," he adds, "how many are there who so act, while the same parties hesitate about the outlay of a few Rupees for the support of a periodical which is devoted exclusively to the record of the progress of religion and the advancement of its interests in the world!"

We believe many of these apparent inconsistencies in Christian practice arise more from a want of attention to the subject, than from any other cause, and that it has only to be noted to be remedied. The *Christian Observer*, *Advocate*, *Intelligencer*, *Free Churchman*, and *Baptist Missionary Herald*, are all exclusively devoted either to the upholding of the views of *Catholic Christians*, or of those peculiar to the bodies to which they are attached; and are worthy of Christian support.—*Ibid*.

We understand that the friends of the Episcopal Church, intend erecting a Church somewhere in the neighbourhood of Kidderpore. The proposed cost will be about Rs. 10,000; the amount collected is above Rs. 7000. The junior Chaplain of Fort William will officiate as Chaplain.

The Bishop of Calcutta has subscribed 1000 rupees.—*Ibid*.

#### 10.—MADRAS AUXILIARY BIBLE SOCIETY.

*Waddell-House—Monday, February 19th, 1844.*

Pursuant to notice, the Twenty-third Anniversary Meeting of the above Society, was held this evening, at Mr. Waddell's large house, Popham's Broadway. It was numerous and respectably attended: and among the number present, were a few Civil and Military Servants and several Ministers of all denominations connected with the Protestant Church, but the greater portion of the assembly was composed of East Indians, and a few Native Christians.

The Chair was taken by A. J. Cherry, Esq. at the appointed hour, six o'clock; and the business of the evening opened with a suitable prayer impressively offered up by the Rev. H. Cotterill.

The Report for the last year was then read by the principal Secretary, the Rev. M. Winslow, M. A. It commenced with referring to the removal

by death of the Reverends F. Spring and J. Smith, Secretaries to the Society, and alluded, in affectionate terms, to the resignation of the latter previous to his departure for Vizagapatam, whence he never returned, but was taken away, by the mysterious Providence of God unto himself. It spoke also of the labours of the Secretaries after this period, and of the appointment of a permanent Assistant Secretary, under authority from the Parent Society, for the services of whom the Committee there were generously pleased to allow £100 per annum, as is the case at Calcutta. Mr. S. Symonds had been selected for this office from among a large number of respectable applicants, on a salary of 105 Rupees per mensem. During the early part of the year (1843) the Report stated, that it was found necessary to change the Superintendent, and Mr. C. Foster was appointed in the room of Mr. J. W. Meppen. The Report then went on to remark on the proceedings of the Thirty-ninth Anniversary of the British and Foreign Bible Society, held in London on the 3d of May last, at which the issue of Scriptures was stated to be 982,060 copies, the largest number ever issued in one year, making a total from the commencement of 15,020,994 copies. The amount of receipts for the preceding year had been £92,476-2-8, and the expenditure £86,964-10-6. Besides a considerable supply of Stationary and Scriptures, the Report set forth that this Auxiliary had been assisted by the munificent donation of £1000, drawn for in May last. The American Bible Society was also in a flourishing condition; the dissemination from this Auxiliary was extensive; and the Bible Societies at Calcutta, Bombay, Colombo and Jaffna, were prosperous. Particulars as to the printing and publishing, of the Scriptures in the Native languages—Tamil, Telegu, Canarese, Malayalim, Hindustani and Diglots, were then given, as also of the sale and distribution of the Scriptures. Communications from correspondents at out-stations, six in number, were then read, and were to the effect, that the sacred scriptures had been less misused of late than in former years. The benefits conferred by the Society were next treated: after which written communications from the Reverends J. S. Wardlaw, E. J. Nimmo, C. F. Heyer, W. B. Addis, J. W. Gordon, F. D. W. Ward, John Devasagayam, Dr. Gundert, and J. Lechler, were read. All these served to indicate that the leaven of Truth was spreading. The want of a greater supply of Scriptures was mentioned as arising from the many demands made on the Auxiliary; and then followed the state of the Funds. The Abstract Statement went to shew that the receipts for the last year amounted to Rupees 19,328-3-4, and that after disbursements for the same period, the balance left in the hands of the Treasurers in favor of the Society was Rupees 7,098-12-9. An account of the increase of Bibles in the world succeeded the reading of this statement, shewing that there were now five times as many Bibles as there were when the British and Foreign Bible Society was first formed, forty years ago. The conclusion expressed sincere thanksgiving to God for permitting the labours of the committee for another year, and then closed with prayer for the regeneration of India—that the everlasting Gospel may be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

The following Resolutions were then moved and seconded by the gentlemen whose names appear below.

First Resolution.—That the Report now read be adopted and printed: and that the Meeting are called upon to acknowledge with gratitude and praise the good hand of God still upon this Institution, and to express their thanks to the Parent Society for its liberal aid, as also to the Branch Societies, and all the individual contributors for their efficient co-operations.

Second Resolution.—That the openings in Providence for the increased circulation of the Scriptures of Truth in this land of heathen error, and the signs of the times which indicate a thickening combat with "that wicked one,

whom the Lord shall consume with the Spirit of his mouth," call upon the Society and upon all who love their Saviour or their fellow-men, for increased exertions for disseminating widely, yet judiciously, the pure word of God."

Third Resolution.—That the Meeting rejoice to know that the Holy Scriptures are extensively taught to great numbers of the youth of every class in this part of India, both in the English and Vernacular languages, and are in the hands and houses of many Natives, and they feel called upon to earnest and believing prayer, that they may be accompanied with the quickening influence of the Holy Spirit.

Fourth Resolution.—That with kind acknowledgments to the office-bearers and other members of the Committee for their acceptable services during the past year, the following gentlemen be appointed for the year to come.

TREASURERS.

Messrs. Bainbridge and Co.

SECRETARIES.

Reverends M. Winslow, M. A., and W. Porter.

ASSISTANT SECRETARY.

Mr. S. Symonds.

CLERK OF DEPOSITORY.

Mr. Caleb Foster.

COMMITTEE.

Lieut.-Col. R. Alexander.

A. J. Cherry, Esq.

Major J. Crisp.

P. Carstairs, Esq.

Lieut.-Col. T. B. Forster.

J. De Frieze, Esq.

Lieut.-Col. G. Fryer.

Brigadier J. Ketchen.

T. M. Lane, Esq.

D. Mackenzie, Esq.

Z. Macaulay, Esq.

Capt. M. J. Rowlandson.

J. F. Thomas, Esq.

J. C. Morris, Esq.

A. Seth Sam, Esq.

The above Resolutions were moved and seconded: the first, by the Reverends H. Cotterill and E. Porter; the second, by the Reverends J. Anderson and J. H. Gray, B. A.;—the third, by the Reverends W. Porter and F. D. W. Ward; and the fourth, by the Reverend R. D. Griffith and Lieutenant Colonel G. Fryer.

Each one of the speakers was earnest and impressive in his delivery; and it is sincerely to be hoped that their call upon the Christian public for increased aid and exertion will be cheerfully responded to, in order that the Bible Societies all over the world may receive strength by their prayer; aid by their contributions and personal endeavours, and be enabled more and more to extend the range of their operations to the glory of God and the fulfilment of His Kingdom on earth!

A collection was made in behalf of the Society; and Dr. Powel having offered up a suitable prayer, the Meeting broke up a little after half-past eight o'clock with the benediction.—*Madras Athenæum*, Feb. 22.

11.—THE FREE CHURCH.

A correspondent informs us, that the Free Church cause in Scotland is going on well, and that a sale of useful and fancy articles was about to be held in Scotland, (and for which all Scotland is working,) on behalf of the Sustentation Fund.

We are delighted to learn that a wealthy and generous citizen of New York (Mr. Lenox) has transmitted £500, to the Rev. A. Duff, D. D., for the Missions of the Free Church in India.

A Presbytery of the Free Church has been formed at Madras. The friends of the cause have opened a place for English preaching on Sabbath evenings

at Triplicane, one of the most depraved and destitute districts at Madras. A presbytery of the Free Church has also been formed at Bombay.—*C. C. Ad.*

#### 12.—OPENING OF THE NEW FREE CHURCH INSTITUTION, CALCUTTA.

On the morning of the 4th of March, the new Institution House of the Free Church, in Nimtollah Street, including COLLEGE and SCHOOL, was opened, agreeably to former announcement. About FIVE HUNDRED BOYS assembled; and that number has since increased to upwards of seven hundred. All the old scholars have “adhered,” in their sense of the term; except some of the very youngest who live in the neighbourhood of the former Institution House, and who cannot safely venture so great a distance as to the new premises. When the last session was closed in January, by public examination, the 4th of March was appointed as the future time of meeting, although the missionaries then absolutely knew not *where* they should meet on that day; but they trusted, and they have not been put to shame. The best, perhaps the largest, and certainly the most commodious, Native House in Calcutta, for such a purpose, has since then been sought, refused, obtained, repaired, and occupied, for carrying on the work of Him to whom pertaineth the earth and the fulness thereof. There is every appearance and promise at present of a large and flourishing attendance of native youths at the New Institution House of the Scottish Free Church Mission; and the Lord prosper it for the conversion of souls to Himself!

*Library, Apparatus, &c.*, together with the premises, were rendered up by the Free Church Missionaries, all their Library, philosophical apparatus, school furniture, &c. This was done under circumstances of demand recorded elsewhere, in this present issue;—and the Correspondence between the two Committees there presented, will have enabled our readers to form their own judgment in the matter. Meanwhile we advert to a *fact* (not an opinion), that the New College and school now *need* new Apparatus and a new Library: and we would remind all our readers, that it is in the power of each one of them to do something to diminish this want, by a supply, in one or other department. *Who*, at least, cannot give a Book—a good and useful Book—out of his Library, however small?—and how many are there who could spare not a few but many volumes out of a now unread heap, it may be!—We are happy that a commencement has been made, in this very manner: and that friends have come forward thus to aid. Dr. S. Nicolson, most kindly and liberally, has presented from his own Library, 640 volumes, including works of high scientific and literary value. J. Hawkins, Esq. has presented 80 volumes, and R. Williams, Esq., on his departure, left about 100 volumes: and Baboo Dokin Aronjon Mukerjee, has sent upwards of 200 volumes from his Library, to the aid of an Institution which is for the benefit of his own countrymen.

*Expenditure and Supply.*—But, it is not to be forgotten, how much expense has been involved in carrying the Mission through all the difficulties which lately beset it, and from which it cannot even yet be regarded as fully extricated. The outlay was such as the crisis demanded—it was therefore great;—but not greater than to be quite manageable, with some extra effort and sustained exertion. For the new premises there will be a monthly rent of Rs. 150, or Rs. 1,800 on the year: the necessary repairs, alterations, and minor arrangements, will cost at least Rs. 6,000:—all the necessary furniture of College and School (for there was nothing to begin with but bare walls), some Rs. 2,000 more. Besides this, ground in the neighbourhood, on which afterwards to build an Institution House, by the time the lease of the present tenement is ended, has been purchased for the sum of Rs. 18,000. To this must be added the monthly outlay of the Institution itself, for payment of subordinate teachers, &c., amounting to about Rs. 650, or nearly Rs. 8,000 a year;—apart from the Missionaries’ salaries, which will be paid from

home. Yet, for all this we are not afraid: provision has been made for defraying the greater part of this demand already: and the future, which is the servant of God, will bring its needful supplies, furnished by the stewards of the Lord's property. Month by month will carry its own burden away with it, at His bidding:—and we now record these things in order to stir up those who possess the means of accomplishing God's designs, to press in for their share of the HONOUR of being, "Workers together with God," (2 Cor. vi. i.): for such is the honour which He confers on all His servants. Remember HIM who once sent this message—"THE LORD HATH NEED OF IT."—Reader, does that convey any message now to you?—*Free Churchman for March, 1844.*

A large meeting of the friends of Female Education in India connected with the established Church of Scotland, was recently held in Glasgow. From one of the resolutions we gather that it is the intention of the Society to establish a Female Orphan Asylum in Calcutta.

We are indebted to the Madras and Bombay journals for the following items.

### 13.—PRESENT STATE AND PROSPECTS OF THE SCHOOLS AND MISSION OF THE FREE CHURCH, MADRAS.

It is now nearly *ten* months since the disruption of the Church of Scotland took place, and about *seven* months since our Financial Board here publicly intimated to our friends and supporters throughout the Presidency their resolution to continue to manage, as heretofore, the Funds and Property in their hands contributed in this country for the General Assembly's Institution and its Branches, in connection with us the Missionaries of the Free Church.

Since that intimation was made, not a single subscriber or donor has, up to this day, asked back his contribution; or, as far as is known to us, expressed the slightest disapprobation of the principles which guided the decision of the majority of the Board. This is a satisfactory proof that the decision then come to was equitable and just and gave general satisfaction. Though we felt that the existence and the stability of our Institution and Mission depended in no small degree on the manner in which we might be supported in India, we thought it our duty patiently to wait till we saw what the true state of matters was at home. We waited *four* months without putting forth any special appeal for aid. During that interval several tokens of generous sympathy and approbation were received from friends who rejoice in our work, without reference to denominational peculiarities; and from one or two, whom the Lord disposed to make noble sacrifices for His cause and to cast in their lot with us.

Our *Circular*, issued on the 6th December, after we had received authentic accounts from home of the pressure on the Funds of the Free Church, on account of Church Building, &c., has been promptly responded to by Christians of different ecclesiastical views, and from every grade of society. This response may well call forth our liveliest gratitude and thanks. We acknowledge the finger of God in it. Hitherto hath He helped us far beyond our expectations, and turned the hearts of men to us for the sake of His own cause among the heathen, in spite of opposition from a few of the prejudiced and ill-informed. This opposition, in some instances, has been overruled to create a deeper sympathy in our behalf.

We believe that the munificence of His bountifulness to our Brethren at Calcutta and Bombay and to ourselves in this place, expressed through the Christian sympathies of so many friends of Bible Education and Missions, is a pledge that we will yet see greater things hereafter in the conversion of Hindu and Muhammadan souls to Christ.

More than *seventeen thousand seven hundred rupees*, the greater proportion of which is already paid, has been subscribed, viz.—Rs. 5607 0 11 for Schools, and Rs. 12,167 0 8 for the general purposes of the Mission. This Christian liberality proves that the child-like confidence of the venerable Convener of the Free Church India Mission—the Rev. Dr. GORDON—in the faithfulness of Christ to fulfil His promises to His people in affliction, was not misplaced. In the month of *October* last he announced in the Glasgow Free Assembly that all the funds in the Treasurer's hands, for the support of the *thirteen* India Missionaries who had cast themselves on the infant Free Church, up to that date amounted to £372.

He staggered not at this, and the Lord has greatly honoured the faith of His tried servant.

We are gladdened to know that this bounty from friends in India will go far to relieve the present pressure on the Free Church Mission Fund at home, and enable us here to meet the increasing expenditure of the Institution and its Branches, and efficiently to take advantage of new doors of usefulness opening up by Providence for the teaching and preaching of the Gospel of Christ.

Once and again have we been cheered of late, and strengthened by the faith and spirit of our fathers and brethren in Scotland, spoken of throughout the world, and by their self-sacrificing constancy. We know that they will give thanks to God when the news of the Madras bounty reaches them. And we rejoice to think that it will greatly refresh their spirits amidst their manifold privations and reproaches. This thought makes the gift doubly valuable in our eyes.

It is not in money alone that the Lord has been pleased to prosper us. The printed Reports of our Examinations at Madras, Conjeveram, and Chingleput, that have appeared in successive *Heralds*, will have shown our friends that there is a real work going forward in our Schools, in which at the present time there are upwards of *seven hundred* pupils. It will especially please our friends to learn that our School for Native girls—not a few of whom are the sisters of our Native school-boys—is increased in numbers amazingly. Of *thirty-six* in daily attendance at Madras, about twenty are Telugu caste girls; the others are Tamil caste girls. They are mostly from among the poorer classes, but are intelligent and promising. We have the means for effectually reaching their minds in Tamil and Telugu, and for infusing God's Word into them.

Our Schools and Mission will be complete when they comprehend Native boys and girls, and males and females from the adult Native population.

At Triplicane too a Native girls' School is commenced, where several interesting caste girls attend, and one little *Arab* girl.

These female Schools will of course involve us in considerable additional expense; but when the difficulty and importance of Hindu female education is considered, we are sure that many Christian ladies in the Presidency will count it a privilege to aid us.

There is no limit at present to our preaching and otherwise making known the words of eternal life, but the lack of bodily strength. At times too, God appears to give testimony to the Word of His grace, by the conviction of idolaters asking what they must do to be saved, and by refreshing the souls of those who know and believe in His gospel.

Our Sabbath forenoon's service in the Hall of the Institution, Black Town, is very well attended. There is an encouraging number of Natives, in addition to our European and East Indian friends. We have strong reason to hope that God is making His Word effectual in the case of some. Last Sabbath forenoon, the Lord's Supper was publicly dispensed to our little Congregation of *seventeen* communicants, consisting of Europeans, East Indians and Natives. We all felt it to be a time of refreshing from the

presence of the Lord; and we purpose, God willing, often to renew these seasons of sweet communion. All Christian friends, who approve of the principles of the Free Church, and who wish to cast in their lot with us, are invited to attend. We are laying the foundations of a Free Mission Church chiefly with a view to perpetuate our work among the Natives, and fully to develop it by preaching the Gospel in English, in Tamil, and in Telugu. Our converts, when duly qualified and set apart for the ministry, will preach in these Native languages. This, as our friends know, is the great end we are aiming at, viz. the raising up of a pious Native agency.

Three Sabbath evenings ago, we opened a new place of worship on the Mount Road, in the large room of our Triplicane School, a little to the west of Franck's shop. Public worship begins at half past six o'clock, in English. A considerable number of Europeans and East Indians attend, with about sixty Hindu and Muhammadan youths, who are well versant in English and able to follow a discourse. It is delightful to hear them join in the Psalm, and to observe the earnestness with which they listen. God in His holy Providence seems thrusting us into this harvest, that we may proclaim the way of life through Jesus Christ and Him crucified so near to Triplicane—one of the darkest and most wicked places in Madras.

Enough is said we trust to engage the sympathies and prayers of Christian friends. It will be easy for us to build a Free Mission Church, when we have gathered together a congregation to fill it. The difficulty lies in calling forth a congregation, from East Indians, Hindus and Muhammadans sunk in spiritual apathy.

We invite all Presbyterian Scotchmen, who feel disposed, to come and hear the Gospel, East Indians who desire to know the way of salvation, and Muhammadan and Hindu young men, who during the last seven years have been taught English in our Schools. We are willing to spend and be spent, that the Gospel may have free course and be glorified among them. It is this, and this alone, that will make them truly happy, and elevate and bless their country.—*Native Herald for March.*

#### 14.—FORMATION OF THE MADRAS PRESBYTERY IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND.

The subjoined certified extract of the Act of the Glasgow Free Assembly in October last anent the formation of Presbyteries by their Missionaries among the Jews and Gentiles, was forwarded to us some time ago by Dr. GORDON, the Convener on India Missions.

This document is important, when viewed in connection with the planting and establishment of the Gospel in India, and especially in its bearings on the Missionary enterprise.

Before they were vested with this power, the Scottish Missionaries in India, though ordained Presbyters, had no authority from the Church that sent them forth, to license and ordain their Converts, as a lawfully constituted Presbytery. This of course was felt as crippling them in their efforts to raise up a Native Ministry from those Converts who expressed a desire to labour in connection with them, and who seemed to be called of God to the work.

No Scottish Presbyters in India, either Chaplains or Missionaries, have hitherto possessed the full powers of a Presbytery—a defect mainly to be attributed to the dead weight of *Moderatism*, which cramped, in more ways than one, the energies of pure Scriptural Presbytery, during the whole period of its ascendancy. Thanks to the disruption of the Church, these days are now gone by, at least as regards those who have thrown off the dead weight,

If the living Spirit moves within the wheels of God's Word, and gives it quickening efficacy in the hands of Free Church Ministers and Missionaries,

the spirit and genius of Presbyterianism will manifest themselves as of old. They will operate with power, as an assailing and counteractive force to the wearisome bodily washings and endless rites and ceremonies of Hindu superstition, where form is all in all, and life and spirit nothing. They will also, it is to be hoped, lift up an effectual testimony against the Popish imitations of idolatry in this country, and form a practical contrast to the feasts, fasts, and observances, Popish or Semi-Popish, so congenial to the tastes and habits of the heathen, already too prevalent or privily creeping in, to the detriment of "the simplicity that is in Christ."

In conformity with the tenor of the Act given below, the Free Church Missionaries here constituted themselves a Presbytery on the 13th instant, in the name of the Lord Jesus Christ, the only King and Head of His Church.

For this most desirable boon, so unexpectedly and wisely conferred, before the letters of the Missionaries pleading for it reached the Church at home, the Clerk of the Presbytery was instructed to convey, through Dr. GORDON, their thanks to the next General Assembly.

Other matters, affecting the spiritual interests of the Mission, were then disposed of, when the meeting closed.—*Ibid.*

#### 15.—THE JERUSALEM MISSION.

The *Jewish Intelligencer* for December contains some interesting reports from different members of the Christian mission in Palestine, and also much edifying and satisfactory information of the progress of Christianity among the scattered tribes of Israel in other parts of the world. In Silesia especially Mr. Behrens has been exerting himself with much success. In his last letter, dated Jaffa, Oct. 4, the Bishop of Jerusalem, alluding to the opposition the mission has had to encounter, says :—

'But I feel sure it will all work together for good, and for the furtherance of the great work in which we are engaged; for truth, eternal truth, is on our side, against which the very gates of hell cannot and shall not prevail. Our work, moreover, is based on a Jewish foundation, which I conceive, is its peculiar glory having, the word and promise of God for its support, and it is truly interesting and encouraging to see the work amongst the Jews going on and prospering. Last Sunday week I baptized an Israelite and as you will hear by this mail two families have again come out, and are under instruction: one is a medical practitioner who, I hope, will prove useful to our mission in this country. The Saturday previously I held the first examination in the Hebrew College, and I must say, I was greatly pleased with the whole conduct and progress of all. I rejoice in the prospect of a regular principal: the information respecting the appointment of Mr. Veitch is truly gratifying and encouraging to me.

I am most thankful to say a temporary change of air to this place has proved most beneficial to our health, and I am the more thankful in having succeeded in obtaining an abode which I have engaged for five years, and which will serve as a place of resort for my family in case of illness. The greater part of our family are now in Jerusalem, whom we hope shortly to join.

An interesting circumstance is mentioned in Mr. Ewald's journal, illustrative of the attachment of the Jews to the soil of their forefathers, an instinct which, under the Divine guidance, will probably be instrumental in their final gathering, and restoration to Palestine. Among the Jews recently arrived from Europe was one whom Mr. Ewald had formerly known. When asked what had induced him to leave his family and prosperous business in a flourishing capital to come and live in Jerusalem, he answered :—

‘ I am now seventy-six years old and yet I have only lived two days ; I have begun to live from the moment I set my foot upon holy ground, and that is now two days back. My former life passed away like a dream ; but now that I am in the land of my fathers I seem to live.’

It is satisfactory to find that the London Society for Promoting Christianity among the Jews is gradually extending its operations, and only requires an increase of friends to labour yet more successfully.—*Britannia, December 9.*

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#### 16.—CONVERSIONS.

A letter from Mr. J. Dawson, of Maulmain, dated October 16, 1843, contains the following interesting notice :—

“ For more than a month a series of meetings have been held in the English Baptist Chapel at this place, and they have been blessed to the apparent conversion of 16 individuals, and the reviving of the members of the church generally. Much coldness had crept into it, and the special out-pouring of the Holy Spirit was greatly needed. A prayer-meeting was held every morning at half-past nine, and preaching at half-past six every evening. Both were well sustained by the missionary brethren here, and the interest for the good of souls continued unabated throughout. They closed yesterday evening. Sunday before last the baptism of several converts took place. By grace they were enabled to make a good profession before many witnesses. The number of spectators both foreign and native was unusually large. Indeed I do not remember its being so great on any former occasion. Of the converts 15 are soldiers in the 84th Regiment, and one is a country-born man, in the employ of the staff surgeon of these provinces. This church, of which I am a member, now numbers 48. To distinguish this number under the separate heads, three are officers, 27 are non-commissioned officers and privates belonging to the 84th Regiment. The remainder are females, civilians, and residents in the place.”—*Madras Christian Instructor for March, 1844.*

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#### 17.—HIGH SCHOOL EXAMINATION—MADRAS.

On Monday and Tuesday last, the third Annual Examination of the pupils at the High School took place. The first day was occupied principally with the junior classes ; on Tuesday the scholars of the fourth or highest class were examined by Mr. TAYOR, the Astronomer, in plane trigonometry, conic sections, optics, and the elements of astronomy ; and by the Head Master in political economy, and Shakspeare’s play of Julius Cæsar. In several of the subjects, more especially in political economy, the boys also cross-questioned one another, and it was evident that they perfectly comprehended the great leading principles of political economy, a science which we may safely assert has been hitherto too much neglected, and which ought always to form one branch of a liberal education. Mr. TAYLOR expressed himself highly gratified with the amount of scientific knowledge displayed by the scholars, who were not only acquainted with the popular explanations of different phenomena, but had applied their mathematics to the strict investigation of problems in natural philosophy. On the whole we must say that the progress of the scholars was very satisfactory, and that as an institution likely to benefit the Natives, the High School has our good wishes. The attendance of Natives on the first day was very fair ; and on Tuesday, when the Most Noble the Governor visited the school, the Hall of examination was perfectly thronged.—*Athenæum, February 1.*

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