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THE  
**CALCUTTA**  
**CHRISTIAN OBSERVER.**  
MAY, 1844.

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

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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:—

May 6th, at the Union Chapel, Dharamtalá ;	} Service to commence at half past seven o'clock.
June 3rd, at the Circular Road Chapel ;	
July 1st, at the Lal Bazar 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 8th. 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 14th instant ;—service to commence at  $\frac{1}{2}$  past 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  
CHRISTIAN OBSERVER.

NEW SERIES, VOL. V. No. 53.—OLD SERIES, VOL. XIII. No. 141.

MAY, 1844.

I.—*The Way to grow in Grace and Godliness.*

When Sir Isaac Newton explained how he had been enabled to achieve such astonishing results in his studies, he ascribed his success, not to sudden efforts of genius, but to “*continuous attention.*” This is a lesson for a Christian. We must not depend on violent occasional exertions, but on steady, patient, persevering diligence; “*then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth.*” (Hosea vi. 3.)

In worldly matters, all experience confirms the simple theory that a man, if he would attain to any considerable degree of skill or eminence in any pursuit, must, as the expression is, give *his mind* to it,—must be in earnest about it. Just so in things spiritual. We cannot expect to attain to any familiarity with the word of God, or with the work, and holiness, and loveliness of the Saviour, unless we *meditate* on these subjects, and that, as the psalmist did, “*day and night.*” “*Finally,*” said the aged Apostle Paul, when his course was almost run, “*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS.*” Usually, men think *not* on these things at all, and still less do they “*hide*” the Law of God itself, “*in their hearts*” as spiritual nourishment, or obey the injunction with respect to the Redeemer—“*Consider Him.*” They give much attention to other things; *on them*, they reflect, *on them* they meditate; but they are not employed in “*looking unto Jesus;*” they have the Bible in their hands but they do not search

it; they hear sermons but they do not afterwards think of them; they have privileges—excellent opportunities of gaining Grace! but they do not use them. How true, then, is the exclamation of the prophet to mankind, “How weak is thy heart!” They neglect prayer. They do not examine themselves, and so become acquainted with their own wants; and if they pray at all, how coldly, how inconstantly, how little like Him, who rose up very early to pray, or retired oftentimes to mountains and silent gardens, to spend nights in solitary communion with His Father and our Father, and His God and our God!

While this deadness, this unconcern, is so common, can there be any marvel, that Christians generally, even those who have been truly converted, are dwarfish in their piety? And can it be surprising, that other men visit the house of God year after year, and remain unconverted? What made Brainerd, Haliburton, Rutherford, Newton, and other eminent saints, whose memories are dear to us, so spiritually-minded and so useful? Were their *natural* hearts better than ours? Not at all. The whole secret cause of their superior piety, was their *diligence* in the use of all means of Grace—their continuous attention to religion, whereby food was supplied for prayer, and their souls were prepared for meditation; and their hearts were thereby made ready to profit by every passage of divine truth, and every providential incident; it was thus, through divine Grace, that their souls were braced for vigorous action, and were fitted for the constant exercise of their faculties and powers. Contemplating their reconciled God in Christ Jesus, these holy men of old were gradually transformed in their own characters; so that “they all, with open face, beholding as in a glass, the glory of the Lord, were changed into the same image, from glory to glory, even as by the Spirit of the Lord.” (2 Cor. iii. 18.)

And what, let us ask, what is the explanation of St. Paul’s own advance in holiness? Simply this, that he gave his whole heart to the effort for conformity to the mind and will of God, as he himself declared:—“this ONE thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I *press* towards the mark for the prize of the high calling of God in Christ Jesus.” (Philip. iii. 13.)

How few of us can say the same!—This ONE thing! *We* are careful and troubled about *many* things,—our own good name with the world, our property, or the advancement of our families; but Paul knew but ONE thing; in comparison of that, he counted all things as vile; his very gain he counted *loss*. But *we* are content, if we just have a hope that, at last, we shall be safe; we “*seem* to come short” of that rest which may be enjoyed even here below; and we not only *seem*

to come short of it, but actually we do come short of it. It is written that "Eye hath not seen, nor hath ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him, *but God hath revealed them unto us by his Spirit.*" (1 Cor. ii. 9,10.) That is the testimony of Scripture; God "*hath revealed*" these things to some. Have we experience of this revelation? Do we know the peace that passeth all understanding, the joy unspeakable and full of glory, the hope that cheers and purifies, the faith that staggers not, the love that hopeth all things and rejoiceth in the truth? Do we feel that we are Temples of the Holy Ghost? Does the Blessed Spirit witness with *our* spirits? Have we experienced those divine communications, which the heart of man cannot conceive, or are we coldly content to postpone the comfort of their possession till we reach the mansions of Heaven; and meanwhile, to live in some degree of doubt, or at the best, in some *slight* degree of hope, that we finally shall be admitted to that "blest abode?"

And if our spiritual life be low and faint, if it be a thing scarcely perceptible to ourselves, and still less perceptible to others, *why is this?* Why? Surely because we do not "exercise ourselves unto godliness," because we draw little from the fountain of life, because we pray little, work little, think little. The rule given by the well taught apostle Paul, to his dear son in the faith, Timothy, was, "Meditate on these things, GIVE THYSELF WHOLLY TO THEM, that thy profiting may appear to all." (1 Timothy iv. 15.)

But some may say, This is impossible with me. I am much occupied with worldly business." Well, and what then?

There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of th' everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet,  
Because their secret souls, a solemn strain repeat.

It is not requisite, in order to gain intercourse with God, that the knee should be bent, and a formal prayer be uttered. It is not needful that the scene of worship should be a cloistered fane, or consecrated ground; "*God is a Spirit, and they who worship Him, must worship Him in Spirit, and in Truth.*" His eye is on the heart; when *that* ascends, He bows His ear and hears,—though it may be lifted up amidst the turmoils of life, or in the strife of tongues, in the court-house, the market, or the shop. All the day long, His Eye is on His people; all

the day long, should their souls cling to Him; and if their attention *be* drawn away by necessary business, it should start back again like an unbent bow, the moment after that call of duty has been answered. Oh what a happy life is this life of daily faith, and of daily growth in godliness! How sweet become the hope of heaven, how poor appear the vanities of time, what light is seen in every way of providence, what wisdom in every word of inspiration! How much does he who lives this life, see of glory in his Head and King! How much He rejoices in that Redeemer, as the chiefest among ten thousand, and the altogether lovely, the Rose of Sharon, the lily of the valleys, the likeness of the Father's glory, and the express image of His person! Come, my friends, let us walk together in this flowery path, this way of pleasantness, this path of peace! Come, let us give our *hearts* to God, and strive to love Him more, and to serve Him better! Henceforth, let us patiently wait for the Lord, in the way of obedience; let us diligently, regularly, and sincerely pray; let us shun worldly company; let us watch our words; let us search the Scriptures; let us seek the company of the Lord's people, and let us love them; let us deny ourselves, by giving liberally, by doing good to them that love us not, by conquering the cowardice of our hearts, and boldly avouching, even before ungodly men, that "as for us and our house, we will serve the Lord." Delightful choice! Thus shall our souls *live* and praise Him; thus shall we feel the power of His Resurrection, raising our affections to Heaven; thus shall we grow in holiness; thus shall we prepare for that eternity, which, at present, it may be, our souls are not adapted to enjoy,—an eternity of pure worship, of intense devotion, of thrilling praise, in the company of just men made perfect,—the poor, the martyred, the afflicted, of whom the world was not worthy! Oh think of these things; give yourselves WHOLLY to them; *this* is your reasonable service; this, this is the way to honor God, and to grow in grace and godliness.

That which is required, is the entire, absolute consecration of all to Christ, of body, soul, and spirit; of time, property, and intellect. This is the service that God seeks, and God honors and accepts;—"if thine eye be single," says He who spake as never man spake, "thy whole body shall be full of light." He requires of us that we seek the salvation of our souls, as "the one thing needful;" that we decide on this preference of eternal good to earthly pleasure, "as the better part," that we keep this in view always, and in every thing, so that "whether we eat or drink or whatsoever we do, we may do *all* to the glory of God." How hard are these sayings to the earthly mind! How hard to him who is walking undecid-

edly, waywardly, and inconsistently, in a Christian course! Yet to him who has endeavoured to live in close communion with God, who has given the whole heart to Him, how *sweet* are these broad and full commands, how accurately they adjust themselves to his renewed nature!

To you who doubt the possibility of thus living, we would say, *TRY*; dear friends; stir up the gift that is in you; *begin* to resist evil inclination, and to obey conscience;—check the hasty word, the unkind remark, the sarcasm, the reproof, or the jest that was rising to your tongue; deal with the Lord as with one who seeth the heart; in *everything* honor him; if it be a matter of conscience to pick up but a pin, stoop and do it; and exercise yourself by efforts to acknowledge God in *all* your ways, pray to him for guidance at every step; think not that He who numbers every hair on your head, disregards the most minute circumstance in your life; declare your trust in Him before men, speak of Him, and be not ashamed, be well content to bear the reproach of Christ if you may also enjoy his riches; to carry His cross if you may also wear his promised crown. And *TRY* this blessed Book—the Bible; read it not merely now and then, but *search* and study it, and strive to delight in it. “Great peace have they who love Thy law, and nothing shall offend them!”

Think not that God needs bodily service. He requires the *heart*. Balak, king of Moab, would gladly have given riches, yea, even his own offspring, to *please* God; any thing in fact, except the heart. “Oh my people, *remember* now what Balak, king of Moab consulted, and what Balaam, the son of Beor, answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. Wherewith shall I come before the Lord, and bow myself before the High God? shall I come to Him with burnt-offerings, with calves of a year old? Will the Lord be *pleased* with thousands of rams, or ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body, for the sin of my soul? He hath showed thee, Oh man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah vi. 6—8.) See then to it, that *you* remember, that God is not mocked: He must have the *heart*.

Rest not in the good dispositions which natural amiability, or education, have implanted. Rest not in head-knowledge. You may be very pleasing, very correct outwardly, and at last be no better off, than that poor young man, who was “not far from the kingdom of Heaven,” and yet turned and left Jesus. Seek rather to realize faith in your soul, as an active, powerful

principle, and as the bond of spiritual union with Christ our Head. Beware also of taking refuge in worldly vanities, which *seem* to be satisfying, but which are but "ashes" after all. "There be many that say, who will shew us any good?" who seek for joy, or excitement, or satisfaction on earth; but the true saint finds God to be his portion, and to him he lifts his heart and prayer: "Lord lift thou up the light of thy countenance upon me." That, he feels to be *enough*.

It may be, that you have some knowledge, a faithful ministry, a desire for holiness, the company of God's people and their prayer for yourself, and yet you may still feel undecided, halting between two opinions. If so, give your heart to the effort for more deep and true spirituality than you have yet enjoyed; make the effort in earnestness, and behold, *this* is the Word of the Lord to you: "*Is the seed yet in the Barn? yea as the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: FROM THIS TIME WILL I BLESS YOU.*" (Haggai ii. 19). "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isaiah liv. 17.) Come then, seek the Lord, seek Him now, seek Him early, seek Him with all your hearts; He waiteth, He loveth to be gracious. The *least* grace within you He will not neglect. He will not break even the bruised reed, He will not quench the smoking flax, but at last will give the victory. Then, fear NOT, come and be happy; come now, be safe. Believe and Live!

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## II.—*Hindustáni Tracts.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

Some time ago, in procuring a supply of a tract, which I highly esteem, the "Brief Bible History," (1838,) a set of copies of a previous edition was furnished to me. Before distributing them I had the curiosity to look at the difference between the two editions, when I discovered that towards the close of the latter edition (published in 1836,) certain very objectionable passages were introduced regarding the mention of the Musalmán religion in the Revelations. It is not only asserted that in that book it is foretold that Muhammadanism will oppress Christianity; but that the former religion will last only 1260 years, and that after that era Christianity will become universal and all false religions be destroyed, (page 62). The truth of Christianity is thus made to depend on the correctness of a private interpretation; and the fulfilment, which the readers of this tract will regard as the test of our religion, is but a few years off! Such opinions are manifestly (however probable) the very last which ought to be introduced into a "Brief Bible History," and it is a matter of congratulation that they have been omitted in the later edition of this valuable tract. The cause of this com-

munication is to point out the extreme impropriety of allowing the former edition to remain in circulation: from the circumstance of its being supplied to me, I gather that it is in store somewhere. Any copies of the edition which exist should either be destroyed, or the obnoxious page should be cut out.

W. M.

*Futtehpoor, March 27th, 1844.*

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### III.—*Missionary Operations in China.*

*Hongkong, February, 1844.*

The commencement of a new year is a fit occasion for sending you our Christian salutations, and communicating some particulars concerning our doings and Missionary operations during the past six months. You have heard of the sickness and mortality which, until recently, have so extensively prevailed on this Island; and yet in the midst of all, every member of this Mission, has under the blessing of an ever watchful providence, uniformly enjoyed good health, except Mr. Roberts who is occasionally indisposed. We have, however, been called to mourn the death of endeared brethren connected with us in Church-fellowship, though not in a Mission capacity. Five brethren, foreign soldiers, members of the Church under Mr. Shuck's care, have been consigned to the tomb during the past six months, all victims of the prevailing epidemic. We have reason to believe that these brethren died in the faith, and have gone to their reward. The apostasy of two others, one a foreigner and the other a native, members of the same Church, was attended with circumstances of such an aggravated nature as to fill us all with the deepest anxiety and grief. Mr. Shuck has continued to hold religious services in Chinese every day, twice on Tuesdays and Fridays, and three times on each Sabbath. Three of these services are held at the Bazar Chapel. He preaches in Chinese regularly every Sabbath in the Queen's Road Chapel, at 11 A. M., to large and attentive congregations. His teacher, Yang-seen-sang, who however, has not yet been baptized, usually takes part in the services. Leang Afa has also preached with good acceptance a number of times in the Queen's Road Chapel during the past few months. Mr. Shuck has several interesting inquirers under his charge, two or three of whom he has reason to believe are really taught by the Spirit, and one of whom, Luh-seen-sang, is now on his final trial preparatory to his being baptized. There is every prospect of his being unanimously received by the Church in a week or two, and as he is an intelligent man, a fluent speaker, and a ready writer, much is hoped from him. At the close of the Chinese services, on the Sabbath, Mr. Shuck makes it a point to place a tract or book in the hands of each person present. The English Preaching is now conducted in the Queen's Road Chapel every Sabbath evening, and the services of the pulpit are shared with the brethren of all the Missions. The running expenses of the Chapel are liberally defrayed by members of the Foreign community in monthly subscriptions, in conjunction with the members of Mr. Shuck's Church. A friend has offered to defray the salary of a teacher provided we could start a Chinese school of not less than fifteen boys, and we are endeavouring to open a school, if possible, of not more than twenty scholars, in the brick school-room belonging to the Mission on this side of the Island. A similar offer has been made to Mrs. Shuck for a girls' school, but it is at present doubt-

ful whether it is practicable fully to carry out such a measure. Many visits have been made by different members of our Mission to the mainland and to the surrounding Islands.

The Tie chew department of the Mission, under the care of Mr. Dean, affords increasing encouragement of good. Daily religious worship is held with a number of Chinese both morning and evening, a special prayer meeting on Saturday evening, the monthly concert on the first Monday of the month, and two services on the Sabbath are conducted in the dialect of this people. At the first of these held at the Bazar Chapel, at 10 A. M., about thirty or forty Chinese are in regular attendance; and at the second held at the Queen's Road Chapel, at 1 P. M., from fifty to seventy, and sometimes one hundred are present, who generally pay a respectful attention to Christian instruction. In conducting these services, Mr. Dean is aided by Hok-heng, a native assistant, who generally takes every alternate service. The members of the Tie Church, organized in Hongkong in May last, continue to walk worthy of their high calling and afford evidence of a growth in grace and knowledge; no additions have yet been made to the number of those which constituted the Church, who have of their penury contributed during the past year \$32 for Missionary purposes. Among those who have been brought under daily religious instruction are two who have for two or three months afforded us encouragement to believe that we should be authorized to grant their request to become members of the Church. Weekly visits have been continued by the assistant to *Chiang-chew*, *Peng-chew*, and *Tu-kiuwan*, the latter a place on the mainland and the two former on some neighbouring islands where the people speak this dialect. A dwelling house has been commenced for the accommodation of this department of the Mission. The people speaking this dialect are increasing on the Island, and several shops have recently been opened by them.

Mr. Roberts continues his efforts among the people as usual, when in health, aided by his teacher Chow-seen-sang, whom he has baptized. He preaches in Chinese to good congregations every Sabbath evening at the Bazar Chapel at 7 o'clock. He has family worship in Chinese at his own house twice a day, and holds occasional meetings at Check-chew and elsewhere. Mr. R. has two or three inquirers under his care whom he supposes to be sincerely desirous of becoming disciples. He continues to put into circulation large numbers of Tracts both native and foreign. A native whom he baptized at the same time with Chow-seen-sang has been excluded from the Church, and Chun, who was some time since suspended, has been restored to fellowship, and both he and Chow-seen-sang seem to be walking in the truth, and afford much aid in religious services.

Hongkong continues to increase in population and buildings both foreign and native. The Mahomedans have built a Mosque and the Chinese are erecting a Temple. This Temple will be not far from the Queen Road Chapel, and will afford a fine and shady place for holding friendly religious discussions with the natives in the hot season.

The school of Chinese boys connected with the Morrison Education Society, under the efficient and judicious instruction of Rev. Mr. Brown and Mrs. Brown, continues in a flourishing condition. Mr. and Mrs. Brown have recently been deeply bereaved by the death of their promising little son, aged ten months. In this connexion we may mention the lamented demise of the Hon. J. R. Morrison, which took place in August last, in the 29th year of his age. Mr. Morrison was a man of sterling principles, was a friend to all the Missions, and in his death we all feel that we have lost a brother indeed.

Dr. Hobson of the London Missionary Society has a Missionary Hospital in successful operation, and aided by a native assistant, conducts daily reli-

gious worship with his Patients, thus carrying out the genuine plan of a *Missionary Hospital*. Rev. Dr. Legge, of the same society, holds religious services in Chinese in his own house, and has recently opened a place in the Lower Bazar where Leng Afa preaches to his countrymen every Sabbath at 11 A. M. The Missionaries of this Society are erecting ten thousand dollars worth of buildings at Hongkong, and are expecting additional laborers. The expenses of Dr. Hobson's Hospital are defrayed by the Medical Missionary Society.

Rev. Dr. Bridgman and Rev. Mr. Ball of the American Board of Commerce, hold Chinese service in their own house, and Mr. Ball has under his charge active printing operations for the publishing of Christian tracts and books in the native language. Mr. Ball has done a good service in publishing a large Christian Almanack in Chinese for 1844, conformable to both the English and Chinese dates. He also published one for 1843, of a similar character.

Rev. Mr. Stanton (with Mrs. Stanton) has recently arrived at Hongkong to officiate among his countrymen as Government Chaplain, and finds an important field of usefulness. Mr. S. is also studying the Chinese language.

In September last Dr. Macgowan embarked for the North, having been delegated by his colleagues to visit the various ports for the purpose of collecting information as to the most suitable place for establishing a new station of the Baptist Mission. Capt. Lockwood, of the "Valparaiso," kindly gave him a free passage to Chusan. Through this and other islands of the same group he travelled on foot visiting various villages and towns, prescribing for the sick and leaving tracts with all who could read.

In October, Dr. M. took up his residence at Ningpo, deeming that city the most suitable place for establishing the new station. The Rev. Mr. Milne, having left Ningpo for Hongkong overland, Dr. M. was the only foreigner there until the arrival of the British Consul, R. Thom, Esq., in the latter part of December. A house having been freely offered for the purpose within the walls in the midst of the business part of the city, a Missionary Hospital, but in no way connected with the Medical Missionary Society was opened. It was soon thronged by a suffering populace, and although but a small portion of time could be devoted to the Institution, about seven hundred patients were treated the first quarter. The patients freely posted up Christian handbills that were given them, throughout the city and neighbouring towns and villages. Merchants from Nanking and other distant parts were supplied with tracts, some of which the Madarins received, read them and pronounced them good. A plan, first adopted at this Hospital, of printing passages of Scripture on one side of the Surgeons' memorandum of Treatment, and which the patients kept in possession, was an effectual means of disseminating much Christian truth. These passages were committed to memory by the patients and recited to the doctor.

In December, Dr. Macgowan visited Shanghæ in company with Rev. Mr. Medhurst and Dr. Lockhart of the London Missionary Society who have since located themselves in this city. Dr. M. represents Shanghæ as a point of great importance, being probably the greatest commercial city in the Empire. It is the port for the great city of Hang-chow-foo, and is connected with Nanking by the Yang-tze-keang and also by canals. George Balfour, Esq., is the British Consul at Shanghæ.

At Amoy, Dr. Cumming has a large and interesting Missionary Hospital, not connected with the Medical Missionary Society. By the aid of the Rev. Mr. Abeel, the healing art and direct Christian teaching are most admirably combined in the Amoy Hospital, and evident good is being effected. Dr.

Hepburne and Mrs. H. of the Pres. Board, have lately proceeded to Amoy. Henry Gribble, Esq., is the British Consul at Amoy.

To the important and populous city of Foo-chow-foo no Consul or Missionaries have yet gone.

At Canton, the Hospital connected with the Medical Missionary Society, and under the charge of Rev. Dr. Parker, continues to be crowded with patients, and vast numbers of Chinese can now rejoice in the relief afforded to their bodily sufferings by Dr. P. It does not appear that any religious services are held in the Hospital or any where else in Canton in the Chinese language, nor Christian Chinese books distributed, nor any direct Missionary labour performed among the natives. It is said that even tracts cannot be distributed without doing more harm than good, so strong are the prejudices of the Chinese. And yet Canton is a most important missionary position, a mighty city of fully half a million of inhabitants wholly given to idolatry, and we should rejoice to see the same missionary efforts carried on there as are so successfully prosecuted at the other great cities which have been thrown open to foreign intercourse. At Whampoa also, and the adjacent towns there is a wide field for Christian exertion. G. T. Lay, Esq., is the British Consul at Canton. Dr. Macgowan has recently returned to Hongkong a free passage having been kindly given him by Capt. Eyre of the ship "Oscar," the first American vessel that has been to the port of Ningpo. Dr. M. is on his way to Calcutta, but hopes to return immediately to Ningpo, as his colleagues agree with him that that city should be adopted as the new station of this Mission.

Mr. Cole, printer, with Mrs. Cole, and Dr. MacCartee of the Pres. Board have just arrived in China from New York to join Rev. Mr. Lowrie of the same Society: Mr. Cole brings with him a complete printing establishment both Chinese and English, and also a Book bindery. Rev. Mr. Milne is now at Hongkong and on the eve of embarking for England, but hopes soon to return to his station at Ningpo. In concluding these brief notices, we may remark that under the wise Providence of God the harvest in China is now emphatically great, and numbering the Missionaries of all the societies the labourers are verily few. Our appeal is to the privileged disciples of our native land, that they would join us in making unceasing prayer to Jehovah, the Lord of the Harvest, that he would permit us at no distant day to greet more labourers to this great land of heathenism, those who shall come forth in the fulness of the blessing of the gospel of peace.

In behalf of the American Baptist Mission in China,

J. LEWIS SHUCK. Sec.

#### IV.—*Extracts from a Sermon on Psalm lxxii. 17.*

"His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."

\* \* \* \* \*

We may say, in the second place, that the world is preserved for the sake of the church;—for this reason the church will exist as long as the world. Were it possible for the malice of Satan to succeed in overthrowing the church, the existence of this world would be at an end at once. Unless the Lord had a people in the world, and so had designs of mercy remaining to be accomplished, he would not endure the existence of such a world as this would be for a moment. There is nothing in the natural character of man that could induce God to exert his power in any other way than in vengeance,

unless he had still some chosen ones to bring home to himself. God governs and sustains the world solely for the sake of his people, who are and shall be in it. The death of the last Christian, and the consequent extinction of the Christian system in the world, could it possibly happen now, would be the signal for lighting up the fires of the last great day. Let me repeat, and let an unbelieving and scoffing world tremble to hear, that God does not regard those whom he knows will be finally impenitent with any such feelings as would cause him to continue our world in existence a moment, unless it were preserved on account of them that love and fear him. The finally impenitent would not be spared as they are, were they not in some way either made the instruments of advancing the kingdom of our Saviour, or necessary to promote the best interests of some of God's people. Certainly the men of the world will dispute this position, because they are accustomed to think themselves of some account in the estimation of God aside from considerations of this kind; and pride will hardly allow them to be convinced that they do not live on their own account. But how does the Bible regard the matter? It says to the Christian, "All things are yours." And in connexion with a description of the blessedness of the righteous, it says, "The ungodly are not so; but are like the chaff, which the wind driveth away." "And he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the *chaff* with unquenchable fire." Though these words have immediate reference to something else, do they not illustrate the inherent *worthlessness* of the impenitent, and thus throw light on the observations made above?

Again,—Men shall be blessed in him :—

\* \* \* Where, then, is the sweet peace and security, which is enjoyed in the family in Christian lands? Where is the happiness of the domestic circle? The heathen do not know that there is any such thing. It is not in their catalogue of things possible. And what causes the difference between them and us?

If we look at the governments of the world, we shall find that the different degrees of liberty, and security, and of moral and intellectual elevation enjoyed by the people, are just in proportion as the kind of religion prevalent approaches to, or recedes from the pure simple religion of Christ; that is, where this religion most prevails, there we find the highest degree of the enjoyment of these blessings. It modifies the government; or, if it does not work any change in the theory of government, it does so in its practice. Let the mass of the world be studied with this in view, and the most blind may be enlightened. Let Muhammadan countries be compared with heathen, and we shall see how even a faint light of truth sheds a comparative radiance all around. Compare these again with Romanist countries, and we see an improvement, as if the sun of righteousness had risen higher below the moral horizon. Compare these again with Protestant countries, and these amongst themselves, and we shall see that this part is abundantly illustrated, that the kingdom of Christ is the cause of blessings to mankind.

But the chief blessings the gospel confers on men are not those they enjoy, on account of it, in this life. These, great as they are, and precious and invaluable as they are, are not the peculiar portion of the true Christian. They are enjoyed by those who do not render hearty obedience to Christ, as well as by those who do. They are *incidental*, as it were, to the reign of Christ. They are the witnesses, to all men, of the goodness of God, and of the adaptation of the gospel to produce the highest happiness to those who will most faithfully obey its dictates,—(and might they not, in this light, to

an unprejudiced mind, prove *indices* of the right path?)—and of the ability and willingness of its Author to raise to glory and happiness in heaven all who will follow him. The effect of the gospel upon our civil and social relations, great as it is, is only the faint fore-shadowing of what is to come, when we shall have left this world of sin, and ascended to that world, where only this scheme of grace and glory is fully developed. “Men shall be blessed in him,” indeed, when they find themselves raised, as it were, from the suburbs of hell, and planted fast by the throne of God, to “go no more out for ever.” Herein is love! Herein consists *the* blessing, above all others, which men receive from the Saviour. The restoration of this world, which the devil and his angels seem to have used every possible effort to throw into confusion, degradation, and sin, to order, and peace, and honor, and righteousness, although a work of almost inconceivable greatness, and productive of immense good, is as nothing when compared to the blessing conferred on an individual soul by delivering it from the power of sin and hell, and clothing it with immortal holiness, and establishing it for ever in the courts of our God. Truly, “men shall be blessed in him.”

*Application.*

\* \* \*

If every twelve ministers travelled, and laboured, and preached but a hundredth part as much as the apostles did, how long would it be till the whole world would know the gospel—till “all nations should be blessed in Him?” If all the church were to labour, and pray, and live as did the converts of the apostles, how long before the kingdom of Satan would be shaken, even in his darkest seats in this world?

\* \* \*

When we think of the blessings conferred on a redeemed soul, let us strive to “turn many to righteousness.”

X. Y. Z.

V.—*A Brief Notice of the Jacoon Tribe. By J. G. Bausum, German Missionary, on the Malayan Peninsula.*

[Extracted from the Madras Christian Instructor for April.]

The Jacoon tribe is scattered abroad in the forest of the Malayan Peninsula, where they live quite separated from the Malays. From the south to the east coast, as far as Pahang, I have found them in some places numerous, and in other places a few families only, having their abodes on the tops of hills, where their little spots of cultivation afforded a beautiful sight to the sojourner in the valley. Their stature is of the middling size of the human race, with fine long hair; and of a much fairer complexion than that of the Malays, notwithstanding their exposure to the weather—as both men and women go generally quite naked, with the exception of a piece of the bark of a tree tied round their middle. They are divided into two classes, Ryats and JACOONS; the former reside generally for a longer period on the same spot, where they build a little hut raised some feet from the ground like the common Malay houses, and cultivate the ground, plant paddy, vegetables and fruit trees; and they are governed by tshan-tshans (Burgomasters) and batins.

They profess no religion at all, neither have I discovered any idolatrous observances during the time of my sojourning among them, which was about 12 days : the only ceremony I discovered was that of their mode of marriages, which is very simple ; the bridegroom makes a present of a fine cock and a new rice-pot to the bride, and after partaking of a meal, the young pair are acknowledged by the parents and friends as married. Over a few of the Ryats in Jehor I suppose the Hajees prevailed and circumcised them, but the generality seem to be averse to Muhammadanism. The second class are more given to moving about from one place to another, they reside but a few years in one spot : abandoning the one thus last occupied they take up their abode in another ; they also abandon the place where some of their relations have expired. These, like the first class, plant paddy and vegetables, and go fishing in the rivers, close to which they generally prefer to dwell. They are also fond of hunting with their blowpipes. They gather damar, and being honest and laborious, they would long since have been in a much better condition than the Malays, were it not that the latter, the chiefs especially, are depriving them of their paddy, vegetables, and damar in a clandestine way, which I myself have witnessed. Thus these poor people continue to suffer, even to a greater extent than regular slaves.

When I first visited them, which was on the 27th of April, 1838, I was accompanied by Mr. Mitthofer, on a missionary tour in the interior, about 35 miles distant from Malacca, where we came to the first Jacoon house, in which we saw no people as we were passing ; when of sudden a Jacoon woman rushed out, and called us to stop. On asking the reason thereof, we were told that the small-pox was in the next house, wherefore nobody was allowed to pass, for fear that the strange spirit would cause an increase of affliction ; but she kindly invited us into her house, and told us that the batin would come immediately, whom we said we were anxious to see. The batin shortly after arrived, and treated us very kindly ; ordered immediately that they should boil rice for us, &c., and immediately we were surrounded by Jacoons, both men and women ; the women were here half dressed with a sarong.

This batin was of the Ryat's class ; he told us that the people under him were about 2,000, and that he would gladly bring us among them at another time, but could not do it now, on account of the above mentioned reason. As they understood the Malay tolerably well, we had some intercourse with them about the great advantage of having a written language, as they have none ; and of the useful knowledge which the white people in their young age were taught in schools, which of course sounded all very strange in their ears. On the 9th of February, 1839, I spent an evening with the Jacoons at Seketing, a Malay village in the Jumpul districts, about 70 miles from Malacca ; as they spoke the Malay, I wrote down the herein annexed vocabulary of their mother-tongue.

After leaving Seketing, which is the last Malay village, I past on along a river through a large jungle towards Pahang. Here I met almost daily with some Jacoons ; but on the 17th February, 1839, I had a very interesting discourse with several of this poor people and was quite surprised by hearing one of them saying to another in Malay, "we are descendants of this gentleman's nation," which led me to inquire how they knew that ? I was here made acquainted that they believe that their ancestors have been the former inhabitants of Malacca, but when the Malays invaded the Peninsula, they had been conquered ; hence they had taken to flight into the bush, and consequently had come into their present poor condition. Some of them bore great resemblance to the Portuguese features, but as their language differs so materially from any European one known to me, I have great hesitation in entertaining the idea of their being of European descent. Some

days after that, hearing that a batin was residing a few miles distant in the jungle, I went to see him: he likewise treated me very kindly, and repeated the same story that I had heard a few days previous, and evidently was much attached to me.

I felt very much concerned for this poor people, but in what way to be of any benefit to them is the question to be illustrated. To live in the jungle with them, I feared that my state of health would not allow; besides the Malay chiefs would soon become my bitter enemies, as it would have been a natural consequence that I should have rebuked them for their unjust oppression towards these poor people. I therefore proposed to the batin, that he and his people should go with me into the Company's territory, where there is land enough to be had, and they would have proper protection; of which the batin quite approved, and expressing his willingness, he exclaimed "when the Malay rajah calls me, I must appear before him, why should I not go with our own rajah?" Hence he promised to go himself and to persuade his people to accompany him. But I was afterwards obliged to return to Singapore and Malacca by sea on account of ill-health. I was also given to understand that a great number were living in the Pahang jungles, whom I also intended to visit, but was likewise prevented on account of my indisposition.

May the Lord in his infinite mercy remember them, and open a way for them of deliverance, and for all other tribes and nations who are yet in heathen darkness!

#### VOCABULARY OF THE JACOON TONGUE.

Maling,	Heaven.	Demdaue,	To lie down.
Kerais,	Heart.	Tro,	Tired.
Sémah,	Men.	Jedäck,	Sleep.
Remawl,	A man.	Chinchong,	Stretch out.
Teodoor,	A woman.	Jong,	Feet.
Kenoon,	A child.	Wava,	To rise.
Benar,	True.	Uwai,	Parang.
long,	I.	Oos,	Fire.
Sélay,	Hunger.	Dawl,	House.
Hagee,	Ask, beg.	Da,	Is, have.
Chah,	To eat.	Mulut,	Mouth.
Hoot,	Rice.	Iole,	Speak.
Cheray,	Fish.	Lepase,	Tongue.
Teoke,	Plantain.	Moo,	Nose.
Iok,	Thirst.	Maut,	Eyes.
Dawk,	Water.	Leman,	Teeth.
Pehi,	Satisfy.	Tong,	Ears.
Doom,	Yes.	Shook,	Hair.
Pëdadáh,	No.	Quey,	Head.
Kekay,	This.	Tee,	Finger.
Drong,	Way.	Belaing,	Arm.
Haudey,	Where.	Tombelaing,	Shoulder.
Bawi,	Not.	Kaltong,	Knee.
Iawk,	To take.	Beloo,	Leg, thigh.
Serdore,	To watch.	Lepad,	Belly.
Handey drong,			Where is the way.
Kekay drong,			This is the way.
Da teoke,			Are there plantains.
Pëdadáh teoke,			There are no plantains.

*VI.—Memoir of Rádhánáth, a Native Christian Catechist of the London Missionary Society.*

Manifold and diversified are the purposes for which the biographies of departed friends have been written. The lives of statesmen, of philosophers, poets, painters and warriors, have each had their admirers and panegyrists. The sayings and the doings of each, delineated by the pencil of master-artists, exert a powerful influence over the determinations and destinies of men. Our character is generally moulded according to our associations—the opinions we imbibe, the mental and moral states to which we attain, and the habits we form, are in no small degree influenced by our converse with the living, and with the dead. If we could investigate the nature of the impellant forces which moved the resolves of many who now occupy the foreground in the walks of literature and science, as well as of those who have outstripped their compeers in the arts of peace and of war; we would find that the lives of the “mighty dead” first captivated their youthful minds, and excited those aspirations after distinction, which supported the ardent pursuers, amidst difficulties and oppositions which, to less determined minds, appeared insurmountable. Biography however, has its abuses as well as its uses. The study of it may excite the ardent mind to the imitation of that which is dangerous and injurious, as well as to what is praise-worthy and of good report. But, whilst the statesman and the secular historian may excite to the acquisition of eminence in the senate, or the field, it is our privilege, by exhibiting the influence of divine grace in the soul, to encourage to faith and good works. To the minds of the many indeed, the memoirs of a holy and consistent Christian, presents but a very common-place subject. Such a narrative is not unfrequently thrown aside as destitute of the marvellous, and the romantic; here there are no “hair-breadth ’scapes by flood and field,” no deeds of daring or feats of prowess; the strugglings are of a mental and moral nature, the victories achieved are over self, and not over temporal enemies, and therefore are they regarded as tame and uninteresting.

Did men but seek for that spiritual enlightenment, without which we are not in a fit capacity to judge aright of such matters, they would come to a very different conclusion from that at which they now arrive. They would then see, that it is much more difficult, as well as much more desirable, to maintain a consistent Christian character, than to climb the steeps of Parnasus or emulate the fame of an Alexander—the reason is obvious. The acquirements of the philosopher and the fame of the warrior are of the earth, earthy;—the graces which distinguish the Christian, are the gifts of the Spirit of God; they descended from heaven and they lead to happiness. The former have to contend with difficulties which mere human nature can, and has oft times overcome, and they aim at the attainment of objects which are congenial, and even agreeable to the worst propensities of our fallen nature. The latter has to contend with principalities and powers in high places, with the devil, the world and the flesh, and to reach to a state of perfect submission to God and delight in his will—achievements, to which

no sinful man, by his own power innate, or humanly acquired, ever attained.

Hence we may see how easy, comparatively speaking, are the attainments of the politician or the sage. How difficult, nay impossible, without divine influence, is the work which the Christian has to accomplish. How easily and agreeably to self may man acquire the warrior's fame or the philosopher's praise. How difficult, how agonizing to human nature, to overcome one's self, to live godly, soberly and righteously in the midst of a wicked world. But although the Christian's progress be opposed by difficulties innumerable, there are, and have been those who, through the grace of God, have been enabled to overcome them all. It is to magnify this grace and to show its renovating and conservative power, amidst the most untoward circumstances, that we propose to give a short account of a brother now departed. In the most favourable circumstances, it is difficult to maintain a consistent Christian character "unspotted, from the world," for, however, improved by education, Christian society, or holy example and precept, the distinctive characteristics of man are the same everywhere. He still bears in his soul the impress of a fallen and a sinful nature. Although the evils which oppose the maintenance of piety, are not removed by any mere human efforts, yet are they much increased by circumstances over which we have no control. From habits, associations, customs, education, and many other causes, it is well known that the people of some countries are much more likely to bring out vividly the prominent features of the Christian character, than they are in others; no one who is acquainted with the progress of Christianity, especially in latter days, will deny this. Of all the people on the face of the earth, barbarians or civilized, the Bengálí, we believe, is the most unlikely to exhibit in a manner palpable and impressive, the distinguishing features of the Christian character. We are disposed to place him at the lowest point in the scale of beings likely to become eminent Christians. He has talents, indeed, which are superior to those possessed by many others. His reasoning powers, (be they natural or acquired, we stop not to inquire,) are far superior to the African's. He has more tact and acuteness, than the native American; he is more metaphysical, or if you will, more inclined to sophistry, than the Englishman. But he has none of the energy and activity of the American, nor the zeal and determination of the African. And we fear it will take ages ere a reformer like Luther, or a preacher like Whitefield will be found among the Bengálís, and hence have we so often to lament over the want of energy and devotedness, in Bengálí converts. Their supineness, their indifference to the welfare of others, temporal or spiritual, the absence of moral courage, their want of that high Christian principle which supports a man amidst difficulties, and impells him to the performance of duty, in the face of every opposition, are well known. Many reasons might be stated in explanation of this state of things.

The Bengálí is physically among the weakest of the race of man. His habits are indolent; his bodily frame ill adapted for active exertion. Premature marriages, so prevalent among the natives, has a deteriorating influence over his physical and mental constitution. His

parents generally are too young and inexperienced to direct, or instruct him, or to control his wayward disposition. Hence they have little or no authority over their offspring. His education is of the worst description possible. He is surrounded by a morally pestilential atmosphere, whose blighting influence represses every noble and generous feeling, as effectually as the tainted exhalations which ascend from his native swamps and marshes enfeeble his physical constitution. He is encouraged in trickery and chicanery, by precept, as well as by example. He grows up a being regardless of every thing but self. His religion is either the most abject superstition, or a mere ceremony. If uneducated, he is the slave of the priest, the devotee of a system of monstrosities and absurdities, the blind adorer of a race of gods whose character cannot be spoken of without indelicacy, whose worship is a round of ceremonies the most puerile and disgusting. Unlike the superstitions of Greece or of Rome, the ceremonies of his religion possess no attractions, its painting and sculpture are destitute of delicacy or taste, its architecture has nothing of the sublime or the beautiful. Its fanes, its altars, (if such they may be called,) reeking with the blood of animals; its festivals, its pilgrimages, its every object and every observance, serve only to debase and brutalize man. If, on the other hand, the Bengáli be educated, he has *sense* enough to despise his religion, but not *honesty* enough to renounce and expose its absurdities. Such are the society, the associations, the education, the religion and the habits in which he is reared. Is it a wonder then, that he should exhibit so little of the characteristic features of Christianity? Hence it is, that even when he is a Christian indeed, yet is he at best but a weak and sickly plant, requiring much care, anxiety and cultivation to preserve it from decay, and ill adapted to resist the stormy blasts of persecution, or the fiery trials of affliction for the truth's sake. Notwithstanding these and many other difficulties, there are a few among Bengális even, who are not only Christians, but who, by the grace of God, are enabled to "bring forth the peaceable fruits of righteousness." And when we meet with one even, in the midst of a race placed in such disadvantageous circumstances, to whom we can point and say that is a good man, and full of the Holy Ghost, a Christian indeed, over whose consistency, zeal and devotedness, we have cause to rejoice, we should not be slow to acknowledge the power of divine grace, to take courage and bless our God for demonstrating not only to our faith, but to our sight, that by his grace, the Bengáli even can become a devoted, a useful, and an exemplary Christian. Such was our friend Rádhánáth, a brief account of whom we now propose to give, in the hope that others may experience somewhat of that encouragement, from the contemplation of his character, which we have often felt in his society and fellowship.

Rádhánáth Dás was born at Kidderpore, near Calcutta, in the year 1815, of Hindu parents. His father was of the Shudra caste, and was by trade a blacksmith, and according to the invariable practice of the Hindus, the son was destined by his parents to pursue the same occupation; but God, who "rules in the armies of heaven and among the inhabitants of the earth," had determined otherwise, and marked out for him a more useful and important sphere of labour. About the year

1826, he entered one of the Bengálí schools in Kidderpore which had been established for some years by the Missionaries of the London Missionary Society. These vernacular schools were conducted on Christian principles, the religious and moral improvement of the pupils was the great object for which they were established.

They were at that time, and for years after, principally under the superintendance of the Rev. C. Piffard, who devoted much of his time in visiting them, as well as expended part of his income in their support. Rádhánáth's amiable and docile disposition, as well as his diligence in learning his lessons, particularly the catechism and scripture lessons, attracted the attention of Mr. Piffard and gained his esteem. These qualities of the boy first gained upon his affections, and were the primary cause of his taking particular notice of him, and showing a deep interest in his progress and welfare. From this period may be dated the commencement of that mutual esteem which, so long and without a single interruption, subsisted between our much esteemed brother Piffard, and his beloved disciple. Rádhánáth was a regular and constant attendant in school, he seemed to take a special delight in his studies, and was always anxious to gain the approbation of his teacher. This doubtless arose in the first instance, from a desire to please his patron, and secure his esteem. But how oft is it, that feelings which have their origin in mere ambition, or emulation, or the desire to please, are overruled by an all-wise Providence for the greatest of all ends. Those impulses of the human heart which appear but trivial, and seem to terminate in mere selfishness, are under the guidance of an Almighty power, whose influence, though unseen, is yet felt through each successive stage of our being, so that contrary to his own or to the intentions of others, they lead to the renovation of the individual's soul, and it may be, to the spiritual enlightenment of many of his fellow-creatures. Thus the Hindu youth is sent to a Christian school, that he may acquire such an amount of secular knowledge as shall qualify him for some situation of emolument. The parents' desires terminate in gain, their son may be the prop and stay of their family, the lad pictures to himself days of prosperity and wealth, to which he is to climb by means of the knowledge which he acquires in a Missionary School; but the disposal of the future as well as of the present, (would that we could feel this as we ought,) is in the hands of the Lord; and all earthly hopes, projects and aspirations are frustrated, and contrary to the wishes of all parties concerned, the lad becomes a new creature in Christ Jesus. Thus was it with Rádhánáth, he attended school, in the first instance impelled by the desire of bettering his circumstances, but it was the means of his becoming a sincere and consistent Christian. Rádhánáth's progress in his studies was so rapid and satisfactory that he was soon made a monitor; in this capacity he remained for some time, instructing his former fellow-students, and adding to the stores of his own knowledge, particularly to the knowledge of the Scriptures. These he studied under Mr. Piffard himself, who took much pains in instructing the monitors of the various schools under his charge, as well in his own house, where they attended at stated times, as in the surrounding schools. About this time, Rádhánáth began to

have doubts about the truth of Hinduism, he felt uneasy, and his mind was evidently under serious impressions. He did not conceal his convictions, but spoke openly to his friends and his neighbours of his doubts in regard to Hinduism, and his persuasion of the truth and divine origin of Christianity. Although not yet a professed Christian, he was subjected to no little persecution on account of his expressed sentiments. Happily, it is not unusual to hear a Hindu lad express similar sentiments, in our days. At present the educated Hindu may express his admiration of Christianity, and his doubts regarding the truth of the religion of his fathers; nay he may abstain from performing its rights and ceremonies, and profess in *private*, his belief in the doctrines of Christianity: and all this is generally winked at, and allowed by his friends and neighbours, but it was not so at the time to which we allude. Rádhánáth was one of the first, if not the first Hindu youth in our schools, near Calcutta, who professed Christianity. In consequence of the persecutions to which he was subjected, and that he might be more constantly under the eye of his spiritual guide, he went to reside within Mr. Piffard's premises. About this time, in the year 1831, he was appointed as the teacher of the native female day-school supported by Mr. Piffard in his compound. He was a diligent and industrious teacher, and according to the light which he possessed, endeavoured to enlighten the minds of his pupils. He with others read the Scriptures daily with Mr. Piffard, when many opportunities occurred for expounding the word of God and pressing its truths on his conscience. He thus grew daily in the knowledge of the truth, and showed that he felt more and more the importance of eternal things. His doubts were solved, his difficulties were removed; he was counselled, encouraged and cheered on to perseverance, in his search after truth, by one of the kindest-hearted, and most sympathising of Christ's servants. Mr. Piffard, indeed, was distinguished among his brethren, for his sympathising disposition, and condescension to Bengális; to do them good was his greatest luxury.

Hence Rádhánáth found in him a friend to whom he could at all times unbosom himself, and from whom he felt he could conceal nothing. Being brought under the influence of such feelings, and having such a guide constantly at his side, it was to be expected that he would increase rapidly in Christian knowledge, and determination to give himself wholly to the Lord. Accordingly, he made known his desire publicly to profess the name of Christ, and cheerfully to undergo all the opposition, the desertion of relatives and friends, and the open persecution to which he knew he would be subjected. He did not come to this resolution precipitately or unadvisedly, he had much time to reflect, to ponder over the matter in all its bearings, ere he made his election. He had been carefully instructed in the principles of the Gospel, he was well acquainted with the Scriptures and with the plan of salvation, and after he had given every evidence of sincerity, and worthiness of being received into the Church of Christ, that could be expected, he was cheerfully received as a member of the Native Christian Church at Rámmákálchoke.

In July 1832, Rádhánáth was baptized at Rámmákálchoke by Mr. Piffard, in the presence of a large concourse of people, Christian and

Heathen. After his baptism he continued to reside with Mr. Piffard, and was occupied in superintending the Bengálí schools belonging to the Society in and about Kidderpore. His labours in this department were very important. At that time these schools were, for the want of more suitable instruments, taught by Heathen Sirkárs. It was in every way desirable, if possible, to procure the assistance of a Native Christian Teacher who could look after such schools and teach and expound the Scriptures to the pupils. For this purpose, Rádhánáth was found to be a very suitable person. He had a good knowledge of the Scriptures, was skilled in the art of teaching, and moreover possessed much suavity of disposition. From the time of his baptism till his death, he was more or less occupied in this department of labour, and his assistance herein was felt and appreciated by the Missionaries with whom he laboured, as in him they found one fully qualified, and on whom they could devolve, with all confidence in his diligence and integrity, the visitation of their vernacular schools. While actively employed in instructing others, his own studies were not neglected. Mr. Piffard commenced a regular course of Biblical reading with him, and when, in the beginning of 1833, he returned to Europe for a time, the same plan of studies was prosecuted under the superintendance of Mr. Lacroix, with whom he resided for several years. Thus the Scriptural and Theological knowledge to which Rádhánáth attained, was acquired under the guidance of Messrs. Piffard and Lacroix; and this fact will, in no inconsiderable degree, account for some of the peculiarities of his Christian character and religious views; he seemed indeed to have imbibed much of the spirit and habits of thought of these beloved brethren. Like them, he was a liberal-minded Christian, of a large and generous soul, which was not circumscribed within the sphere of a sect or a party, but embraced in its affections all who loved the Lord Jesus Christ in sincerity and truth, although differing from them in matters of minor importance. Shortly after Rádhánáth went to reside with Mr. Lacroix, he engaged in preaching to the heathen in the neighbourhood of Kidderpore. To the people in the neighbourhood, he was well known from his infancy, and although oft times opposed by the more violent Hindus, he was generally listened to with attention. His discourses were well arranged and instructive: for this he was much indebted to Messrs. Piffard and Lacroix, who had taken much pains to teach him the composition of sermons. At first he almost invariably preached from a plan previously examined and approved by one of these brethren. And although he was a workman that needed not to be ashamed, he always manifested a spirit of respectful deference to the Missionaries with whom he was associated, and an anxiety to be further instructed. He was in the habit of noting down the leading features of the discourses which he heard from others, and thus augmented his stock of Theological knowledge, as well as his capacity for preaching with greater confidence and accuracy; by this means also he supplied, in a great measure, the deficiency which he experienced in not being able to read with ease, the English language, in consequence of which, he was shut out from the great stores of Biblical and Theological learning. He now began to visit the Native

Christian villages in the south of Calcutta,—he visited the people from house to house, as a catechist, exhorting them and expounding the word of God. He soon gained the affections of the Native Christians, and by his consistency, the kindness of his disposition and his integrity, became popular amongst them. In February, 1835, Rádhánáth was united in marriage by Mr. Piffard, to Gándhári, the daughter of Rámjí, deacon of the church at Rámmákálchoke, and the first native who professed Christianity in those parts. This union was in all respects a desirable and a happy one, it connected him with the principal Christian family in the place, which was to be the scene of his future labours, and his partner was by education and Christian character a person suited to be the companion of such a man. Unlike most natives, although acquainted with them for years, we never saw the least symptom of disagreement, or estrangement between them. They seemed to live together as Christians, the husband “loving his wife as his own body, and the wife being in subjection to her husband in all things.” It was the first, and perhaps the only instance in which we have seen, natives uniformly living together in a manner consistent with the Gospel. He has left the disconsolate widow with three little ones to mourn the loss of an affectionate husband and an indulgent parent.

In 1837, Rádhánáth removed with Mr. Lacroix to Bhawánipur, where in addition to his other labours, he looked after the Christian boys connected with the Christian Institution. And in this sphere as in others, his Christian consistency gained him the esteem of those under his charge. Though a native, of the same class as themselves, by them he was respected, and looked up to as a parent and a superior. Any one who is acquainted with the character of natives, and knows how slow they are to show respect to any except to such as possess the power to enforce it, will easily perceive how great must have been the *moral* influence of his character, ere he could have obtained the esteem in which he was held by young and old, by Christian and Heathen alike. While residing at Bhawánipur, he preached in the chapel belonging to the Mission in that station, and visited the people in the neighbourhood, for the purpose of preaching Christ to them and distributing the Scriptures and tracts. He was always listened to with attention and received with respect. If he were ever opposed in his ministrations by violence and abuse, he bore it meekly, indeed he possessed no common degree of command over his temper. He was often visited by inquirers from all quarters, for he kept an open house, so far as his means allowed, for Christians and others. In this respect his services were of the highest importance to the Mission. If inquirers came to the Missionary with whom he resided, they were always referred in the first instance to Rádhánáth. They would enter into conversation more freely and candidly with him than with them, and such was his skill and judgment in detecting the real motives of a man, that few escaped his scrutiny.—However, he was always kind and affectionate, even towards those whom he found to be actuated by the most sordid motives. Indeed, if there were a prominent weakness in his character, it was a constitutional leniency, and a disposition of kindness towards those who ill-deserved it. At this time as catechist, he visited the native churches in the

south, twice a week, to preach the Gospel in the villages and to instruct the people, from house to house. Owing to the distance which he had to travel, and in consideration of the increasing importance of the station, it was thought desirable, that he should be located in Rámmákálchoke, and accordingly, in May 1840, he removed thither. With every prospect of usefulness, he was placed at Rámmákálchoke, with the view of his becoming the pastor of the church, but he preferred to labour as a catechist under a Missionary, and shrunk from the responsibility of taking the oversight of the congregation, and accordingly, in compliance with his own wishes, the Missionaries deferred his ordination for a time.

In 1841, he left Rámmákálchoke and returned to Bhawánipur. The failure of health, and other causes which it is unnecessary to mention, rendered this change desirable. But although he removed to Bhawánipur, he still laboured among the native Christians in the villages as heretofore. His labours among them will not be forgotten for years to come; indeed it will be long, we fear, ere his place can be supplied. He was received among them, not only as the best of spiritual teachers, but as a counsellor, and a judicious adviser in things temporal. When they were in difficulties, in Rádhánáth they always found a friend ever ready to listen to their tale. Were they oppressed by the heathen Zemindars, Rádhánáth they immediately consulted; and often has he prevented an expensive and distressing law-suit by calling upon the Zemindar, and settling the matter with him. So well was his integrity known and his character appreciated, that the Heathen Zemindars would refer sometimes matters in dispute between the native ryots and themselves to his judgment and decision. Did quarrels arise among native Christians, he was always ready to become the peacemaker, and seldom did he fail to bring about a reconciliation. To the native Christians his loss is irreparable, but it is no less so to the Missionaries with whom he was associated. None but the Missionary who has charge of a native Christian Church in this country, can fully estimate the value of such a man. Our native converts are in general children in knowledge and in judgment, but not so alas! in folly, and, in regard to some cases, in wickedness. There are those who suppose that the Missionary is wholly occupied in preaching the Gospel, in catechising, and teaching their neophytes the doctrines, the precepts and the promises of the Gospel. But this is quite a utopian idea, having an existence no where, unless it be in the brain of some romantic theorist. Far different are the duties to which the pastor of a native Christian Church has to attend,—duties of a disagreeable, irksome, harassing nature, under the pressure of which he is oft times ready to faint and sink into the lowest depths of despondency and helplessness. For such duties, natives, if they be truly Christian men, possessed of high moral principle, sound judgment, and an even temper, are far better adapted than Europeans. Rádhánáth possessed in a high degree, the necessary qualification for the discharge of such offices. Many an irksome and oppressive burthen has he taken off the Missionary's shoulder. And many a time has he settled such matters with much judgment and good feeling, without troubling the Missionary

with whom he was associated, with the affair at all. His loss in this respect especially is felt by the Calcutta Mission of the L. M. S. to be a great and severe loss, one which, in present circumstances, is deemed irreparable. He occasionally wrote tracts for the benefit of his countrymen. His principal productions are the *Bhramnásak*, or destroyer of error, published by the Tract Society, and a memoir in Bengali, of his friend and patron, Mr. Piffard.

#### HIS SICKNESS AND DEATH.

Rádhánáth endeavoured to live to the glory of God, and for the good of his fellow-creatures, by these principles was he actuated, up to the last stage of his earthly career. It was his sympathising disposition, his anxiety and readiness to assist others in their affliction, that exposed him to the disease of which he died. In March last, cholera and small-pox raged to a fearful extent in Calcutta and its neighbourhood. Several natives died of the latter disease in Bhawánipur and in the immediate vicinity of the Christian Institution. Some of the Christian lads connected with the Institution were afflicted with the small-pox, these required much care and attention; and while others influenced by a fear unworthy of a Christian man, dead to the sufferings of humanity, like the Levite and the Priest passed them by, Rádhánáth, like the good Samaritan, was ever near to alleviate their afflictions by acts of kindness, and by encouraging them to trust in God alone. He expressed no fears for the consequences, but felt that as a man and a Christian, he was bound to attend to his afflicted brethren. When spoken to on the subject, he said that he knew that he was in the hands of God, who would order all things for the best, and he expressed his astonishment that any Christian, but especially a Christian teacher who should be an example to others, should from terror for a moment hesitate, in a matter where the path of duty was so clear and imperative. Shortly after the young men over whom he with the resident Missionary had watched so constantly, were out of danger, he was attacked with severe fever. Although the fever was constant and generally violent, there were no symptoms of small-pox. Dr. Eveleigh very kindly attended him and prescribed for him: every thing was done which human skill could devise or kindness and attention could supply, but he was evidently getting worse.

On the third or fourth day after the commencement of his disease, he wrote for his wife and children, who were then residing at Rámmá-kálchoké for a time. He seemed to have had a presentiment of his approaching end, for he desired his wife and children to come to him, as soon as convenient, as he said it was probably the will of the Lord to take him from them at this time, and he wished them to be near him in his last moments. In this matter he was gratified, for his whole family were brought to Bhawánipur the day after he wrote for them. It was only the day previous to his decease that the Doctor, by a very narrow inspection, discovered that it was a case of suppressed small-pox, generally the worst feature of the disease, and for the first time we learned that there was very little hope of his recovery. No attention, however, was spared, every thing was done that was thought desirable.

He was, however, quite tranquil and self-possessed, he knew in whom he had trusted, his confidence in his Saviour was unshaken. To this purpose he frequently expressed himself, and when visited during the night by the writer, he said, "Pray do every thing for me which the Doctor orders, for we ought to use the means God has given; I am in the hands of the Saviour, I have no fears or anxieties about myself, I am ready to go when it is his will to call me, but I have children; who will bring them up in the fear of the Lord when I am taken from them?"

He expressed no anxieties about himself, or even about the temporal welfare of his family, his fear was lest his fatherless children would not be brought up in the service of God. During the night his disease became more violent, the friends who were around him began to apprehend the worst; being natives, they had neither prudence nor strength of mind enough to command their feelings in his presence. This seemed to distress him, and instead of their cheering his departing spirit, his last hours were spent in exhorting them to patience and trust in God; several times through the night he said to those round him, "Why do you weep? trust in God, he will do all things for the good of those who trust in him, I am not afraid to die." Mr. Campbell was sent for, early in the morning, he found him in the agonies of death. As his wife and those near him saw his end approaching, they gave vent to their feelings in loud lamentations; hearing this, he gently reproved them and exhorted them to be resigned, and although the hand of death was upon him, he made an effort to rise, in order to encourage them to shew that he did not feel so ill as they apprehended. While thus engaged in encouraging and exhorting those around him, he fell asleep in Jesus, and his blessed spirit was carried, we doubt not, by angels to Abraham's bosom. He departed this life on April 2nd, in the 29th year of his age. Thus did our brother, after becoming a vessel of mercy through the Grace of Christ, spend his life and strength, in promoting the cause of his Lord and Saviour among his fellow-men, and the last moments of his existence, in telling those who were around him, "what a dear Saviour he had found," and in exhorting them to put their trust and confidence in Him. In the evening of the day on which he died he was buried in the Scotch burying-ground. The funeral was attended by Europeans and natives who had known him. Many of the Native Christians from the south came into town to show this last mark of respect to the remains of their beloved friend and brother. There were at the grave's mouth Hindus and Musalmáns as well as Christians, for he was respected by all who knew him; and many of them said, they had lost their friend and their father. Thus the memory of the righteous is blessed.

#### HIS CHARACTER.

There were some points in Rádhánáth's character which stood forth prominently amidst other Christian graces, and which distinguished him from the generality of native Christians. Some of them will have been noticed by the intelligent reader in the account already given. But we cannot pass by, without particular notice, the characteristic features, which endeared him to those with whom he was acquainted,

and the absence of which in native converts generally, make them feel his loss the more acutely. They are alas ! seldom to be met with in the Christianity of this land ; in him they shone forth as palpable evidences of his being a new creature in Christ Jesus. So prominently were they exhibited in his life and conversation, that we could at all times and at all places, point to him as a bright example of the power and influence of the Gospel in a native. These are refreshing and encouraging peculiarities to dwell upon, in a country, and amidst a people, where there is so much to discourage and depress. This we trust will form our excuse for alluding to them in a manner more prominently, than perhaps, in other circumstances, we should feel desirable.

1. Rádhánáth was a man of a devotional spirit and delighted in prayer. He lived as one who felt that he was under the guidance of a gracious Providence. He rested not in what are called secondary causes, but at all times expressed himself, as one who knew that all his ways were directed by the Lord. He acknowledged in fact the presiding care of his God, in every event that happened. If his own or his families' welfare were inquired into, his invariable reply was "through the mercy of Christ, we are well or happy, &c." Of this mode of expression he was never ashamed, it mattered not to him whether he were in the presence of Christians, Infidels, or of the Heathens, he did not change his phraseology to suit circumstances. Having experienced the advantages of private prayer, he was in the habit of recommending to others, in all circumstances, to make known their requests unto God. When he was consulted by any one in distress of mind, after giving them such directions as he thought their case required, he would press upon them the importance of prayer, as the most effectual means of obtaining the comfort they required. To those who spoke to him of their temporal matters, (and there were many such,) especially those who were afflicted, he was not slow to give good advice, or to assist them according to his ability, but above all he would advise them to pray to God, for the removal of disease, or the alleviation of sorrow, if consistent with his will, and for the sanctified use of such dispensations. What he recommended to others we have every reason to believe, he practised himself. That he was a man of prayer was evident in his public engagements.

We have been often struck with the beautiful simplicity, the pathos, and scriptural phraseology of his prayers. In our judgment indeed, and in that of others well acquainted with the Bengáli language, and competent judges of such matters, Rádhánáth had a higher gift and more freedom in prayer than any Native Christian we ever heard engage in public.

2. He was an exemplary husband and parent. He was not over-anxious to be married without inquiring into the character and piety of his companion, as native Christians too frequently are. And although frequently urged by others, he did not consent to form so important a union, till he had completed his preparatory studies, and had been fully settled in his office as a catechist. After his marriage, although his wife was an intelligent Christian, he took much pains in instructing her more fully in the ways of God. Her spiritual improvement was the subject of his prayers, and he laboured hard to inform her judgment ; he not only spent much of his time in this labour of love, but

solicited and obtained the assistance of Mrs. Lacroix, in whose premises he was living at the time, and although at first discouraged with the difficulties of his task he persevered, till his labours were blessed by God, and his partner became, as we have every reason to believe, a help-mate for him in every respect, and one worthy of such a husband. The education and spiritual welfare of his children were his constant anxiety. His boy was the first, and perhaps the only Bengálí infant, wholly instructed by a native we ever met with, who was familiar with the leading facts of the Bible, and the way of salvation. We well remember the interest with which we heard the babe, ere he could read a little or articulate accurately, repeating the history of Joseph, and of Daniel, and repeating some of the parables and sayings of the Saviour. This in itself was but a trifling incident, but it showed that the child had pious parents, anxious to bring up their offspring in the fear of the Lord. And may not this example of a Bengálí Christian, put to the blush the conduct of many a one from whom, considering their privileges, much greater things might be expected? The worship of God was regularly maintained in his household, his children and his servants, as well as his neighbours were regularly and daily assembled at the family altar, when he would read and expound the Scriptures, exhort to love and obedience, and implore God's blessing on them. To this duty he did not require to be excited, or advised by others, he felt its importance, and attended to it spontaneously and with delight, without any impelling force from without.

3. Rádhánáth was a liberally-minded Christian. He had large and exalted views of the genius of Christianity, he did not think that it belonged to any particular sect, or particular party, and oft times did he express his astonishment when he was told of the differences among Christians on confessedly minor topics, and external observances. He loved and esteemed all whom he had reason to believe loved the Lord Jesus Christ, of whatever name or sect. And hence it would not be going too far to say, that he was known to and beloved by more native Christians of all denominations, than any other Christian in these parts. However, although his piety was of that expansive nature which embraced the whole household of faith of whatever name, he was sincerely attached to the Missionaries with whom he laboured, and the Society with which he was connected. He cherished the strong feelings of a son towards the London Missionary Society. The prosperity of our Calcutta Mission was a source of delight to him, anything that appeared to injure its reputation, or its well-being, gave him pain. He never hesitated to express his gratitude publicly to the Society. Through its instrumentality he had been brought to the knowledge of the truth, its Missionaries were his spiritual fathers and brethren, his advisers and his most cherished companions. Hence, his constant anxiety and labour, to preserve the Mission in a prosperous state. In the South particularly, the continuance and prosperity of the Mission, are in a great measure, owing to his exertions.

But although thus anxious to see the Mission prosper and increase, he never laboured to increase its ranks by making proselytes from other denominations. From the universal respect and esteem in which he was held by the villagers in the South, both Heathen and Christian,

we have reason to know that he could have gained over many from other Missions, were he so disposed. From this he carefully abstained, well knowing that those who were in the habit of passing over from party to party were no real acquisitions to any church.

4. He was not greedy of filthy lucre. This is indeed but a negative excellence and might be supposed to be no great recommendation in a Christian man. Any one however, who is acquainted with the Bengálí character, and has had much knowledge of the habits and feelings of native Christians, will readily acknowledge that to be able to say so of any of them, is no small praise. If there be one sin that is more difficult to eradicate from the soul of a Bengálí than another, it is that of covetousness. Other evil propensities, however strong, however habitual, are overcome and laid aside, but this seems to be innate and indestructible. It is the worm that gnaws at the root of religion in the soul, it chokes and destroys the plant which we had reason to believe was of the Lord's right hand planting. It is the root of bitterness which afflicts our native churches incalculably more than all other evils put together,—fearful are the extents to which the Bengálí, though a Christian, will go for the sake of a little pelf. We have had melancholy examples of this, not only among the ignorant and the rustic, but among the comparatively educated and intelligent. Happy are we to be able to say that it was not so with Rádhánáth; during the many years with which we were acquainted with him, we did not find a single instance of selfishness. He was content with what he received, and although he saw others, who were far his inferiors, raised in point of temporal emoluments far above him, he never complained or even alluded to the fact. It was easy for him to improve his circumstances were he so disposed, he had several opportunities to do so, but he never could be tempted from his devotedness to the Mission with which he was connected. He laboured not for the hire he received, but for the glory of God. He was satisfied as his necessities were supplied, and the manner and amount to which these were supplied, he left to others to determine. He did not measure the amount of his labours, by the amount of his salary. He laboured as incessantly in his Master's service, when he had but a mere pittance, as he did when he was placed in comparatively comfortable circumstances.

5. Rádhánáth was a zealous and devoted preacher of the Gospel. He did not require to be *looked* after in order that he might do his duty in this respect. He could be trusted to walk alone, without a European Missionary to direct his steps or superintend his movements. Neither was it necessary to appoint him set tasks, he would of his own accord seek out opportunities of doing good. He used to preach regularly in the Chapels of the London Missionary Society, in the suburbs of Calcutta, as well as in the streets and the markets.

His language was fluent and his discourses instructive. He possessed a peculiar aptitude in communicating knowledge to the ignorant, and making the great truths of the Gospel level to the apprehension of the meanest capacity. He possessed a peculiar tact in illustrating his meaning by apt and appropriate similes. We have been often struck at the aptness and readiness with which he could do this. His sermons were generally well-studied, he seldom preached without notes,

and the amount of Scripture knowledge which they showed was remarkable, considering that he could read the English language but imperfectly, and could therefore have access to but few books.

6. He was a judicious and useful assistant Pastor. It was thought desirable years ago to ordain him to the pastoral office, and set him over the church at Rámmákál. But his modesty and humility prevented this, he preferred to do what he could under the superintendence of a Missionary, but although not nominally appointed the Pastor of Rámmákál-choke, he performed all the duties of a Pastor among the people, except administering the ordinances of Baptism and the Lord's Supper. He preached to them, visited them from house to house, catechised and instructed them. He was consulted by them almost on every subject which related either to their temporal or spiritual welfare. In this respect he was an invaluable assistant to the Missionary. The people confided in his judgment, and relied on his uprightness and integrity; they had as much confidence in him in fact as they had in the European Missionary. Such was the opinion formed of him, that he has been often invited by the heathen around to settle their disputes, and so great was their confidence in his integrity that the parties were prepared to abide by his decision. Not only did the native Christians and Heathens form this opinion of him, but the Missionaries with whom he laboured, put the greatest confidence in his integrity and his honesty. Such was Rádhánáth, through the grace given to him. O that the Lord would raise up many such among this people, who shall be as burning and shining lights to those around them.

THETA.

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### VII.—Prayer—An Anecdote.

“Brethren pray for us, that the word of the Lord may have free course and be glorified.”

To illustrate this passage, I shall relate an anecdote, which I read many years ago in a periodical work. There was a worthy minister of the gospel in North America, who was pastor of a flourishing church. He was a popular preacher, but he gradually became less acceptable to his hearers, and his congregation very much decreased. This was solely attributed to the minister, and matters continuing to get worse and worse, they resolved to speak with him on the subject. A deputation was accordingly appointed to wait on him for that purpose. They did so; and when the good man heard what they had to say, he replied, “I am quite sensible of what you say, for I feel it to be true; and the reason of it is, that I have lost my prayer-book.” They looked quite astonished at hearing this, but he proceeded. “Once my preaching was acceptable, and many were edified by it, and numbers were added to the church, which was then in a prosperous state. But we were then a praying people. There were many who joined together in fervent prayer that my preaching might be blest for the conversion of sinners, and for building up the saints in their most holy faith. It was this that, by the blessing of God, made us prosper. But as prayer began to be restrained, my preaching became less acceptable, the church declined, and things became as they now are. But let us have recourse to the same means, and the same effects may be expected to follow.” They took the hint. Prayer meetings were again begun, and punctually attended. Exertions were made to induce those who were without to attend the preaching of the word. And the result was that the minister became as popular as he had been before, and in a short time the church was in as flourishing a state as ever.

## REVIEW.

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ब्रह्मलिखितः आदिपत्र्यः। *The Book of Genesis and part of Exodus in Sanskrit, Translated from the Hebrew, by the Calcutta Baptist Missionaries. 1843.*

In pursuing my design of reviewing the whole of the Native Christian Literature of this Province, I found myself impeded by a serious difficulty in the outset ; it was next to impossible, in the use of the utmost diligence, to procure a complete series of the various works that had, from time to time, been published by the different societies or individuals who had laboured in this department of Christian exertion ; nay, I could not even obtain a complete list of what *had* been published. Many of the smaller works have been long out of print : copies of some have slowly come in ; and up to the present moment I am too insufficiently furnished to proceed with the plan as intended ; namely, to follow up my notice of the Bengáli Hymnology with a sort of Catalogue Raisonné of the Native Christian *Prose* library of Doctrinal and Practical Theology. Awaiting, therefore, a more abundant supply of material in this department, I at once proceed to that of Versions of the Sacred Scriptures themselves.

And in entering on this important field of enquiry, I deem it consonant with my plan and its object, as well as with the wishes of those friends of the good cause who have urged this review, to take some previous notice of the Sanskrit version quoted at the head of this article. And with the more propriety may I do this, after the correspondence on the subject of a Sanskrit Translation which has been carried on in England, and which called for an expression of the views and feeling of the Calcutta Missionaries of the Society to which I belong.

Among the advantages contemplated by them, as likely to result from a well-executed Sanskrit version of the Sacred Scriptures, is that of therein creating a classical standard, so to speak, on which to conduct and by which to measure the character of versions made into the vernacular dialects descending from that ancient and venerable source.

But if this be an object of sufficient importance to justify the expenditure of time, strength and means upon a Sanskrit version—and we are unanimous in thinking that it *is*, and therein are supported by the suffrages of all who are considered competent to come to an intelligent judgment on such a subject—then is it manifest that fully to attain the object so contemplated, a Sanskrit Version must be made on translational principles

such as may safely be applied, dialectical peculiarities apart, to all versions made into the derivative languages as well.

If the version which is proposed as a model, be really made such, by vernacular translators; and its style, character and form be more or less truly imitated in the first preparation or subsequent revision of provincial versions; then it becomes of the most vital importance to take due care that it be itself conducted on true and safe principles—on just views of the nature of Biblical translation in general, and of what ought to characterise a *model version* into an ancient and, as to colloquial usage at least, now almost *dead* language like the Sanskrit, in particular. If, for instance, the model version exhibit such characteristics as looseness of rendering, or paraphrastic enunciation of original conciseness, on the one hand; or be distinguished, on the other, by the bald strictness of a too close verbal rendering, which sacrifices intelligibility to literality, and on the ground of adhering to the *words* of the original fails to exhibit their *sense* both clearly and idiomatically—it is then evident that a vernacular imitator is, in reference to what forms, in fact, the prime object to a Biblical translator, worse off than if he had no model at all: He is inevitably led into the *stereotyping* of the faults of his standard in his vernacular impression. He had infinitely better at once discard his erring guide, and trust only to his own prudence and care in treading on his inexperienced way; using merely such partial light as he can find in his own by-path, rather than be misled, on the supposed highway of classical authority, by a false splendour that would but dazzle his mental vision, and surely precipitate him into mischievous errors.

Now, it is by this principle that I propose to estimate the value of the Sanskrit Version of the S. S., viewing it as a *model* and *standard* of Eastern Biblical translation. If by the measure of this principle it prove to be more or less a failure as to *one*, at least, of the main objects on which its formation is held to be important—not only is that object thereby unattained, but it becomes a solemn duty to place the failure before those who look to that model as a guide in the untried ways of translational toil; for whatever other value, apart from this object, the version may possess, it at once loses all its utility on the ground in question: its importance is then to be measured on other principles, its usefulness then rests on other considerations altogether: the class and amount of native population who may be competent to use it for personal instruction, will then form the chief element of calculation in attempting to estimate, as has been done by a writer in England, the expediency of so employing the time, strength and money which its preparation may have demanded. Even thus estimating it, I am fully persuaded, in

common with all my own immediate coadjutors, and of all other competent individuals whose judgment I have had opportunity to learn, that it deserves liberal support, and the translators the cordial thanks of all friends of the Bible ; it is one more, in addition to many previous invaluable contributions made by them to the common stock of our materials for Indian evangelization. And, even in this view alone, I cheerfully wish them ‘God speed,’ and thankfully avail myself of the excellent service they thus render to the Missionary cause. Yet I own it would be with sincere and deep regret I should resign the other object which, has, as I think, been justly held of so much real importance in the present state of Biblical translation in India.

I shall now proceed to examine the first nine chapters of Genesis, in the view above referred to more particularly ; deeming it wholly unnecessary, for the object contemplated in this review, to go further into the work ; nor would time permit me, even if it were at all required to do so. A minute examination of *any* nine chapters whatever, must be quite enough adequately to test the character of the whole generally ; and will sufficiently bring out the plan and principles on which the version has been made : since these are to be gathered, not from the justness, or otherwise, of the renderings in particular passages, but from the *form* on which the entire is moulded ; from the animating genius, so to speak, that pervades the totality of the work.

I. Regarding the Sanskrit Version, then, as a *model* for Biblical translation, one of the characteristic features of the work, and the one which most immediately strikes the attention of the reader, is the singular latitude assumed in regard to the rendering of the *same* terms of the original.

Now it has ever been held, by those esteemed to be the most sober and judicious writers on the detail of Biblical Translation, to be a fixed and *sound* principle, not *unnecessarily* to vary the renderings of the same words in the original ; not only because, in some instances, at least, a change in any principle term, by varying even the shade of meaning—for few words indeed are strictly synonymous—would affect the correct expression of the sense of the same original ; but also because even though the *meaning* were most correctly given in the use of such diversity of words, yet the proper manner and characteristic style of the original author would necessarily be misrepresented.

Although I am unable to fortify my assertion with express quotation from many of the usual authorities on a question of this nature—a disadvantage to which the scantiness of works of reference in an Indian Missionary’s library but too generally exposes one—yet not wholly to rest in an assertion, which nevertheless I should by no means hazard were I in any

doubt of its entire correctness, I will quote *first*, the following passage from Principal Campbell's Tenth Dissertation, Section Five, where he is reviewing Castalio's Latin Version—

“Another ornament, in the same taste, by which the simplicity of the sacred writers has been greatly hurt in this translation, is the attempt, when the same ideas recur, to express them always *in different words* and varied phrases. It is not only essential to the simplicity, but it adds to the majesty of the inspired penmen, that there never appears in them any solicitude about their *words*; no pursuit of variety or, indeed, of any thing in point of diction out of the common road. Very different is the manner of this Interpreter &c. In short, his affectation of the manner of some of the poets and orators, has metamorphosed the authors he interpreted, and *stripped them of the venerable signatures of antiquity which so admirably befit them; and which, serving as intrinsic evidence of their authenticity, recommend their writings to the serious and judicious.*”

“If, indeed, the liberty Castalio has taken with the diction had extended no further than to reject those *Hebraisms* which, how perspicuous soever they are in the original, occasion either obscurity or ambiguity when verbally translated, and to supply their place by simple expressions *in the Latin idiom* clearly conveying the same sense, no person who is not tinctured with the cabalistical superstition of the Rabbinites, could have censured his conduct. But very often his freedoms went a great deal further than this, and tended to lessen the respect due to the sacred oracles, by putting them too much on a footing with compositions merely human, and by changing *their serious manner* for one comparatively light and trifling, nay even playful and childish.”

To the same purport Professor Bush of New York, also, in Section 4 of the Introduction to his valuable notes on Genesis, thus writes: “Of these—blemishes by which the received (English) Version is marred—by far the most prominent is a want of *uniformity* in the mode of rendering, both in regard to single words and to phrases. This was in some degree to be expected, partly from the magnitude of the work itself, and partly from *the number of persons* employed upon it; nor should we, perhaps, dissent from what the translators have said in justification of their not tying themselves down to an ‘*absolute identity* of phrasing.’ As they remark, it would perhaps ‘*savour more of curiosity than wisdom,*’ that translators should feel bound in every case to render, *e. g.* ‘the same Hebrew or Greek word by *purpose*, never by *intent*; always by *think*, never by *suppose*; always by *journeying*, never by *travel-*

ling; always by *pain*, never by *ache*; always by *joy*, never by *gladness*, &c.; yet it is obvious that a more scrupulous exactness may justly be required in a translation of the Sacred Scriptures, than in any other translation; and we doubt not the instances adduced below will shew that they have actually transcended all reasonable allowance on this score; not only often varying the terms unnecessarily, but so as to *deprive the unlearned reader of the signal advantage to be gained in the study of the Bible from comparing terms and phrases strictly parallel.*"

The above animadversion is justified by a long list of places exhibiting *various* renderings of the same precise original words and phrases, *e.g.* diadem, hood and mitre, for the same word  $\text{קִנְיָוּן}$ ; law, statute, divorce, ordinance, for  $\text{תּוֹרָה}$ ; nations, gentiles, heathens for  $\text{גּוֹיִם}$  &c. Yet observe that these variations, with rare exceptions, occur in *different books* or in various, often widely separated, chapters of the same book. Almost never, I think, do the English translators employ a similar license in their version of the same original *in the same immediate context*. If, therefore, as is fair and reasonable, the example of our *English Translators*, while yet, as above shown, vindicating to themselves a somewhat extended license in verbal rendering, be taken to be the just exposition and limitation of their own principle and meaning, then will it be manifest that while they held themselves free from an embarrassing and needless scrupulosity in phrasing, they yet by no means approve of a variety of rendering having no other motive whatever, as it should seem, but to please a fastidious ear and gratify a taste, after all, neither simple nor correct.

To this undue extent, however, is the translational license carried in the Sanskrit version, of which the following are examples occurring in the first nine chapters; nay, *most of them* in the first *five* only. Thus:—

Heavens,  $\text{שָׁמַיִם}$ , has *two* renderings, आकाशं and मगणं.

Earth,  $\text{אָרֶץ}$ , *eight* !!; पृथिवी, मेदिनी, वसुन्धरा, वसुधा, धरा, भूमिः, धरित्री, मट्टिः, चित्तिः

Darkness,  $\text{חֹשֶׁךְ}$ , *two*; अन्धकारं, तमिष्ठं (misprinted तमिष्ठं).

Deep,  $\text{אֵי}$ , *two*; गङ्गोरजलं, महासमुद्रः.

Waters,  $\text{מַיִם}$ , *seven* !!!; तोयं, अक्षः, सलिलानि, कीलालं, वारि, आपः, जलं.

Light,  $\text{אוֹר}$ , *three*; दीप्तिः, आलोकः, विद्युतिः.

Day,  $\text{יוֹם}$ , *two*; दिवसः, दिनं.

Night,  $\text{לַיְלָה}$ , *three*; रात्रिः, निशा, चण्डा.

- Expanse, אַרְבָּעוֹת, *four*; शून्यं, शून्यत्वं, अभोमखलं, जगत्सखलं.  
 Seas, יָם, *four*; सखिलं, समुद्रः, सरित्पतिः, जलं, सागरः.  
 Tree, אֵץ, *five*; महीबहः, हहः, पादपः, विटपः, तवः.  
 Fowl, עוֹלָם, *four*; विहगः, खगः, विहङ्गमः, खेचरः.  
 Morning, בֹּקֶר, *two*; प्रातःकाळः, प्रभातं.  
 Work, מְלָאכָה, *two*; कृतकर्मां, कृतकार्यं.  
 Generations, דּוֹרֹת, *two*; विहतिः, विवरणं.  
 Man, אָדָם, *five*; आदमः, मनुष्यः, मानवः, मानुषः, मनुजः.  
 River, נָהָר, *three*; खवन्नी, तटिनी, घुनिः.  
 Name, שֵׁם, *three*; आख्या, नाम, नामधेयं;—ed, *two* नामा, नामिका.  
 Flesh, בָּשָׂר, *four*; मांसं, क्तव्यं, पखलं, खङ्गं.  
 Wife or Woman, אִשָּׁה, *four*; नारी, भार्या, जाया, योषित्.  
 Serpent, אֲרָמָה, *three*; सर्पः, मुजगः, उरगः.  
 Eyes, עֵינַיִם, *two*; लोचनं, नयनं.  
 Dust, אֶפְרָח, *two*; षत्, षणिका.  
 Death, מוֹת, *three*; षत्युः, मरहं, षतिः.  
 Mountain, הָר, *three*; भूषरः, पर्वतः, महीभः.  
 Cloud, עָנָן, *two*; जीमूतः. पयोदः.  
 Bow, יָשָׁר, *two*; कोदण्डः, कार्मुकं, (in v. 13 and 14.)  
 Sign, אֵימָה, *three*; लक्ष, लक्षणं, चिह्नं.  
 Father, אָב, *two*; तानः, जनकः.  
 Son, בֶּן, *two*; पुत्रः, सुतः.  
 Good and evil, טוֹב וָרָע, *two*; सदसत्, भद्राभद्रं.  
 Fish, (in the seas,) דְּגָנִים, *two*; सखिलचरमीनाः, जलचरमीनाः.

The following are of VERBS.

- God, &c. said, אָמַר, has no fewer than *fifteen* different renderings, viz.  
 आचचचे, आज्ञापिते, आदिश, आज्ञापयामास, आज्ञापयत्, कथयामास, जगाद,  
 उवाच, प्रपञ्च, वमाचे, अवदत्, संल्लाप, प्रत्युवाच, आदिदेश, कथयाश्चकार.  
 Saw, רָאָה, *eight*; आलोक्य, विलोक्य, ददर्श, दृष्टवान्, वीक्षाक्रे, वीक्ष्य,  
 आलुलुके, निरीक्ष्य.  
 Created, בָּרָא, *two*; ससर्ज, ष्टवान्,  
 Blessed, בָּרַךְ, *four*; आशिषं जगाद, आशिषं गदिजा,—ददौ,—दत्ता.  
 Ended, אָבָה, *two*; सम्पूर्णं बभूव, समाप्य.

To till or dress,  $\text{רָבַץ}$ , *three*; कर्मकर्म, कृषिकर्मकर्म, कृषि कर्म.

Take-n out of,  $\text{רָקַץ}$ , *three*; गृहीत्वा, नीतः, अजनिष्ट (arose from).

Eat of,  $\text{לָכַץ}$ , *two*; भोक्तुं भोक्तव्यानि, भुक्तवान्, खादिष्यथः.

Hide (one's self),  $\text{סָתַר}$ , *two*; अन्तर्घाते, अगोपयन्.

Desire (shall be),  $\text{רָצַץ}$ , *two*; निम्नीभूय, वधीभूय, be subservient to or under control of another.

To give light,  $\text{רָאָץ}$ , *two*; आलोकं कर्तुं, दीपयितुं.

The evening and morning were, *two*; सव्यायां प्रातःकाले च ज्ञाने, सव्याप्रातः कालयोर्जातयोः सतेः.

Now the above is a very large amount of merely verbal variations, or changes rung upon the same words of the original, within the small compass of a few chapters; an amount evidencing *purpose*. It is quite needless to point out how entirely the simplicity and *vraisemblance* of the Hebrew author are marred by this sacrifice to a fastidious taste, one by no means of the purest, too. True, it may be said, most of the terms in the above list involve little of doctrine. Be it so; but do they not altogether prevent the ancient style of thought and expression from appearing, thereby not only weakening the impression on the reader's mind of the narration itself, but destroying the characteristic evidence of its historic authenticity? Now certainly, I conceive, most persons who think upon these subjects, would regret much to place such a model before others who labour in the preparation or correction of vernacular versions of the Sacred Scriptures. It is carefully to be noted, also, that large as the license claimed and actually assumed by our English Translators, the whole of the above variations are unsanctioned by their example; they having in every instance but *two* of them, employed but one English term for the corresponding Hebrew one. It is natural, too, to infer that where so wide a latitude is assumed in varying terms of ordinary import, the same spirit will be indulged in the selection of renderings for such as involve doctrines even of the highest moment.

II. Having dwelt so largely on the preceding head, I shall be more concise on another characteristic of this version, which cannot serve to recommend it as a model to translators, namely, a frequent tendency to *paraphrase*. This is particularly observable in those passages, which being supposed to be poetical in the original, are exhibited in a poetical dress in the Sanskrit copy; *e. g.* the address of Lamech to his wives in ch. iv. 23, 24, which in the English version is as nearly literal as can be, and yet preserves the poetic character uninjured. The Sanskrit

translator, not satisfied with the poetical characteristics of sonorous terms and inversion of the members, throws them into measured lines, and thereby necessitates an expansion, which weakens the force as much as it departs from the conciseness and simplicity of the original. The former thus reads :—“Adah and Zillah, hear my voice ; yewives of Lamech, hearken unto my speech : for I have slain a man to my wounding, (better—‘for wounding me,’) and a young man to my hurt (‘—for smiting me’). If Cain shall be avenged seven-fold, truly (surely then) Lamech seventy and seven-fold.” The Sanskrit runs thus :—

“ O Adah, listen to my speech ;  
 O Zillah, listen to it you also !  
 O my wives, let my speech be infixed in your minds !  
 I, being first assaulted, have killed a person ;  
 I, being struck by him, have killed a young man ;  
 If the award for the murder of Cain would be seven-fold,  
 The award for my murder should be seventy-fold.”

The above may safely be left to the judgment of the reader. I would observe only that although poetical as to measured arrangement, there is almost nothing that is really poetical in the rendering ; on the contrary, every ear must be offended with the prosaic cadences of several of the lines ; and taste would, I think, have been gratified if, instead of the repetition of शृणु, वाक् and वनवान्, of फलं, भवेत् and बधस्य, the elegant variety both of the original Hebrew and the English version in the former instances, and its elliptical conciseness in the others, had been imitated. I shall venture a version which will evince this, equally faithful with the common English text, yet even still more literal and concise.

“ Listen, Adah and Zillah, to my voice !  
 Ye wives of Lamech, hearken to my speech !  
 A man I have indeed slain for smiting me,  
 Yea, a youth for wounding me :  
 If Cain be avenged seven-fold,  
 Then Lamech seventy and seven.”

Nor is it such poetical passages alone that exhibit that expansion of the idea or expression of the original which we term paraphrase ; very numerous are the places in which the text is dilated by the introduction of unnecessary vocables. Among many which I had marked, I note the following.

In ch. 3. v. 24, ‘sent forth to till,’ is expanded into ‘sending forth appointed to till, &c.’ Ch. 2. v. 20, reads—‘among those cattle, &c. to which Adam gave names.’ In ch. 3. v. 3, ‘lest ye die’ is rendered ‘that doing you shall die.’ In ch. 9. v. 21, for ‘was uncovered, we have ‘being uncovered had fallen down.’ In ch. 4. v. 4,

for 'of the ground,' we have 'of his tillage labour.' In ch. 2. v. 10, 'with water,' is added after 'to wet,' i. e. to water. In ch. 6. v. 3, 'through sin' is inserted without authority before 'become flesh;' and this term is strangely rendered संसृष्टमासाः, 'mere masses of flesh!' which surely conveys a sense beyond what the text intends to convey. In ch. 7. v. 12, we have this strange qualificative of the rain,—'in streams as thick as rice pestles;' an expression scarcely either grave or accurate enough, methinks; besides that the text has nothing at all answerable to the uncouth hyperbole.

III. To the foregoing examples of such unnecessary expansion as justly to be deemed *interpolation*, I add from among many, the following specimens of the opposite fault of *omission*, one which is very frequent in this version. The 'every' in ch. 1. v. 28, is lost before 'living thing.' In ch. 2. v. 2, the repetition of 'seventh day' is not made. In ch. 3. v. 17, 'for thy sake,' is omitted; as is 'bread' in v. 19, and 'opened her mouth' in ch. 4. v. 11. Many more in both kinds might be quoted: those given are sufficient to verify the exception taken, and to call attention to the *general* character of the version, which every where exhibits most unwonted freedoms with the text both in the way of addition and curtailment.

IV. But besides deviations from the text by excess or omission, the Sanskrit version exhibits many examples of a *free* mode of rendering that gives, indeed, the general sense, but at the same time, without necessity or plea of idiomatical difficulty, both disarranges the order of sentences and changes the mode of construction; e. g. ch. 9. v. 15, 16, thus reads in the common English, slightly altered to render the *original* more closely and so to make the deviation more fully apparent:—

“And it shall be, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, that is between me and you and every living creature of all flesh; and the waters shall not again become a flood to destroy all flesh; for the bow shall be in the cloud, and I will look upon it, that I may remember the perpetual covenant between God and every living creature of all flesh that is upon the earth.” The Sanskrit, closely rendered, runs thus:—“at what time I shall spread clouds above the earth, that cloud-bow also shall be seen; at that time, *this being remembered by me, that there is this my covenant* with you and with all living things, there shall not again be a flood of waters for the destruction of all living things; *for my sight being directed to the cloud-bow*, there will arise a remembrance in me of this, that there is a perpetual covenant of mine with all living things situated upon the earth.” In this passage the variations are striking: add to which the *omission* of the words twice recurring—'of all flesh.'

Again, in ch. 3. v. 24, for 'cherubims and a flaming sword

which turned every way,' the Sanskrit reads—'cherubims holding (or brandishing), sharp-edged revolving swords.' No doubt the figure called Hendiadys will be pleaded as a justification of this rendering; but, I think, without clear ground. In ch. 4. v. 5, we have 'a fat animal,' for 'fat' itself (the noun), that portion of the sacrificed animal which was ever held sacred to the Deity. In the same place the word 'brought' is omitted. In ch. 2. v. 9, there is an inversion of the order of consecution, naming 'the tree of knowledge of good and evil' before the other trees planted by the Lord God in the garden of Eden, which appears very gratuitous.

In ch. 1. v. 14, for—'and God said, let there be lights in the firmament of Heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years; and let them be for lights in the firmament of heaven to give light upon the earth—' we have—'afterwards God commanded—to divide the day from the night, for days, years, seasons, and signs, let lights be produced in the orb of the sky; also let them remain in the orb of the heaven to give light on the earth.' Thus forming sentences into one quite distinct in themselves, arbitrarily disarranging the juxta-position of words, omitting *two* whole members, and enhancing the force of terms in one and the same passage. So ch. 6. 16. reads—'above it form a window of a hand's width, (or height;)' so fusing two sentences into one and confounding the *window* with the form of the *peak* of the ark. This should be deemed rather re-writing or re-constructing Moses than *translating* his composition.

V. I come now, lastly, to the renderings of particular terms, among which I notice the following, in the order of the chapters.

Ch. 1. v. 16. 'stars,' כוכבים, is strangely translated उडुनिवहः 'the lunar mansions,' or asterisms so called in *Hindu* astronomy! and even for these the usual term नक्षत्र is overlooked, in favour of the recondite उडुः

Ch. 1. v. 2, 'without form and void' is rendered—निर्जना शुन्याच्च, 'without human inhabitant and empty'—of other furniture, of course to be supposed.—Gesenius defines both terms as signifying "desolateness, emptiness, a desert, a waste;" "A confused, indigested heap, without any order or shape, having no beasts, nor trees, nor herbs, nor any thing else, wherewith we now behold it adorned." Says Patrick, "It is well known that the original נִבְרָה וְרֵקָה though rendered adjectively, are real substantives, employed where the object of the writer is to express, in significant terms, the idea of 'dreariness and desolation,' particularly as the effect of divine judgments in *laying waste* a country or city. See Jer. iv. 23. Ps. cvii. 40. In Isai. xxxiv. 11, the Common English has 'confusion and emptiness.' They are, in fact, the very words which a Hebrew writer would naturally

use to express the wreck and ruins of a former world, if such a one were known to have existed. In the present connexion they refer wholly to the *surface* of the earth, and imply “a desolate, dreary, hideous waste, without order or beauty, inhabitant or furniture !” So Bush in loco. With this—and the sense of most commentators is pretty nearly the same—I fully agree; and cannot therefore but think the Sanskrit rendering altogether inadequate. Dr. Carey’s Beng. अस्थिराकार एव शून्य seems far more correct.

Ch. 2. v. 2, the Hebrew מְרִחֵת, C. V. ‘*moved*,’ is rendered व्याप्तम्, ‘spread, extended, pervaded.’ Now this version fails, in the first place, to convey the notion of the original, which is that of ‘*brooding*, hovering, or fluttering, as an eagle over her young;’ aptly figuring, as Gesenius remarks, “the life-giving power of God over the mighty deep at the creation.” So A. Clarke, too, observes—“It here probably signifies the communicating a *vital* or prolific principle to the (chaotic) waters. As the idea of incubation, or hatching of an *egg*, is implied in the original word, hence probably the notion which prevailed among the ancient (Heathen) that the world was generated from an egg.” Hence, too, the ब्रह्माण्डः or ‘universe,’ q. d., mundane egg. *Secondly*, the term व्याप्तम् is highly objectionable also as giving countenance to the Hindu Vedantic notion of the Great God as the permeating Spirit animating all creation; that ‘lives through all life, extends through all extent, spreads undivided, operates unspent,’ as Pope expresses it; which, in short, confuses matter and spirit, and denying the individual *separate* existence of human and other spirits, renders an all-diffused God the only agent. The best term, perhaps that has yet been employed, is दौच्यमानः ‘shaking, agitating;’ but even it fails to convey at the same time the significant notion of *brooding*.

In v. 29, יָרָץ, C. E. ‘moving creature,’ is rendered उरोगामिनः (प्राणिनः). But उरोगामिन् is the epithet of a *reptile*, not of a *fish*, कीकालचरः, as the synonym יָרָץ is justly rendered in the very next verse and the correct term here also; for if *fish* be not intended here, then we have in fact no account at all of their creation; though taking fish or water-moving animals as a class, *they* will include the saurian race, crocodiles and other amphibious creatures as well.

In ch. 1. אֱלֹהִים, ‘God,’ is rendered ईश्वरः; but in ch. 2d where it occurs coupled with הָאָדָמָה it is rendered प्रभुः. Now, however unexceptionable either term, as well conveying the signification of *supreme lordship* or *dominion*, it seems highly important to preserve the *same term* always for אֱלֹהִים; so that the original word once identified may always be known under its Sanskrit or other rendering. True, ईश्वरः and परमेश्वर cannot well

go together; but the objection lies, I think, against the *latter* as an equivalent for  $\text{הוֹי}$ , not against the *former* for  $\text{אֱלֹהִים}$ . If we regard the etymology of  $\text{הוֹי}$ , it does seem to me that  $\text{स्वयम्}$  or 'the self-existent,' is the proper and only full equivalent. If it be objected that in Hindu speciality that denotes Brahmá the Creator; I reply, that an equal objection lies on that score against  $\text{ईश्वरः}$ , as denoting Shiva the destroyer; and that both, though special attributives each of one of the triad, have yet an actual latitude of application to all the three. But, as the apostles vindicated  $\text{Θεός}$  from its extensive heathen application to be the denominative of the *one* only God, so may we well assert Jehovah to be the only Brahmá, the true  $\text{स्वयम्}$ , the sole creator and paramount Lord of the universe.

In ch. 2. 12.  $\text{वैदुर्यं}$  'or the lapis lazuli' is given for the  $\text{אֶבֶן שֹׁנִי}$ , usually held to be 'the sardonyx or flesh-coloured onyx, with whitish lines;' so Gesenius. "A flesh coloured agate resembling the human *nail*, whence the Greek  $\text{οὐδ}$  i. e. nail." A. Clarke.

In ch. 2. 17. and in other places, instead of repeating the verb  $\text{मुच्यन्तां}$ , *eat*, &c. the verb  $\text{करिष्यते}$ , 'do it' is employed. This seems unnecessary, and diminishes the *force* of the original term.

In ch. 2. 18. 'help-meet' is rendered एकः सहाकारी, 'a companion,' and in the *masculine* gender, too; not very suitably, I must think, when a *female* aid is both intended and subsequently given.

In ch. 3. 8. We have  $\text{असनप्रसनकारिनः प्रज्ञाः}$ , the voice of "the Lord walking up and down, &c." Thus positively assuming what is at the least very doubtful, that the  $\text{קוֹמֵת ה'}$  of the original is the qualificative of  $\text{אֱלֹהִים}$  God, and not rather of  $\text{קול}$  the voice; meaning, as is most probable, the muttering of distant thunder in the cool of evening. Note also that  $\text{दिवसावसाने}$ , 'in the close of day' by no means properly renders the  $\text{רוּחַ הַיּוֹם}$ , 'breeze or cool of the day' of Moses.

In ch. 3. v. 18, there was surely no propriety in rendering the general term *thorns* by the *specific*  $\text{शङ्खलकण्डकं}$  or 'zizyphus scandens.'

In ch. 4. 1. 2. first occurs occasion for remarking on the system adopted in the expression of Hebrew names. There we have  $\text{काबिल}$  given for Cain. Now, assuredly, if the object should be to enuntiate as nearly as may be the Hebrew *sounds*,  $\text{काबिल}$  but little symphonizes with  $\text{קַיִן}$ , of which not only are the vowels changed, but even the consonant *n* is read *l*! For even if the short *e* be turned into short *i*, as in  $\text{वाबिल}$ , which is not so objectionable, there could yet be no just plea for expressing the long *r* and short - alike by  $\text{वा}$ . Was the motive to make  $\text{काबिल}$  rhyme with  $\text{वाबिल}$ ? One might suppose so, seeing

we have also वाम् rhyming with वाम् ; the *Tsere* or long ē of the former, and also the *Kámets* or long ā of the other, being enunciated by the *same* Sanskrit vowel वा ; on no just rule of substitution, that I can discover, derivable from the general principles of philology or from a regard either to euphony or to the connexion of languages. Again, we have यत् for एत्, where the same vowel, Segol, is expressed by short a, that was uttered as short i in वाम् ! The only *reason*, beyond that of a useless jingle or rhyme, that should seem to have led to the adoption of वाम्, is that it is the name by which the Cain or Cayin of Scripture is known among Mussulmans. So we have इब्राहिम् ‘Ibrahím’ for Abraham, मरियम् for Mary, &c. Now many (and I think most justly) object strongly to allow Mahomedan pronunciation to form a rule to us for the expression of scripture names in versions into languages for the use not of Mahomedans, be it remembered, but of heathens altogether unacquainted with them as yet, either in the Mussulman or any other enunciation.

In ch. 4.22. the noun שֹׁרֵץ—C.V. ‘artificer ;’ rather, ‘a tool of iron,’ is rendered as a verb—नानाविधं कर्मकृतुं—‘to perform (all sorts) of work &c.’ The grammatical *form* clearly limits the meaning to that of either an agent or an implement.

In v. 24. ‘walking with God’ is rendered—इश्वरेण सादं गमनागमने चकार ‘maintained intercourse by going and coming with, or to and from, God!’ In v. 22. and in ch. 6. 9. the same phrase is rendered—इश्वरस्य सहगम्यासीत् ‘was (habitually) accompanying with God.’ The *variety* of rendering, in so very peculiar a phrase, is itself puzzling and objectionable ; the former one the more so of the two, as implying the notion of *reciprocated* action or a *mutual* visiting or frequenting of each other’s houses by the parties in friendly intercourse. But certainly the Hebrew original confines the action to the *one* immediate human agent ; and the present is an instance in which the *sense*, equivalent to ‘walking before God,’ as in 1. Sam. 30, 35 ; i. e. ‘he set himself resolutely and *actively* to serve God, and to walk in his ways,’ rather than the *form* should be rendered ; and in which a *verbal* translation would be less *faithful*, because less clear and free from danger of misconstruction, than a freer version. It is difficult to dissociate from either of the above renderings the conception of a *divine bodily presence*, from which the spiritual mind instinctively shrinks as lowering to the Divine Majesty and greatly carnalizing the patriarchal piety. The sense of the Sanskrit rendering runs thus :—“and Enoch passed 300 years in going back and forward to and from God ; moreover he begat sons and daughters, and having been accompanying, or following along, with God, in all 365 years, disappeared ; that is to say God took him.” Surely this might be improved.

In ch. 6. 1. 'The sons of God and men,' are distinguished as, ईश्वरीयलोकः and ऐहिकलोकः i. e. divine people and terrestrial people, or of *this world*. Where *first*, the simple term *men* is expanded by a gloss into 'people of this world,' and *secondly* the terms, being held to denote a contrast, would fix the *divine people* to mean no race in *this world*, but rather पारलौकिकः or 'people of the *next world*,' and so revive the notion of the commerce of celestial beings i. e. of angels with the daughters of men!

In ch. 6. 4. बीर्यान् "from the seed," gives the *sense* certainly, but assuredly neither in the exact words nor with the delicate euphemism of the original; besides that the construction of the sentence is overturned—"Then were many sons born in the wombs of the daughters of the people of this world from the seed of divine persons, or of the people of God, i. e. of the next world," as is the natural, if not necessary, conclusion. Can this be just or prudent? So free a rendering is surely any thing but faithful to the text, or suitable as a model for translators.

In ch. 7. 17. विहाय, 'forsaking' or 'quitting,' is not equivalent to the उ॒त्थ॒ of the text; this denoting elevation or motion upwards, *floating*, in fact; the other a casting off from land *horizontally*.

It is unnecessary to proceed further: my object in these free and candid remarks is to draw the attention of Indian scholars generally to a more heedful observance of the just principles of Biblical translation; and that of the indefatigable Baptist Missionaries in particular. Already have these rendered good and large service to the one great cause; and richly do they deserve, as I am sure they enjoy, the esteem and gratitude of all their co-labourers in the field.

If I have spoken freely, and pointed out what appear to me serious faults in this model version, I am as cheerfully *ready* as I am *bound* to assure my readers, while I differ widely from the esteemed translators both in some of the principles on which their version has been conducted, and in much of the detail of execution—especially objecting to the freedoms taken with the text by interpolation, by excision, and by reconstruction, so to speak, of the inspired writer's composition; to the exorbitant license taken in varying the renderings of the same original terms and phrases; and to the system of notation by which scriptural names are enunciated—that this important version is characterized generally by equal ease and elegance; and I cannot close without offering my humble and admiring tribute to the ability and patience which have been expended on it. When the results of candid criticism and of their own matured thought and experience shall have been brought to bear on its revision, I have no doubt it will yet more fully deserve the grateful acceptance and acknowledgement of the religious public.

In conclusion, I observe that the translators are often very happy in their mode of surmounting joint *ideal* and *idiomatical* difficulties; of which a striking instance is found in ch. 2. 7, which is thus rendered—परमेश्वरेण सृष्टा मनुष्यं निर्माय तस्य नासारम्भं प्राणवाये प्रवेक्षिते स सात्मप्राणी बभूव—“Then God having formed man of earth, the breath of life entering his nostrils, he became a living being with a soul.” This version does not do justice to the force and accuracy of the Sanskrit; nor would it be easy to give them; but the scholar will at once perceive the skill with which the translators have availed themselves of the Hindu mixed physiological and metaphysical system in the प्राणवाये and in the distinctive सात्मप्राणी, exhibiting both the प्राण or principle of *animal* life and the सात्मन् or *intellectual soul*; quadrating well with the Hebrew plural אֲנִיִּים lives and at the same time evading the difficulty of the *form* in rendering אֲנִיִּים by the equivalent प्रवेक्षिते. The construction is as clear and elegant also as it is accurate; save only that there is an *omission* of the clause ‘of the earth;’ सृष्टा ‘earth,’ (the element) alone being made the representative both of *dust* and *earth* (the ground); and perhaps if the causal form ‘of प्रवेक्षिते had been used, its *force* would have been yet more fully given.

I have observed some few not insignificant press errors which it may be as well as to notice. Thus कारिष्यते for करिष्यते in ch. 2. 17. The *Locative* गमनागमने for the *objective*, in ch. v. 22. मद्या for मद्या in ch. 8. 9. पश्चात् for पश्चात् in ch. 9. 23. And perhaps some others which I have omitted to mark, as well as interchanges of the letters व and ब.

I now take leave of the Sanskrit version, purposing next to examine the use which the translators have themselves made of it as *their own model* in improving, if not in forming their Bengali version.

To prevent misapprehension, it may here be as well to observe, that I do not assume it as a *fact*, that the Sanskrit version being the *first* formed—which it certainly was *not*—the Bengali was originally modelled thereupon; but simply I infer an *ideal* pattern on which the former was, as I suppose, *wholly* formed, and the latter subsequently largely reconstructed or amended at least; which is now, too, put forth for the guidance of other translators, and is not unlikely to be accepted as such hereafter. Hence the importance of forming a just view of that pattern, and of the characteristics in which it shews itself both in the Sanskrit and Bengali versions of the Baptist Missionaries.

W. M.

*The Invisible World; or the State of Departed Spirits between Death and the Resurrection, a Poem in Eight Books.* By Rev. W. Robinson, *Dacca.*

All feel anxious to know what is the state of the dead. The prayer of the poet, when enquiring into that state, seems very natural,

“ Tell us ye dead ! Will none of you in pity  
To those you left behind, disclose the secret ?  
O ! that some courteous ghost would blab it out,  
What 'tis you are, and we must shortly be.”

On a subject so interesting we are led to ask, what says the word of God ? the book which contains all we ought to know about it, in our present imperfect state. The volume before us in discussing the condition of departed Spirits, professes to be guided by that word ; it is for us, therefore, if we desire to know what that condition is, to examine how far it contains a faithful interpretation of the Divine record. The author does not attempt, by a daring imagination and vivid descriptions to carry us beyond the boundaries of truth into the regions of fiction, but professes to be guided by the words of truth and soberness, to say nothing which does not accord with the pages of sacred writ, and, though writing in verse, to say all in as simple and sober a manner as if he had been writing in prose.

Professing to take the Scriptures for his guide, the following appears to be his theory :—He believes that the soul after its departure from the body goes to Hades or Sheol ; that this hades is divided into two parts, between which there is an impassable gulph ; that the part in which the righteous reside is called Paradise, and the part in which the wicked reside is called Tartarus ; that the righteous and the wicked will remain in these separate states until the day of judgment, when death and hades will be cast into the lake of fire, and men, having received their bodies again, and having been judged according to the deeds done in those bodies, will, according to their characters, go away either into (heaven) everlasting life, or into (Gehenna, hell) everlasting punishment.

The great design of the author of “ *The Invisible World* ” is to establish upon Scriptural authority that the separate state of spirits without bodies is different from their final state after the resurrection of the body. He commences his poem by supposing two happy spirits in heaven to be conversing together on all that had past on earth and in hades.

“ The resurrection day was past, and all  
The saints had long possessed their great reward,  
When, walking on the Heavenly hills, arrayed  
In pure white robes, and wearing crowns of life  
Which, at the Saviour's feet they oft had laid,  
In token of the honour due to Him,

Who had redeemed them with his precious blood,  
 Two happy beings, saints of Adam's race,  
 Held conversation sweet on Heavenly joys :—  
 On the great things which they had seen and known."

Into the mouth of one of these celestial Beings, the writer puts all his arguments in favour of the system which he wishes to defend. This celestial being tells to his friend what was the opinion of his friends on earth about hades—

" They did not think, that human souls, at death  
 Entered a dormant, or unconscious state,  
 And so remained until the judgment day ;  
 Nor did they think, that when the body died,  
 The souls of men were instantly transferred  
 To their eternal state in Heaven or Hell ;  
 Yet they in Purgatory ne'er believed.  
 The intermediate state, of which they spoke,  
 Was not a place, where souls were purified  
 By torments, and at last made fit for heaven ;  
 Nor did they ever entertain a thought  
 Of a probation after death. They held,  
 That man's eternal state was fixed at death ;  
 That those who died in sin, entered, at once,  
 Upon a state of hopeless misery ;  
 That they were criminals, in prison bound  
 Till the great judgment day ; when they would all  
 Their doom receive, and be together driven  
 Into the everlasting fire of Hell ;  
 The righteous they believed, when they were freed  
 From earth and flesh, entered a state of rest  
 In which they would remain till the last day ;  
 When they would gain the higher bliss of Heaven."

Let us now notice the main arguments by which he attempts to support this theory from scripture. That Hades is distinct from heaven and hell he argues from the fact that men will come out of hades at the day of judgment, after which scripture declares that death and hades will be cast into the lake of fire. If by the lake of fire we are to understand hell, as is universally supposed, then it follows that hades is distinct from hell because it is to be cast into it after the resurrection. That Paradise is not the same state as Heaven, he argues from the declarations of Christ. He said to the thief on the cross, this day thou shalt be with me in Paradise ; and he said to Mary Magdalene after he had descended from Paradise and again taken his body, ' Touch me not for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend to my Father and to your Father, to my God and to your God ;' from which declarations it appears that the place to which he ascended at the right hand of God after his resurrection was not the same as that into which he entered the day he expired on the cross.

Another argument is drawn from the sentence pronounced by

Christ at the last day. This we may give in the author's own words.

“ Does not the invitation which our Lord  
Will give to all the saints at his right hand,  
Most clearly shew, that they had not before  
Inherited that kingdom? If they have  
Possessed that kingdom from the hour of death,  
Some of them will have sat on thrones in Heaven,  
And worn their crowns through many centuries,  
And some of them through several thousand years,  
When they that invitation shall receive.  
After so long possession, can they then,  
Without great inconsistency be thus  
Addressed. ‘ Ye blessed of my Father, come,  
Inherit now the kingdom, which has been,  
From the foundation of the world, for you  
Prepared.’ ”

By such and similar arguments he endeavours to prove that Paradise is distinct from Heaven, the one being the seat of bliss before the resurrection, and the other the superior state of blessedness to be enjoyed after the resurrection, to which those in the possession of the former are represented as looking forward with intense interest. We are not prepared to enter into a defence of these arguments, all we can now say is, that since the writer is an experienced Christian, an elder Missionary, and a sound theologian in all the great doctrines of christianity, and since he professes to take the word of God for his sole guide, and has studied that word with close attention for many years, we think his views are fairly entitled to a calm and candid consideration.

He proceeds next to meet the objections which may be raised against his theory. The strongest of which appears to be this. If Paradise is not Heaven, then how can it be said, as it is in the Scripture, that Christians, when they die, are absent from the body and present with the Lord. Is not the Lord in heaven? Is he not at the right hand of God? And if they are present with him must they not be in the same place? To this the Author of the ‘ Invisible World,’ after noticing the appearance of Christ to the beloved disciple, replies,—

“ If then, while Jesus sits at God’s right hand  
In heaven, he can on earth in human shape  
Appear; and if while he in human form  
On earth abode, he was in heaven, as he  
To Nicodemus said: why should you doubt  
Whether he can, while yet he sits at God’s  
Right hand in heaven, in human shape appear  
Among the blessed saints in Paradise—

Who can tell

How they the Saviour’s presence apprehend?  
It may unnecessary be that they,  
Should always him in human form behold,  
In order to their being sensible

That he among them dwells : for here on earth  
 Clothed as we are with bodies made of flesh  
 And blood, could we but hear the Saviour's voice,  
 Addressing us in terms of love, we should,  
 Though we no shape could see, his presence own,  
 And in that blessed presence much rejoice.  
 Thus we may well admit, that he his love  
 Communicates, and presence shews to all  
 The Spirits just, in ways to us unknown,  
 This truth, at present, is enough for us,  
 That all departed saints are with the Lord."

After replying to other objections urged against his doctrine, he proceeds to give an account of the happy state and employment of the blessed in Paradise. All he says on these topics cannot be supported by direct quotations from Scripture, here he evidently thinks himself at liberty to expatiate on what appears to him most probable providing it be not contrary to scripture. We select one specimen, the Mother in search of her children in Paradise :—

After a time, she saw four happy saints,  
 Who had been bowing at the Saviour's feet,  
 And pouring out their praises to his name,  
 And she accosted them, ' My friends, said she,  
 For all in Paradise are friends ; you are,  
 I know, my friends, though I am newly come,  
 And am at present but a stranger here ;  
 Can you inform a happy mother, where  
 She may the infants find, she lost on earth ;—  
 Four lovely babes, whom she in this fair world,  
 Now hopes to meet again ? ' ' Whence came your babes ?'  
 Said they. ' They came ' said she ' from such a place,  
 And such their mother's name.' ' Then we,' said they,  
 ' We are the babes you seek ; and now we see  
 Our mother dear in this sweet place of rest !'  
 ' O ! can it be, that you are my sweet babes !  
 I thought that you would still as babes appear ;  
 But now your Spirits are of manly growth.'  
 ' Yes, dearest mother, we're the babes that once  
 Hung on your breast, whose death you once so much  
 Deplored. Yet we but little knew of death ;  
 While you were weeping o'er our lifeless clay,  
 Our Spirits were by holy Angels brought  
 To this delightful place : and here with powers  
 Enlarged, we, ever since, have joined in all  
 The high pursuits of Paradise.' "

He next proceeds to give an account of Tartarus, the abode of the lost, and of the various characters found there, and of the misery they experience. The following is the description he gives of one who trifled with his salvation while sitting under the sound of the gospel :—

" Last Sabbath I was in the house of God ;  
 And then I might, oh cutting thought ! Oh worse  
 Than madness on my part ! I might, for there

No hindrance was, I might then have been saved.  
 But still I said, as oft I had before,  
 Not now, another time, I will repent,  
 Little did I think, that the last time was,—  
 The very last time, a long-suffering God  
 Would call me to repent, and offer me  
 His pardoning grace. I well remember now,  
 Though at the time it slight impression made,  
 How earnestly the preacher spoke; how much  
 He strove to make me feel my dangerous state.  
 He warned me to escape without delay,  
 And go at once to him who came the lost  
 To seek and save. He seemed to know my heart;  
 My perilous condition too he felt:  
 And that I might no more procrastinate,  
 He said, most awfully prophetic words!  
 ‘Poor sinner, think; Oh! seriously reflect,  
 That this may your last Sabbath be on earth;  
 This the last sermon you may ever hear;  
 The last kind offer of salvation you  
 May e’er receive; and this my last attempt  
 To snatch you from eternal woe. I here  
 May preach next sabbath, just as I do now,  
 And offer mercy in the Saviour’s name;  
 But you may then in torments be; lost, yes,  
 For ever lost! deploring much that this  
 Last offer of salvation you despised.  
 And here I am indeed, just as he said;  
 While he is preaching as before, my place  
 Is empty; my last Sabbath’s gone; I have  
 My last, last sermon heard; now mercy’s door  
 Is closed, and I am lost, for ever lost.’”

In the next three Books, viz., the Fifth, Sixth and Seventh, the author resumes the subject of Paradise, and describes the various characters there, their experience, employments and great happiness. In these books there is much that will please and instruct every true christian. There is however one statement, which being entirely conjectural, might have been omitted in a work professing to be based chiefly upon Scripture. At the beginning of the Fifth Book the writer introduces two strangers from a far distant world, and makes them relate the history of their race. They communicate the news that they, like men, were in a state of probation, not by a federal head but individually; and that some of them fell, and were afterwards redeemed like men. It may be that since the fall of Satan, sin has been admitted into other worlds besides this, but it appears more reasonable to suppose that a God of Love has chosen this central world as the great stage on which, by the examples of devils and men, to exhibit its hateful nature and dire effects, that it might serve as an example to all other worlds, and effectually prevent their revolt. Nor can we think how another plan of redemption could be devised

similar to the plan of human redemption, unless the Son of God is supposed to become incarnate in other worlds and to suffer and die as in this, and we are not told in the present instance whether this was the case or not. We see no objection to the introduction of Agents from the most remote world of the universe into Heaven, for in whichever of the many mansions in our Father's house any may reside, we suppose they will have liberty to visit the others as occasion may require. It is not, therefore, to the introduction of these inhabitants of distant worlds that we object, but to the supposition that they belong to a race of redeemed beings. Had they been made to state that in the most distant world they had heard of the fall and redemption of man, and from what they had heard felt convinced that their standing as much as man's redemption, was owing to divine grace, the difficulty would have been avoided ; for it appears less liable to objection to suppose, through the one offering of the Saviour, ' that in the dispensation of the fulness of times, God will gather together in one all things in Christ, both which are in heaven and which are on earth,' than to suppose that there are many kinds of redemption. On this point, however, every one is left to form his own conjectures, as there is nothing in the Bible to decide the question.

In the eighth Book we have an account of the Millennium, the Resurrection and the last Judgment, and with these the work closes. The Redeemed are finally introduced to their eternal home.

“ And as they enter in,  
Millions of Angels, ranged in shining ranks,  
Poured from celestial harps their sweetest notes  
To praise the Lamb for his redeeming love,  
And to congratulate his happy saints.  
The Saviour, through these ranks of angels bright,  
Straight to his Father's throne, led all his saints,—  
His happy saints, the purchase of his blood ;  
And there to Him did all of them present :  
' Father,' he said, ' Behold the multitude  
Which thy rich mercy thro' my blood has saved.'  
' Beloved saints,' the Father's voice replied,  
' Welcome, most welcome to this Heavenly world ;  
Here in my presence dwell ; the kingdom take,  
So long for you prepared ; and all the bliss,  
Which Heaven affords, for evermore enjoy.' ”

The conclusion of the work with the last judgment and the going away of the wicked into everlasting punishment and the righteous into life eternal, seems very appropriate ; and yet we cannot help wishing that the writer had ventured a little further, and told us something of the state and employments of the righteous and the wicked in eternity.

The first prophecy given to this world and the last that will be completed to its full extent, is, that seed of the woman shall bruise the serpent's head. When the heel of that seed was bruised by the serpent, as it was in the death of Christ, that was doubtless supposed to be a great display of wisdom. Satan, with the powers of darkness had never urged the Jews to crucify the Messiah, unless he had supposed that to be a master-piece of policy, and the only way in which the designs of mercy could be defeated. Yet this is the very foundation on which mercy is built up for ever, and the very thing for which the redeemed ascribe glory to the Lamb, saying 'Unto him that washed us from our sins in his own blood.' Now when Satan finds his highest wisdom turned into folly, and his determined efforts to destroy the happiness of Heaven, made to increase that happiness, will not the discovery be an eternal and incurable bruise to his head? Does it not require the pen of a poet to describe the infinite skill of God in bringing good out of evil, and in making all the efforts of Satan to destroy his people the means of increasing their eternal blessedness. The employment of Heaven will be chiefly praise. These praises will arise from the clearest discoveries of the infinite perfections of God, the greatness and extent of his works, the wonders of his providence, and the sublime plan of redemption. In the last, one great part of the praises will be for victories over the Prince of Darkness. On this theme the poet might describe the battles that had been fought, the victories that had been gained, the eternal advantages that had accrued to the victors, and the eternal glory that belonged to their leader.

Again, it is said, 'He that diggeth a pit shall fall into it; and he that rolleth a stone, it shall return upon him.' Now Satan by sin dug the bottomless pit, and he will fall into it with a dreadful overthrow. He rolled the stone of sin into Paradise, and it will return upon him in mountain form in those that are lost. In urging men to destroy one another, he now displays the most destructive skill, but the heroes he thus forms and the armies he thus brings into exercise will prove an everlasting scourge to himself, and will contend with him and his rebel angels as the authors of all their calamities, with a far more terrific fury than they ever contended with each other; and thus through eternity the seed of the woman will bruise the serpent's head. What scope is there for the pen of a poet to describe this eternal scene of warfare between men and devils, the defeats that will be experienced, and the miseries that will arise age after age. In this war there will be no mercy, no truce, no deliverance, no termination. How desolating are the effects of war on earth, who then can wonder that in an inter-

minable war with these mighty spirits, desolations will be produced which will cause weeping, and wailing, and gnashing of teeth.

But though something more might be said of the state and employments of the righteous and the wicked after the judgment, when they enter into heaven or hell; and though many lines in the poem might be improved and made to exhibit a higher degree of poetical excellence, yet we can recommend the book just as it is to the serious reader, and can assure him, unless he has studied these subjects closely and for many years, that he will find in it something new, interesting and profitable respecting the invisible world.

W. Y.

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### Missionary and Religious Intelligence.

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#### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

**CALCUTTA.**—M. Woollaston, Esq., of the Government College at Agra, has devoted himself to the Missionary work. Mr. W. has joined the London Society's Mission at Mirzapore. Two additional Chaplains in the Episcopal Establishment, arrived on the *Hindustan*. Rhādānāth, an excellent and devoted native Catechist, connected with the London Society, died of small pox on the 2nd April. He was a good man, full of faith and of the Holy Spirit.

**MADRAS.**—The Bishop of Madras after, a protracted visitation of all the Western parts of his diocese, and having also been at Ahmednuggur and Púnah, is, we understand, returning to the Neilgherries by way of Bombay.

The Rev. HENRY TAYLOR, Chaplain of Bellary, has proceeded to sea for New South Wales, on account of his health.

The Rev. Dr. POWELL has proceeded to Bellary as acting Chaplain of that station. The Rev. HENRY STUART, Chaplain of Trichinopoly, is to act as Junior Presidency Chaplain. The Rev. R. W. WHITFORD to act as Chaplain at Poonamallee. The Rev. B. CLARKE to act as Chaplain at Trichinopoly. The Rev. A. J. ROGERS to be joint Chaplain at Secunderabad.

**BOMBAY.**—The Rev. Mr. Mellon and Mrs. Mellon, of the Church of England Missionary Society, have lately arrived from Europe. We believe Mr. Mellon will remain in Bombay to superintend the Money School.—The Rev. Mr. Metz, and Misses Moeglin and Streckeisen, Missionary labourers connected with the Basle Society, arrived from Europe by the December steamer. They have proceeded down the coast to join the German Mission in the South.—The Rev. W. Fyvie of the Surat Mission is expected shortly to arrive in Bombay from the Nielgherries. We rejoice to learn that Mr. Fyvie's health has greatly benefited from his visit to the Nielgherries.—The Rev. Mr. Darby of the Ahmedabad Mission was on Sunday last admitted to priest's orders in the Cathedral.—The Rev. R. W. Hume of the American Mission here has just left Bombay on a Missionary visit to Goa. From Goa he intends to return overland to Bombay.—The Rev. James Mitchell, of the Free Church of Scotland's Mission, Puná, has just set out on a Missionary tour through part of the Dakhan.—The Rev. G. M. Valentine of the Church of England Mission, Bombay, is about to set out on a Missionary tour, chiefly through the Dakhan.

## 2.—THE MONTHLY MISSIONARY PRAYER MEETING, CONNECTED WITH THE LONDON MISSIONARY SOCIETY,

Was held on Wednesday evening, the 10th of April. The address was delivered by the Rev. T. Boaz. Mr. B. urged as arguments for increased devotedness and zeal in the Mission work, the sudden and lamented death of the devoted teacher Rádhánáth—The serious indisposition of other laborers, and the abominations of the present Charak Pujá. If Paul's mind was stirred within him at the idolatry of Athens what should our feelings be in witnessing this whole city given to idolatry!

Mr. Boaz related an interesting case of the conversion of a young bráhmañ, in connection with the Free Church Mission at Madras, and read an interesting letter from the Missionary body in China.

The devotional services were engaged in by the Rev. Messrs. Mullens and Brooks.—C. C. *Advocate*.

## 3.—THE UNITED MISSIONARY PRAYER MEETING

Was held on Monday evening, April 1st, at the Lál Bazar Chapel. The address was delivered by the Rev. A. F. Lacroix. Mr L. gave a painful but interesting account of the present state of the Waldensian churches—the sufferings and persecutions to which they are still subject by the Papists. The following are some of the more recent forms of Papist hatred to these faithful Churches :—

No Romanist can join these churches. Every Protestant Pastor, must on pain of heavy fine for the two first inquiries, and the punishment of a felon for the third, denounce to the Popish authorities every Romanist enquiring after truth. The minister of Christ must himself denounce, accuse, and testify against the soul requiring from his hands the words of life, or be treated as a felon!!! This is Popery rampant, and as it would be, if it dared, in India.

2.—It has been decreed that lands held by the Waldenses in one district, shall be disposed of *within ten years*. The object of this ordinance is to drive out these faithful martyrs from their mountain fastnesses, and the homes of their fathers. Would that another Cromwell would rise up to defend the rights of these injured people.

3.—A Romanist priest has been placed in every parish; in some parishes there are not above seven or eight papists, and in one parish only one. It is well known that they are set as spies and for the purpose of reporting the proceedings of the Protestant pastors.

4.—A Romish Bishop has been appointed to a district at the very key of the valleys of Piedmont, whose chief office is to write a work proving that the Waldenses are seceders from the Romish system, and not a primitive Church. This is one of the most reckless attempts of the papacy at the perversion of all history, and we wait anxiously to see this last effort of the Man of Sin to usurp the rights of Christ's flock, and poison the current of history.

Mr. Lacroix next touched upon the state of religion in *France*. The French people were weary of the scepticism and infidelity of the past age; they were craving something more suited to the wants and requirements of immortal beings. The Protestants of France had made great efforts, through the Colporteur system, and the Evangelical Society, but their efforts were crippled for want of funds. The Evangelical Society had been compelled to dismiss twenty-seven of its devoted agents on this account. Mr. L. made an appeal on behalf of this excellent Society. We shall be happy to receive any donations in aid of its funds; they will be forwarded through Mr. L. The civil rights of the French protestants, professedly secured to them by the charter of 1830, have been almost entirely disregarded. The French

protestants have, notwithstanding their peculiar circumstances, done much for missions; they have a Missionary college and have sent forth many devoted men, especially to South Africa, where they have been abundantly blessed of God. The popish party are making great efforts to regain their former ascendancy. They have the ear of the Queen and other female members of the Court. Louis Philippe, the infidel King, has declared that France has always been favourable to popery, and will maintain that character. This arises from his desire to uphold his dynasty, for he well knows that the priests were the great friends of the Bourbons. To secure his dynasty on the throne of France appears his great object; for this, he would do almost any thing, as his approval of the papacy evidences; since Louis Philippe, it is known, disregards alike religion in every form. The seizure of Tahiti and other islands was traceable to the members of the Sacred Heart of Jesus and not to French politics. Mr. Lacroix spoke of his efforts in connection with missions in Paris, which were evidently a means of doing much good in that great and guilty city. In conclusion, he stated his own impression, from all that he had seen and heard during his journeyings on the continent of Europe, and in Britain, and the impression was strengthened by the feeling of good people in every country—that a great and fearful struggle is at hand between the friends and upholders of pure scriptural truth, and the advocates of error. The conflict will not be about minor matters, not about mere Church discipline, but concerning vital truth. All who love truth should unite heart and hand, in faith and prayer, that they may be faithful to the trust committed to them when the time of trial shall come.—*Ibid.*

#### 4.—THE CALCUTTA FREE CHURCH AND MISSION.

The Free Church Congregation remains firm and united. Its adherents have held together; save a very few persons of unripe mind, not prepared for the consequences of a first step, and who have returned, we presume, to a more congenial fellowship. One or two esteemed friends from the Anglican Church, have lately joined the Free Church congregation, from conviction that its principles are more in accordance with the word of God than that which they left. One of these gentlemen had printed, and circulated his reasons for separating from the Church of England under the title, "*Can I continue a member of the Church of England?*" This statement, clear, forcible and mild, was deemed of so much weight as to elicit a speedy but hasty reply from the Rev. Mr. Quartley of the Old Mission Church, under the title, "*May I separate from the Church of England?*"—answering little, yet defending all and every thing. To this a calm, and pointed rejoinder, by the Rev. T. Smith, of the Scottish Mission, has been published, and of which we may say, without entering on the merits of the controversy at present, that it leaves his opponent as little to complain of in the matter of courtesy, as it leaves him little to retain in the way of argument. Here this needful and salutary controversy for the present rests; but probably it will not long or deeply sleep: every Christian community *must* submit to be searched and purified by the word of God; for willingness to submit to this is one of the marks of Christ's disciples given by himself (John iii. 21.) If any man ask us, by what right do we interfere in the affairs of other Churches? We reply, by the right of Christian BROTHERHOOD—by the right of scriptural LOVE.

At the sacramental communion on last LORD'S day (7th inst.), in the Free Church meeting-place, the usual number of communicants partook of the LORD'S supper—fifty. May the LORD grant that so large a proportion of communicants out of a small congregation, be found to the honour of CHRIST the Head:—That all of them be found living in separation from the evil that is in the world—and "walking with GOD," in all love, and holiness

of life and conversation!—On this sacramental occasion was used, for the first time, the elegant communion plate which has lately been presented by one or two liberal members of the congregation, who have already done much for the LORD's cause. We are glad to see this ready and large spirit of giving:—the LORD remember those who do any thing truly for His name's sake! We believe it is in prospect, by the blessing of the LORD, soon to add to the Eldership of the congregation: this is an important matter, and one in which we trust that all parties concerned will seek to be enlightened with special wisdom from on High. Who can tell how much the edification of a Church depends on a godly and faithful ELDERSHIP?

THE MISSION. We have so constantly adverted to the affairs of the Mission, that there is but little now to add. The attendance at the New Institution, is greater than any which the Missionaries ever enjoyed at the old. There are now 1050 on the roll, and of these about 816 are in present attendance: and, from the commodiousness of the building, all these are quietly and comfortably distributed, almost every class in a separate apartment; so that there is no bustle, and but little noise. The Missionaries, we have opportunity to know, are unceasing in their acknowledgment of the LORD's goodness in providing so speedily, so largely, and so exactly, for their effective continuance in His work; and they *do* wonder, with praise, at what GOD hath done for them, within the last few months! May the LORD visit this new Institution-House with His mighty and blessed presence; and may he pour out his Gracious SPIRIT on these thousand youths, among whom his servants are labouring: and from amongst them may he "add unto his Church daily of such as shall be saved!" Let our Readers remember those youth in their petitions (especially in their Saturday morning petitions), that GOD's SPIRIT may be poured out on them, and GOD's WORD be fulfilled in them to the Glory of the Divine JESUS in Heathen India! And let the whole land be full of His glory—amen, and amen!  
—*Free Churchman, April 15, 1844.*

#### 5.—PORTRAIT OF THE REV. A. F. LACROIX.

We have the pleasure to inform the friends of Missions, that a lithograph portrait of the Rev. A. F. Lacroix, has just been received from Geneva.—The portrait was taken during Mr. L.'s sojourn on the continent of Europe, by a talented lady, interested in Mission work. The price is one rupee; the proceeds are to be devoted to Missions. It can be had at our Publishers, Messrs. Hay, Meik and Co., or through any of the Calcutta publishers.

#### 6.—ANNUAL-EXAMINATION OF NATIVE SEMINARIES.

Within the last few days, three of the principal seminaries conducted by educated and intelligent natives, have held their annual examinations at the Town Hall. The school originally set on foot by Rámmohun Roy—the native seminary conducted by Sib Chunder Sil; and the Oriental, under the management of the praise-worthy Bábu Gourmohun Ady.—The latter takes the lead in point of numbers and efficiency; and this might be anticipated from the length of time it has been established, and the more ample means at the disposal of Gourmohun. The numbers in these three seminaries amount to about 1000. The course of studies pursued is, upon the whole, good; it might probably be rendered somewhat less ornate, but still it cannot fail to be a great boon to the pupils. The absence of direct religious teaching we, of course, cannot but deprecate, yet still, while Milton and other Christian authors are taught, we do hope that good will ensue. The mind is raised and brought into contact with truth in some, if not in its most direct, form; and as truth, it must effect some good. These Institutions are all more or less paying schools. They are based upon the principle of

reimbursement, and are supported by such Hindus as are impressed with the advantages of a liberal education, but who fear to trust their offspring into the hands of the Missionaries. They value education sufficiently to pay for it, and this is a grand point gained.

The conductors of these schools, are men who have themselves been favoured with a good education, and from a desire to do good, as well as to obtain an honorable livelihood, have devoted themselves to the education of their young countrymen, a praise-worthy and honourable occupation. It affords us considerable gratification to learn that the sums received for tuition, though not paid so regularly and systematically as could be desired, are ample to encourage the principals of these schools to continue their labours. We wish every success to these and to all other similar institutions in Calcutta; for the three referred to are by no means all the seminaries conducted by educated native youth. It is not only pleasing but oft times amusing to fall upon these schools in places where you would least expect to find them, the poorer classes in their humbler way imitating the Mission Schools and Government Institutions; conning over Bacon and Milton and Euclid in the court yard of some Bābu's house, or receiving instruction in our mother-tongue in some narrow gully in the very heart of the native town; and many such there are and may they multiply. From all this good must and will arise. Would that the Spirit of our gracious God would arise and shine and sanctify all these efforts to the divine glory.—*Christian Advocate*.

The friends of Dr. Isaac Watts, the justly celebrated poet and writer of the last century, have determined to raise a monument to his memory.

#### 7.—DEATH OF THE REV. A. GRAVES.

The Rev. A. Graves, of the American Mission died at Mahabaleshwar on the morning of Saturday the 30th December. He has laboured in this country for the space of nearly 26 years. The cause of Bible translation in particular is very deeply indebted to him.

The kindness of his colleagues will enable us, we trust, to furnish in our next issue a detailed account of the long-continued labours of this faithful servant of the Lord.

#### 8.—LONDON MISSION—BANGALORE.

The ANNUAL SERMON on behalf of the London Missionary Society was preached at the Mission Chapel, Bangalore, on Lord's-day evening, the 10th of March; when the Rev. E. CRISP delivered an interesting and appropriate discourse, to a numerous auditory, from Acts xv.

The ANNUAL MEETING was held on Monday evening, March 11th. The attendance was large, although not so numerous as on the preceding evening. Lieut. Col. CLARKE having kindly consented to preside on the occasion, took the chair at six o'clock. After singing, prayer was offered by the Rev. E. CRISP. The chairman then addressed the meeting in an excellent speech of considerable length, dwelling on the great importance of the missionary enterprise, alluding to the efforts which had been made in various parts of the world, and commending missionaries and their work, with much earnestness, to the sympathy and support of Christians.

An abstract of the Report was then read by the Rev. J. SEWELL. The Report stated that this mission is divided into two departments, the one Canarese, and the other Tamil. The *Canarese* missionaries (Messrs. Rice and Sewell, with whom are associated four Native Teachers) record that the Gospel has been preached to the inhabitants of the Bangalore Pettah, in public thoroughfares, and in various parts of the town, on an average three or four

times a week ; besides the regular preaching on Sabbath morning, when a number of the heathen are always present in addition to the ordinary congregation of professing Christians. Although numerous instances of conversion have not been witnessed, yet there are favourable indications of the beneficial influence which Divine truth is exerting upon the minds of the people. On account of the absence of one of the missionaries during the greater part of the year, itinerant labours have not been carried on to the same extent as in former years ; but the good effects of past efforts of this kind have been apparent from the visits which Natives of the country have paid at the mission house, seeking further instruction and books. Many portions of Scripture, and a considerable number of tracts and school-books have been distributed, from the circulation of which it is hoped that much good is being silently effected. There are two boarding schools, and nine day schools, containing altogether 259 boys and 73 girls. Instances have been met with, of boys who had left the schools and entered on the business of life, still retaining their knowledge and convictions, and evidently yielding with great reluctance to an outward conformity to the religion of their friends and neighbours. The church contains 11 members, and there is one candidate for admission. Three regular services are conducted every week in Canarese, and a Missionary Prayer Meeting held once a month. The members of the church have contributed, for the spread of the Gospel, and for other purposes, 25 Rs. during the latter half of the year. An epitome of Old Testament History has been prepared, and carried through the press to p. 290. Progress has also been made in the preparation of a Canarese Hymn Book.

The *Tamil* Department has been conducted by Mr. Regel, and one Native Teacher, with the occasional aid of Mr. Crisp. The general attention of those who attend the preaching of the word in the chapel is encouraging. The heathen, in general, do not manifest much serious attention. A few, however, receive the message which is delivered to them, as glad tidings of great joy. A heathen man and his wife have placed themselves under instruction, with a view to baptism. The present number of church members is 34, and there are six candidates for admission. Upwards of 61 Rupees have been subscribed towards the funds of the society, and for benevolent objects. There are three Tamil day schools containing 90 children.

The Infant school has increased in numbers and in interest, during the past year. The present attendance averages about 40. The Tamil female boarding school contains 14 boarders, and 11 day scholars. Two heathen girls have been baptized, and two others are very anxious publicly to profess themselves Christians, by receiving baptism. One girl became so deeply convinced of the errors of popery, that she was led to converse about them with her mother, who after hearing further upon the subject from the Native Teacher, has become convinced of her former errors. This has led to the withdrawal of the child from the school, by the father, since which all the Roman Catholic children have left.

The *Theological Seminary* is under the care of Mr. Crisp, and has assumed an appearance so full of encouragement and promise, as to call for much of humble gratitude ; and to warrant the cheering hope that, under the Divine blessing, it will become the means of extensive good. The present number of students is 13.

The *English Congregation*, and the Sunday Schools and Bible classes connected with it, have continued encouraging both as to the numbers that attend, and the evident blessing which has rested on this department of labour.

It having been considered advisable to dispense with the formality of moving and seconding Resolutions, at the conclusion of the Report, appropriate addresses were delivered on the following subjects :—

I. By the Rev. T. HASWELL. "That the acknowledged fact—that Christianity has produced such an impression on many minds, as to have considerably weakened their attachment to their idolatrous system, and excited a strong desire to receive the Gospel, though they are still held back from a public profession of the truth—is a strong ground of encouragement to go on, abounding in every effort for the spread of Scriptural knowledge, with a full assurance, that under the Divine blessing, 'in due season we shall reap, if we faint not.'"

II. By the Rev. B. RICE. "That the progress which has been made in the spread of the Gospel, together with the fact that many whose judgments are convinced of the truth of Christianity, are found to stop short of a saving reception of that truth; emphatically proclaim the necessity for the abundant putting forth of Divine power: and that it is, therefore, of supreme importance to pray for missionaries and their families, and their various helpers, as well as for the churches gathered around them, and all among whom they labour, that 'the Spirit may be poured out upon them from on high.'"

III. By the Rev. J. GARRETT. "That it is of great importance in this heathen land to endeavour to pre-occupy the youthful mind with correct views of the character of God, and of the only way of salvation; and that, as divine truth cannot fully be brought in contact with the minds of the rising generation, but by Christian education, the careful instruction of the young in thoroughly Christian schools, is a most important part of the general system of means to be employed in making known 'the Gospel to every creature.'"

IV. By the Rev. D. SANDERSON. "That the increased activity and zeal for the spread of the Gospel of Christ, manifested by almost every section of His Church—viewed in connection with the wonderful openings afforded by the Providence of God, for the introduction of the word of truth amongst the seed of Israel, and amongst the nations generally—encourage the cheerful hope that many of the glorious predictions which God has given, for the comfort of His Church, are rapidly advancing towards their accomplishment."

"Praise God from whom all blessings flow," &c., having been sung, and the blessing pronounced by the Rev. E. Crisp, the meeting separated at about quarter before nine o'clock.

Deep attention was manifested throughout the whole of the proceedings, and liberal contributions made at the close of each service. It is hoped that both the Sermon and Meeting have been productive of good in imparting interesting information, and in stimulating the missionary zeal of those who were present. "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations!"—*Madrass Christian Instructor for April.*

#### 9.—NOTICES OF THE NAGERCOIL MISSION.

The Mission here was begun by Mr. Ringletaube in the year 1809, who quitted it in 1815. Several congregations were raised by his exertions, and many people baptized. In admitting candidates to that ordinance, his system appears to have been very lax; hence very few of his converts are now members of our churches. Mr. R. was followed by Mr. Mead, now of Neyoor, in 1817, and was shortly after joined by Mr. Knill, who remained only a few months. At the end of 1819, I arrived, and Mr. Smith the following year, who in a few months left for Quilon. In 1827, Mr. Addis arrived, and was associated with me for a short period. He rendered great assistance in superintending our numerous schools. In 1831, Mr. W. Miller com-

menced his labours in this mission; but they were soon interrupted by ill-health, in which state he lingered till 1838, when he was called to his rest. A few days before Mr. Miller's death, Mr. Russell joined us, who is now located to the east of the mission, about 10 miles distant. In 1839, Mr. C. Miller removed from Neyoor, and took a share of the labour of this station. He died at Poonamalee in 1841. Mr. Whitehouse, who occupies his place in the Seminary, came the latter end of the last year. This is a brief, but correct account, of the European missionaries who have taken a share in the toils and labours of this part of the vineyard.

The number of our congregations is 70; which are made up of about 2,380 families, containing 7,300 individuals. Some of these have been baptized; 318 united in fellowship in five churches situated in different parts of the mission. There are about 100 candidates for baptism, and more than 600 in our Bible classes, many of whom are interesting persons. It is of little importance under whose personal ministry these persons have made a profession, but in justice to our Native assistants, I must say, they have been the principal instruments in bringing them to the knowledge of the truth. As we have hitherto made no distinction between a fitness for baptism and for the Lord's Supper, our terms of admission have been strict. We have not only required a competent knowledge of Divine truths, but a change of heart as far as we can ascertain it by clear Scriptural marks; hence but few comparatively have been baptized. I would here mention, that I have for some time entertained serious doubts whether our practice is agreeable to the Scriptures. It appears the Apostles required from their converts nothing more than a profession of faith in Jesus Christ, and that in no instance did they wait for the evidence of its sincerity. Most of the persons who have made a profession here are from the heathen; three or four from the Muhammadans, and about 200 from the Roman Catholics. Most of the Roman Catholics in this neighbourhood are extremely ignorant, vicious and hostile to the light of the Gospel. With a few honourable exceptions, those who have joined us are more difficult to bring into any kind of order than those from heathenism. They have a great aversion to learn, and to attend regularly on the means of grace. With one or two exceptions, all our outstations are within twelve miles of us, and some or other of them are visited every week by the missionary. To each congregation is attached a Native teacher to instruct them, and a school-master to teach their children. Most congregations have a neat chapel.

The education of the rising generation in this district is to a considerable extent in our hands, and is conducted as far as a vigilant superintendence can secure it on Christian principles. We furnish the books, and claim the right of explaining and enforcing the truths contained in them on the children in our regular visitations of the schools. At the home station we have separate boarding establishments for boys and girls. Part of the boys are orphans, who are generally admitted when young, and if promising are drafted out into the seminary when of proper age. The latter is also recruited from the most promising youths in our village schools. It is our aim to give a good English education to the seminarists, adapted to fit them for employment in the mission. It had long been our wish to introduce some useful manual employment, but hitherto we have not been able to overcome the obstacles in the way. Many of the youths, after being in the institution for many years, are found unfit for mission work, and unwilling to engage in the ordinary labour of the country, which is often a cause of great anxiety and distress for the want of an employment to which we could put them, to obtain an honest livelihood. Our girls' boarding school contains about 90 children, some of whom are employed part of the day in rotation in the kitchen, in making lace, and in learning to sew. They are kept quite

distinct from the boys, and have no intercourse with their parents or friends, except during the vacations, which occur twice in the year for short periods. With the exception of a few orphans and foundlings they are all children of Christian parents. Many of the scholars trained up in this institution have turned out well, and are the most intelligent and devoted members in our churches. Some are employed as school-mistresses in the villages around, a novelty in India. We look upon the education of the rising generation as an object of great importance, and the most likely means of sapping the foundations of idolatry. In the towns and villages around, for boys we have 103 schools, containing 4,375 scholars. For girls, 30 schools with 750 scholars. The school-masters are paid according to the number and proficiency of their scholars, who are of course often and regularly examined. The school-masters assemble here once a week for instruction, and are regularly drilled into the things to be taught, as well as the manner of teaching them.

By so extensive a system of education we are creating a large demand for books, and not to supply them would be worse than infatuation; it would be in effect saying to our interesting charge, slake your thirst at your own polluted puddle; which has poisoned the mind of your forefathers and will poison yours. No, we must provide books whatever may be the cost of time and labour, and for this purpose we must have more help. It is not necessary, however, that all should be makers of books; among missionaries a division of labour may be made to great advantage. I have been rather extensively employed in this department, but it has only been at intervals, and such intervals will be afforded in a climate like this, where foreigners cannot expose themselves at all hours in the day. The direct preaching of the Gospel is of primary importance, and I wish our friends at home could be made to understand that there are more ways than one in which the Gospel is preached, and preached most efficiently. It is preached in our school-houses, and if I am not mistaken our Tracts and Books are preaching it to many to whom we have no access, which God in his good and wise Providence is blessing, to the undermining of idolatry, and to the diffusing of the important truths of our holy religion. In concluding, I would with due deference observe, give as much of your time and energy to preaching as you can. If you have a talent for conversation, make good use of it, for it is well adapted to promote the important work in which we are engaged. A letter to our Native friends at a distance, accompanied with a Tract or Book, is sometimes useful. But above all, a heart full of love to God, and compassion for souls, diffusing itself through all our engagements, is of the highest importance. O for more of the Spirit's influences to fit us for every part of our holy calling.—*Ibid.*

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#### 10.—PROGRESS OF CHRISTIANITY AT TINNEVELLY.

We have lately received a letter from one of the missionaries of the S. P. G. F. P. in the Tinnevely District mentioning, that, by the blessing of God, he had within two months received under Christian instruction 700 individuals lately heathens; and was intending, on Easter Sunday, to baptize 70, some of them of high caste. From other sources we hear that many villages—partly on account of difficulties between the cultivators of the soil and the zemindars—have come over, or offered to come over to Christianity; hoping thereby to be protected from oppression. These villages contain, according to the accounts, which may be exaggerated, not far from 10,000 inhabitants. Though in itself the movement is much less encouraging than an awakening under the influence of Divine truth, it will afford a great opening to the faithful labourers in that fruitful field; and we may hope that the

Spirit of God will be given to many who as yet "know not that there is any Holy Ghost."

We add the following, relating perhaps to the same events, from the *United Service Gazette* of the 12th ultimo :

"We had the pleasure in last number of noticing the good effects of missionary labour in Southern India, and have since been favoured with additional particulars of a truly gratifying character from the same quarter. Our information too we can fully depend on, as it comes from a very faithful and excellent missionary, which gentleman, though he has only recently taken charge of his present district, has been long a resident in the Southern Provinces, and notwithstanding that the station of —— has been formed but a very brief period,—we believe considerably less than two years, its congregation of Native Christians already amounts to about 300 persons; besides which the same worthy pastor has three other congregations on the coast, within two or three miles of his principal station. The inclination for Christianity too would seem to be fast extending throughout those districts, as a deputation of four intelligent persons had waited on the minister immediately after his arrival, and solicited him to take the families of their village, about thirty in number, under Christian instruction; assuring the missionary that they are sensible of the folly of idolatry, and wish to be instructed in and embrace Christianity. Here is a further proof that missionary labours have not been in vain, and though it is true that the glorious lights of the Gospel have been slow to penetrate the pagan darkness of ages, yet a noble commencement seems to have been made; and as the good cause has not been forced prematurely forward, but allowed gradually to work its way,—Christian instruction, by degrees, opening the road to a conviction of its own truths; we may securely trust under the Almighty blessing that a permanent good has been worked,—that a desire for Christian instruction has been instilled, which now only requires more extensive means of cultivation, and such it is to be hoped will not be found wanting! We learn, indeed, that great interest is at present taken regarding the Tinnevely missions in the *highest* quarter, and in one section alone of that extensive district, about 900\* persons have lately entreated Christian instruction from the minister there located. Our informant too assures us that these are not solitary instances, for that a great movement in favour of Christianity is observable in other places, and indeed we know that two ministers who were a few weeks since on a missionary tour through the Northern parts of the Tinnevely District, were invited by the head-men of a village, after a previous conference with them, to visit the place. They accordingly did so, and found the whole of the inhabitants assembled to receive them, two of whom to show their contempt for idolatry, removed the principal idol from its throne in the pagoda, and dashed it into a deep well, together with some smaller images; and on the following evening, the ministers of our holy religion were seen seated in the temple, and addressing prayer and exhortation to the people, on the very same spot, where twenty-four hours previously, the pagan idol had been enthroned. The zealous and excellent person to whom we have referred in speaking of the above events, observes, that he "feels now in a field of labour that agrees with his notions of mission work. The field does indeed seem to be one affording every promise of a productive harvest, and of a surety no good Christian can withhold his prayers for the Lord's blessing on the labours of his faithful and zealous servants therein employed!"—*Ibid.*

\* We are not certain as to the figures.—*Editor of the U. S. Gazette.*

11.—FIRST ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION IN CONNECTION WITH THE FREE CHURCH OF SCOTLAND AT BOMBAY.

We had the pleasure, upon Tuesday, the 2nd instant, of being present at the above interesting examination at the Mission House of the Free Church of Scotland, Ambrolic. A peculiar interest attached to it on this occasion from the circumstance of its being the first examination subsequent to the separation of this Mission from the Established Church of Scotland. The proceedings of the day were commenced with prayer by the Rev. R. NESBIT, and the Chair having been occupied by R. T. WEBB, Esq., the examination of the junior classes commenced at 10 o'clock. From the somewhat numerous subjects of study upon which the various classes were prepared for examination, one or two were selected for each class, and upon these, in addition to the course of questions proposed by the respective teachers of the classes, the spectators were from time to time solicited to propose queries on the subjects of examination. This, we regret to say, most of them appeared rather reluctant to do, a diffidence which we could not help viewing as somewhat complimentary to the pupils! The branches of study pursued in the institution are, as exhibited in the programme of the examination, very varied, and embrace a wide range. From these the following were selected:—

7th Class.—English School Lessons and Pronunciation.

6th Class.—Mental Arithmetic, and Lessons on Objects.

5th Class.—English reading with explanations, Lessons on Objects, Elementary Catechism, and the matter of the first six chapters of Genesis.

4th Class.—English Reading and explanation, Geography with examination on the Map of the Globe, and a portion of Matthew's Gospel.

3rd Class.—English Grammar, Readings in English Poetry, and examination on the New Testament Scriptures, especially the Gospel of St. Matthew.

2nd Class.—History of England and the New Testament Scriptures.

1st Class.—The Use of the Globes, *Ancient History*, the historical books of the Old Testament, and the Evidences of Christianity.

The above include the whole of the elementary classes of the Institution, and, as before noticed, the programme contained, in addition to the subjects above enumerated, a variety of others, which, from want of time, it became impossible to go into in detail.

The higher or college division of the institution was examined by the Rev. Messrs. NESBIT and MITCHELL, by whom its duties are chiefly conducted. The subjects of examination were as follow:—By the Rev. Mr. MITCHELL—Mathematics, the studies in which are hitherto elementary; Natural Philosophy, especially in reference to the laws of gravitation and motion, and in connexion with these a passing examination on chemical subjects, and as a specimen of composition, which is particularly studied in this department, a portion of an Essay on the Character of Christ was read by its composer, one of the pupils, on whom it reflected great credit. By the Rev. Mr. NESBIT—Mental and Moral Philosophy, touching particularly the subject of the moral feelings as treated of by ABERCROMBIE, the desires, the affections, and the will. The subject of the attributes and works of God, particularly in reference to the second and third heavens; and Theology, the Resurrection of Christ being the subject considered. Our limits do not permit any thing approaching to a detailed analysis of the above examination. Those who were present manifested by their patient and earnest attention the deep interest excited, and whilst the proficiency of the pupils, in the purely secular parts of their learning, such as English reading, geography, composition, and profane history, could not fail to be most gratifying

to those who heard them, a far higher interest attached to, and a deeper satisfaction must have been felt in, the intimate acquaintance shown with the Holy Scriptures, and the evidence given that that acquaintance was not, as has unfortunately too often been the case, even in the schools of enlightened England, one of mere parrot-like committal to memory, but that the understanding had been exercised in their study, and taught to act vigorously on the subjects of its occupation. As a pleasing addition to the sterner duties of the day, the whole of the pupils of the institution joined three several times in the course of the forenoon in devotional singing, a class for which has been for some time maintained under the careful superintendence of Mr. CASSIDY, the senior teacher of the institution, and if not the most important, this was certainly not one of the least pleasing portions of the exercises of the day.

At the close of the examination the pupils were addressed at some length by the chairman, in a most pleasing and impressive strain. Whilst thanking them for the gratification which their proficiency had afforded to himself, and doubtless to the other auditors present, he expressed his feeling of pleasure in noting the direction in which their studies were guided, leading from all subordinate and minor subjects to the greater, the all-important one of religion,—and he sought to impress upon them this great truth, that every acquirement in the various branches of human knowledge was to be viewed by man, especially as intended and tending to lead his mind to God; without this all were comparatively valueless, but with this grand motive ever in view, let them press on zealously in the various studies in which they were engaged.

An announcement having been made as to the distribution of the prizes, which was to take place at Ambrolie on the following forenoon, and also of the term of the vacation, and that the business of the institution would recommence upon the 30th of April, the transactions of the day were brought to a close about 4 o'clock, when the audience separated after prayer by the Rev. Mr. MITCHELL,—and the pupils took their departure, no doubt with such a lightness of heart as who amongst us cannot sympathize with when we think of by-gone days, and the long longed-for long vacation.

Such is a hasty and very imperfect sketch of the exceedingly interesting, and we hesitate not to add, exceedingly important, proceedings which it records. In conclusion, we cannot refrain from commenting more in sorrow than in anger on the extraordinary, the unworthy, apathy which seems to prevail amongst the European community of Bombay in regard to the subject of native educational improvement—a beggarly account of empty benches upon the present, as, strange to say, upon a late similar examination at the Government Education Society's Schools, spoke volumes of the utter indifference which a great majority of our countrymen in this place feel towards this important subject,—and but for the motives of high encouragement and feelings of deep devotion which support them in their arduous task, well might the able conductors of the Free Church Institution feel their courage fainting and their ardour waxing cold, when they look around them and see so little sympathy, find so few amongst those whom it best becomes to do so, willing to lend a helping hand, or even to cheer them with the expression of countenance and of support.—*Bombay Times, April 6.*

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