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THE
CALCUTTA
CHRISTIAN OBSERVER.
OCTOBER, 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.

EDITORIAL NOTICES.

"*Memorials of J. of Hogsett*," too late for this number,—it will appear in our next.

"The proposal for establishing a Free School at Mirzapore," and the tract on "the Fever Hospital" have been received, and will be noticed in our next.

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

Oct. 7th, at the Lal Bazar Chapel;	} Service to commence at seven o'clock.
Nov. 4th, at the Union Chapel, Dharamtalá.	
Dec. 2nd, at the Circular Road Chapel;	

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. This month on Wednesday, the 9th. Time of service seven o'clock.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 8th instant;—service to commence at seven 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.

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. V. No. 58.—OLD SERIES, VOL. XIII. No. 149.

OCTOBER, 1844.

I.—*Difficulties of preaching the Gospel to the Muhammadans.*

POPERY is the devil's masterpiece ; and Muhammadanism is the fellow to it. Both consist of the threefold elements of Heathenism, Judaism and Christianity, combined together in different proportions. In Muhammadanism the original heathen substratum is disguised by numerous ingredients, drawn from Talmudic Judaism, and apocryphal Christianity. In Popery the original Christian substratum is neutralized by an amalgamation of principles and ceremonies, partly derived from the Levitical economy, and partly from a variety of idolatrous sources. It is a remarkable fact that both these antichristian systems originated at the commencement of the seventh century, and that they now both have a nearly equal number of adherents, viz. about 120 millions.

We purpose on the present occasion to advert to some of the peculiar difficulties which attend Missionary labours among the Muhammadans of India. This subject, naturally important to every Missionary in this country, has lately been forced upon our attention partly by an Urdu edition of the Qurán, with notes, printed at the Allahabad Mission Press ; and partly by the appearance of several controversial tracts, written by Muhammadans with a view to oppose the progress of Christianity. We regret that we are unable to give a review of the works just named—for being written in Urdu, they are to us sealed books ; but we hope that ere long some correspondent of the *Calcutta Christian Observer* will supply this desideratum. Respecting the Qurán, as edited at Allahabad, we have heard from one who is a competent judge, that whilst the style of the whole is good, the subject matter of the introduction and the notes is excellent. It has long been our conviction that any translation of

the Qurán into the vernacular languages of the Musalmáns would be an exposure of it, and we sincerely hope that the one just mentioned, accompanied as it is by judicious Christian notes, will convince many of the followers of Muhammad, that his sacred book is a miserable caricature of a divine revelation. If we must find fault (which is thought to be the province of critics), we would express our apprehension that the Roman character, in which it is printed, will prevent its being extensively read by *boná fide* Musalmáns. We doubt not that those converts and inquirers who have mastered the Roman character, will peruse it, and perhaps all the more willingly because, owing to its peculiar garb, they can do so *incognito*: but we would seriously ask whether many *boná fide* Musalmáns are acquainted with the Roman character; whether those who are, will read the Qurán in that character; and whether it would not have been wiser to print the work in the character with which its intended* readers are most familiar? In the eyes of an orthodox Musalmán it is, to our certain knowledge, a *sin* to subject the sacred pages of the Qurán to the rude embraces of a printing press; and we presume, it must be a still greater one to give it the appearance of a Kafir's book, by printing it in the Roman character. This, however, is a point which experience alone can finally decide.

The tracts lately published by Musalmáns are all, with one or two trifling exceptions of would be Bengálí typography, printed in the Arabic or Persian character, and there can be no doubt that some of them are widely disseminated. We have ourselves seen one in the hands of Musalmáns in Calcutta, whilst a friend obtained a copy of the same tract at Dinájpur, near the other extremity of Bengal. This tract (probably a fair specimen of the rest) is full of vulgar tirades against the title SON OF GOD, given to Christ, and involuntarily recalls to the reader's recollection the word which our Saviour addressed to the Jews: "I honour my Father, and ye do dishonour me."

The appearance of these tracts shows that the Muhammadans feel that Missionary labours begin to tell upon them. It is true that very few, if any, Missionaries labour exclusively among the Muhammadans; but it may be said, on the other hand, that almost every Missionary in this part of India, who is engaged in preaching, labours as regularly among them as among the Hindus. We believe that all such will acknowledge that this is a very difficult part of their work, not only on account of the haughtiness and self-righteousness of the Musal-

* It is but fair to state that since the above was written, we have learnt from a letter in the *Friend of India*, that the work is chiefly intended for Missionaries, Native Christians, and inquirers.

máns, but also on account of the peculiar objections which they invariably bring forward. Some of the latter we wish briefly to notice, in the hope that the friends of the *Observer* will kindly consent to forward to the Editors specimens of *replies to them*; we mean, replies which may be readily used in preaching: for we suppose there is no Christian Missionary in India who would not be able, *in his study*, to discover some sound arguments, by which the objections referred to may be satisfactorily refuted; but the difficulty is to have a pointed reply at hand, by which their effect upon a listening multitude may be neutralized at the moment.

1. When the Christian preacher is asked by a Musalmán, *Who is Christ?* he can hardly avoid answering: *The son of God*. But no sooner has this expression escaped his lips, than his Muhammadan opponent triumphantly exclaims: What? Is God a family man? Has he a wife and children? It is unnecessary to state, at length, all the blasphemous inferences that are deduced from this current jest. Our question is: What is the shortest safe way of stopping our opponent's mouth? If not checked at once, the whole audience will join in a roar of laughter, and the Missionary will find it difficult and next to impossible, again to command their serious attention. It has occurred to us that it would be as good an answer as any to ask in return, "Who was Adam's father?" The opponent will probably say nothing to the purpose; but he can easily be led to acknowledge that Adam was formed of clay by God. This being conceded, the question may be pressed, whether the clay of which Adam was formed was God's wife? This the opponent will deny: if so, the inference may fairly be drawn, that in like manner Mary was not the wife of God: for that as Adam was formed of clay by the command of God, so Christ's body was created in Mary's womb in a manner wholly miraculous. If the opponent is a somewhat serious man, the statements of the Qurán respecting the birth of Christ may be brought forward: they will at least prove that Christ had no human father, though we apprehend that such a course will only issue in the declaration, on the part of the Muhammadan, that the angel Gabriel (whom he will identify with the Holy Spirit) is the father of Christ.

2. Arguments drawn from the Bible are usually defeated by this Muhammadan dictum: "There are four sacred books, the Tauret (Law), Zabur (Psalms, including the Prophets), Injil (New Testament), and the Qurán; and each succeeding book has abrogated the previous ones. As the Mosaic Law was abrogated by the Gospel, so the Gospel was abrogated by the Qurán." What pointed reply can be given to this assertion?

In a quiet conversation it is easy to prove that the Qurán is not a revelation from God, but this line of argument is so long that a Missionary who goes out to preach Christ crucified, regrets the time he is obliged to devote to it. We think, it would not be amiss in this case to throw the burden of proof on the adversary, and if he only deals in assertions, just in a few words to expose his credulity or his presumption, in taking (and giving) an assertion instead of a proof, and then to show from Scriptures, that the New Testament was intended by God, to remain valid to the end of time.

3. Another favourite argument with the Muhammadans is: "We acknowledge the divine origin of the Law, the Prophets and the New Testament; but the book which under the last name passes current among Christians, is not the genuine one: it was adulterated before the time of Muhammad, and is so now; in fact all genuine copies of it are lost; and the Qurán is the only portion of revelation which has come down to us in its original form." Here again it is most easy, where you have a candid opponent and abundant time for discussion, to prove the genuineness of the Christian Bible. But the question returns: Which is the shortest satisfactory way of silencing an opponent in a public place? Perhaps he might be asked, whether he had read and examined both the Bible and the Qurán? If he says *no*, then the Missionary may say that he has done so, and that he therefore has a better claim upon the credit of his audience than his opponent. But this expedient will not succeed in every case.

4. The Muhammadans universally deny that Christ was God, that he died, and that it was possible for him (or any other being) to become a substitute for sinful man. The latter point is easily defended by arguments drawn from daily life: but the two former evidently depend upon the previous question as to the genuineness and credibility of the Bible. We have however met with Muhammadans, who whilst admitting the genuineness of the New Testament, quoted passages from the gospels to prove that Christ was no more than a man, at best a prophet. Such men invariably appeal to his declaration that he did not know when the last day would be, (Mark xiii. 32,) in order to prove that he was not omniscient, and consequently not God.

5. If the Missionary attacks the warlike character of Muhammadanism, or the licentious character of Muhammad, he is met by a reference to the wars of Joshua and David, and the polygamy of Solomon and other persons, mentioned in the Old Testament. The opponent says: "If Joshua and David did right in conquering idolatrous nations, at the command of God,

then why should the same thing be wrong in Muhammad?" We would again ask: What is the shortest satisfactory answer to such remarks? It is not enough simply to say that Muhammad was not commanded by God to engage in war: they will at once assert that he was, because the Qurán says so. Nor will it do to say that this is an argument against the Qurán: for they will reply: "If so, it tells against the Old Testament with equal force."

These are a few specimens of the objections with which Musalmáns usually oppose a preacher. They are very annoying, because they cannot be fully replied to, without entering upon the entire range of the evidences of Christianity before an audience wholly incapable of appreciating the critical arguments on which the genuineness of the books of the New Testament is based. And if a discussion of this kind is once commenced, it is more than probable that the preacher has exhausted his physical strength, long before he arrives at the point from which he wished to start, viz. an appeal to the conscience to repent and believe in the Lord Jesus Christ. In this way his object is defeated, and he returns home with the unsatisfactory feeling, that instead of preaching Christ and him crucified, he has only been engaged in refuting vain and unprofitable babblings.

In conclusion we desire to draw attention to the all-important fact that if an orthodox Muhammadan acknowledge the genuineness of the New Testament, he must also acknowledge that it possesses the authority of a divine revelation. Such a Muhammadan, by being made acquainted with the nature of Christianity, as exhibited in the New Testament, may gradually be led to discover the worthlessness of his own religion, and to view Muhammad as an impostor. Every thing therefore depends upon these two points, that he should first be convinced of the genuineness, and secondly be made acquainted with the contents, of the New Testament. Now we are certain that this double object can best be attained by an extensive and yet judicious distribution of the Christian Scriptures. For whilst an attentive reader becomes acquainted with the contents of the New Testament, he will also, if he be at all a candid reader, become convinced of its genuineness. One fair perusal of the Bible, and especially of the New Testament, will lead to this result more rapidly, than the study of all the other evidences of Christianity.

But there are two classes of Muhammadans, for whom this method will do nothing: one consists of the illiterate multitude who cannot read intelligently, the other of those educated persons who are not sincere Musalmáns, but infidels. And we

fear that these two classes will, on examination, be found to form the vast majority of Musalmáns in India. It is for the conversion of these that we must mainly look to preaching as the divinely appointed agency. Blessed be God for the assurance which he has given us, that what is impossible with man, is possible with Him, and that although the conversion of either the Muhammadans or the Hindus cannot be accomplished by might or by power, yet it shall be accomplished by His Spirit.

J. W.

II.—On the Expediency of Committees in the N. W. Provinces being independent of Calcutta.

1. When in 1807 a Corresponding Committee was formed at Calcutta, invested with the sole management of missions for the C. M. S. in North India, circumstances were widely different from what they are now, as, The *grant* in 1807 was £500; now it is over £10,000 per annum. There were few Missionaries then; now there are *more* Missionaries of the C. M. S. in the N. W. than in the Lower Provinces. Agra had then been only four years delivered from the Mahrattas headed by the bold and warlike Scindia; now it is the seat of the Government of the N. W. Provinces. In 1807, the rules of the E. I. C. for allowing Europeans to go far from Calcutta were so stringent that the Upper Provinces were sealed to all except the military servants of the Company and a few civilians. Now there are in the Upper and Lower Provinces 899 Indigo Factories at least. The N. W. Provinces in their missionary position seem to have arrived at that degree of maturity when they can be safely released from that state of pupillage in which they have hitherto been unavoidably kept.

2. A Committee or Committees stationed at Benares and Agra seem to be the most suitable bodies to arrange details for the N. W. Provinces. As illustrative of this position, and as having analogous bearings the testimony of the Right Honorable H. McKenzie is *apropos*, who was secretary to the Government of India, and who in his evidence before a Committee of the House of Commons in 1832, stated, "I think, as concerns the Bengal Presidency and the N. W. Provinces, that a *separate* Government is very urgently needed; the *language*, the *habits*, the nature of property, every thing in short is different in Bengal, and I consider it a *great misfortune* to the N. W. Provinces to have been ruled so much by notions borrowed from Bengal, which necessarily prevail more in the councils of Calcutta than they would, were a separate Government stationed near Furrukabad, Delhi, Agra or Meerut."

3. A numerous body of Europeans is at present resident in the N. W. Provinces, many of whom may be expected to co-operate as members of Committees and as subscribers to Missionary objects. The number of military commissioned officers in the Company's service in Bengal amounts to about two thousand three hundred; of these 473 are stationed in the Lower Provinces and 1813 in the Agra Presidency. The

great military stations of the E. I. C. have been gradually extending more in a N. W. direction; 70 years ago Berhampore, 118 miles from Calcutta, formed the military frontier; afterwards Chunar, 433 miles from Calcutta, became the cantonment of a numerous body of troops; then Cawnpore, 628 miles; then Meerut 960; then Kurnaul, and now Ferozepore, 1161 miles from Calcutta, have successively become the frontier posts. The storm of war has always burst fiercest on India's Northern frontier, whether by the inroads of Jenghis, Tamerlane, Baber or Nadir Shah. The British policy with reference to Russia, Persia, Affghanistan, Kabul and the Punjab requires that the main body of the British troops be stationed adjacent to the Indus, which has been termed "the natural boundary of our Anglo-Indian empire." *Four-fifths* of the officers of the Company's troops in North India are stationed in the Agra Presidency.

4. Agra is increasing every year in importance and influence; it was constituted a Presidency distinct from Calcutta in 1834. Agra city is the residence of the Lieutenant Governor of the N. W. Provinces; the courts of Law and Revenue for the N. W. are established there, which have as little dependence on Calcutta as those of Madras or Bombay; the chief part of the correspondence, civil, commercial and military, goes directly to London via Bombay without passing through Calcutta. The Educational department of the Government of the N. W. Provinces has two years since been separated from Calcutta. The population of the Agra Presidency amounts to 32 millions, nearly *three* times as great as that of Madras, and *five* times as great as that of Bombay.

5. Committees stationed at Agra or Benares can only be viewed as the nuclei for a series of Christian efforts in the N. W. The extensive and populous districts of Saharanpur, Mozuffernagar, Merut, Allyghur, Furrukabad, Mynpooree, Moradabad, Bareilly, Pillibheet, North Bundelcund, Futtighur will hereafter come under their cognisance. Time would fail to enlarge upon the claims of Central India with its vast and interesting population—a country, the former theatre of action for the Mahrattas and Rajputs. It is only necessary to glance over the pages of Todd's *Annals of Rajasthan*, or Duff's *History of the Mahrattas*, or Malcolm's *Central India*, to be convinced of the boundless field for Christian enterprise now presented in those benighted regions.

6. The conviction seems to be deepening in the N. W. Provinces, amongst Missionaries of various denominations and benevolent laymen, that their dependence should be upon England; and the prospect of having speedily a bi-monthly communication with London confirms the impression, that as Calcutta is the centre of impulse for the Lower Provinces, so must Agra and Benares be for the Upper. The languages used in the Upper Provinces are the Urdu and Hindi; the character of the population is different. The sentiments of Lord Minto, formerly Governor General of India, expressed in 1815, apply to the present question; he states, "Native as well as municipal law and local polity have for many ages drawn a broad and distinct line between the inhabitants of Bengal and those of the N. W. Provinces: so that the general rules now applicable to the one are frequently found to be adverse entirely to the circumstances of the other, and that instead of tying down the inhabitants of the N. W. Provinces in the state bed of Procrustes, which was originally made for Bengal, it might be advisable to have a local administration with the means of observation and the power of improving the condition of so large and so valuable a portion of the British empire." It is probable that the seat of the Supreme Government may be removed ere long to Allahabad, which is in the N. W. Provinces: Lord W. Bentinck, Lord Auckland and Lord Ellenborough were strongly in favour of the

measure; and a memorial is now before the Court of Directors on the same subject. *All the witnesses* examined before the House of Commons in 1832, on India affairs, *recommended the measure*. Captain Macan, who was 23 years in India, and who was Persian Secretary to three Commanders-in-Chief, on that occasion gave the following opinion, which seems to have embodied the views of the other witnesses, "As long as the Company was a commercial body trading to India, without sovereign power, and with little or no territory of any kind, the factory of Calcutta was unquestionably the fittest and only place for the head of their establishment in India, but as soon as they became sovereigns of a mighty empire, with a population of eighty millions of people, then I consider Calcutta to have been no longer the situation for the Supreme Government, its site should have been more towards our N. W. frontier. Calcutta seems likely to be distinguished hereafter, as the commercial capital of Bengal."

7. The N. W. Provinces appear destined by Providence to form the centre from which religious and Missionary operations shall extend their influence in the direction of the vast table-land of Central Asia, Persia, Tartary, Tibet, Nipal, the Punjab, and the regions bordering on the Caspian. Calcutta is altogether too remote, and its residents too contracted in their views to operate with effect on those distant realms. Surely, the land which was the scene of Mogul and Rajput splendour,—the country which produced an Akbar, an honor to human nature,—shall hereafter be distinguished by its achievements in the cause of the Redeemer.

8. Local Associations have been found in England eminently subservient to the cherishing Missionary zeal. The same testimony can be given in this country. When the Calcutta Bible Society commenced its operations in Calcutta, it included within its circle, Ceylon, Madras, and Bombay, now those are formed into distinct and independent societies. The Tract Society at Benares have lately constituted themselves into a distinct body, with the hearty concurrence of the Calcutta Tract Society. The Missionaries of the London Missionary Society at Benares are independent of Calcutta. The Calcutta Auxiliary Bible Society, in their Report for 1824, state, "By the successive establishment of other Auxiliary Societies, those of Bombay and Madras, the engagements of the Calcutta Auxiliary Bible Society became gradually more limited. Those new bodies naturally embraced the points which *their own* field of labour presented, and thus the Calcutta Auxiliary, reduced to the dimensions of the Bengal Presidency, has found itself at leisure to attend more immediately to the diffusion of its influence in the interior." A writer of the present day ascribes the mental activity of the Germans partly to the "number of independent states into which the country is divided; hence the number of functionaries required for the various branches of the administration and of the universities and schools: thus employment is given in proportion to the population to a greater number of men than in other countries; their situations give men a competency, hence their ambition is concentrated in one state." The same federal system contributed to unfold the energies of ancient Greece, and is now in active and successful operation in the United States of America.

A FRIEND TO LOCAL EFFORTS.

III.—*Scripture Parallelism.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

To lovers, and especially to critical students of the Sacred Scriptures, every theory and observation which tends to elucidate the beauty or the truth of any part of them must be valuable. To the genius therefore and to the labours of such men as *Lowth* and *Jebb*, all who are acquainted with their biblical dissertations must feel peculiarly indebted. "In former days," to use the language of the latter chaste and elegant writer, "the acknowledged sphere of Hebrew poetry was much narrower than at present; it was then the general, and almost universal opinion, that the books of the prophets were written in mere prose: the style indeed, the thoughts, the imagery, and the expressions, were allowed to be often poetical; sometimes poetical in the highest degree: but, with few exceptions, the composition was not supposed by the critics to possess those distinctive features, whatever they might be, which had confirmed the traditional claim of Job, the Psalms, the Proverbs, and certain occasional hymns, to be accounted poetical in the strict sense of the term." * * * * "Such was the state of things when *Bishop Lowth* was called to the poetical chair of Oxford; and whilst amidst the applauses of lettered Europe, he seated *Isaiah* and his compeers in the assembly of the poets, he discharged the less brilliant, but no less important, office, of exhibiting, to the satisfaction of all unprejudiced minds, the only universal characteristic of that poetry, in which the sacred writers were wont to clothe the lively oracles of God."

The theory of which *Lowth* was the first able propounder, and which he so successfully applied in the elucidation of the *Hebrew* prophets, particularly *Isaiah*,—and which is commonly known by the term *parallelism*—the talented *Bishop Jebb* subsequently discovered and *proved*, to be equally applicable to many parts of the *New Testament* writings. His admirable work entitled "Sacred Literature," it is well known, contains an ingenious exposition, and, it is generally admitted, most successful illustration of his system.

Of this it is not our intention, at present, to give even an *outline*—as it will be sufficient to refer any of our readers, who may wish for further information on the subject, to the work of *Bishop Jebb* itself, or to the ample dissertation, on parallelism generally, contained in the 2d vol. of *Horne's* Introduction to the Scriptures:—we have merely made the above preliminary remarks as introductory to the following scheme.

It has occurred to us that in that sublime and precious passage of Sacred Scripture, the 8th chapter of the Epistle to the Romans, there exists an almost continuous succession of the most beautiful and perfect parallelism: only a small portion of which, that we are aware of, has ever been noticed by Biblical critics. This may be a *mistake*, but to *you*, Sirs, and to many readers of the *Observer*, the following application of the system *may* be as novel as, we hope, it may appear *legitimate*. We translate, for ourselves, from the original, subjoining a few notes, not expository of doctrine, but simply as to the rendering, and illustrative of the parallelisms.

ROMANS VIII.

There is, therefore, now, (a) no condemnation to those [who are] in Christ Jesus,

Who walk not according to the flesh—but according to the Spirit;

2 For the law of the Spirit of life hath freed me
From the law of sin and of death.

3 For what it was impossible for *the law* to do [of itself],

In that it was weak through the flesh,

God [did, by] sending His own son

In the likeness of sinful flesh and of a sin-offering, (b)

[To wit] He [thus] condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us

Who walk not after the flesh—but after the spirit.

5 For, those who are carnal, (c) mind carnal things, (d)

But those who are spiritual—spiritual things.

6 Now carnal-mindedness (e) is [a state and sign (f) of] death,

But spirituality of mind, [of] life and peace;

7 In as much as carnal-mindedness (e) is [a state and sign of] hostility to God,

For it is not in subjection to the law of God,—nor indeed can be.

8 Moreover those who are in a carnal state (g) cannot *please* God.

9 But *ye* are not carnal but spiritual,

If indeed the Spirit of God dwell in you, (h)

(And if any one have *not* the Spirit of Christ, he is none of *His*).

10 But if Christ be in you,

While the *body*, then, is dead, on account of (i) sin,

The *Spirit* is life, on account of (i) righteousness;

(a) V. 1. Or "There is, now, then."

(b) V. 3. Or "as a sacrifice (or atonement) for sin."

(c) V. 5. Literally, "those who are according to the flesh."

(d) Literally "think of the things of the flesh." The old English verb "to mind," is preferred as symphonizing (as in the Greek) with the nouns used in the next clause.

(e) Vs. 6, 7. Or, "the carnal mind," or "the minding of the flesh" (lit.) So also in the rendering of the 2d clause, "the spiritual mind," &c.

(f) V. 6. We might add "and prognostic."

(g) V. 8. Literally, "in flesh." Or simply, "carnal," as translated in v. 9.

(h) V. 9. Or "since the Spirit of God dwells in you."

(i) V. 10. Or "with respect to."

- 11 For (j) if *His* Spirit dwell in you,
That raised Jesus from among the dead,
He who raised *the Christ* from among the dead
Shall quicken also *your* mortal bodies,
On account of the indwelling of His Spirit in you.
- 12 Truly then, brethren, we are no debtors (k) to the *flesh*,
That we should live *according* to the flesh ;
- 13 For if ye live according to the flesh,
Ye shall die ;
But if by the Spirit ye mortify the deeds of the body,
Ye shall live.
- 14 For as many as are led (l) by the *Spirit* of God,
They [only] are the *sons* of God.
- 15 For ye have not received the spirit of *bondage* again
[In order (m)] to [produce] *fear*, (n)
But ye have received the spirit of *adoption*, (o)
Whereby we cry, *Abba* ! [that is] father !
- 16 The Spirit himself testifieth along with our spirit that we are
17 children of God : And if children, then heirs ! heirs of God and joint-
heirs with Christ !! [so] that, if we suffer jointly, we shall (p) also be
jointly glorified.
- 18 However, (q) I reckon that the sufferings of the present time are not
worthy [of regard when compared] with the glory which is to be re-
19 vealed to us. For the earnest expectation of mankind looketh for this
20 revelation to the sons (r) of God. For mankind were made subject to
frailty, (s) [not willingly, but by Him who put them in subjection (t)]
21 in hope that mankind generally will be delivered from the bondage
of corruption (u) [and made] to [share in] the glorious liberty (v) of the
22 sons of God. For we know that all mankind groan and suffer pain
23 together until now : and not only [mankind in general] but ourselves,
also, who have the first fruits of the spirit, even we ourselves groan
within ourselves, looking for the adoption, even the redemption of our
24 body. In *hope*, indeed, we are [already] saved ; but hope when [its
object is] seen (w) is not [any longer] hope ; for how can one *hope* for

(j) V. 11. Or " But."

(k) V. 12. Or, " are nothing indebted," i. e. we *ought* not to live to the flesh.
" We owe it not to the flesh to live after the flesh," might be the truest rendering.

(l) V. 14. Or " are actuated."

(m) V. 15. Or " tending."

(n) Or " to [make you serve God from] fear."

(o) Or, " sonship."

(p) 17. Or, " may."

(q) 18. Or " moreover," or " yet."

(r) 19. Lit. " of the sons" but the context, &c. seem to point out this rendering
as most proper here.

(s) 20. Or " corruption" or " mortality."

(t) Or " on account of him who subjected them," i. e. Adam. The common opi-
nion is that the *Creator* is meant by the *τονόποραξάρτα*. We think it ambiguous.
indeed that it may perhaps really refer to *Satan* " the prince of this world," " who
has subjected mankind generally to vanity," leading them vainly " to hope that
they themselves (*αυτη ή κτισις*) shall be freed from the bondage of corruption" and
attain " to the glorious liberty of the sons of God."

(u) 21 i. e. in the grave.

(v) i. e. at the resurrection.

(w) i. e. enjoyed.

- 25 that which he [actually] sees ? (x) But if we hope for what we do not
 26 see (y) we wait with patience for it. And likewise the Spirit, also, helpeth
 our infirmities ; for we know not what we should pray for as we ought,
 but the Spirit himself intercedeth for us with groanings unutterable.
 27 But he who searcheth the hearts knoweth what the mind of the Spirit
 is, that he intercedeth, according to [the will of] God, for saints.
 28 And we know that to those who love God all things work together
 for good, to those (that is) who are called according to His purpose.
 29 For whom He foreknew, He also predestinated (z) to be conformed to
 the image of His son, (that He might be the first born among many
 brethren.)
 30 Moreover, whom He predestinated them He also called ;
 And whom He called, them He also justified ;
 And whom He justified, them He also glorified.
 31 What shall we then say to these things ?
 If God be for us—who shall be against us ?
 32 He that spared not his own son but delivered him up for us all,
 How shall He not with Him also freely give us all things ?
 33 Who shall accuse the elect of God ?
 God who justifieth them ?
 34 Who shall condemn them ?
 Christ who died ?—or rather who hath risen—
 Who is even at the right hand of God, and who intercedeth for us ?
 35 Who shall separate us from the love of Christ ?
 Shall affliction, or distress, or persecution, or famine,
 Or nakedness, or danger, or the sword (as it is written,
 36 “ For thy sake we are killed all the day long,
 We are counted as sheep for the slaughter.”)
 37 Nay, in all these things we are more than conquerors, for, I am pur-
 suaded that neither death nor life, nor angels, nor principalities, nor
 38 powers, nor things present nor things to come, nor elevation nor depres-
 sion, nor any other thing, shall be able to separate us from the love
 39 of God which is in Christ Jesus our Lord !

NOTES.

Vs. 1, 2. The antithetic and constructive parallelisms in these two verses might perhaps be more fully and properly exhibited by arranging the clauses thus :—

“ There is now, then, no condemnation
 To those who are in Christ Jesus,
 Who live not according to the flesh,
 But according to the spirit :
 For the law of the spirit of life hath freed me
 From the law of sin and death.”

There is a compound parallelism here, not only the 1st, 3d, and 5th lines corresponding in sense, or sound, but also the 3d and 4th, 5th and 6th, by antithesis. By many critics the 2d clause of the 1st verse is regarded as spurious, but in this place it matters not. The contrast drawn with such poetic power and eloquence, between the law and the Gospel, the flesh and the spirit, and their respective fruits and objects, it is almost needless, surely, to point out the details of to any attentive reader.

(x) V. 24 i. e. enjoys, or possesses. (y) i. e. possess. (z) Or “ foreordained.”

V. 3. The *alternate* lines in this quotation, as indeed generally throughout the chapter, are of *secondary* import (compared with the *others*) i. e. they contain either a qualification, or explanation merely, of the idea expressed in the first or preceding line. So that a good sense, and the true line of argument, may be gathered in general, by reading only the principal lines as the 1st, 3d, 5th, 7th, &c. of the scheme.

Vs. 4, 5, &c. Although the lines are printed as above, it will be observed that the parallelism is often not *only* (and not *always*) between the *alternate* lines, but also (or *rather*) between the *consecutive*; and we are doubtful, therefore, in many cases whether the arrangement adopted is really the most proper.

V. 6, 7. These two verses contain a beautiful example of the three species of parallelism, synonymous, antithetic, and constructive. "The carnal mind is *death*, because the carnal mind is *enmity to God*" (the source of life). "Carnal-mindedness is death and hostility; spiritual-mindedness life and peace." The last clause of the 7th v. (as also of the 9th) may be regarded as parenthetical, and rather an interruption to, than a continuation of the *poetry* (if we may call it so), still, such explanatory sentences may in themselves be parallels, and contain an important and truly sublime and *poetic* idea, as here. "The carnal mind is hostile to God (for it is *not subject* to God's law—nor (from its very nature)—*can be*,—*nay*, those who have such a mind cannot (by any means) *please* God." The climax is strikingly beautiful! a man may *sometimes* be *pleased* even with his avowed *foe*, but the unconverted sinner, is not only a *rebel* against his God, but *necessarily* so (while such) and it is *impossible* for him, in this state, to do any thing to *please* his offended maker.

Vs. 9, 10, 11. The parallelism in these verses is surely undeniable: The 2d, 4th, 7th and 11th lines; the 5th and 6th, and the 8th, 9th and 10th, at any rate.

Vs. 14, 15. The 1st and 2d lines are parallel, and also the 1st, 3d and 5th. In the 4th and 6th, the antithesis is, "to beget servile fear," on the one hand, "to induce childish love and confidence," on the other: *slavish fear—filial love*. By "*they*" (in v. 14.) we would understand "*they only*." But others (as in the last Bengallí version, &c. it is rendered) think the meaning is "*they all*."

Vs. 16, 17. We are not sure but these verses, too, might be regarded as parallels of the same sort as in the 30th v. thus:—

"The Spirit himself testifieth along with our spirit
That we are the children of God:
(And if children—then heirs!
Heirs of God!! and joint heirs with Christ!!!)
That, if we suffer together, we shall also be glorified together.

And the first line ought, perhaps, in sense, to be connected with the last as well as the second, i. e., that the joint testimony of the Holy Spirit and our own spirit is, not only that we are the "Children of God," but also, "that, *if* (emphatic, *εἴπερ*) we partake in the *sufferings* of Christ, we shall also share His *glory*." And the two intervening lines must then be regarded as a parenthetical interjection (if we may so use the term.)

Vs. 18, 29. In these verses we can discover no parallelism. The version of this very difficult passage coincides for most part with that of Boothroyd.

29. The first clause of this verse is properly the first of the series of parallelisms contained in the 30th, but the intervening clause prevents its being *printed* so as to show this.

Vs. 29, 30. Bishop Jebb notices this beautiful specimen of his system in the 19th section of this Sacred literature.

Vs. 33, 34. For the reading of these two verses I pretend not to originality though I cannot now remember my authorities. But though most of our modern English versions agree with King James's translation, the *original* admits of the one rendering *quite* as much as the other, and it certainly strikes us that, that we have chosen gives more force, and we think the true purport, to the words of the text.

Vs. 34. This interjectional climax might perhaps rather be written thus:—

" Christ who died?—
Or rather who is risen!—
Who is even at the right hand of God!!
Who also intercedeth for us!!! "

Vs. 35, 36. In these lines, "affliction" seems to tally with "famine and nakedness" (or the latter only, and we have printed it accordingly) "distress" with "dangers," "persecution" with "the sword," which last word suggests the apt quotation from the 44th psalm. Or we may regard the terms as expressive of a *gradation* of suffering (see Stuart), the climax beginning with *θλιψις* and ending in *μαχαίρα*.

37, &c. I am not sure but that these concluding verses might be considered as poetical in *form* as well as in sublimity, and printed thus.

" Nay in all these things we are more than conquerors.
For I am persuaded
That neither death, nor life,
Neither angels, nor principalities, nor powers,
Neither things present, nor things to come,
Neither elevation, nor depression,
Nor any other creature,
Shall be able to separate us from the love of God
Which is in Christ Jesus our Lord."

Amen!

S.

IV.—*Proposed Version of Theological Terms, with a view to uniformity in Translations of the Holy Scriptures, &c. into the various Languages of India.*

The following “Proposed Renderings of Theological Terms,” being at first intended for private distribution only among Oriental Scholars, were printed in 1830, *but not published*, under the imprimatur of the syndicate of Bishop’s College. They originated in a representation made by the author to Bishop James, at that time Visitor of the college, who deeming the suggestion important, formed a special syndicate for carrying out the object proposed. The syndics were the Rev. Dr. Mill, Principal of Bishop’s College, Dr. H. H. Wilson, (now Boden Professor of Sanskrit at Oxford,) the late excellent Bishop of Madras, Dr. Corrie, then Archdeacon of Calcutta, and the writer; to the last of whom was subsequently assigned the preparation of the paper on the Bengálí Renderings; to the Rev. Dr. Mill, of that on the corresponding Sanskrit terms. Both were subsequently approved, and ordered to be printed and dispersed among the learned of the three Presidencies, inviting remark and animadversion.

These Proposed Bengálí Renderings are now *published*, simply with a view to call more general and special attention to a subject of the very first importance. The Calcutta Religious Tract and Book Society have lately moved in the same line of labour, having formed a Sub-Committee for drawing up a Biblical and Theological Vocabulary, specimens of which have appeared in this Periodical. The author of the present essay is himself one of the Sub-Committee, and has had a very principal share especially in the actual preparation of the vocabulary. But as he differs in some matters of detail from some of his esteemed and valued coadjutors, he deems it well to put all concerned in possession of every shade of opinion: for so only can a satisfactory and sufficiently deliberate judgment be arrived at. Translations are now multiplying; the Bengálí ecclesiastical and theological language is in process of rapid formation, and is daily assuming a more fixed character; it is, therefore, highly necessary to obviate the mischiefs of a discordant phraseology.

The writer, it will of course, from the limited range of his present exercise, be understood, offers it altogether as a specimen merely, not as a complete effort to settle the question of Biblical Vocabulary. He will only observe that he has added to the essay, as originally printed, the result of his subsequent reading and observation on the terms before explained, but has not allowed himself to take in a larger number for discussion; the present object being simply to elicit remark, as above

stated, and to engage the earnest attention of Biblical and Oriental Scholars to the daily more patent expediency of coming to a general agreement on the expression of Christian thought and feeling, in translations or original compositions, in the languages of the East. To his Brother Missionaries, therefore, of every section of the Christian church, he respectfully and affectionately dedicates this humble attempt in a good and important cause.

Calcutta, 10th Sept. 1844.

WM. MORTON.

Proposed Version of Theological Terms, with a view to uniformity in Translations of the Holy Scriptures, &c. into the various Languages of India.

God, the Lord, Jehovah, &c.

1.—The terms by which the ever-blessed and glorious Object of our reverent worship is denoted, are among those of the very first consideration both philosophically and theologically.

In rendering these words, the Translator's aim must be to keep clear of Hindu pantheism, on the one hand, and of a supposed support to polytheism, on the other. The clear and decisive expression of Divine Being, in contradistinction from all *sub-conceptions* of his Supreme Deity, would be ब्रह्म (*Brahma*) or परब्रह्म (*Parambrahma*). But these, again, directly associate the notion of the *emanation* of all other existences from this Fount of Being, as the essence and universally modified Principle of all things. At the same time ईश्वर (*Ishwar*) Lord or Ruler, and परमेश्वर (*Parameshwar*) Supreme Ruler or High Lord, are the appropriate appellations of *Shiva* or the destroying power in the Hindu Triad. Still, however, as they do, in their etymology, signify simply 'Lord or Ruler,' they may be justly applied and *appropriated* by us to the true God. For though "there be Gods many and Lords many," yet "to us there is but *one* God and *one* Lord." All that is required in this case is to adhere to the just meaning of the native term, and to shew that while it is really inapplicable to an imaginary, false or inferior deity, it is the *exact* appellation of the "*one* only living and true God."

2.—Again, देव (*Dev* or *Deva*) denotes *any one* among the multitude of the Hindu Pantheon—so देवता (*Devatá* or *Devatá*), though properly the abstract (*deitas* or *deity*) is yet applied, as Deity by us, to the individual. The Etymon of this word is uncertain, *supposed* by native authorities to be from दिव् to play or sport: *q. d.* the celestial sporters, those whose sole occupation is pleasure in the happy regions of the various paradisaical stations. For both reasons, it appears an inapplicable term,

however true it be that $\Theta\epsilon\omicron\varsigma$, $Z\epsilon\upsilon\varsigma$, $\Delta\iota\omicron\varsigma$ and Deus are, in fact, one with it.

3.—אל and אלהים, *q. d.* the Mighty Being, the Strong One, the All-powerful, (whether this latter be a plural form or not,) must for obvious reasons be considered, in a translation for *polytheists*, as the same.

I propose to arrange the renderings thus :

$\Theta\epsilon\omicron\varsigma$ and $\kappa\upsilon\pi\iota\omicron\varsigma$ (meaning the true God) — ঈশ্বর.

יהוה — পরমেশ্বর; occasionally also, স্বয়ম্ভূ. (Lit. Sans. তৎসৎ or স্বয়ম্ভূ, i. e. অনাদ্যন্ত, আদ্যন্তরহিত)

אל, אלהים & אדני (the true God) — ঈশ্বর

..... (meaning a false God) — দেব and দেবতা

‘For the compound יהוה אדני Lord God,—সর্বকর্তা পরমেশ্বর, the Great Lord the universal Ruler.’

$\kappa\upsilon\pi\iota\epsilon$, Sir, Master, (not denoting the deity,) may be প্রভো, আপনি, মহাশয়, &c. according to the rank, &c. of the person.

Among these words our choice must be made, all other terms applicable to deity being either distinct *personal* names or characteristic epithets; save, perhaps, অমর or ‘the Immortal;’ though equally attributable to a created or an uncreated being.

And I suggest, whether it might not be allowable either occasionally to add to, or even to substitute for אל & אלהים, the epithet ভগবান or *glorious*; and for אדני, প্রভূ i. e. ‘Lord, Master;’ especially as a vocative, প্রভো O Lord!

N. B. $\kappa\upsilon\pi\iota\omicron\varsigma$ (if from $\kappa\upsilon\pi\omicron\varsigma$ ‘authority, lordship’) should seem to be perfectly equivalent to אדני Master, Lord, in *all* its applications, whether to Deity or to man.

4.—Many advocate the original term Jehovah, (as “He who is,” “the Eternal Being;” “from everlasting to everlasting thou art, O God!”) even in translation. But if to the difficult and cacophonous enunciation of য়িহ্‌হ, be added the necessary inconvenience of employing *any foreign* term, this will appear to be an injudicious *evading* of the difficulty of a just rendering. For first, such terms must always be explained in order to convey *any* meaning, and when explained will never convey so lively an impression as an indigenous term; and of this we may be convinced by reflecting on the graduated strength of our own actual conceptions and impressions, when reading in the French version, “the Eternal hath said,” and in our English “the Lord hath said,” compared with the still weaker effect of “Jehovah hath said.”

The mind has not time, in fact, to go into the etymology of a word thus read or heard; so that all such naturalized exotic terms soon take effect merely as *names* or conventional sounds destitute of real meaning. This must therefore be the case, too, with Hindus, who besides would be apt to conceive of JEHO-

VAH as a peculiar and individual designation of *our* God or the God of the Jews, losing altogether the sublime impression of the *meaning* of that sacred word as denoting the eternity, un-derived existence and independence of Him whom it designates. On *us* indeed, 'Jehovah' has somewhat of a sublime and sacred effect, the result merely of an association of ideas with a term not commonly employed, but which cannot at all be taken into account in preparing an eastern version. We must by all means avoid conveying the impression of a national god rather than of sole and supreme Deity.

The Word.

Assuming this word to denote rather speech (*oratio*) than reason (*ratio*), it is of moment to determine between renderings really or apparently synonymous, but of which various more or less minute shades of meaning render the application of one or the other of them by no means indifferent. वाक्य (*Bākya*) and वाणी (*Bānī*) have both been employed: the preference seems due to the latter.

1st.—Because वाक्य admits of a confined application of which वाणी does not—it is the *mens enunciata*, whether in a set speech, phrase or single word, and may accordingly be as variously translated. वाणी is less diversely employed, and never, in current language, signifies either a mere word or a phrase.

2dly.—*Bākya* is, I think, a somewhat more vulgar term; *Bānī* being more remote from common associations.

3dly.—वाणी is already employed in a *personal* application as an epithet of *Saraswati*, the goddess of eloquence; nor does this appear an objection, but rather the reverse; all that is required is to vindicate its appropriate application to *the* "Word of God."

4thly.—वाणी in connexion with आकाश or æther, heaven—आकाशवाणी—is always the term employed to express audible divine warnings or admonitions and speeches heard as from heaven; and precisely meets the requirement of such a passage as "I heard a *voice* from heaven, &c." or "there came a *voice* to him from the excellent glory."

It is, however, and with some reason, objected, to वाणी, that it is of the feminine gender; though this objection applies more strongly in Sanscrit than in Bengali; in which, except in the poetical and rhetorical styles, the genders of such Sanscrit words as are naturally without gender, are commonly disregarded. वाक्य is, moreover, open to a similar objection—it being a Sanscrit neuter and presenting the same inconvenience as the Latin 'verbum,' an inconvenience hardly less than that of the fem. 'vox.' Nor does there seem to be more real difficulty in

giving personality to the fem. word दानী than to the masc. λογος, which has only a *grammatical* not a *real* gender. And that the circumstance of its technical gender did not weigh with the Apostle is clear—for, in the very same connexion, the fem. Ζωη Life, is equally personalized in its application to our Lord—λογος is *not* a personal term any more than Ζωη.

The addition of रूप or स्वरूप has been suggested; but the comparison so formed would be a mere personification of the term बाक, &c. and the destruction of the real personality of the 'Word.'

Son (of God).

पुत्र (*putra*) is, on native authority, etymologically improper—as denoting the firstborn son by whom a father is redeemed from the hell पुत्र (put). सुत (*sut*), or सन्तान (*santán*) would appear to be preferable; the former denoting 'born,' the other 'sprung from,' or equal to the Scotch "bairn" and "offspring" respectively. उनर is also a suitable term, conveying no heterogeneous association whatever.

Spirit of God, Holy Spirit.

The rendering of these terms is peculiarly difficult from the preposterous notions of the Hindus relative to matter and spirit. Among them the doctrine of the anima mundi, or universally expanded soul of the world, meets us at every turn. परमात्मा is therefore an ineligible rendering, because denoting "the one sublime Spirit," of which every human intellectual soul is an individualized portion subjected to temporary interclusion within the bonds of a material frame, (whether real or illusory) and into which every such portion is ultimately re-absorbed. The soul of man is only so long and to such a degree, indeed, considered a distinct existence, as it is held in union with a body; and the object and aim of all abstract devotion is to secure the earlier breaking up of the illusion of materiality, or a dissolution of the connexion with a corporeal frame, and the loss of individual existence and consciousness by absorption into the universal soul or supreme deity. See Proofs in Ward's *Introd.* p. 33.

The term hitherto employed by all or most Christian missionaries, धर्मात्मा (*dharmátmá*), and its perfect synonym पुण्यात्मा (*punyaátmá*), are still further objectionable; because their uniform native application is to denote one who, being a materialized portion of the divinity, has acquired religious merit; and therefore in common usage denotes a good *man*, a pious and religious person, attentive to all sacred and social duties, and possessed of a stock of meritorious virtue to be hereafter rewarded. Besides, the

merit of धर्म or पूज्य is not the *higher species* arising from ध्यान, (*dhyán*) mental abstraction or तपस् (tapas) ascetic mortification, but that of *works* only, which is distinct from and inferior to both : they being intended to prevent future transmigration by securing reabsorption into the great Spirit, but to which *works* form an obstacle and are rewarded only by a *higher* birth or a *temporary* enjoyment of heaven. A *Dharmátmá* is therefore inferior to a *Sanyási*, or abstract devotee, and does *not* obtain absorption ; the word is consequently altogether inadmissible in application to the “ Supreme Spirit of God,” as *distinct* from man and matter and an essential modification only of the *one* Deity. Holiness is an abstraction not easily enunciated in this language, from the indistinctness and erroneousness of the Hindu doctrines of virtue and vice, of moral good and evil.—धर्म belongs only to a material condition and is the attribute, as we have seen, of *man* and not of the great God (ब्रह्म) who has *no duty*, the exact notion of this word. परमात्मा, (from परम sublime), is applicable to the deity only in the notion of his *spirituality*. Every term expressive of moral excellence in combination with Spirit (आत्मा) is predicable of *man*.

पवित्र आत्मा is used in Yates’s version. There are yet several objections to it. 1st, if the words be separate, the term is too long ; if conjoined (पवित्रात्मा) too harsh and difficult of utterance, as well as unusual. 2dy. पवित्र, (from पू to cleanse, purify, &c.,) denotes first and properly physical purification only, then ceremonial or ritual cleansing ; but never, I think, carries a notion of essential and moral purity. If धर्म be the merit of *works* of charity and tribal duty &c. so is पवित्रता the purity of ritual observances and the like. If so I cannot think पवित्र a proper epithet of the intrinsically and essentially pure and holy Spirit of the great God. True, *ἀγιος* in Greek and *קדוש* in Hebrew may indeed denote ceremonial cleanness, &c ; but they also properly express moral purity as well, whereas पवित्र carries properly but the former notion ; it is not *pure* but *purified*.

सदात्मा, seems on the whole, therefore, best to answer the requirement of the translator, and is accordingly proposed for the term in question ; सत् (*sat*) having *separately* a peculiar and appropriate application to the Deity, and being expressive both of supremacy of *being* and of excellence, of truth and *holiness*.

सदात्मा is at once euphonous, concise, unambiguous ; and has no other inconvenience but one which will soon disappear as its use is extended, that attaching to every compound of आत्मा. Dr. Wilson and Dr. Mill both accept it as every way the fittest term, and the former observes that though *applicable* to man, equally with other composites of आत्मा, it is actually

but seldom so applied. It is also now well understood and in extensive use.

There can be no doubt that *মনোহীনা* may still be viewed as an adjective, and that of *man*; if used, our preference to it must be laid, 1st in the *rareness* of such an application of it, fitting it to be thus appropriated by us; 2ndly, on the force of *মন* as specially referring to a moral quality not to a meritorious act.

ধর্ম্মময় আত্মা has been suggested by a good scholar; but *ধর্ম্ম* is, I think, intrinsically objectionable.

“Spirit” alone or “Spirit of God” will be, of course, আত্মা singly; or ঈশ্বরের আত্মা together.

Trinity—Unity.

ত্রিভূত is trinity in its proper notion, not as an aggregate of three only, but also a threeness of one, and imports a modification of unity first apprehended, as well as a union of three previously conceived distinct; it is the abstraction of the notion of a triple distinction even in the same essence. The proper termination for the abstracted quality or specification, is ত্র or ত্রী, as *tas* in Latin; thus *মন* is good, *মত্তা* or *মত্ত* goodness (*bonitas*)—so একত্র is uni-tas, unity, ত্রিভূত trini-tas, trinity.

The compound ত্র্যেকত্র tri-unity, has been employed, but is objectionable as founded rather in the notion of a unity of trinity or aggregation of distinctions, than of a trinity in unity or threefold modification of the same essence, which is the Christian doctrine.

Christ, Messiah, &c.

The original term in native letters, খ্রীষ্ট, has been generally used, with the consequent invariable effect of its appearing a mere *unmeaning* appellative in *all* cases. Where ὁ Χριστός, denotes a proper name, no other mode can of course be adopted. But where it is otherwise, (as in many important passages,) in order to make a just discrimination it is indispensable to *translate* the *meaning*; that meaning would be well expressed by অভিষিক্ত (*abhishikta*), initiated, installed, appointed to office—sprinkling with Ganges water or actual *unction* being a preliminary ceremony, answering to the scriptural *anointing*.

Perhaps মসীহ Messiah, might be well used in special passages of the *Old Testament*.

Uction, anointing.

Of these অভিষেক (*abhishek*) is an excellent rendering. It will apply with strict propriety to the influence and powers of the Holy Spirit, in such passages as “ye have an *unction* from the Holy One,” &c.; unless it should be thought more eligible to recede here from the *verbal* rendering and substitute

a more familiar term—as জ্ঞানদান, শক্তিপ্রদান, &c., a communication of knowledge, power, &c. Or, quære?—জ্ঞানভিষেক, ‘an unction of intelligence?’

Lamb of God.

This phrase presents considerable difficulty—first, as there is no *pure* single term for the lamb or young sheep, in Sanscrit or Bengálí. Whence those who have thought it expedient to adhere to as exact a *verbal* rendering as possible, have actually substituted for the deficient word, the uncouth, somewhat ludicrous and certainly incongruous, if not also, irreverent paraphrase—‘the young of the sheep of God!’ 2dly—The sheep or lamb is *not* one of those animals usually employed in sacrifice among Hindus, and consequently no peculiar notion of sacredness or purity is attached to it. Neither does that of innocence and gentleness seem ever to associate with the native estimation of this animal. One translator, in this dilemma, has employed the word পাঠা—but it is objectionable, *first*, as being a low, vulgar and inelegant term, and is therefore unsuitable to the gravity, propriety and dignity of scripture representation. 2dly—It denotes the he-goat or male kid, the animal ordinarily used in sacrifice to the female deities in Bengál. Now, as in many places, particularly in the description of the solemnities of the future judgment, the *goats* characterize (with a sort of *moral* propriety) the wicked on the left hand, in contradistinction from the sheep who represent the just and pious, it is incongruous and therefore inadmissible to employ the same creature, at one time to symbolize both the all-holy Saviour and his righteous followers, (Him with a *sacrificial* view chiefly, these under the notion of innocence and purity,) and at another to represent the unsanctified and impenitent.

Again, there are various passages where “the Lamb” is introduced, in bodily semblance, as emblematical of the person and office of Christ—it is therefore *essential* to employ a term which will satisfy the integrity of those symbolical representations as well as denote the fact of sacrificial atonement.

Under difficulties thus conflicting, it should seem, after very mature deliberation and much discussion, that something of a non-essential character must be sacrificed, in order to secure that which constitutes the main object of scriptural declarations on this point. And as the notions of mankind vary with their customary observances, and the association of ideas is always influenced by their diversity of opinion, the true ground to assume is that which is common to all, leaving untouched that which is peculiar to one nation or to another, when, as in this instance, they cannot be reconciled. As, therefore, the essen-

tial notion conveyed under such a phrase as this of “the Lamb of God that taketh away the sin of the world”—is the offering of a symbolical *animal* sacrifice, whether of sheep, goat or bull,—it should seem that the intent and spirit of Scripture would be satisfied in the enunciation of *that* essential circumstance and *that only*—more particularly so when an association of this or that distinct animal would *deduct* from the strength and sacredness of the general idea, in consequence of the different lights in which those various animals are beheld. It is proposed, therefore, to render this and similar phrases by a substantial *equivalent*, omitting a mere circumstance unessential to the *intention*, and incapable of a just and distinct expression in the language of the translation.

A বালি (*Bali*) is either a religious offering generally or strictly a *sacrificial* and animal one, which is its received and ordinary acceptance in Bengal. The *act* of oblation is বালিদান (*balidán*), the victim *offered* বালিদত্ত, and the same victim viewed as *to be* offered, whether of necessity or at a future time, is বালিদেয়. It is submitted whether ঈশ্বরের নির্দিষ্ট বালিদেয়, “the sacrificial victim appointed by (or গৃহ্য acceptable to) God,” would not accurately and entirely satisfy the integrity of the phrase in question. Or it might be বালিদেয়স্বরূপ ব্যক্তি *q. d.* “the person (or animal) appointed by God as a sacrificial victim to take away the sin of the world.” So where Christ is said to offer himself or to be actually offered, it will be বালিদান ‘the act of sacrifice’ and বালিদত্ত ‘offered up in sacrifice’ respectively.

যুবামেষ, as proposed by Dr. Wilson, is of course far less objectionable as a compound than the same paraphrase in separate terms, but perhaps hardly free from a touch of the ludicrous. It gets rid indeed of the immediate reference to generation carried by the other expression, but after all will require নির্দিষ্ট or a similar adjective preceding it, to give it its due connection with ঈশ্বরের, ‘of God’—ঈশ্বরের নির্দিষ্ট যুবামেষকে দেখ—“Behold the young sheep appointed by God!” I cannot but observe how lame at best is this compared with ঈশ্বরের নির্দিষ্ট বালিদেয় ব্যক্তিকে দেখ. “Behold the sacrificial (*human*) victim appointed by God!”

Expiation, Atonement, Propitiation.

প্রায়শ্চিত্ত (*práyaschitta*) conveys the notion of a criminal meriting personal punishment but exempted from its obligation by a penalty paid, and is applied as well to *commutative* penalties as to sacrificial and expiatory acts; and therefore with strict propriety may be applied to express the atonement or compensation for transgressions offered by our blessed Saviour.

Reconciliation.

But it must be observed that the passage in Rom. 5. 11. where 'atone-ment' occurs in the original etymological notion of the English term *at-one-ment*, and is a translation of *καταλλαγή* or 'reconciliation,' elsewhere so rendered, conveys a sense essentially different from the *now* current acceptation of 'atone-ment' and of the Bengálí প্রায়শ্চিত্ত, which denotes an act of substitutive suffering, sacrificial penance, or fine imposed for offence. In that passage, the rendering must be সম্মিলন 're-union;' to express not the প্রায়শ্চিত্ত or expiation but the *effect* of it, in the reconciliation of the lawgiver and the offender; or the remission of the offence of the latter in consideration of the substituted offering, &c.; which is the literal notion of সম্মিলন, and which is rightly applied to the reconciliation of parties previously divided on account of offence.

Justify, Justification, Righteousness, &c.

1.—These words have almost invariably been rendered by the phrase নির্দোষী ঠাহরণ, 'to view or regard as sinless, faultless, guiltless,' when referring to the condition of man as an object of Divine regard through a Mediator. This is, however, rather a paraphrase than a translation; and, I think, an objectionable one too, if the Scriptural idea of justification (and of *righteousness* in the same application) be not rather "to *treat* as just" than "to *consider* one as such, and equivalent to "undeserved acquittal," or indulgent discharge from obligation to the penalty of actual crime committed.

2.—In other connexions than the justification of a sinner through a mediator, নিরপরাধী জানন or নিরপরাধী করিয়া জানন, or মথার্থ জানন, 'to *recognize* as without offence, consider as righteous,' should seem preferable to the above and far more elegant.

3.—But in reference to mediatorial justification, in which there may be a great nicety of selection, perhaps দোষমুক্তি, দোষমোচনা, দোষমুক্তকরা, 'an acquittal, escape or discharge from deserved condemnation, the *remission* of legal guilt,'—may not be ineligible expressions: or else দোষরক্ষা, 'a deliverance from actual guilt or from a sentence of condemnation.' This is distinct from 'Remission of sins' *simply*; or, *with* the pardon of his transgressions, receiving the offender to subsequent favour which is দোষ (or পাপ) ক্ষমা or মার্জন্য.

Baptism, Baptize, Baptist.

1.—A *Sanskár* (সংস্কার) is a religious rite or ceremonial of initiation, the gradual completion (for there are several) of a religious character, or what is viewed as such. Among the Hindus, the *Sanskárs* begin before birth and continue to suc-

ceed each other till *marriage*, which is the last and *completes* the exact character and qualifications of an accomplished Brahmin. The radical notion of the word is ‘completeness, perfection, accomplishment, finished state, condition or character:’ Vide Wilson, (Sanskrit Dict. in verb:) who defines its distinct application as above, to denote “an essential and purificatory rite or ceremony.” The most important (for our purposes) are the giving of the name, the *tonsure*, *investiture* with the brahminical *thread* and the *initiation* by the *Gáyatrí* or *mystical verse*.—Other applications of the word are, to denote *consecration*, *purification*, *purity*, *perfection*, &c. generally.

2.—The *Sanskárs* are all performed by the intervention of a *Priest*, Vide Ward 3, p. 69, and sacrifices and prayers are offered at the same time. So that as they are in themselves purificatory and initiatory, the ceremonial also, with which they are performed, is strictly religious; nor can they proceed without the presence of a complete Brahmin, or religious functionary.

3.—At the *Upanayana* or investiture with the sacred thread, which is the 10th in order and followed, *four* days only subsequently, by the communication of the Sacred Verse, the initiated becomes द्विज, a *dwija* or twice-born, ‘a regenerated man.’—This ceremonial, Dr. Wilson declares “to constitute religiously and metaphorically his second birth”—the previous *Sanskárs* till this, were but preparatory—the 10th and 11th perfect the moral and symbolical regeneration, to which *marriage* only is necessary to render the subject of them “complete in all the will” of the inventors of the system.

4.—The Individual who has passed through these successive stages of initiation is denominated *Sanskrita*, संस्कृत, or प्राप्-संस्कार *complete*, *perfect*, *consecrated*, *purified*, *finished*; nothing further being necessary to fulfil, ceremonially, the obligations of his order and birth.

5.—The regular derivative of the *agent*, is संस्कारक or संस्कृता *Sanskáraka* or *Sanskarttá*, ‘the *initiator*, completer, perfecter, purifier,’ &c. which may be used indifferently.

6.—Now *Baptism* is also exclusively a religious rite of an initiatory character—it is a symbolical representation of a moral regeneration or second birth, and is called the ‘*washing* of regeneration,’ indicating in that expression the *outward* purification metaphorical of the *inward* or moral sanctification of the subject of it. In this rite, the individual is also *consecrated* to God; and whereas before *i. e.* whilst a catechumen (if an adult,) or virtually in the same condition (if an infant,) the individual is *incomplete*, out of the unity of the consecrated and initiated, he becomes thereby of their number, and is received into the community of Christians.—In short, all the characters of a

Sanskár are found to enter into the notion of religious baptism as directed in the New Testament, or to speak more properly, all that is symbolized in the latter, is equally figured in the Hindu rites of brahminical initiation. In the former, as in the latter, the officiating person is a priest, or *religious* person sustaining a *recognized office* (however rated)—prayers are offered up, and the baptised person becomes *complete*; his catechumen state may be compared to the condition of the Brahmin youth before the 10th and 11th *Sanskárs* (or investiture with the *thread* and *Gáyatrí*)—he is now, by profession at least, a *perfect* Christian, a *twice-born*, “born again of water and of the Holy Ghost.”

Private *Baptism*, as distinct from *Christening* in vulgar language, or more correctly, the application of water and conferring of a name as practised by episcopalians (in cases of emergency) without reception into the *communion* of the Church and consecration by the sign of the cross, (the symbol of the Christian profession, as the *thread* is of the Hindu,) is analogous to the brahminical নামকরণ or *naming*, the fifth *Sanskár* in order; and lastly, the 11th ceremonial of the Brahmins or the communicating of the *Gáyatrí* following the reception of the *thread*, to *confirmation*, as practised by that body, subsequently to *Baptism*.

Since this was composed I have been informed that the Serampore antipædobaptists have actually employed the word proposed in connection with ডুব or *dipping*; not in their translations, indeed, where they use ডুব alone, but in other writings; expressing to heathens the nature and intent of their mode of Baptism as ডুবসংস্কার or the Sacred initiatory rite of dipping or immersion. The newer version uses অবগাহন, which is *bathing*, ablution, with a notion of *descent*, not (I think) *into* the water, but *to* the place of ablution.

7.—Now it is proposed to use the word *Sanskár*, prefixing *Jal* (জল) *water* (the element of Baptism,) to specify the mode or medium of initiation, consecration and purification among Christians, thus: জলসংস্কার—as if one should say, “the water-sacrament” or that sacred and religious rite in which, in the use of the element of water as symbolical of purification, the subject of it is *consecrated* to God, *initiated* into the Christian profession, passed from an imperfect to a *perfect* state of at least external religion, and, if truly sanctified inwardly, made competent to all the duties of a Christian as well as become entitled to all his privileges.

Baptized, Baptist.

8.—The word is regularly formable in all its required derivatives; জলসংস্কৃত or প্রাপ্তজলসংস্কার, ‘Baptized,’ and জলসংস্কারক or জলসংস্কর্তা, ‘Baptizer, Baptist.’

9.—It determines nothing as to the *mode* in which the element is adhibited, whether by immersion or aspersion; nor as to the *time*, whether infancy, youth, or adult age, (in all of which the *Sanskárs* are admissible successively;) and thus seems well to adapt itself to the ambiguity of the original βαπτίζω, βαπτισμος, &c. and is calculated to prevent the fatal and injurious contests of the advocates for adult and pædo-baptism respectively, as a word *equally* proper in the usage of all, and determining nothing *verbally* as to the point in dispute.

On whatever principle our anti-pædobaptist brethren decide, on rendering βαπτίζω &c. by ডুবন or অদর্শন, to dip, plunge, immerse, &c; this much is certain that, on every principle of sound criticism and liberal thinking, the term proposed (or a similar) is precisely such a one as all should alike desire and admit in such a case as this of Baptism; because, inclusive of the *vital* notions of this solemn rite of our Faith, it yet leaves all parties free alike to build up any superstructure of comment. More ought not to be asked, more cannot *in conscience* be conceded.

For it is evident—that if *we* object to anti-pædo-baptists employing a word expressive only of *their* mode of *immersion*, with equal reason would *they* object to a term denoting *aspersion* as practised by us.—Moreover, we ourselves who are at liberty to employ either mode, and who contend only for the right of *infants* to this sacrament in whichever way the element be adhibited, could not desire to employ a term which would cut off that liberty.

Therefore, unless a word can be obtained of equal ambiguity with the Greek βαπτίζω, &c., we have only the alternative of employing some such compound term as that proposed above, or of retaining the original word in the characters of the language into which we translate.

This latter expedient would be attended with this disadvantage, that *previously* to explanation, it would convey *no* meaning to a heathen, convert or infidel; and *after* such explanation, a far less lively idea of the thing intended than would be the result of employing an *indigenous* term exciting a distinct and *well known* notion analogous to the Christian doctrine designed to be expressed.

The word above proposed is, in the *latter* member of the compound, already consecrated to a religious application in close analogy with the use of our word Baptism; and in the *first* term secures a distinct enunciation of the *element* employed in the rite, and therefore of such additional idea (chiefly that of purity) as is more forcibly symbolized thereby—so that while the *Sanskár* is generic, the *Jalanskáar* is the *specific* required. Hence, when the element of the সংস্কার is *fire*, অগ্নি not জল will be employed.

Sacrament, Eucharist, Confirmation.

The generic term *সংস্কার* is equally, in all its idea, applicable to the other Christian Sacrament of the Eucharist, and also to the rite of confirmation, (unless the latter be kept distinct as a '*ratification of baptism*' which might be expressed by the term *জলসংস্কার নির্ধারণ* or 'the ratification of the water-rite of religious initiation and consecration')—the prefix *ভোজ* "a *repast*," or *ভক্ষ্য* "*edible*," or other similar expression, would sufficiently specify the nature and symbolical meaning of the Lord's *Supper*.

"Sacrament" itself I should incline to render by *মর্স্যক্ল ব্যবস্থা* or perhaps *মর্স্যান্ত* or *মর্স্যাত্মব্যবস্থা*, "a Mysterious ordinance," i.e., having a hidden or interior meaning, a spiritual purport.

"Holy Mysteries" as applied to the Sacraments in the Communion Service of the episcopalians &c., would be excellently rendered *মর্স্যময়* or rather *মর্স্যক্ল ধর্মানুষ্ঠান*.

Regeneration, Regenerate.

1.—The *literal* rendering of this word is *পুনর্জন্ম*, (*punarjanma*) 'a re-birth,' the subject of which is *পুনর্জাত* or *প্রাপ্তপুনর্জন্ম*, 're-born, regenerated, born again.'

পুনর্জন্ম has indeed usually a more literal application to express the notion of transmigration, the only sense, I believe, in which it is used by Hindus—as, however, it is the exact *verbal* rendering of our Saviour's language, and as even *His* language was, in the first employment of it, *unusual* and requiring its moral and symbolical intention to be disclosed in the application of his doctrine—we cannot, I think, be wrong in following his steps in this instance. Besides, the *connexion* in which the word is always found in the New Testament, is such as promptly and effectually to clear up any obscurity in which the notion it conveys may be wrapped on its first enunciation—and if "a Master in Israel" was at first stumbled at such a proposition as that of 'a second birth,' can we wonder that a Pagan Hindu should be amazed? or disposed, perhaps, to conclude his own absurd system of transmigration supported by the Christian Doctrine—a support which will fail him, however, as he proceeds in the perusal of the Christian Scriptures whether as a whole or in detached passages.

2.—If *পুনর্জন্ম* should be thought, from its ordinary application, to bear too much upon the notion of *reiterated* births or transmigrations,—which, however, does not seem to be more an objection in this age and country than it would have been against our Lord's own phraseology in Judea—then the compound *দ্বিজন্ম* (*dwijanma*), 'second birth,' might be substituted; and although this noun has not been, as far as I can find, commonly, perhaps not at all employed—yet, in the application to which it is pro-

posed to bend it, the appellative *দ্বিজ* or *দ্বিজাত*, 'twice-born,' has been and is in daily use to signify the morally and metaphorically 'regenerated' Brahmin; and it might seem to have this advantage, that it would serve to oppose the *exclusive* claim of the Brahmin cast to the privileges of such a state, and aptly express the *universal* necessity and obligation of the change intended.

3.—*প্রভিজ্ঞ* is a word of equivalent force and used in the Bengali language in the same reference with *পুনর্জন্ম*—but the latter has the advantage of being much better known, while it is equally classical and regularly formed. Both have the *derivatives* required in rendering the New Testament.

Repentance, Repent, &c.

1.—The word *পরামনন*, literally 'an inversion of mind,' has been, with etymological correctness, formed to express Christian Repentance; but as this word is not known in native usage in any of its formatives—although its etymological notion may, perhaps, with some degree of precision be perceptible to an instructed Brahmin, to all other persons it must continue an *unknown* word and convey no idea whatever.

2.—*অনুতাপ* "after-regret or compunction," and *খেদ* "grief, remorse," have also been employed by some. But as these words are evidently expressive only of a concomitant of Scriptural repentance, or at least of but one of the component affections of the moral change intended, they are necessarily *inadequate*.

3.—Perhaps *মনের পরিবর্ত*, or in compos: *মনঃপরিবর্তন* "an entire change, or alteration, of mind," would be found to convey every just notion of all that is included in religious repentance; having, over and above its familiarity, this advantage over *পরামনন*, that it admits of both the *Active* and *Passive* applications, whilst that term is expressive of the former only.

4.—As, however, the English word Repentance is the translation of *two* Greek words of very different force, it seems necessary to preserve the distinction in an Eastern Version.—I should be inclined to render the word *μεταμελεια* by *অনুতাপ*, *খেদ*, *মনস্তাপ*, *অনুশোচ*, or other similar term, denoting *regret*, *sorrow*, *remorse*, &c.; and *μετανοια*, which expresses a more practical effect and bears more upon the *mind* (as both its etymon and usage denote) than upon the *feeling* (which often depends on constitutional temperament), by *মনঃপরিবর্ত*, *মনঃশুদ্ধি*, *মনাস্তর*, *মনঃশৌচ*, &c. all denoting 'a renewal, cleansing, alteration or purification of mind' and manners.

Confession (of Sin).

পাপস্বীকার is in common use, nor can a better term be found; although it should seem rather to have expressed originally

'admission of guilt' than voluntary confession of it. পাপনিবেদন would indeed intimate spontaneous disclosure, but rather in order to *excuse* it than to *implore pardon*, which deserves mature observation.

Faith, Believe, &c.

1.—Two words are employed in the existing versions, বিশ্বাস and প্রত্যয়, to which I add শ্রদ্ধা and ভক্তি, and discriminate them thus :

1st.—বিশ্বাস is simple *assent*, belief in, credit given to a thing or person, *trust* as in a person's *honesty* and fidelity.

2dly.—প্রত্যয় seems to denote something stronger than বিশ্বাস, and while it intimates belief, adds the notion of *reliance*, dependance upon, assurance of mind.

3dly.—শ্রদ্ধা heightens the expression still further, implies *strong reliance* or *firm confidence*, takes in also the notion of the *disposition* of the mind, and is used in common discourse to denote *attachment to, pleasure in, inclination for*, and in its negative form to intimate *displeasure, distaste, dislike, disgust*.

4thly.—ভক্তি is *religious attachment* of mind *specifically*, or a *firm and unshaken devotion* of the soul to the Object of worship ; it is, in short, strictly *religious faith*, or that which leads to and issues in Divine worship and service.

Thus, then, 1.—Simple assent to any declared truth is বিশ্বাস, *bishwás* ; so is *credit* given to, *reliance* upon, a person's *word*. A higher exercise of confidence and trust reposed is প্রত্যয়, *pratyay*, (though often, perhaps, these two may be nearly synonymous.) 'Firm belief and assured confidence' in the object of belief, with a corresponding inclination of mind, is শ্রদ্ধা, *shraddhá* ; while *devout faith*, active and influential *belief*, is ভক্তি, *bhakti*. I should say that the two first terms intimated merely a mental operation, the third a moral direction of mind, the last a *decided* devotion of heart.

2.—The two first words *only*, I believe, have been employed by Christian Missionaries in the Bengáli translations of the Scriptures or other works. They should, of course, still continue to be extensively employed whensoever mere assent, simple credence or belief, or trust, *i. e.* faith, in its *general notion*, is intended to be expressed ; but when the peculiarity of Christian faith, that which *justifies*, gives peace and sanctifies, is denoted, I apprehend they are often much too weak and indeterminate. The specific differences above noted, if correct, would serve to decide the choice between the remaining two words in different passages respectively. As for instance, that degree and exercise of faith by which *miraculous* powers were exhibited, ought, it should seem, to be enunciated by শ্রদ্ধা ; while

justifying faith, especially when its after moral and religious effect is prominently marked, should be rendered by ভক্তি.

Heaven.

1.—This word having at least three distinct applications, to denote—

1st.—The visible Heavens or atmosphere, the expanse in which the celestial bodies move ;

2dly.—The place and state of future bliss ;

3dly.—The Supreme Being ;

No *one* term can be found in the Sanscrit or Bengáli language, which will exhibit these three varieties of meaning and application—varieties which yet involve so many important notions and so materially affect several sublime Christian truths, that the utmost precision is necessary for their distinct enunciation.

2.—It does by no means follow that as these three several notions are accurately conveyed in the use of one and the same Greek word *ουρανος*, or the English ‘heaven,’ therefore no confusion will ensue in expressing them all by a single word in the languages of the east ; For—

1st.—In the former those distinct senses are already, and have long been, affixed to the same term, and are well known ; the connexion always, or most usually, with sufficient clearness determining the application in any given passage ; though still no doubt can be entertained but that in several very important passages of Scripture, a less *verbal* rendering and the adoption of a word denoting specifically one or other of the several applications of this or any similar term, would tend greatly to elucidate the sense, and throw a much greater precision into our conceptions of it.

2d.—The idiomatical differences between the Eastern and Western languages—even those clearly derived, though at a great distance of time, from one common source—are so marked and peculiar, that what would be in entire accordance with the natural connexion and derivation of ideas, and the senses attached to the same word accordingly, in the *former*, would often be in direct contradistinction therefrom in the *latter*. This arises partly from the physics and partly from the metaphysics of the East and of the West respectively.

3.—Now शून्य (*shúnya*) ‘vacuum or the waste of space’—अन्तरীक्ष (*antáríkshya*,) or the region in which the stars and planets are placed—आकाश (*ákásh*) or the expanded æthereal fluid, the medium of sound and vehicle of life, pervading all nature—may all well enough express the *first sense* of the word “Heaven” above given, though a choice may exist in different

connexions. But not one of them will adapt itself to an enunciation of the *second*, Hindu philosophy and theology alike opposing; much less will they serve to exhibit the *third* notion of *οὐρανός* stated above; these people never allowing themselves such a latitude, in speaking of the Divine Being, as to *designate Him specially* by his works, even though, in their peculiar mixed theology and metaphysics, they consider Him as interfused through all nature, or rather *as* all nature in its reality and essence.

4.—To illustrate the necessity of this distinction being rigidly maintained in Translation, if we would avoid either an entire obscuration of the sense of a passage, or a conception of it quite at variance with the doctrine intended to be expressed, I may quote the passage in Matthew—“Heaven and Earth shall pass away, but my word shall not pass away.” This is rendered, in the existing Bengáli versions—*স্বৰ্গ ও পৃথিবী লুপ্ত হইবে*—i. e. “the place of future Heavenly enjoyment (or Paradise in the second notion of *οὐρανός*)—and earth also, shall suffer obliteration, or disappear from existence”—in which rendering is a clear and undeniable expression of the Hindu doctrine of successive periodical destructions of the universe, earth and heaven, men and gods, all existences animate and inanimate; whereas it is evident our Lord spoke simply of the visible material Heavens, *আকাশ* or *অন্তরীক্ষ*. Yet the notion taken up that *স্বৰ্গ* (which is *properly Indra's Paradise*, and never conveys any idea of the æthereal expanse,) was a proper rendering for “Heaven,” (as it is in one application of that word,) has led to an indiscriminate employment of it, as well to the manifest perversion of Scripture Doctrine, as to the expression of clear absurdities. Since this was written the new version of the Calutta Baptist Missonaries has appeared, which substitutes *আকাশ* for *স্বৰ্গ*, but retains *লুপ্ত* (or *লোপ*); by which half the objection, indeed, is obviated, but not the whole: in one passage it has *ধ্বংস* ‘destruction,’ which is far better.

5.—The only mode, free at once from ambiguity and error, should seem to be to employ the *ideas* rather than any *verbal* rendering. It is proposed, accordingly, to express the 1st notion of *Heaven* by *শস্য*, *আকাশ* or *অন্তরীক্ষ*, ‘the æthereal region;’

“the 2d, by *স্বৰ্গ* or *পরলোক* ‘the region of future bliss;’

“the 3d, by *ঈশ্বর* or *পরমেশ্বর* ‘God or the Supreme.’

6.—*স্বৰ্গ* (or *Paradise*), is properly *one* of the various Hindu *Paradises*—that of *Indra*; but as, short of *absorption*, there is no future condition, according to the Hindus, but either transmigration into a material frame or a temporary residence in one of the supernal regions, we must of necessity either *coin* a word to denote *our* notion of *Heaven*, or else *chuse* among the

current words, of which स्वर्ग is both the best known and the most to our purpose. In this, as in the case of every Pagan people, we must often employ *their own* terms, however *imperfectly* expressing Christian notions, and affix to them more refined and exalted ideas. स्वर्ग is indeed properly, as is the Mahomedan Paradise, a place of purely sensual delights; but altering merely the *description* of those enjoyments which the Christian doctrine promises hereafter, the *term* goes the whole length of denoting *supernal* and *future* felicity, and that too the *reward* of a certain conduct on earth. The cases are quite different, when an indigenous term is merely *deficient* in conveying our full ideas, and when it conveys to the native mind either no notion at all of what we intend or a contrary one.

Heavenly.

This is स्वर्गीय or स्वर्गस्थ—‘paradisiacal, celestial, heaven-residing.’

§ It does not follow always that the *derivative* is in the same predicament for our purposes as the original word. Thus the adj. स्वर्गस्थ, ‘situated in Heaven,’ which has been used to express “heavenly” in the Lord’s prayer, is the epithet in Sanscrit of deceased ancestors, to whose *manes* offerings are made; so that to say स्वर्गस्थ पितः (Heavenly, or rather Heaven-residing Father) is, as I am assured by a native scholar (Rám Mohan Ráy), to address the *manes* of a deceased father or other ancestor. It will admit of consideration here, however, whether we should forbear to apply this term in *our* notion of it with a view to *correct* the false one of the Hindus, or substitute a different expression; such, say, as उर्व्वस्थ *i. e.* *supernal*, or ὑψιστος, dwelling in the height.

Kingdom of Heaven.

1.—The rendering of this term is closely connected with the preceding enquiry; the various expressions of the latter term “Heaven,” greatly affecting the notion of the former one of “Kingdom.” I presume that the phrase “Kingdom of Heaven,” is parallel with that of the “Kingdom of God” in other passages; and consequently that *Heaven* should, in conformity with the conclusion formed in the last article, be rendered क्षेत्र or परमेश्वर, *i. e.* *God*; save, perhaps, in one or two passages where the future *rest* of the righteous is intimated, to denote which स्वर्ग might more properly be employed.

2.—*Kingdom*, (βασιλεια) besides several minor modifications of meaning in *particular* passages, and requiring *particular* attention in translation, has—in reference to our present object—two widely different applications; one to denote the *region* or *place*

of dominion, the other to *express the dominion itself or reign*, as the word is very accurately rendered by Campbell.

3.—Now a want of precision, arising from not *separating* these very distinct senses of the word βασιλεια, has occasioned no small obscurity in our *English* version; in the Bengali it has completely perverted the meaning of numerous passages of the New Testament.

a.—Thus in the Lord's Prayer—"Thy kingdom come," is rendered তোমার রাজ্য আইসুক; রাজ্য, *properly*, signifying the *region or place* of dominion *only*; and so, in conjunction with the verb আইসুক expressing *motion*, is conveyed the notion of a removal of that *place* from a celestial to a terrestrial position!!

b.—So also "the Kingdom of God cometh not with observation," is expressed with a similar incongruity in the terms employed, quite neutralizing *both* and casting the truth intended into *at least* impenetrable obscurity.

4.—To express the *place* of dominion alone, then, is the word রাজ্য fitly applicable; but to convey the *second* notion of βασιλεια, the proper term is রাজত্ব *i. e.* *Kingship, kingly power or dominion, the act or exercise of rule; reign, or administration of government.* Moreover, the word "come" in such a connexion, should, according to the Bengali idiom, be rendered হউক *i. e.* 'be established, commence, take place,' &c. N. B. The incongruity has been corrected, I perceive, in the new Version, which corresponds with these observations; and the same remark will apply to some other notices of mistakes in the earlier versions.

Their's or your's is the Kingdom of Heaven.

1.—The rendering of this phrase is an instance of the utter perversion of sense, or exclusion of all sense, which is so frequently the consequence of an inattention to the native idiom.

In the Beatitudes this phrase "*their's* (or *your's* is the Kingdom of Heaven,"—may mean either 1st—that those characterized are the description of persons of whom the Kingdom of Heaven, viewed as a *place*, is, as to its *subjects*, composed; or—

2dly.—That those described are declared admitted to the privileges of *subjects* in the Kingdom, or *under* the *reign*, of God in his new Dispensation of Christianity; or—

3dly.—That these shall *hereafter* be admitted into the *Paradise* of God.

§ Any one of these senses will involve the rest; but for the purposes of *Translation*, we must *fix* upon one or the other as the *primary* intention of the passage. The respective renderings are easy after what has been above observed.

2.—But in the existing Bengali versions, through *all* the *revised* editions, the rendering is to this effect, viz: that the

persons described shall be the *rulers* and possessors of dominion in the Kingdom or *region* of Heaven, *i. e.* be Kings or *Rájás* in or of a Heavenly country! which I presume to be a notion quite foreign from that intended to be conveyed; yet the *phrasology* employed *can* denote nothing else—the possessive case being used to express either actual *property* or the *object* of a subsequent action.

3.—It is answered that native Christians, and Pandits about us, understand the foregoing expression as *we* do; to which it is sufficient to reply that the former are tutored into a systematic perversion of their own language, to which they at length become habituated; and that the *latter*, from their incorrigible sycophancy, are solely anxious to know what meaning *we* put upon any given passage, and have seldom (indeed *never*, except they be quite sure of their man), exercised manly independance or literary and moral honesty enough to stem the tide of *our* anglicising corruptions of their language: nay sometimes, after long intercourse with European Missionaries, the Pandits find it easier to flow with the stream than to resist it; both too indolent for the effort, and anxious rather to please than to instruct; till at length, in many instances, they have been so accustomed to an anglo-Bengáli, that it becomes *natural* to them.

But as our Scriptures will go into the hands of multitudes who know nothing of us by personal intercourse, it is of immense importance that they should speak a *plain* sense without either perversion of the truth, or an association with any thing ludicrous or incongruous.

Hell—(Sheöl, Hades, Gehenna.)

Hell having *three* distinctly marked acceptations, to denote—

1st.—The grave;

2d.—The unseen state of the departed; and

3d.—The Place of future punishment—

The first notion may be conveyed by the word *শ্মশান* (*shma-shán*) or *পিতৃবন* (*pitriban*)—the former meaning the place *where bodies repose*, the latter ‘the place of congregated ancestors;’ this also would particularly adapt itself to a rendering of those passages, in the Old Testament, in which the deceased is said to be “gathered to his fathers.”

The second acceptation I would express by *পরলোক* (*paralok*) ‘the inhabitants of the other world, or their *abode* ;’ or by *মৃতাবস্থা* (*mritábasthá*) ‘the state or condition of the dead.’

The third application of *Hell* is justly expressed by the current word *নরক* (*narak*) or the place of retribution to the wicked.

§ None of these words *can* be used in the sense of another. Where the *grave* is personified I should propose to employ *মৃত*

(*mrityu*) death, or পিতৃবন the forest of the deceased, (as above stated.)

Devil, Demon, and Satan.

1.—The word Devil, it is plain, has two acceptations, one to express what is properly termed a *demon* (the Greek *δαίμων* and *δαίμωνιον*)—the other to denote the *prince* of that class of unholy, mischievous and miserable beings. *Satan*, is, in its application, (though not its etymon) synonymous with *Devil* in the second sense. Where ‘Devils’ (*δαιμόλοι*,) mean simply false accusers, slanderers, &c. adjectively; the literal rendering will be বিখ্যাপবাদক “false accusers,” or the like.

2.—শয়তান (*Satan*) has been generally retained hitherto; and is as little objectionable, probably, as any foreign word enunciated in native characters can be; chiefly because known to and used by Mahometans in this country, and by them communicated to Hindus, though I am not prepared to say whether generally or not. Still it is liable (though certainly in less force) to all the objections brought against the use of *any* exotic term; requiring some previous explanation, and appearing as a *mere appellative* even after that has been given.

3.—The greatest confusion runs through the existing versions in regard to the rendering of these words—দেব, দেবতা, শয়তান (plural শয়তানেরা even!) and ভূত being used, without any apparent discrimination.

4.—The word দানব—‘a demon, titan, giant, opponent of the gods’—would well denote the first sense of *Devil* above noticed, when *not* pointing out an object of worship or religious service (save perhaps through *fear*); and দানবেশ or ‘lord of the demons,’ for the *second* application of the same word to denote *Satan*, the malignant adversary of God and men. দৈত্য expresses the same idea.

5.—Malignant spirits, when *possessions* are spoken of, would probably be best expressed by the word in common use, ভূত a *ghost*; or বেতাল a species of incarnated evil spirit, usually supposed to take possession of a corpse as its vehicle, and defined by native etymologists to signify “an inhabitant of the air;” equivalent, it should seem, to the “spirits of the air” and “spiritual wickedness in high places,” *i. e.* of the surrounding atmosphere, of Scripture.

6.—*Demons as objects of worship*, should be দেব or দেবতা—the reasons for this distinction are found in the difference between the notion of *malignant* spirits as the agents in *possessions*, and of those deified mortals, heroes and others, to whom adoration is offered. The agency, in cases of possession, is always attributed to a class of malignant ghosts or ভূত quite distinct from

either a দানব or a দেবতা; the দানব being the enemies of the gods, the দেবতা the gods themselves, *i. e.* the subordinate deities or vicegerents of divine power and authority; the very class of beings, real or imaginary, referred to in speaking of the “doctrines of devils (demons), in 1 Timothy iv. 1. and in 1 Cor. x. 20, 21. as those to whom “the gentile sacrifices were offered?” rather than to *God* (or the পরমবুদ্ধ) the supreme and only *real* Deity.

Angel.

দূত, *dūt*, (a messenger,) has been employed to express this class of agents; but as that word applies as well to *human* as to super-human agency, it should seem proper *always* to prefix a determining adjective, as স্বর্গীয় ‘heavenly, paradisiacal;’ or ঈশ্বরের প্রেরিত, ‘sent from God;’ or else to employ the compound, স্বর্গদূত, ‘heaven-messenger,’ or ঈশ্বরদূত ‘Divine messenger.’

The Serpent.

1.—As the word שָׁרָפָן is clearly a term of very indefinite and doubtful signification, it seems injudicious to assume absolutely that this or that animal is specifically designed. There are great difficulties attending an appropriation of the history in the third of Genesis, and of allusions to the same in other parts of Scripture, to any one creature definitively. Many objections have been raised upon this single circumstance, some of which appear to be of no easy solution.

2.—It does therefore appear very inexpedient to attempt an identification of the שָׁרָפָן; and it is submitted accordingly, that this word should be one of the very few which it is advisable to leave untranslated, but expressed, agreeably to the necessity imposed in such a case by the Bengálí idiom, by the explanatory paraphrase—“the creature called the *Náchash*,” নাখশ নামক জন্তু—and that throughout both the Old and New Testaments.

3.—If an objection should seem to arise on the ground of the reference in such passages as “be ye wise as serpents, but harmless as doves”—it may be replied that the history of the 3d of Genesis will have attached a character of deception, blasphemy and malignity, to the agent in the seduction of our first Parents, which will be the same by whatever name the creature be designated; and with stricter propriety will this be the case in the proposed rendering—both as, *first*, it is extremely doubtful, as far as our knowledge of their natural history enables us to determine it, wherein consists the *wisdom* of the *serpent* race; and 2dly, as by employing the original term ‘*Náchash*’ wherever the Hebrew שָׁרָפָן or the Greek ὄφεις occurs, the mind will necessarily be fixed on the lamentable and warning history of the *Fall*, and not on the natural habits and character of the mere agent or instrument of seduction, whatever it may have

been. And in confirmation it may be added, that it is quite clear few, if any, among the unlearned readers of our English Scriptures, ever refer our Saviour's caution above cited, to the occurrences at the fall of Adam and Eve, but dwell only on some supposed (certainly unascertained) cunning of the serpent race, which they *assume* on current belief, (originating probably only in the Septuagint rendering of שָׁרָן by ὄφεις;) thereby losing altogether the benefit chiefly designed in the expressive allusion of our Saviour's exhortation, in that and other equally important cautionary passages—that of being reminded of the fatal transgression which “brought death and all our woe into the world;” lest *we* should allow the deceitfulness of sin or the pleasantness of some alluring object to prevail over conscience and resolution, as did our first Parents.

Inspiration.

1.—The only two passages where this word occurs, are one in Job, the other in 2 Timothy. The former appears to be well rendered by the term আবেশ, which denotes an absorption of the mind in one idea, an engrossing of the thoughts or concentration of the affections, demoniacal possession, or, in general, *foreign* influence exerted on the mind of man, which last idea appears to be completely that of *inspiration*. In the other passage, Ellerton renders the term by ঈশ্বরের প্রকাশিত বাণী, which is altogether erroneous; expressing, as it clearly and undeniably does, only an *audible* utterance of Divine admonition or a voice heard in the air and seeming to proceed from Heaven.

2.—Several expressive paraphrastic renderings might be given, which serve excellently well for sermonizing and detailed exposition in writing of the doctrine of Inspiration, but are inadmissible into the *text* of Scripture, so long as a single term may be found including in its comprehension the just notion of the original in its essential integrity.

3.—The derivative আবিষ্ট, is ‘one wholly engrossed by some object of thought or regard, one possessed, a demoniac,’ &c. if preceded by ঈশ্বর, (God,) the *source* of that influence (foreign to themselves) exerted over the minds of Prophets and Apostles and Evangelists, will, with sufficient force and precision, be exhibited; while the ambiguity of the naked term আবিষ্ট will be prevented from leading the reader into the notion of demoniacal influence instead of Divine.

And the more effectually to confine আবিষ্ট to the notion of *divine* influence, demoniacal possession may be ভূত গৃহ or বেতাল-গৃহ, “seized by a demon or evil spirit.”

The above will be sufficient, as illustrations of what is proposed to be effected, an accurately considered and wisely determined Biblical and theological Vocabulary.

V.—*On the Temptations incident to Missionaries in general, and particularly in India.*

This world is a field of trials—this life a course of probation. From the time in which our first parents dwelt in Paradise down to the present hour, no class, no individual of the human race has been exempted from temptation—nor to the end of time will there be. *But one* in human form, and *He* the Son of God, hath stood unmoved and taintless in the midst of all to which our race is liable. Innumerable are the ways which God, or rather Satan by his permission, takes to try us, the enemy of Jehovah and of all His creatures striving, by all his stratagems and with all his power, and that continually, to make us, like himself, unholy, and unhappy and accursed. But though no sphere nor circumstances on earth can preclude from his seductions and attacks (so far as *we* have power) and though, in as much as the hearts of all men are by nature much alike, there are many *sorts* of temptation which are encountered by all in common, (though in different shapes)—*still there are some* situations more *exposed* than others, and some characters and professions which have *peculiar* trials. Not to speak of the difference between *converted* and all *unconverted* men as to the effects even of the same circumstances on them;—among Christians themselves, according to their various tempers, occupations and localities, there is a diversity in the nature of their usual temptations, as well as a great dissimilarity in the influence of the same sort on different individuals.

We propose, in the present essay, to consider the various temptations to which *Missionaries* in general are exposed, and particularly those whose field of labour is in India. In doing so we shall treat, first, of such temptations as have special reference to the state of the *soul*; *next* of those which have to do chiefly with the *mind*—its cultivation and employment; next of those influencing the *heart* with its affections; then of those connected with the state of the *body*; and lastly of such as bear more particularly on the Missionary's *work*,—his conduct and *general habits*.

We begin with what regards the Missionary's *own soul*, as of course the most important subject, and that against which Satan chiefly aims his darts and plies his seductive powers. And yet it is also that which even the Christian Evangelist, who has left home and friends, and all most dear, in order to teach benighted heathen regarding its salvation, is too often tempted (and successfully) to neglect more than any other subject,—more than his mind or body—more than his work—more than

the souls of others. We say that he is *tempted* often to do this—not that in most cases it *is* so (God forbid)—though in *many* instances, we doubt not, it *has* been so, and in many, many more, nay in *all*, it would be, but for the grace of God. And blessed those afflictions,—that want of success, that want of work, that sickness nigh to death—that drives or reminds the active but deluded labourer in *God's* vineyard to look into his *own*, and see the thorns and thistles that are there growing up unheeded—while he is wholly taken up in looking *around* him and warning *others* to attend to *their* souls—his own nigh perishing! This is one of Satan's *Master tricks*. O how many a minister of Christ, (by profession,) self-called, though ordained by *Bishops* it may be, shall, at the last day, salute the Chief Bishop of souls, with “Lord, Lord, have we not preached in thy name, and in thy name done many wonderful works?”—to whom the Judge of all, the Searcher of men's hearts, shall say, “I know you not, depart from me into everlasting destruction.” “I *never knew* you, I *never called* you—what had ye to do to declare my name, ye blind leaders of the blind, ye wolves in sheep's clothing, ye teachers of truths which ye hated and despised!” Let *us* take heed lest such should be *possible* in our case. And it *is* possible with every one who habitually (in any circumstances) neglects his *own soul*. Let us ever remember that it is *natural* (to us as to *all* men) to do so; grace *only* makes it otherwise:—that Satan strives to make us do so—and that *God only* can prevent it. Let us be jealous of our own deceitful hearts, and watchful. Our *work* may be a temptation to us,—leading us to substitute public for private prayer—Church for closet service,* or at least inducing us to curtail the latter beyond *safe*, wholesome bounds. Let us do the *one*, but not leave the other undone,—and believe, and remember, that just in proportion as we own, and rely on God's grace and power, and acknowledge our own impotency and dependance upon Him, will our work prosper *with* us, and *around*. Let us therefore give ourselves *much* to *prayer*, to secret, wrestling prayer;—whatever else may be given up for a season, from any cause, let nothing preclude, nothing habitually curtail the time allotted for this. It is the

* A Missionary in this country once acknowledged to a Christian friend that for years he had felt no pleasure, no freedom in private devotion: that secret prayer was as an irksome, though seldom if ever neglected *task* to him: yet this individual was at the time, and had long been, most active and zealous in the *work* of missions. How far his labours were acknowledged and blessed, we know not: we can scarcely suppose to any extent—*if at all*. There was something wrong in the most important part of the machinery: the *mainspring* out of order. Yet we say not he was an *unconverted* man; and we *believe* it to be not a *solitary case*.

Christian's breath, the sign and the necessary means of spiritual life. Better the *tongue* be stopped than the *breath*. Rather the hands be tied, and the head laid low, than the *heart* remain unheeded, or its life-pulse cease to beat. But, along with secret prayer, and without which hours upon our knees is a mere form, there must be *self-examination*, and this not only once or twice a week, or when driven to it by some judgment or affliction, or when we have nothing else to do of more importance:—what *can* be of more importance—next to prayer—both to our *own* prosperity and to our work's? Neglecting *this*, we shall be like headstrong fools who profess to guide the footsteps of a host over ground beset with pits and snares, while they look not at their *own*. No! as prayer is necessary to the spiritual *life*, so self-examination is indispensable to the Christian's *growth in grace*. Let us therefore have *daily*, stated seasons for this needful duty, and *extraordinary* occasions *also*.

Next in order, and perhaps also in importance, we would mention the temptation to neglect the *practical study*, (i. e. for our *own* practice and self-application,) of the *word of God*. We do not suppose that a Missionary can almost *ever* (while he continues such) be tempted, or be able, for any length of time, to lay aside altogether the book to which he must constantly appeal, and the truths of which he has expressly come to teach. But he *may*, and too often *is*, in danger of neglecting the *study* of the scriptures, both critically and with a single eye to self-application. And if he *yield* to this temptation he will certainly, in proportion as he does, become joyless, comfortless, inconsistent and unfruitful. The word of life is the Christian's necessary food. Other works may be *profitable*, especially if they *accompany* or *lead* to this, but none can supply its place, and any book or any occupation that has a tendency to lead us to neglect, or to grow indifferent about, the *searching* of the scriptures, for the sake of our *own* improvement in knowledge and growth in grace, is a snare, and ought therefore to be shunned. It was a rule with the excellent Henry Martyn (and would it were with all the ambassadors of Christ), to lay aside, for a *time* at least, any study or any work, *at once*, whenever he dreaded that it was engrossing his mind or time, to the disparagement of God's word; and he would set immediately to the devotional reading of it (along with prayer) till he felt that he had recovered his wonted love and admiration of the sacred Volume.

But, it may be said, this, as well as the other temptations already referred to, are not peculiar to Missionaries; on the contrary, they, as all *Ministers*, whose very business it is to pray and read the Bible, and attend to spiritual things, must

be less tempted than Christians in any other profession to the neglect of these admittedly important duties. Well, be it so, in *general*,—for we will not allow that it is *universally* the case;—still they *are* temptations to which they, as well as others, are *liable*, and we do not confine ourselves in the title to these remarks to the temptations *peculiar* to those engaged in Missions or to Ministers of Christ. *But besides*, these, and others we may yet mention, are temptations to which *Missionaries, from the very nature of their work and circumstances, are particularly* exposed, and against which they are less likely, often, to be on their guard than Christians in secular professions. And why? because these last, if worthy of the name, know and feel that attention to those duties is their *only safeguard* against the world and the devil, that they have nothing else to fall back on or to substitute, whereas those whose *professional occupation* it is to preach and expound the scriptures and to pray,—are in danger of being seduced to allow these *public* religious services to absorb or usurp the place of their still more important *private* duties; they are in danger of attempting to save others at the expense of their own salvation, and of taking for granted that, as Ministers of God, and whilst engaged in His service, all must be safe with them. Just like the Physician, who, relying on his knowledge of the science of medicine, and on his possession of an abundant pharmacopeia, should think it unnecessary to attend to his own bodily health, while wasting his strength and undermining his constitution in unceasing exertions to benefit others. “Physician heal thyself,” might be said by many a hearer of the Gospel to many a preacher,—“practise those duties in your own house and conduct which you impress so skilfully and zealously on others.”

But enough on this topic for the present. With regard to the *critical* study of the Bible we shall speak afterwards under another head. Meanwhile in connection with the state of the Missionary’s soul, there are other temptations we must refer to.

Even though the abovementioned duties are regularly attended to, as they were undoubtedly by our Saviour while on earth, and by his apostles, still the Missionary, *like them*, may be tempted in spite of, or in connexion with, their performance. Thus he may be tempted to *rely* on these, which are but *means*, as all-sufficient in *themselves*, as if they were the *end*. And he may actually be living far from God, (who may meanwhile have a controversy with him,) all the time that he is daily devoting a proper and perhaps even more than due proportion of his time to the performance of these duties. He may be

deceiving, himself or waxing self-righteous, or self-indulgent and selfish, attending too *exclusively* to his own spiritual state. But he cannot be *happy*, he cannot be *greatly blessed* in his work, while such is the case. God will very likely use these very means in delivering from such temptation to their abuse;—but other helps and guides may be had recourse to, also, as correctives. Devotional books of human composition should be read,—not instead, but in addition to the Bible,—the Biography of departed saints, the works of quickening divines. A portion of each day (if possible, consistently with more important duties) should be set apart for this most profitable employment. This is particularly needful for those that may be far separated from Christian brethren, converse and communion along with whom might tend to mutual benefit.

With Missionaries, as with other Christians, their *own bodies* will prove snares to their souls. The flesh lusteth and warreth against the spirit in *many senses*. Let them therefore watchfully to keep them *under*: not to the enfeebling them, so as to unfit for active labours or to induce disease,—but to beware lest through either pampering and indulgence, or neglect, they should retard in any degree their spiritual growth, or *hinder* (instead of *assisting* as they ought) the exercise of their mental powers. Keep them always as *servants*, beware of allowing them dominion. “Beware of fleshly lusts which war against the soul.”*

Temptations to the neglect of our souls, will come to us (as Missionaries) not only from our own treacherous hearts, and our carnal nature (including the body itself), but from *without* and *around* us. We have already hinted that our very *work* often proves a temptation, acting with, or in spite of and against, the work *within*. But besides that, Satan will have his emissaries and agents in men and circumstances that have little or no connection with our work, except *through us*. Let us therefore beware of the friendship and society of the ungodly. Let us watch against the snares and temptations of the evil one, in the shape and company of unconverted men,—even though their influence and assistance may be of importance to our work, and their literature and polished manners may be ever so improving as well as agreeable to ourselves. *Solitude* is often *better*, and *certainly safer* than *such Society*.

We might specify some other sources of temptation for a Missionary to neglect his soul, or might dwell, perhaps with

* *Fasting*, as well as prayer and the other duties referred, may be necessary as a means in order to subdue *certain* lusts when they are waxing strong. “Every man is tempted” (not by God, but by Satan and his own corrupt nature) “when he is drawn away by his own lusts and enticed.”

profit, longer upon those already mentioned—but we cannot afford to do so consistently with the plan which we have proposed and the legitimate limits of the present essay. We therefore pass on to the consideration, (secondly) of those temptations which have reference to the *mental constitution* of the Missionary.

Next to the soul, the *mind* is the noblest and most important part of man, and therefore next, and not far behind in importance to the duties relating particularly to the soul, either subjectively or objectively, are the duties connected with the cultivation and right employment of our intellectual powers. To the neglect of these too, as of all our duties, Satan plies temptations, though it is only as these exert an influence over the state and destinies of the immortal *soul* that he is much concerned with their use. Be this as it may, the Missionary's own happiness and usefulness in this world are intimately connected with the discipline and exercise of his mind. And accordingly a few remarks on temptations to neglect or pervert these may be profitably made.

In the first place then, a Missionary is often tempted to *relax in his habits as a student*—for it is to be supposed that at *some time*, in some degree at least, every Missionary must have been a student. It is of course necessary that his studies should be modified as well as changed according to circumstances, and it may often, and generally must happen, that as soon at any rate as he has acquired a sufficient knowledge of the language of the people among whom he is stationed, if not sooner, he must feel it his duty, and he will be expected by others, to devote nearly the whole of his time and energies to preaching and teaching, or in one way or another, more or less directly, to be spent in labours amongst, or at least with a direct view to the spiritual benefit of, the people to whom he is sent. And this is his duty. But the *temptation* connected with it is this, that he should be induced to devote an unnecessarily and unduly subscribed portion of his time to mental cultivation, or to dogged, persevering and diligent study. He is in danger of losing the habits of a student altogether, and thus of losing instead of increasing in mental vigour. But, as with the soul so also with the mind, if it be not habitually disciplined, nourished and turned in upon itself, it will be to the injury not only of the Missionary himself, but ultimately also to that of the cause in which he labours.

Many and various will be the sources of temptation to the neglect of these duties, and in a corresponding diversity of ways and measures, will they succeed in different individuals, according to circumstances and natural disposition. Thus the

nature of the climate, the abundance of outdoor work, the state of the Missionary's health, or the necessity of attending to it, these with other considerations may he plead as excuses for remitting study. And *rightly* so perhaps. It would be well however if they led to nothing *more* than this; but how often are Missionaries, most devoted and untiring in their labours *out of doors*, seduced into idle, indolent habits *at home*! Their libraries, once perhaps unduly prized and greedily devoured, now cease to be frequented, save to glance over the *titles* of the volumes or to select the *lightest* works that consistently they can read!

They are tempted not only to avoid every thing like *hard* study, or the perusal of deep and solid authors, but to give up *regular* and *systematic* study of any kind. The very *largeness* of a work is perhaps a sufficient excuse for not beginning it, however excellent and useful it might prove, or, if commenced, it is soon laid aside from the mere love of novelty and fickleness of a distempered mind. Or, on the other hand, he may be tempted to *too little* variety in his studies, the effect of which on the mental constitution may be equally injurious. The acquisition of the language of the people among whom he labours will of course be one of the principal duties of a Missionary, but he should never forget (as he is apt to do) that *mere words* will not sufficiently *feed* or *enlarge* the mind, though they may puff it up; that there are other faculties which it is his duty to cultivate besides memory, and which, if left unused, will suffer from neglect. Besides, variety to a certain extent is *necessary* (constituted as we are) in order to the healthful and vigorous condition of *soul and mind*, as well as body. Without it a man may become a *prodigy*, extraordinary for the development of some particular faculty or organ, but he will not be advancing properly towards *perfection* as a *man*, he will not be glorifying his Maker in the proper use and improvement of *all* his talents and of *all* his powers.

But even though the Missionary fall into neither of these errors, though he steadily pursues a regular plan of solid yet duly varied study, he may be tempted to go through it in a listless, indolent manner. *Diligence in business* is a Christian duty, and an important one. "Whatever thine hand findeth to do, do it with all thine heart." "The slothful man is brother to him that is a great waster" (of time or talents). "Be not slothful, but imitators of those who through faith and patience are now inheriting the promises." These are the lessons of *Scripture* on the subject.

In counterpart to this error, again, is another into which also the Missionary may be tempted to run, *viz. excess* and *over-*

devotedness to study. It may be to *one particular* study (frequently to that of the languages) or to a *great variety*. The consequence of which will be, either that he injures his mind by over-exercise, or that he unfits himself for the proper, energetic discharge of his other duties. He may perhaps, through excessive fondness for his books and lucubrations, be in danger of withdrawing himself *too much* from *Society*, and of thus becoming a useless recluse.* Against this extreme then, as against the other and against all the temptations to which we have referred, the Missionary, if he would perform his duties as it regards his mental faculties (their use and cultivation) should be on his guard.

Intimately connected with the *mind* is the *heart* with its affections, and there are some temptations in reference to these which it may be well to notice here.

A Missionary is often in danger of becoming careless and indifferent about those whom he ought most of all to love, and never to forget, we mean his relatives and friends at home. Now it will be a useful mental exercise, as well as highly conducive to the cherishing of the best affections, to maintain a regular, and free and intelligent correspondence with those individuals who have been the loved associates of our youth, or members of one family-board at home. Missionaries are in danger of becoming unnaturally apathetic about home and kindred. It is a *sin* and should be striven against.

There is another sort of correspondence which it is likewise an important duty of the Missionary to keep up, and that is with the *Society* which sent him out. There are many feelings and considerations which may tempt him to become irregular, unfrequent and improperly concise in his communications of this kind. Such as that he has little novel or interesting to tell, that his *work* is more important than the *reporting of its progress*, that the postage is only a wasting of the funds of the Society, &c. But the *real*, actuating cause may be, after all, a lurking indolence and vanity. Because he has nothing extraordinary to record which may excite the public wonder or applause, *therefore* he does not write. It is his *duty*, and expected of him by his friends, the Society and the public, that he should *regularly write* home and rely upon their sympathies. And the very communicating of his difficulties and want of success may be a means of removing the one and securing the other ; prayer will be elicited for him and his work,

* As occasional communion and intercourse with *pious* brethren is calculated to be profitable to the *soul* of a Christian, so also association and correspondence with *learned* men, or persons of general information, is a useful means of improving his *mind*.

and his own heart will be disburdened and solaced. But besides *letter-writing*; he should cultivate in a variety of styles, as occasional Essays on different topics, or even volumes on subjects connected with his labours.

We have by no means exhausted nor done justice to the first parts of our subject, but they have already occupied an undue proportion of our space,—so we must hasten on to the consideration of the other parts. We proposed to treat *thirdly* of the temptations of a Missionary affecting his *body*. This, though the meanest part of man, yet exercises (during its connection with them here) an important influence on the *nobler* parts, the soul and mind. It forms the medium of communication between the spiritual and intellectual powers, and the material world around. Much depends, both of usefulness on earth and of happiness here and hereafter, on the constitution and employment of our bodies.

We cannot afford, however, to dwell *long* on this subject. The temptations of a Missionary are, to *neglect* it, or to pay *too much attention* to it. Either extreme of course is wrong, but next to concern for the welfare of his soul, every Christian, we think, should rank that for his body. It has the means in itself of punishing, as it were, by re-action any injustice or injury it may receive, through undue, i. e. over-exclusive, attention to the mind or soul. *They* may suffer by it in return. Let a Missionary then beware of not attending to its health. Let him remember that it is a first duty to do so. Exercise, temperance, regularity, these three it should be remembered, if not absolutely and at all times necessary, are at least highly conducive and important to health of body, soul and mind. Let him beware of *pampering* or indulging the body, this is equally *injurious* to *all three*. The more *simply* he can live—the fewer luxuries or stimulants he habituates himself to, the better: the better for health, for usefulness, for consistency, for happiness. In a warm climate in particular many are the temptations to indulge—and, though what may be luxuries in one climate may be only necessities in another, and some individuals are not in *any* situation equal to the same exertion and exposure, safely, as others,—yet in *all* countries, and in India not *less* certainly than others, Missionaries should be very jealous of their bodies. “Endure *hardness* as a good soldier of Jesus Christ,” says St. Paul. He kept under his own body, and would have others do so too,—but yet he kindly urged Timothy to use a little wine for his stomach’s sake and his general infirmity. The bodies of Christians are the temples of God, devoted, holy to the Lord: let them therefore attend to keep them in order,

fit for their Master's service; praying that not only their soul and spirit, but their body be preserved blameless.

Thus far as to the temptations connected with the Missionary's own *person*, now as to those having to do particularly with his *work*, or with him as a *workman*.

He will always have many obstructions and various inducements to neglect his proper business. A Missionary is different from most other men who leave their home to settle in a foreign clime, in *this*, that he goes, not for his *own* emolument, but for the good of others:—while, therefore, he must needs take heed to himself, in regard to his own spirit, mind and body, he must be ready and willing to spend, and even to *sacrifice*, if needful, his life, with all its energies, for the spiritual benefit of the people among whom he labours.

Temptations and obstructions as regards his work will come *directly from the Devil*, from *his own heart* or carnal nature, and from his *fellow-men*, in various ways.

These will tempt him to grow weary in well doing, to become indifferent and apathetic in regard to the state of those around him, to despair of success, and to wax weak in faith, and zeal and devotedness. Much will depend, for his overcoming all these temptations, on his attention to the *private* duties we have already alluded to. If his own soul and mind and body be out of trim, his *work* will be very imperfectly executed and joylessly pursued. Let him ever remember that in a *peculiar* sense *his time—his talents are not his own*; he has *publicly* devoted them to a great work in the service of God. And when the men of the world would tempt and invite him to join their parties and frequent their haunts, let him say, with Nehemiah, "I am doing a great work and *cannot come*." He must strive to live *far* above the world, and *much separate* from it. He must exercise *self-denial* in so doing, or rather seek to find his pleasures, and relaxations *in* his work. Let him beware of the seductions of *European Society*. Even the friendship and intercourse of *pious* fellow-countrymen may prove a snare. He must *deny* himself in this,—except in so far as he may find needful in order to refresh his spirit and quicken his faith and ardour. In some localities frequent meetings even with his own brethren and associates in labour may interfere much with his proper work. Let him use discretion in regard to these,—remembering that they may prove temptations. Better to err on the side of being too much *alone* and too unsocial, than on that of too much *publicity* and *ubiquity*.

He will be tempted frequently to alter or to give up his plans of Missionary labour. Let him beware of *fickleness*.

Without perseverance, he can never expect to accomplish any thing great or important. Above all, let him ever bear in mind that as it is the *Lord's* work, all his strength, and wisdom and success must come and be sought *from thence*. He must live *near* to Him, and let no meetings or society be preferred to *communion with His Father*, his Lord and Master. Let him strive to acquire and retain high views of the greatness, the nobleness of the work he is engaged in, and consider every study and every occupation *worthless*, that does not fit him, more or less directly, for its right performance.

(To be concluded in the next No.)

VI.—*The Rev. George Mundy.*

(From the India Review.)

Few characters have been less understood or more misrepresented than that of the Missionary; nor have his labours been better appreciated. Unaided by the secular arm, and sanctioned only by the more devout members of the Church of Christ, he goes forth alone to contend with the stern prejudices of the human family, and to uproot religious errors which have for ages been received by the masses of mankind as the oracular truths of heaven. Save to the inhabitants of the world of spirits, nothing can present a less imposing aspect, or one less likely to effect so mighty a purpose, than the solitary Missionary. And yet when you examine the elements of which his character is composed, the nature of the message he proclaims, the credentials he bears, and the high sanction under which he acts, it is not astonishing that he conducts himself as if he were a messenger of the Most High, nor that his labours should be rewarded by fruits which the favour of Heaven alone can secure. Nor could any thing but a consciousness of being divinely appointed and employed, sustain the spirit of a Missionary amidst hopes deferred, plans defeated, and prospects blighted, to which he alone is subjected. Labouring, as he does, amidst diseased mind and prostrated intellect, to heal the one and raise the other, to find, just at the moment when he had supposed a cure about to be effected, the malady assume a new and more virulent form—or the intellect just taking wing for its more congenial atmosphere, again falling

From morn till noon, from noon till dewy eve,

into more than its former darkness;—or exerting himself in the otherwise impenetrable jungle, clearing away its luxuriant but noxious foliage, and planting trees of future promise, to find, as he awakes from his dream of hopes, that the desolating tempest has left him but the scattered branches and scathed trunks of his garden of promise,—nought but the assurance that the hand which had defeated his plans, upheld him and would ultimately be a hand of blessing, could induce him to recommence that special labour or prosecute it in a new form.

During the last half century, many and varied have been the manifestations of this singular form of character:—the venerable and simple Vander-

kemp at the Cape; the enterprising and eloquent Williams in Polynesia; Moffat, the apostle of the wild tribes of the interior of South Africa, together with those whose names have become familiar as "household words"—such as Schwartz, Carey, Ward, Martyn, Corrie, Marshman, Rhenius, and others.

Of living Missionaries we shall not at present speak, save of the one whose name stands at the head of this paper, who in his own person and labours embodied and exemplified many of the excellencies of missionary character and practice.

Mr. Mundy was born near London in the year 1792. In 1815 he was converted to the faith of the Gospel. In the following year he was introduced by that devoted servant of God, the Rev. Rowland Hill, his spiritual father and pastor, to the directors of the London Missionary Society. His piety and demeanour at once secured their affection and confidence, and he was accepted as a candidate for missionary labour. He had the privilege, with many of the early students of the London Society, of studying at Gosport under that eminent man of God, Dr. Bogue. During the term of his studies, Mr. Mundy ensured the regard of his fellow-students, and the respect and esteem of his tutor. His preaching was at that early period blessed to the conversion of many. In the month of October, 1819, he embarked for India, and landed in Calcutta in March, 1820. He was appointed to labour at the London Society's station at Chinsurah, and proceeded thither almost immediately on his arrival. In the following year he entered into the matrimonial connection with his first wife, an excellent and devoted woman. Her memory and labours are not yet effaced from the minds of many who reaped the advantage of her instruction and example. She fell asleep in Jesus in the year 1824. Owing to the failure of health, Mr. Mundy was compelled to visit the land of his fathers in 1828. In 1832 he returned to the scene of his former labours in renewed health and strength, and accompanied by his late devoted and lamented partner. In July 1842, in the midst of her usefulness she was removed from the scene of labour to the rest and reward of the righteous. This severe and almost unexpected affliction, added to the labours of nearly twenty-four years in the impairing climate of India, materially tended to destroy the remnant of Mr. M.'s strength, and he has been, however reluctantly, compelled to retire from a field which he had occupied over so long a period of years with honor to himself and usefulness to others.

Mr. Mundy early acquired a knowledge of the Bengali language, in which he has been a diligent preacher of the gospel and instructor of the young. In both these departments of labour it is evident he took great delight, nor was he ever weary, amid all the trials of his station, in lifting up a crucified Saviour to perishing sinners. For many years he maintained a circle of schools for the benefit of the heathen in Chinsurah and its neighbourhood. In these schools the Bible, and especially the New Testament, was fully taught: nor was he unmindful of the spiritually destitute condition of the offspring of nominal Christians and Romanists. Schools were established for them; they were conducted with considerable advantage to the pupils by Mr. Mundy, aided by his former and late valued wife. Nor were the lambs of the flock uncared for. An infant school, a model of its kind in India, was established and conducted till the eve of his departure by this good man, aided by the late Mrs. Mundy, whose memory must still be fresh in the recollection of all interested in female education in India. Added to his labours as a Missionary, Mr. Mundy presided over the English church and congregation connected with the London Missionary Society's Mission at Chinsurah. His labours in this department were signally blessed to the conversion of sinners and the edification of God's people. Amongst the military especially was he made the instrument, in God's hands, of turning

many from the error of their ways to the service of the living and true God. Many are the letters we have been favoured to peruse, from both officers and men, in which their present peace and future hope were traced, under God, to his ministry. Nor has Mr. Mundy been unemployed with his pen. In Bengálí he has published "Evidences of Christianity,"—"An exposition of the gospel of Mark,"—"Letters on the Evidences of Christianity,"—"A catechism on the Christian Religion,"—a tract on "Providence," and other smaller works. In English he has published his large work on—"Christianity and Hinduism contrasted"—the copyright of which he has generously made over to the Calcutta Christian School Book Society. He has also published the following sermons: "On the death of the late Mrs. Overbeck of Chinsurah,"—"On the death of the late Bishop Corrie,"—"On Drunkenness,"—four Sermons entitled "Millenarianism examined,"—"On the disaster of the retreat of the British Army from Afghanistan,"—"Letters to Roman Catholic Laymen,"—"Letters on Puseyism,"—"A letter on Baptismal Regeneration," and the excellent "Memoir of the late Mrs. Mundy."

Nor was Mr. Mundy unmindful of the temporal sufferings of his fellow-creatures; possessing in common with the majority of missionaries a practical acquaintance with the diseases of the country and their remedies, he was ever prompt to afford all the aid in his power, to "heal the sick." His advice was constantly sought by all parties in matters not only spiritual but also secular; nor was he backward to counsel and aid, if need be, those in temporal perplexity. Thus for many years was he a missionary to the heathen, a teacher of the young, the pastor of the English church, gathered by the missionaries, a doctor, conseller and friend of the residents and sojourning christians at Chinsurah. Nor was he less attentive to the heathen.

Of Mr. Mundy's personal appearance the accompanying sketch affords a very faithful impression on the eve of his departure. As a man Mr. Mundy possessed many excellent qualities; as a christian these excellencies were sanctified and laid under tribute to the highest and most hallowed purposes. He was kind, faithful, affectionate, laborious and persevering. He possessed a thorough knowledge of human nature in its more inviting as well as in its more repulsive forms. He was peculiarly sensitive and retiring, and had a great dread of what may be termed public life. Hence he seldom of late years visited Calcutta, or could be induced to take part in any of our public institutions when in the city, although otherwise a cheerful co-operator in the plans of usefulness embraced by the religious and benevolent societies of the day.

In his views of truth and the church he was truly catholic, and though designated the pastor of the Independent chapel, he was not so in a sectarian sense. His home, heart and church were open to all of every name who loved the Lord Jesus in sincerity and in truth.

Mr. M.'s writings are marked by good christian common sense, and scriptural views of men and things. He uses great plainness of speech, and always in accordance with truth and to the purpose. His "Christianity and Hinduism contrasted" evinces considerable talent, and must have cost the author much time and labour. His sermon on the death of the excellent Corrie develops the catholicity of his views, and the discourse on the disastrous retreat from Cabool, the generous feelings of his heart. The sermon on the death of Mrs. Overbeck, together with the memoir of Mrs. Mundy, shew the atmosphere in which he loved to dwell, an atmosphere of personal, practical devotion.

As a preacher Mr. Mundy is striking, faithful and scriptural; his pulpit addresses are extemporaneous, but they bear all the marks of being well thought out, and are deeply imbued with scriptural sentiment. His expositions and applications of the law in combination with the gospel are often-

times deeply searching, and always adapted to arouse the careless sinner and awaken the sluggish believer. His ministrations are also marked by instructiveness and depth of Christian experience, which rendered his preaching peculiarly adapted for the matured christian. Mr. M. is a man of prayer; this is evident in the unction which pervades all his public services.

As a Missionary Mr. M. has been observable for his unbroken compassion for the heathen, and constant and unwearied labors amidst great discouragement.

In saying thus much of a good man, and faithful minister, we would by no means wish to assert that Mr. M. was perfect. That he had, as we all have, his imperfections, who would not be ready to admit, and none more readily than himself; for if he was useful, it was in much humility; and if he had penned a description of himself it would be, we are certain—"I am the chief of sinners"—"By the grace of God, I am what I am"—

"O, to grace how great a debtor,
Daily I'm constrained to be."

It is to be regretted that India should be deprived of the labors and example of such men as the subject of our sketch, but so it is. In the allwise but inscrutable providence of Jehovah, many, that to human observation appear to be best adapted for usefulness, are transferred either to other spheres, or to the more congenial atmosphere of heaven. We have previously announced that Mr. M. has been compelled, from a combination of circumstances, but chiefly from indisposition, to retire from the Mission field—it is to be feared with but little prospect of returning. This, to him and to those who wish well to India, afflictive movement, must have been materially mollified by the demonstrations of affection with which his exodus was marked.

VII.—*Delivery of letters on the Sabbath.*

To the Editors of the Calcutta Christian Observer.

SIRS,

Allow me through your pages, to recommend to those of your readers who are anxious to make full proof of their Christian profession, the plan of requesting the Post-offices, with which they are connected, *not to send to them any letters which may arrive to their address on the Lord's-day.* To some to whom I have mentioned this procedure it had never occurred, though, when mentioned, its propriety was at once acknowledged and acted upon; and as this may be the case with some of your readers who are ready to observe the Lord's-day more perfectly whenever a feasible mode of doing so is pointed out, I venture here to repeat the suggestion. Let me observe that it is not enough merely to abstain from sending letters one's-self on that sacred day (touching which there will be I imagine no difference of opinion among your readers), but that for the sake of the rest due to letter-carriers and others attached to Post-offices—of example (that great and important talent,) and of securing as great freedom from interruption as possible for ourselves, it is surely a clear duty to carry our designs for the observance of the day of rest a step further, and do all in our power to give as wide scope as we can to the bodily and spiritual rest of that day, 'the best of all the seven.' Let me, while on this point, urge on all who consider their responsible station in this country as the Lord's witnesses in a strange and heathen

land, to ponder with deliberation and prayer how they may best regard His day in it, both in the way of abstinence as well as observance, not in any spirit of legal bondage, but with that liberty of the Gospel, which, while it leaves us free, only makes us doubly debtors both to the Christian and the Gentile, and should lead us to do every thing in our power at once to honor our Master's day ourselves, and promote its due observance by all around us, whether they are called by His name, or are yet ignorant of Him who, though they know it not, for them equally died, and, as on that day, rose and revived again.

Wishing to give as wide circulation as possible to this hint, I have addressed a similar letter to the Editor of the Christian Intelligencer, trusting that both Editors will give it insertion, and second it by a few lines of observation from themselves.

Praying for the blessing of the Lord on this suggestion for the more complete sanctification of His day, I remain, Sirs, very faithfully yours in the Gospel,

ARCHIPPUS.

REVIEW.

Sketches of Christianity in North India, by the Rev. M. Wilkinson, Missionary, 1844, 12mo. pp. 419.

Lord Bacon has compared the history of the world wanting that of literature to the statue of Polyphemus with his eye out: if then the history of a nation's literature is so identified with its civil history, surely the details of Missionary enterprise, involving as they do the mightiest interests of the human race, must be of vital importance in forming a judgment as to what extent different countries act in obedience to the law of progress. Men of the world may despise Missions, as in their estimation playing too obscure a part in the career of a nation, but in the present day they are more and more concentrating the public attention to them; the machinery may be worked by humble men, yet the results of its action will signalise the glorious effects of moral energy. Port Royal was an obscure spot in France, yet what reader does not glow with enthusiasm in contemplating the important changes that took place on the face of Society in France, from the cloistered labours of such "lights of the world" as Pascal, Arnauld, Sacy, &c. Such are Missions in India at present,—they are directed to mining operations; ideas are being implanted, they will shortly be evolved in action. One of the happiest signs of the times is the increased attention which is given to Missionary subjects; the press has also given a warning note.

The Church Missionary Society, though one of the earliest in the Mission field in India, has hitherto laboured under the serious disadvantage of having little known of its labours in a connected form; this reproach we are glad to find is now partially wiped away by this work of Mr. Wilkinson. Mr. Wilkinson gives a summary of the rise and progress of Christian Missions in connection with the Anglican Church, and of Christianity in Northern India from the days of the venerable Kiernander to the present time, chiefly derived from Bishop Corrie's account, and the lives of Kiernander, Brown, Buchanan, Martyn, Thomason and Corrie. It should not be forgotten that Mr. Kiernander was engaged in the Mission field in Bengal thirty years before the establishment of the Baptist Mission; the perusal of those sketches may alter in this respect the views of many who think that nothing was effected in the department of Christian Missions in Bengal previous to the arrival of Dr. Carey. The venerable Kiernander gave out of his own purse 120,000 Rupees for the building and repairs of the Mission Church, which was originally founded for purely Missionary objects. He devoted the chief part of his time to education, from a conviction of its being the best mode for acting on the minds of the Natives; the circulation of religious works also engaged his attention. Reference is made to Mr. Grant by Mr. Wilkinson; his career was one of distinguished usefulness; when stationed at Malda he employed his influence in placing pious and useful men at the head of Indigo Factories; when he removed to Calcutta, he became a pillar of the Mission Church,—a Lot in the midst of Sodom; in London, as Chairman of the Court of Directors, he exercised his power as a nursing father of the Church by increasing the number of Chaplains and selecting evangelical men for the office: his sons have trod in his steps. Mr. W. Chambers and Mr. Ellerton, the author of a Bengali version of the New Testament, formed part of the select band of Calcutta, in its days of spiritual darkness. Mr. Wilkinson gives an account of the career of the Rev. D. Brown, a man worthy of everlasting remembrance,—who, without fee or reward, preached the gospel to the poor for 23 years in the Mission Church, at considerable pecuniary sacrifice; for he resigned his connection with the Orphan Institution in order to devote his time to the Mission Church; he was one of the few Chaplains who have studied the vernacular tongues; the education of the Natives engaged his attention very much; he thus states his opinion on the subject—"They seem first to need improvement of intellect to enlarge the number of their ideas, before they have even a capacity for receiving instruc-

tion in Christianity." In a plan he drew up for Missions in Bengal and Bahar he proposed that two clergymen should be sent out for Missionary objects from Oxford or Cambridge; but no response has ever been given to this design as far as Missionary objects are concerned: the soubriquet of "silent sisters" is eminently applicable to those universities; they have furnished Chaplains and Bishops, but no Missionaries,—why?

Dr. Buchanan arrived in Calcutta in 1796; while stationed at Barrakpur, which proved, from its then retired situation, a Patmos to him, he occupied himself in "attending early to the language of the Country, and to the constitution, civil and religious, of the mixed people in it." At that period horse-racing was the ordinary amusement on Sunday mornings. The English lived in Nawab style, intent on "*rem, quocunque modorem.*" Dr. Buchanan, from his connection with Fort William College, his influence over the Marquis of Wellesley, his appeals on the subject of supplying the servants of the company with religious instruction and from the interest he excited by his "*Researches,*" has proved an agent of distinguished usefulness in the Missionary field. Yet after the departure of the Marquis of Wellesley from India, such was the hostility of the authorities to Missions, that an order was issued by Government forbidding the Calcutta printers to publish an advertisement of a series of sermons by Dr. Buchanan on the Christian prophecies. Mr. W. details various interesting anecdotes respecting Bishop Corrie, a man who, like the Apostle John, seemed constantly to breathe the atmosphere of Christian love; he imbibed the spirit of true eclecticism, in loving all who love the Saviour. Martyn also belonged to that sacred band; his life seems to be epitomised in the following expression once used by him, "to translate the word of God, is a work of more lasting benefit than my preaching would be." Once, when in a company in Calcutta, where Missionaries were spoken slightly of in comparison with Chaplains, Martyn immediately avowed that he was a Missionary. It is probable that had Martyn been placed in stations where he could have enjoyed the society of kindred spirits, his life might have been prolonged,—his exclusively mathematical education had cramped his mind and contracted his views; hence in solitude his mind preyed on itself. Mr. W. concludes his sketch with a notice of Mr. Thomason, the able translator of the Old Testament, the advocate for Normal Schools, who spent his evenings not at the tables of the great and luxurious, but in pastoral visiting and intercourse, though he found the baneful principles of European caste frequently prove a great barrier.

The last half of Mr. W.'s volume is chiefly occupied with a brief sketch of the Missions of the C. M. S. in North India. In his remarks on Calcutta, the following observations of Mr. W.'s deserve the attentive consideration of the friends and directors of Missions: "Calcutta has always been a much neglected field of Missionary effort, as far as the Church of England is concerned. Instead of fifty, seldom more than one Missionary has been labouring there at the same time: I confess I am ashamed of both our universities. They have given us Bishops, but not *one* Missionary." He next notices *Kishnagar* station, where the system of isolating Missionaries has been adopted, by scattering them through a wide district instead of having two stations with an extensive circuit attached to each. Burdwan Mission was begun in 1816, by a Lieutenant Stewart, who took a deep and lively interest in the cause of Native education. The Rev. Messrs. Jetter and Deer were stationed there in 1820, they had a central English School and 13 Bengali schools, containing 1050 children under their charge. The Benares Mission began by the establishment of schools, the Christian Orphan Boys' institution forms an interesting department of the Mission. "But thirty years ago, and a Missionary could not without risk of life, have ventured into Benares." At Agra an Orphan asylum was instituted subsequent to the famine of 1837, the pupils are instructed in agricultural pursuits and are also taught trades. The Gorakpur Mission was established in 1823, it has connected with it a native Christian colony three miles from the station, on the borders of a forest twenty-four miles deep.

Mr. W. concludes his work with a short notice of the proceedings of the Propagation and Christian Knowledge Societies: Bishop's College; the memoirs of Messrs. Knapp and Laprimaudaye. Mr. W. has written a sketch of the history of Christianity in North India in connection with Societies of the Anglican Church. We hope we may shortly be favoured with the history of the operations of the London and Baptist Missionary Societies in the same quarter. Mr. W.'s "sketches" are calculated to be of eminent use to the cause of Missions by the information they diffuse, unmixed with any sectarian bitterness.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to have to announce the death of the following laborers in the Mission field:—Mrs. Hay of Vizagapatam, Rev. J. Nimmo, of the London Missionary Society, and the Rev. J. A. Coombes, of the Propagation Society in the Madras presidency, they were all devoted servants of the Lord.—By letters from England we learn that the Rev. D. G. Watt, formerly of the London Society at Benares, had arrived safely in England on the 24th June, in improved health.—Mr. Mundy, formerly of Chinsurah, has been completely rallied by his visit to the father-land.—The London Society's Mission in Calcutta, will (D. V.) be strengthened in the course of next year by the addition of at least one laborer.—We are thankful in recording that nearly all our friends in the Mission circle who have been suffering from sickness in and around Calcutta are visibly improving.—We regret to add that not a few of our dear brethren, from different parts of the Mission field, contemplate leaving India for a while or altogether in the search of health in the approaching cold season.—The Rev. W. Gillespie and Dr. and Mrs. Macgowan, of the China Mission, have reached and sailed from Singapore for China, all well.—Mrs. Dyer, the widow of our excellent brother, the Rev. S. Dyer, has removed from Singapore to Pinang, to conduct the schools formerly under the care of Mr. A. Stronach.—Rev. Mr. and Mrs. Wilkinson, of the Church Mission, have sailed for India.—The Bishop of Calcutta and party were by the last accounts still at Simlah.

MADRAS.

The Rev. N. M. Crane, in ill health, with his family, and Mrs. Dwight and children, are at Madras from Madura, on their way to America. Also Mr. A. North, Assistant Missionary from the same Mission, to send his children home. The Rev. H. Cherry is daily expected here, to proceed to America. Thus that mission has lost three entire families and Mrs. North, within a few months.

The Rev. J. Roberts, of the Wesleyan Mission, Madras, has recently visited the stations of that Society at Negapatam and its vicinity. A few months since he, in like manner, as chairman of the district, attended a meeting of their missionaries in the Mysore country, at Bangalore. The Indian stations of this Society seem now more fully manned than those of most other Societies. We regret to know that their large Chapel in Black Town, under extensive repairs, sustained damage to the amount of a few hundred rupees, in the fire some days since. The subscriptions we understand are going on well, and had amounted at the beginning of last month to more than 5,000 Rupees.—*Madras Christian Instructor.*

CORRECTION.

The exchange of stations between the Rev. W. Taylor, S. P. G. F. P. and the Rev. J. Guest, of the same Society, announced in our last, we are informed, will not take place.—*Ibid.*

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Circular Road Chapel, on Monday evening, the 2nd September, the address was delivered by the Reverend J. Macdonald, from 1st Thess. v. 17—"Pray without ceasing."

The text peculiarly separative between the natural and spiritual man :— The natural man says of “ Prayer without ceasing ”—How hyperbolic an expression!—how impossible!—how wearisome!—how useless! The spiritual man says—How blessed a privilege!—How needful!—How desirable!—Yet, also, how difficult! To remove this sense of difficulty, and to shew the practicability of prayer without ceasing, consider the following elements of prayer, or essential circumstances connected with it, of an unceasing nature :

1. The *spring* of prayer—“ the Spirit of adoption ” in the soul, ever springing up as a well of water.
2. The Great *Object* of prayer—the Eternal Father, everlasting, everywhere present, ever willing and ever waiting.
3. The *basis* of christian prayer, the mediation or intercession of Christ, which never ceases.
4. The activity of the human heart, the seat of prayer, which is always working, and is capable of carrying on parallel trains of thought and desire at once, is incessantly doing so.
5. The *directory* of prayer, the Bible, is ceaseless in its details, precept, promise, threatening, blessing, &c. ; and demands unceasing prayer in its study and fulfilment.
6. The *occasions* of prayer are unceasing, in our hearts, persons, families, business, social circles, churches : and in the unceasing providence of God towards us.
7. The *stores of God in answer* to prayer are never exhausted, but may and will flow on for ever to the praying man ; so that his life may be one continued answer to prayer.
8. The *advantages* flowing from prayer may be always enjoyed—such are conscious strength in the Lord, the peace of God that passeth understanding, boldness against all enemies, hope as to all that is to come, patience until the end, and a foretaste of the glory of Him, who is the Hearer, the Intercessor and the Spirit of prayer. Such prayer would encourage us in all our efforts to do good, and would make our Prayer-meetings effective in “ taking hold upon God.”

The devotional services were engaged in by the Rev. Messrs. Morton and Evans. The attendance was good.

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

Was held at the Union Chapel, on Wednesday evening, the 4th Sept. The Rev. T. Boaz addressed the audience on the subject of the approaching Jubilee of the Parent Society.

The devotional services were engaged in by the Rev. Messrs. Boaz and Mullens.

4.—THE MONTHLY MISSIONARY MEETING OF THE CHURCH MISSIONARY SOCIETY

Was held on the 10th ultimo, at the Mission Church Rooms. The Venerable Archdeacon Dealtry in the chair. The attendance was good. Statements were given on the following subjects ;—respecting the Church Missionary Society’s Mission at Koteghur at Simla, under the charge of the Rev. Mr. Prochnow, who will shortly be assisted in his labours by the Rev. Mr. Wilkinson, late of Gorakpur, now on his way out from England, in order to strengthen the Simla station. The Committee at Simla have begun their operations with great energy ; and have no dependence on the Calcutta Committee—the Church Missionary Society among Protestant Missions will probably enjoy the honour first of planting the standard of the cross in the regions of Tibet, the wilds of Tartary, and the distant cities of the Chinese empire. The hill tribes and melás near Simla offer useful

objects for itineration. A very interesting letter was read from Oxford giving an account of the present state of Tractarianism there; strong exertions are being made by the Tractarians to gain an official ascendancy in the University—but yet Evangelical religion is on the increase even in Oxford. A letter was read from a clergyman in Hungary, containing several pleasing details of the progress of true godliness. Great opposition is given by the Romish hierarchy to the circulation of the Holy Scriptures. A sketch was given of the life of Beni Mádhab, late a catechist of the P. G. S. who was stationed at Barripur: he was one of the fruits of that movement, which took place several years since in the Hindu College among the senior students.

5.—JUBILEE MEETINGS OF THE LONDON MISSIONARY SOCIETY
IN CALCUTTA.

The Jubilee Meeting of the Sabbath School scholars, their teachers, and the young people connected with the Union Chapel, was held on Tuesday evening Sept. 17th. The meeting was deeply interesting; the children were suitably addressed by the Rev. Messrs. A. F. Lacroix, T. Smith and T. Boaz.

On Wednesday the meeting for special prayer was held at the Union Chapel. It was numerously attended and full of interest to all concerned for the welfare of missions. The Rev. Messrs. Paterson, Brooks, Parker, Mullens and Boaz engaged in the devotional and other services of the evening.

On Sabbath (22nd ult.) two sermons were delivered at the Union Chapel, on the occasion of the Jubilee of the London Missionary Society, in the morning, by the Rev. T. Boaz, from John iv. 35:—“*Say not ye, there are yet four months, and then cometh harvest; behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest;*” and in the evening by the Rev. M. Hill, from Deut. viii. 2:—“*And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*”

We trust the Spirit of God was in the midst of the people, as a Spirit of gratitude and humiliation.

The Jubilee meeting of the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 25th ult. A. Grant, Esq. presided.

The meeting was numerously attended. The Rev. Messrs. Morton, Lacroix, Denham, and Hill, Dr. Duff and M. Wylie, Esq. addressed the meeting. We hope in our next to give a full account of the whole series of meetings held on this deeply interesting occasion.

The offerings in behalf of the Jubilee Fund, amount at present to the liberal sum of upwards of 2000 Co.'s Rs.

We purpose giving a more detailed account of all the Jubilee meetings when they are brought to a close.

6.—MEETING OF THE INHABITANTS OF CALCUTTA TO ADDRESS THE
DEPUTY GOVERNOR.

A meeting of the inhabitants of Calcutta was held at the Town Hall, on the 13th September, for the purpose of considering the best mode of testifying their respect for His Honor the Deputy Governor, on the eve of his

departure. The meeting was well attended; two thirds of the audience, we should think, were natives. We noticed but few military men present, nor was the number of civilians large, several of the inhabitants, not of the services, who take an interest in the welfare of the people were present. Ministers and Missionaries, who do not usually attend such meetings, were there. An address, eulogistic of Mr. Bird's course, was moved and seconded, and it was determined to found a scholarship or scholarships, to be called the "Bird Scholarship or Scholarships," where they will be founded the resolution did not say. A subscription will be opened for this praise-worthy object. The main point dwelt upon by the speakers, was the straight-forward and persevering manner in which Mr. Bird had always sought to advance the real interests of the native community. The Archdeacon also bore testimony to the uniform consistency of Mr. Bird's christian conduct amidst all the successive changes he had experienced, and to the general philanthropy of all his plans, both public and private. The abolition of slavery and lotteries, the cause of education, and the general internal welfare of the country, were all judiciously touched upon as subjects which have invariably received the attention and commanded the influence of Mr. Bird, by one or other of the speakers. Messrs. Rattray, Pattle, Torrens, Col. Garstin, Dwarkanauth Tagore, Rustomjee Cowasjee, moved and seconded the resolutions. The christian part taken by Mr. Bird in the Jagannáth grant was not touched upon even by the Archdeacon; we regret this, since it is one of the most worthy acts of his otherwise generally benevolent administration.

The address was presented to the Deputy Governor by the Archdeacon, on the 13th Sept., accompanied by a large gathering of all classes of the inhabitants of Calcutta. The Deputy Governor sailed on the *Hindustan* steamer, on Wednesday morning, the 18th inst., for Europe.—*Christian Advocate*.

7.—NATIVE CHRISTIAN SOCIETY FOR RELIEVING THEIR OWN POOR.

The *Christian Herald* of Tuesday, 24th of Sept., states that a Society has been formed amongst Native Christians of different denominations for the relief and support of their poorer brethren. We are truly happy to hear this, and should be glad if our cotemporary would afford us information as to the details of the plan, locality and names of the officers of the Society. To be useful it must co-operate with and be supported by, and seek to benefit all. It will require much prudence and good management, and we earnestly pray that its managers and supporters may be guided in all wisdom, prudence and love.—*Ibid*.

The *Calcutta Star*, of Friday, 27th ult. announced that the bust of Dr. Carey, subscribed for by the members of the Agricultural Society, has been placed in the hands of an accomplished artist in London.—*Ibid*.

8.—CHRISTIAN SCHOOL-BOOK SOCIETY'S NEW MANUAL OF GEOGRAPHY.

The friends of Christian education will be gratified to learn that the first Manual of Geography, adapted for this country and published by the Calcutta Christian School-Book Society will be ready for sale in a few days. The friends of education are indebted to the talent and industry of the Rev. D. Ewart, of the Free Church mission, for this long desired and much needed work, a geography on Christian principles adapted to India. The present edition is not large; we therefore advise all who wish to introduce

the work into their Schools to forward their orders to our publishers, as speedily as possible.

We have further to notice, in connection with the Christian School-Book Society, that our publishers have received a number of copies of Haldane's excellent work on the Evidences of Christianity. Some of the friends of the Society desired this work ; they can now be supplied.

We would further urge upon all interested in Christian education, to introduce the Christian School-Book Society's excellent works into their establishments. Independently of their Christian tendency, which is their strongest recommendation, they are, as School-Books, if a good sound and illustrative digest of knowledge be of value, the most excellent set of books, as far as they extend, we have ever met with.

The Society has an additional claim on the friends of Christian education in this country—all its works are sold at nearly cost price, or at least so much so as merely to cover the expense of the agency connected with the Calcutta Depository ; all the Secretarial duties are gratuitously performed, and hitherto all the works prepared for the Society have, with the exception of the merest trifle for a translation, been rendered gratuitously. The object of the Society is to provide, at as cheap a rate as possible, an efficient class of school-books on christian principles, especially adapted to India. This should at least secure the cordial support and gratuitous co-operation of all in every part of India, interested in the Christian education of the sons and daughters of the soil.

9.—NEW EDITIONS OF THE ARMENIAN NEW TESTAMENT.

It affords us much pleasure to announce that new editions of the New Testament, in Ancient and Modern Armenian, with full marginal references, have just issued from the *Baptist Mission Press*. The former, as it passed through the Press, has been under the superintendence and revision of a well-qualified Armenian scholar, J. Avdall, Esq. The typography and getting up of both volumes reflect great credit on the *Baptist Mission Press*. May the Spirit of God cause the word of truth to be mighty in removing error and darkness, and in diffusing light and salvation among our Armenian fellow-men.

The Armenian community are indebted, under God, almost entirely to their fellow-countryman, the Rev. C. C. Aratoon, for this good gift.—*C. C. A.*

The Anniversary of La Martiniere, was held on Friday, the 13th of Sept. The Rev. J. Charles, D. D., preached on the occasion from Eccl. xii. 1. "Remember now thy Creator in the days of thy youth." The Governor General, Deputy Governor, and others interested in the cause of education, were present. Prizes were distributed, the children regaled, and the memory of the Founder drunk in solemn silence.—*Ibid.*

The *Madras Christian Instructor* for September, states that a new semi-monthly journal, called the *Christian Intelligencer*, has been started at Madras. It is the organ of the Society for the Propagation of the Gospel. The Evangelical Church party have had an organ for some time past at Madras, entitled the *Christian Herald*.—*Ibid.*

The foundation stone of a new Episcopal Church was laid at Simlah, by the Bishop of Calcutta, on the 9th ult.

10.—A NEW WORK ON THE HINDU PANTHEON.

Our Contemporary, the *Madras Christian Instructor*, is bringing out a series of coloured lithographed sketches of the Hindu gods, accompanied by a brief account of their history and deeds. The sketches are well executed and appear in all the gay attire with which they are invested for worship. The editor proposes to publish the series in a separate form, at 4 annas each, or 12 annas for a quarterly number, containing three figures and the accompanying letter-press. The charge is indeed very moderate. We should be happy to receive the names of any of our missionary brethren or others, as subscribers to the work. Such efforts should not be permitted to languish for want of support, which we regret to say is but too often the case in India.—*Cal. Christian Advocate*.

11.—THE BANGKOK RECORDER.

The *Friend of India* states that a new paper has been started in Siam, by the Congregational and Presbyterian American Missionaries at Bangkok. The contents, beyond the preface of which we have no account in the *Friend*, are on lightning, tigers, a large tusk, rebellion in China, flood, a shipwreck, piece entitled ointments, and a price current. A most useful but certainly singular list of subjects for the *first* number of a paper brought out under the patronage of Missionaries. Not a word, without it be in the prospectus, or in articles not referred by the *Friend*, about religion or morals, or even education. The journal may be printed at the American press, beyond this it betrays little of Missionary spirit or feeling.—*Ibid*.

12.—SUCCESS OF MISSIONS IN ARRACAN.

The following deeply interesting paragraph respecting the work of missions in Arracan, we extract from the *Maulmain Chronicle*. In the success of Missions amongst the Karens in Arracan, we have additional proof that this people were, as was asserted years ago, a people peculiarly prepared by the Lord for the reception of the truth, and for the confirmation of the idea which then suggested itself to those most conversant with Missions, that when the time to favor India shall have arrived, converts will not be numbered by ones or twos, but by thousands, tribes and districts will turn to the Lord in a day. Lord hasten it in thine own time. Build thy temple speedily:—

13.—EXTRAORDINARY CONVERSIONS.

The *Religious Herald* for this month, published in the Burmese language by the American Missionaries here, contains an account of the conversion to Christianity of about *two thousand* Karens, in the Province of Arracan, the result of the Missionary labors of the Rev. Mr. Abbot, within less than a year past. Truly on such a subject as this, the friends of Christian missions may well rejoice, and from it derive encouragement to persevering exertions. Mention is also made of the benevolent gift of a thousand Rupees by Major Broadfoot to the Missionaries at Tavoy and Mergui, with a view to commence the good work of education and the propagation of truth among the miserable inhabitants of the Selung Islands on the coast of Mergui. The work has been begun, and it is gratifying to hear that so benevolent a beginning has already been attended with some success, and holds forth a promise of the Christian civilization of that degraded race.

Will not others come forward and aid by their private gifts of benevolence, this new and noble undertaking? We have no means of knowing the amount of population on these islands; but it is probably some thousands, as ignorant as men can be, and in the rudest condition of life.—*Maulmain Chronicle, August 7.*

The *Juvenile Missionary Magazine* of the London Missionary Society, noticed in the account of the Society's Anniversary Meeting has commenced with a circulation of *one hundred thousand*. We shall be happy to order it for our young friends in India. The price is one half-penny.

14.—DEATH OF MRS. HAY, OF VIZAGAPATAM.

The Missionary circle in the Madras Presidency has been deprived of one of its most promising and devoted female Missionary labourers. The following extracts from a letter from an excellent surviving friend of the deceased, will explain the painful circumstances under which the Mission circle has again been visited. How young! only twenty! and at the very onset of her career. How mysterious, and yet doubtless, how wise, are thy ways, O thou King of Saints! What we now know not, we shall know hereafter.

“Our Missionary brother Hay, who went home little more than a year ago, for his wife, and who had only been out again about three months, has been called to give her up. Mrs. Hay, died at Vizagapatam, on the 19th of August, at the age of 20! Our departed sister was a lovely Christian: she appeared to us ripe for glory, and so our Heavenly Father has seen fit to gather her into his garner. She suffered severely during five weeks illness from a complication of disorders; diarrhœa, fever, dropsy, a distressing cough, &c., but throughout the whole she manifested the most entire submission to the Divine will, not a murmur or complaint ever escaped her lips. Her babe was born prematurely, and only survived a few hours. From her great anxiety to be useful, her piety, her mild affectionate disposition, we had frequently said she was just the person for a Missionary's wife; but *His* thoughts are not as our thoughts, nor *His* ways as our ways. We cannot help exclaiming ‘Who are we that we should have been spared so long, and so mercifully and graciously dealt with?’”

“The removal of so many Missionary brothers and sisters, should stir up us, who remain in the field, to greater humility, to greater devotion, to greater prayer, to greater diligence in our Master's work. Is it not a privilege, My dear Friend, to be permitted to work for Jesus?”

“All Vizagapatam,” says the correspondent of the *Atheneum*, “was concerned about this excellent lady.”

The following extract from the same letter will be interesting to our friends:—

“Our School continues to increase; we now number 56 souls. I have been disappointed in some who I had hoped would have come forward ere this, and acknowledged themselves on the Lord's side: and I have been humbled, and led to see more and more how insufficient and worthless are human efforts without Divine aid. Still I hope in a few there is some good thing towards the Lord God of Israel; but I desire and pray to see in them a full and entire surrender of the heart to God. Many of them are now busily working out of school hours, that they may have something to give on the occasion of the approaching Jubilee. My Native Girls' day-school I have given up to Mrs. Lewis, who has also established four others, containing altogether about 150 children.”—C. C. A.

15.—JOY AND SORROW.—BAPTISM AND APOSTACY OF A NATIVE CONVERT AT MADRAS.

We insert the following mournful case with a view to afford the friends of Missions a specimen of the heavy trials which our devoted Missionaries are sometimes called to sustain; we would also from this case urge on the prayerful supporters of the cause of Christ amongst the heathen, to pray the Spirit of God that He would establish and confirm all candidates for the Christian calling:—

THE BAPTISM.

Free Church Mission House, Madras, 28th Aug. 1844.

DEAR SIR,—You will be glad I am sure to hear that *Arjunun*, a youth of upwards of *seventeen*, and one of the two who came to my colleague Mr. Anderson and asked for baptism about five months ago, again returned last evening and was baptized by him this forenoon. He has been connected with the Institution upwards of three years, and is well instructed in the great truths and leading evidence of Christianity. Previous to *Viswanauthun's* baptism, he gave satisfactory evidence of a deep concern about his soul, and under the force of that concern applied for baptism. Affection for his mother and other relatives shook his purpose on the day of trial; and he has been in fear and bondage and trembling ever since.

Last night he broke *caste* by eating with the Missionaries and the other converts, and had his *coodamy* cut off before being baptized. He sent the accompanying letter to his mother this morning. It is a literal translation from his own *Tamil*, and fully shows the present state of his mind—to live and die in the faith of Christ.

In him is fulfilled the saying of our Lord—"the last shall be first, and the first shall be last." For while many others, superior in years and attainments, are standing without, to *Arjunun* it has been given to enter, as we trust, "into the kingdom," and boldly to enlist under Christ as the Captain of his salvation.

I remain, faithfully yours,
JOHN BRAIDWOOD.

P. S.—This will reach you much later than I could have wished. But my colleagues and I are not without hope that you will make room for both communications in *to-morrow's* issue.

TO MUNGUTTAH UMMAH, THE MOTHER OF ARJUNUN.

MY DEAR MOTHER,—I have now come to Mr. Anderson to get baptism, because I have read the Bible for a long time and I have believed it to be true. Because we are all sinners, and our sin cannot be taken away by our own doings, we must suffer punishment for our sins. If you ask me, what is the punishment? That punishment will last for ever and ever; besides, it will also be great. For since we have so much fear and sorrow for man's punishment, how great may be the punishment of God? Since it is so, God, who is very merciful, has sent his own Son into the world. He came and took all our sins upon himself. Having taken upon himself the punishment that will come upon men, what he says is, 'He that believeth and is baptized, shall be my disciple. And besides He says, you must not love your father and mother more than me; because his love is great. If you ask, how? If I commit any great crime, and if I were about to be hanged for that crime, at that crisis if one could come and say, I will take that crime on myself, and does take it, then should I not love him? We must give up all that we have. So, Jesus Christ's love is greater. There-

fore I am come to love and to obey him. If you are willing, you also may do likewise. If not, none of you need come. Because you so came before, my belief became vain; and besides, I am now come of my own accord.

I ate with Christians both last night and this morning. I am going to take off my *coodamy* too. I say these words with much love and respect. Hereafter you need not trouble me more. Because you took me away before, I became a greater sinner. Hereafter you need not sorrow, because God will be protecting both you and *Saghaudayven* (his brother).

May it be so with my younger and elder brother. According to the above is the signature of

Free Church Mission House, }
Madras, 28th Aug. 1844. }

ARJUNUN. }

THE DEPARTURE.

We were pleased to hear that a Hindoo youth of seventeen, who had been connected with the Free Church Institution upwards of three years, and who came to the Rev. Mr. Anderson and asked for baptism about five months ago, returned again on Tuesday evening last, and was baptised in the forenoon of the following day. Our joy, however, has been turned into sorrow by the following communication, which explains itself:—

“You will hear with regret that the young Hindu of *seventeen* who was baptised yesterday, after giving such decided proofs of his determination to be Christ’s and to abide with Christians, secretly left the Mission premises early this morning, without informing any one, and without exciting even any suspicion of a change of mind the preceding evening.

“Of course it is an affliction to us, and will prove a step to sorrow—to eternal death if he repent not—to him. But we have acted with full scriptural warrant, and satisfactory evidence of his sincerity, throughout. The eye of man could see nothing in him, the ear of man heard nothing, unbecoming a candidate for Christian baptism previous to his receiving the ordinance. He seems to have given Satan an entrance after it, and was then led captive by him at his will.

“Nevertheless the Lord reigneth, He keepeth His own, and we know that the idols He will yet and soon utterly abolish.”

JOHN BRAIDWOOD.

29th August, 1844.—*Circulator*, Aug. 30.

16.—DEATH OF ENDEARED FRIENDS AND FELLOW LABORERS.

We have of late had so often to take up the pen of sorrow to record the death of endeared friends and beloved fellow-laborers, that we feel almost wearied with the task. But we must not tire in the record of the lives and deaths of those who have lived and labored for God. It may be a sad, but it is an instructive work—it is at least monitory, and speaks with no uncertain voice to us, “Be ye also ready.” We have this week to put on record the removal of two who adorned the doctrine of God our Saviour in life, and left the scene of probation under the influence of bright and immortal prospects. We refer to the following extract from the *Baptist Missionary Herald*:—

“We have in the present number to record the death of two persons well known at least to the missionaries of our Society, if not to an extensive circle of friends in this country, viz. Jos. Gutteridge, Esq. and Mrs. Parsons formerly of Monghir. The former, like the polished pillar of a temple, was for many years both a support and an ornament to the Baptist denomination at large, and to the Missionary Society in particular. He died at Camberwell, early in May, in his 92nd year. In him was fulfilled the promise:

"Thou shalt come to thy grave in a full age, like a shock of corn cometh in, in his season."

Mrs. Parsons died at Liverpool, on the 2nd of July. It will be remembered that after a stay in this country, of about three years, during which she won the esteem and affection of all who knew her, she sailed for England, in search of health, at the close of 1841. Whilst there, she did not forget India: for her heart was still in this her adopted country. She also published an interesting memoir of her lamented husband, a few copies of which have reached India. We regret our inability to communicate any particulars respecting her days."—*Missionary Herald*.

Joseph Gutteridge, we remember when under first impressions of the blessedness and honour of mission work, and under his hospitable and Christian roof we have realised much enjoyment and edification. His venerable appearance and catholic spirit are yet present to us, and will not be effaced until we are, we trust, permitted to see him, with the Hosts of the redeemed in heaven.

May the Church be ever blest with such as the good, upright, and catholic Joseph Gutteridge. He was one of the last of the race of devout men who were in the first counsels of Modern Missions. The Church has lost a bright ornament, and the Baptist Society a steady and true friend.

Mrs. Parsons was an eminently good, intelligent, and exemplary Christian.
—C. C. A.

17.—MADRAS—NAGPUR—FREE SCOTCH CHURCH.

We were informed some time since that the Free Church of Scotland had appointed a married missionary to commence a mission at this place. It is not only an inviting locality, but the circumstances which have given rise to its being selected as a mission station, are such as we think deserve notice.

It appears that the lady of an officer stationed in the vicinity, and well known for his benevolence and interest in the subject of missions, died about two years ago, and at her death expressed a wish that property of her own to the amount of £2,500 should be devoted to forming a mission at Nagpur. Her husband most cordially undertook to carry the wish into effect, as corresponding fully with his own desires on the subject, and opened a correspondence with different persons to obtain a suitable missionary. One of those to whom he wrote was the Rev. Dr. Wilson of Bombay, who undertook to find a proper agent for the work. This was previous to the disruption of the Scotch Church; but that event did not affect the arrangement; and as Dr. W. joined the Free Church, the formation of the mission has been undertaken by that zealous and efficient body. We rejoice that a station in so important a place is immediately to be commenced under such favourable auspices.—*Madras Christian Instructor*.

18.—MADRAS SAILOR'S HOME.

This excellent institution seems still embarrassed for want of funds, owing to the large outlay for rent, and other causes. On this account the publication of the Society's organ, the *Temperance Recorder and Oriental Miscellany*, has been discontinued, as it was published at some loss; and some part of the extensive premises taken at Rupees 175 per mensem, not needed for the accommodation of seamen, or others, are to be sub-rented if practicable. Some other retrenchments are also made; and carried indeed it appears to the lowest point consistent with the efficient working of the establishment, which is in all respects in a very commendable state. No

one can examine it impartially and not feel convinced that it is worthy of liberal patronage. To remove an objection which some have made towards contributing to it, the funds and account of the Home are hereafter to be kept entirely distinct from those of the Temperance Society under whose management it is, so that those who may give their money to benefit seamen, may be sure that it will not be taken for any other purpose, even for so good a one as the diffusion of information on the subject of temperance.

Another circumstance, in which all the Christian friends of seamen will rejoice, is, that "arrangements are all but completed" for a regular *religious service*, to be held for their benefit at the Home every Lord's-day. This will be effected, it is believed, by most of the different Missionaries at Madras taking the service each in his turn, week by week.

We are persuaded that under these circumstances our readers, at the Presidency especially, will feel the Home to be worthy of their cordial support.—*Ibid.*

19.—BOMBAY—DEATH OF GANPAT LAKSHMAN.

We deeply regret to have to announce that the death of this very promising young Native took place at Tanna, on Saturday the 6th July, after a short illness.

The name of Ganpat Lakshman has pretty frequently appeared in the pages of the O. C. Spectator and Native's Friend. In a good many successive Nos. of these publications for 1842, there appeared a long and able essay of his on Domestic Reform in India, which had gained the prize of a gold medal. He was also the most approved candidate in a late competition for a prize, which was proposed to the whole educated youth of Bombay for the best essay on the Caste System. His essay on the latter subject has not been published, but it may perhaps yet appear in our pages. Ganpat Lakshman was, on the whole, the best essay writer among the Native alumni of the colleges in this Presidency. He was inferior to a good many in extent of historical and scientific knowledge, but he stood high in general mental cultivation, and highest in command of English expression.

We deeply regret to lose one who was able and willing to render no unimportant services to the cause of India's advancement, and whose example would have done not a little to stimulate his young countrymen in their English studies. But our sorrow takes yet a sadder hue, when we think of this enlightened young Native hurried into eternity, almost before he had begun to think of the necessity of preparation for it. Ganpat Lakshman was a student of the Elphinstone Institution, and had imbibed much of the deistical cast of thought which is naturally produced by a system of education from which religion is banished. His intercourse with Missionaries convinced him that Christianity possessed a body of evidence which no candid mind could set aside. But there the matter rested. The bias of the heart remained, and, although his intercourse with Missionaries was kept up to the last, there appeared no turning to the Gospel. The writer of this notice received a letter from him, written only a week or two before his death, in which, along with some despondent expressions connected with the feeble state of his health, there appeared the same passion for knowledge and zeal in study by which this interesting youth had all along been characterized. While his bodily frame must have been in the last stage of weakness, he still begged direction regarding a course of reading which only unimpaired vigour, physical and mental, could have carried out. But no word of the state of his immortal soul, no thirst after divine knowledge, no evidence that the desponding spirit yet leaned to that glorious Gospel which had often and earnestly been pressed upon its notice.—*Native's Friend.*

20.—PRESBYTERY OF BOMBAY, IN CONNECTION WITH THE FREE CHURCH. ORDINATION OF MR. AITKEN. EXAMINATION OF THE PUNA INSTITUTION.

The Free Presbytery of Bombay met at Puna on the 10th day of July.

The most important part of the business that came before it was the case of Mr. James Aitken, Missionary of the Free Church of Scotland at Puna. Mr. Aitken delivered the discourses and sustained the catechetic trials prescribed by the regulations of the Church, and, being found qualified, was ordained to the office of the holy ministry, on the 17th ult. The solemn services of the day were commenced by the Rev. James Mitchell with the usual introductory exercises of public worship. The Rev. R. Nesbit, Moderator of the Presbytery, then preached a sermon from Acts xx. 17, 18, 28, "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Mr. Nesbit then put the questions usually asked of candidates for ordination, after which Mr. Aitken, with solemn prayer and imposition of the hands of the Presbytery, was set apart to the office of the holy ministry. The Rev. J. Murray Mitchell then delivered an address to Mr. Aitken on his new and solemnly responsible position.

Mr. Aitken has been four years a labourer at Puna, although hitherto not ordained to the office of the ministry. May he receive from on high an abundant treasure of that inward grace, without which the outward act of ordination can prove of little avail.

The Presbytery also replied to a letter from the Presbytery of Katiwar. The Free Church of Scotland and the Irish Presbyterian Church are so closely linked together, that, for all practical purposes, the Free Bombay and Katiwar Presbyteries may be considered as courts of one Church. May they be enabled greatly to strengthen each other's hands.

A very interesting part of the duty devolving on the Presbytery was the examination of the Free General Assembly's Institution at Puna. His excellency Sir George Arthur, Governor of Bombay, was present a considerable time, and manifested a deep interest in the proceedings. A large number of the gentlemen and ladies of the station also attended.

The Puna Institution has been in no small degree affected by the late excitement among the Hindu community in this quarter of India. Still, upwards of 80 Pupils attended the examination. Their knowledge of Scripture and of Christian evidence was especially pleasing. Several interesting essays were read.

Like most seminaries for the education of young natives, this Institution is liable to be deprived of its best scholars, by the young men accepting the offer of situations elsewhere. It is much to be regretted that missionary Institutions of this kind as yet possess so few means of retaining their hopeful pupils. The non-Christian Institutions of Government exert, in this respect, a preponderating influence; the Elphinstone Institution alone having about fifty scholarships.—This fact must be pressed on the attention of all those who desire to see Christian education extending in India.—*Bombay Witness.*

21.—CASTE-QUARRELS AT PUNA.

The excitement connected with the case of the young bráhman Shripat Sheshadri has not been confined to Bombay; it has extended, in all its

violence, to Puna. A very influential person belonging to the liberal party in Bombay, and one too amply supplied with "the sinews of war," went some time ago to Puna. He invited the Brahmanical community to a feast. He had made no secret of his object being to enlighten the prejudiced minds of his brethren, and inoculate them with more liberal views. Puna was vehemently shaken; proclamations were issued, and posted up in all the more public places, denouncing the intruder, his views, his dinners, and his money; and threatening with excommunication all who should partake of his polluting hospitality and largesses. The current ran so strong that not many went to the entertainment; but some few were sufficiently courageous so to do. These were accordingly excommunicated and remained in that condition at the date of our last intelligence on the point. If these men should form an alliance, offensive and defensive, with the small, but very influential, body of liberals in Bombay, who have braved the torrent of popular prejudice here on this very question, there may be no necessity for the liberals of Puna yielding an inch of ground, even in the metropolis of Western Brahmanism.—*Ibid.*

22.—CHURCH OF ENGLAND MISSION, BOMBAY.

We referred, in our two last Nos., to the afflictive dealings of the Lord with this Mission, first, in the death of Mrs. Mellon, then, in the departure to Europe of Mr. Mellon, and lastly, in the death of the much lamented Mr. Valentine. The Steamer of last month, in which Mr. Mellon sailed, was, as our readers know, obliged to put back. Mr. Mellon, on returning, heard the melancholy tidings of the death of his beloved colleague, the only ordained labourer still connected with the Mission in Bombay. Sad and solemn indeed must Mr. Mellon's thoughts have been, as he again bade adieu to India, leaving the dust of his wife and child behind him, and seeing the Mission well nigh broken up. There is little probability, we fear, of Mr. Mellon's return to India; but may all these trials be greatly sanctified to his soul, and a wide door of usefulness opened up before him in whatever land his lot may be assigned.

In the mean time, the Rev. Mr. Farrar, of Násik, has come to take the superintendence of the Bombay branch of the Mission; but we understand it is doubtful whether his duties at Násik will permit him to remain long at the presidency.

We pray that the Mission that has been so deeply tried may soon be built up again and greatly comforted. In the mean time, the whole Church of Christ in Western India has received a most solemn lesson, which we shall do well to lay to heart. How needful that Christians should be up and doing, when not only are the Heathen perishing, but our own life and opportunities of glorifying God are fleeing like a shadow and continuing not.—*Ibid.*

23.—SOUTH AFRICA.

Most, if not all, our friends interested in Missions, must either have heard or read of the interesting and successful labours of the Rev. Mr. Moffat, amongst the wild tribes of South Africa. Letters have been received from him from the interior of Africa. He has reached his station in Africa. The son of a chief had come in to be instructed in the truths of God.

The following is a literal copy of a letter forwarded by the Rev. Mr. Moffat, after his arrival in the Bechuana country, and written by a promising young man (an African chief) who had come in to be instructed in the way of Salvation and learn to read and write. It was written without the dicta-

tion or even the knowledge of Mr. Moffat, and addressed to Mr. J. F. Parker, who had presented the Church at Kooraman, with a Communion Service.

“ Friend of mine, of love, great Kooraman, March 5th, 1843. It is you Mr. J. F. Parker, of Birmingham, we have heard of epistle of thine. It comforted my soul with words of God, and Teacher of ours of love and faithfulness whom we him love great great,* who when went thither to you we sorrowful became much, not as we alone believe and they who do not believe also of ours, namely, present of vessels of kingdom of God.† And I thought of exhortation of Apostle Paul saying although I not be with you in flesh I am with you in spirit. I Seepimore said truth that Apostle said saying thus, and I regard great great in gift of thine, presence of God and Jesus Christ, salutation of Seepimore, son of Shampan dweller of Kooraman.”

We regret to state that the Rev. Mr. Livingstone, Mr. Moffat's *locum tenens*, while on an exploratory tour, far beyond where Mr. Moffat had travelled, had been seized by a lion, and was dreadfully mangled. He was literally rescued from the jaws of the lion! Such are some of the perils of our devoted friends in the wilds of South Africa.—C. C. A.

24.—AMERICAN BAPTIST MISSIONARY SOCIETY.

The Maulmain branch of the American Baptist Missionary Society held its seventh Annual Meeting in the English Chapel on Thursday evening, the 25th instant. The chair was taken precisely at half after six o'clock by the Rev. S. M. Osgood, who opened the meeting by singing and prayer, after which he briefly stated the business of the meeting by referring to the importance of the institution they were convened to celebrate. He then called upon the Rev. T. Simons to read the report of the society's operations during the past year, which, though rather long, must have been exceedingly interesting to the friends of Christian Missions, both as respects the large addition to the funds of the society over past years, the number of Native Assistants employed, the great accession of native converts, especially from among the Karens, and the large number of the rising generation receiving instruction in the various schools under the patronage of the society. The Treasurer's account was then read, which showed a balance in favour of the society, of upwards of Rs. 200. The following resolutions were then proposed and adopted with appropriate remarks on each.

1ST RESOLUTION.

(Moved by Rev. J. Vinton, and seconded by Rev. E. Stevens).

‘Resolved. That this Society devoutly and gratefully recognize the hand of God as having sustained them in their operations during the past year;—particularly in his having inclined the hearts of its friends to contribute so liberally to its funds; and still more for the rich blessings of his grace bestowed upon its Agents, the native preachers, in making them the instruments of converting so many of their heathen fellow-countrymen.’

2D RESOLUTION.

(Moved by Rev. T. Binney, and seconded by Rev. H. Howard).

‘Resolved, that the hitherto unexampled desire of the people to receive religious instruction, and to embrace the Christian religion, is regarded by us as a clear indication of Divine providence, that this society ought still farther to enlarge the field of its operations.’

As we shall have again an opportunity of reverting to the subject upon the publication of the report, any further notice is at present unnecessary. The meeting which was numerously attended, broke up at the usual hour.—*Maulmain Chronicle*, July 24.

* Equivalent to the Hindustani, *bahut bahut salâm*. † Sacramental Service.

JUBILEE

OF THE

LONDON MISSIONARY SOCIETY.

“The year of Jubilee is come.”

The LONDON MISSIONARY SOCIETY has now been established
FIFTY YEARS.

ON the 22nd September, 1795, the venerable and pious founders of the London Society first determined, with the blessing of God, to send forth Missionaries of the Cross into every part of the Heathen World. This they did in obedience to the Divine command—

“Go ye into all the world and preach the Gospel to every creature.”

The Directors of the Society have since that period sent Missionaries to the EAST and WEST INDIES, CHINA, SOUTH AFRICA, RUSSIA, SIBERIA, GREECE, the SOUTH SEAS, and other parts of the world.

Through the instrumentality of their Missionaries, thousands of wandering sinners have been brought to the knowledge of God and Jesus Christ his Son whom he hath sent; the Scriptures have been translated into several languages of the children of men; schools have been established and many thousands of children taught in all the principles and habits of civilized and Christian life; churches, honourable to the name of Christ, have been gathered from amongst the Heathen; and the civil rights and privileges of many oppressed ones have been upheld and defended.

The accomplishment of such objects surely calls for and will obtain the thankful gratitude of all who love the Saviour.

JUBILEE FUND OF THE LONDON MISSIONARY SOCIETY.

It is proposed to raise a fund in connection with the commemoration of the Jubilee of the London Missionary Society, to be called

THE JUBILEE FUND.

The objects to which that fund are to be devoted are as follows:

First. To enable the Society to enlarge and prosecute its Missions more vigorously, especially in the populous regions of the *East*.

Secondly. To extend the blessing of Christian Education among the Young in heathen countries.

Thirdly. To raise up a well-educated Native Ministry.

Fourthly. To augment the funds for widows and orphans, thereby relieving the Society from the painful necessity of making repeated appeals to the public for individual cases. And,

Fifthly. To place the funds of the Society in such a state as shall enable the Directors to meet the Current Expenses of the Society without embarrassment, thereby sustaining the high commercial value of Bills drawn on the Society by its Agents, and giving confidence to the whole body of its Friends in every part of the world.

It is hoped these objects are such as will secure the approbation and support of all the sincere followers of Christ.

The Jubilee Fund has special claims upon Christians in India, since one of the objects contemplated in its appropriation is to extend the labours of the Society, especially in the *East*.

Such friends as may feel disposed to aid this benevolent work can forward their donations to the Rev. T. Boaz, Secretary to the London Missionary Society, Union Chapel, Durrumtullah.

ACKNOWLEDGMENTS.

JUBILEE FUND.

Hon. F. Millett, Esq.	Rs. 300 0 0
Baboo Dwarkanath Tagore,	500 0 0
R. T. Allan, Esq.	150 0 0
J. C. Stewart, Esq.	120 0 0
Rev. T. Boaz,	100 0 0
J. Alexander, Esq.	100 0 0
J. W. Alexander, Esq.	50 0 0
F. Broadhead, Esq.	70 0 0
J. Norman, Esq.	20 0 0
Rev. W. Morton,	50 0 0
Mrs. Morton,	25 0 0
Rev. J. Campbell,	30 0 0
Mrs. Campbell,	20 0 0
Rev. J. Mulens,	50 0 0

BENEVOLENT INSTITUTION.

J. W. Roberts, Esq.	Rs. 5 0 0
Rev. J. Mack,	10 0 0
Mr. D. Sheen,	16 0 0
Capt. Chester,	5 0 0
Mr. P. Sutherland, junior,	5 0 0
Mr. J. Taylor,	1 0 0
Mr. J. Young,	5 0 0
Mr. Thos. Sewell,	5 0 0
J. Currie, Esq.	10 0 0
J. H. Cooper, Esq.	30 0 0
A Friend,	20 0 0
Mr. W. Forestry,	4 0 0
Mr. A. Jore,	2 0 0
Capt. McNaghten,	10 0 0
Mr. J. A. Goodall,	5 0 0
Mr. R. H. Reed,	5 0 0
J. Hill, Esq.	10 0 0
A. H.	5 0 0
Rev. W. W. Evans,	5 0 0
M. R. Gubbins, Esq. (C. S. <i>Futtegurh</i>),	120 0 0
Bábu Rádhákánt Br.	5 0 0
J. Abbott, Esq. M. D.	5 0 0
P. R. S.	20 0 0
D. E.	3 0 0
Mrs. King, for <i>May and June</i> ,	4 0 0
R. Watson, Esq.	20 0 0

W. W. EVANS, *Sec. and Supt.*

BIBLE SOCIETY.

Chas. Smith, Esq. Cheraponjee, through Rev. W. W. Evans, Rs.	20 0 0
Miss E. Smith,	10 0 0

LADIES' NATIVE FEMALE SCHOOL SOCIETY.

A. Dick, Esq.	Rs. 10 0 0
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BENGAL AUXILIARY MISSIONARY SOCIETY.

J. Lewis, Esq.	Rs. 50 0 0
Major General Topp,	100 0 0
W. Muir, Esq. <i>Futtehpore</i> ,	100 0 0
A Friend, through the <i>Friend of India</i> ,	25 0 0

TEMPERANCE SAILOR'S HOME.

A Friend, through the <i>Friend of India</i> ,	Rs. 20 0 0
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