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

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

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THE  
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NOVEMBER, 1844.

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

CONTENTS.

	<i>Page</i>
I.—The Times of the Patriarch Job,.....	673
II.—Aborigines of India, .....	685
III.—On the Temptations incident to Missionaries in general, and particularly in India, .....	696
IV.—Fifth Circular of the Calcutta Christian School-Book Society, for the year 1844, .....	700
V.—Charles Hogsett, the dying Sailor-Boy,.....	705
VI.—Biblical Criticism, .....	716

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements, .....	729
2.—The United Monthly Missionary Prayer Meeting.....	730
3.—The Monthly Missionary Prayer Meeting connected with the London Missionary Society,.....	<i>ib.</i>
4.—Baptism of three Native Converts, .....	731
5.—An Official Newspaper in the Panjab,.....	<i>ib.</i>
6.—Prize Essay, .....	<i>ib.</i>
7.—The new Non-Conformist Quarterly Review,.....	<i>ib.</i>
8.—Fever Hospital—Mirzapore School—Hong Kong Chapel, .....	732
9.—Charity Sermon for the Fever Hospital, .....	<i>ib.</i>
10.—Proposed Free School at Mirzapore, Upper India,.....	<i>ib.</i>
11.—Appeal to the Friends of China in North India for Aid in the erection of a New Chapel at Hong Kong,.....	733
12.—Government Educational Order, .....	734
13.—Meeting of the Friends of the Queen of Tahiti in London,.....	737
14.—The Durgá Pujá,.....	<i>ib.</i>
15.—Missionary Ships,.....	738
16.—Native Female Education,.....	739
17.—The Holy Bible Harmonized,.....	740
18.—Christian Intelligencer, .....	741
19.—T. M. Lane, Esq.,.....	<i>ib.</i>
20.—Friendly Jews of Afghanistan,.....	<i>ib.</i>
21.—Jubilee Meeting of the London Missionary Society at Madras,.....	742
22.—Palameotta, .....	743
23.—Aurangabad, .....	744
24.—Paulghaut, .....	<i>ib.</i>
25.—Bangalore Missionary Prayer Meeting, .....	<i>ib.</i>
26.—Missionary Church at Dharwar, .....	745
27.—The Widow of the Rev. G. M. Valentine, .....	746
28.—Free Church of Scotland,.....	<i>ib.</i>
29.—Church of England Mission, .....	<i>ib.</i>
30.—The Parsis, .....	<i>ib.</i>
31.—Division in the Bombay Parsi Communion, .....	747
32.—Charitable Societies at Bombay, .....	<i>ib.</i>
33.—Ceylon, .....	<i>ib.</i>
34.—Assam—A Convert, .....	748
35.—Hong Kong,.....	<i>ib.</i>

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## FUNDAMENTAL RULES.

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

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

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

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

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

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. This month on Wednesday the 6th. Time of service seven o'clock.

The Anniversary Meeting of the Church Missionary Association will be held (D. V.) at the Town Hall, on Friday evening, the 8th instant;—service to commence at seven o'clock. The Archdeacon to preside.

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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I.—*The Times of the Patriarch Job.*

That the history of Job is a narrative of real facts, may be called in question, and has often been denied, by those who reject the credibility and inspiration of the word of God; but an humble and sincere believer cannot for a moment entertain a doubt about it. The references made to Job by the prophet Ezekiel, and by James, the pillar of the church of Jerusalem, clearly show that both these inspired writers considered the account given of him in the book which bears his name, as literally true; and their authority with the believer is decisive.

A variety of arguments lead to the conclusion that Job was a cotemporary of Joseph; and that whilst the family of Jacob was in Egypt enjoying a state of outward prosperity, that faithful servant of God, living near the banks of the Euphrates, was the subject both of the malice of Satan and the favor of God.

It is not improbable that either he himself, or one of his friends, perhaps Elihu, originally recorded the discourses of which the greater part of the book of Job consists, and that Moses afterwards, from authentic sources, prefixed to them the introduction, inserted the transitions, and appended the conclusion; and it is certain, that the whole book has received the sanction of inspiration. That the historical portions were written by an Israelite, is evident from the name Jehovah, the covenant God of Israel, being introduced in them; and that the discourses were either not recorded, or if recorded, not pronounced, by an Israelite, is evident from the absence not only of the name Jehovah, but of every allusion to the Law which God gave to his people by Moses, and to the peculiar covenant which he made with them. The style, however, being tinged with Arabic and Aramean idioms, renders it highly

probable that the discourses have come down to us exactly in the same form in which Moses found them, when he was directed by God to incorporate them in the sacred literature of his people. The time when he did so cannot be ascertained, but we think it must have been during the wanderings of Israel in the wilderness, when he needed all the consolation which such an occupation could convey to his afflicted heart. This supposition would in some measure account for the great blank observable in the book of Numbers, where ch. xiv. refers to the second, and ch. xx. to the fortieth year of Israel's sojourn in the desert, and the intervening five chapters are all that we have from his own pen on the long interval of thirty-seven years. The ninetieth Psalm, however, seems to have been written during the same mournful period, and if so, it abundantly shows that his experience coincided with that of Job, and that he stood in need of the consolation which he could derive from the meditation of his history.

We intend, in the present paper, to take a brief survey of the times brought before our view in the book of Job, with an especial reference to the state of religion.

In those times then, when idolatry had already begun to spread over all the inhabited parts of the world, we find that the knowledge of true religion, even beyond the limits of Israel, had not yet wholly vanished from the earth. Even if Job was a descendant of Nahor, and Eliphaz of Esau, it is nevertheless remarkable that they should not, like Laban and many other of their relations, have been guilty of idolatry. Instead of following after the newly invented deities of Egypt and other countries, they carefully preserved among themselves the precious fragments of revelation, which had come down to them through Noah; and which Noah had derived either from direct intercourse with God, or from conversation with his antediluvian ancestors. To illustrate this remark, we shall quote at length two passages,\* both remnants of primitive revelation. In ch. viii. 8. Bildad says to Job—

Inquire, I pray thee, of the former age; †  
And be ready (to hear) the search of their fathers.  
For we are but of yesterday, and know nothing;  
For our days are like a shadow upon the earth.

\* In these and similar passages we shall follow the authorized version so far as it really seems to be correct.

† Compare with this the following introduction to a similar quotation by Eliphaz, ch. xv. 18.

“ I will declare what wise men have told,  
And have not hid it, (having heard it) from their ancestors,  
To whom (i. e. Noah's family) alone the earth was given,  
And among whom no stranger (or idolater) passed.”

Shall not *they* teach thee, when they speak to thee,  
And when words flow from *their* hearts ?

“ Can the reed grow except in miry ground ?

Can the flag grow without water ?

Whilst yet in its greenness, before it can be cut down,  
It withereth before any other herb :

So are the paths of all that forget God,

And (so) the hope of the ungodly man perisheth.

His hope is cut off,

And his refuge proves like a spider's web.

He may lean upon his house, but it standeth not :

He may lay hold of it, but it endureth not.

“ He is like a verdant (creeper) before the sun,

Whose tendrils run all over the garden,

But whose roots are entwined around a heap (of rubbish)

And see the place of stones.

If one plucks it up from its place,

That place disowns it, saying, I never saw thee.

Behold such is (all) the joy of his way,

And out of his dust others shall grow.”

The other passage, contained in ch. xxv. and xxvi. seems to be an ancient hymn. Bildad apparently first attempts to quote it as a production of his own ; but Job discovering his artifice, interrupts him, indignantly expostulating with him on the impropriety of his conduct, and himself repeats the remainder. We shall give the hymn in its continuous form, omitting the intervening spirited exposure, by Job, of this earliest of all literary frauds :

“ Dominion and authority are with him.

He maketh peace in his high places.

Is there any number of his armies ?

And upon whom does not his light arise ?

How then can a mortal be justified with God ?

Or he be clean that is born of a woman ?

Behold even the moon is not clear,

And the stars are not pure in his sight :

How much less then a mortal, who is a grub !

And the son of man, who is a worm !

“ The spirits of the dead tremble below the waters,

Together with their neighbours.

Hell is naked before him,

And destruction hath no covering.

He suspendeth the north-pole on the vacuum,

And hangeth the earth upon nothing.

He bindeth up the waters in his thick clouds,

And the cloud is not rent under them.

He concealeth the face of his throne,

And spreadeth his cloud upon it.

He compasseth the waters with bounds,

And (draweth) the limit of light and darkness.\*

\* Or, *Until the end of time, or, as far as the horizon.* A difficult sentence.

The pillars of heaven tremble,  
 And are astonished at his reproof.  
 By his power he stirreth up the sea,  
 And by his understanding he strikes down its pride.  
 By his Spirit he has adorned the heavens,  
 And his hand has formed the crooked serpent.\*  
 Lo these are but the ends of his way,  
 And but a whisper (oh how low!) of his speech:  
 But the thunder of his power who can understand?"

These quotations show how carefully the few pious men of the patriarchal times treasured up in their memories the precious remnants of an earlier revelation.

From other passages we learn that they were not less careful in keeping up the remembrance of the creation of man, the fall of Adam, the deluge, and the destruction of Sodom and Gomorrah. As an instance we may adduce the words of Eliphaz in ch. xxii. v. 15.

"Wilt thou keep in the way of the former age,  
 Which those wicked men trod,  
 Who were cut off before their time,  
 Whose dwellings the flood covered,  
 Who said unto God: Depart from us;  
 And to whom (in their opinion) God could do nothing?  
 "Though He fill their houses with good things,  
 Yet let the counsel of the wicked be far from me.  
 The righteous seeth (them) and rejoiceth;  
 The innocent laugheth them to scorn, (saying:)  
 Verily our enemies are wholly destroyed,  
 And the fire hath consumed their remnant."†

Who does not at once recognize in the former sentence a reference to the flood, and in the latter an allusion to the awful catastrophe, by which the cities of Sodom and Gomorrah, whose houses God had "filled with good things," were utterly overturned?

It is interesting to observe, how the four friends of Job, together with himself, endeavoured to explain the phenomenon of his sufferings. It was evident to them all, that God had laid his hand upon him: but why he had done so, they could not understand. Eliphaz thought that Job must be a backslider, and therefore exhorted him, at first with the greatest delicacy, to return to God, assuring him that if he did so, he should be restored to his former prosperity. Bildad seems to have considered him as a hypocrite, and Zophar as a proud and hardened sinner, who was esteemed pious, only because he was rich and kept up decent appearances. Arguing from these suppositions (which are nowhere plainly expressed), they said many things which were excellent in themselves, but wholly

\* Name of a constellation.

† Or, abundance.

inapplicable to the case of Job, and which therefore only roused into indignation his consciousness of comparative innocence, and led him to assume a language sometimes bordering upon the arrogant.

He himself complained not so much of his sufferings, as of the state of ignorance in which he was left respecting their cause. And the most painful of all his trials was the conviction that God was hiding his face from him, and refused to take any notice of his supplications. He seems to have possessed somewhat more knowledge than his three friends mentioned before, and to have known, though he could not explain the reason of it, that God, without being unjust, sometimes allows the wicked to enjoy prosperity, and the good to suffer affliction. Nevertheless, he determined to adhere to God. For, says he of the wicked : (ch. xxi. 16.)

“ Behold, their prosperity is not under their control.  
Let the counsel of the wicked be far from me.  
How oft is the candle of the wicked put out !  
And how oft cometh their destruction upon them,  
When God distributeth sorrows in his anger !”

And vs. 29. “ Have ye not asked them that travel,  
And do ye not know their tokens,  
Namely, that the wicked are reserved to the day of destruction,  
And that they shall be brought to the day of wrath ?”

And ch. xxiv. 23. “ Though He (God) give them safety so that they are  
sustained,  
Yet His eyes are upon their ways.”

It is not surprising that these rays of knowledge should have shed but a dim light on the gloomy situation of Job ; they enabled him to repel the charges which his friends had brought against him, but they left him in the dark respecting the causes of the unparalleled afflictions, which had befallen him. He seems also to have thought that God ought not to refuse him those internal and spiritual consolations, which far outweigh all the troubles of life. Nevertheless, one hope remained, that of the resurrection and a glorious immortality.

Ch. xix. 25. “ I know that my Redeemer liveth :  
At the end he shall stand upon the earth.  
And though after my skin this (body) shall be destroyed,  
Yet in my flesh shall I see God.  
I shall see him for myself, [him,  
With mine own eyes, not with those of a stranger, shall I see  
Though (now) my reins within me are consumed.”

In another passage we hear him comfort himself in these words :

Ch. xvi. 20. “ Even now, behold my Witness is in heaven,  
And my Counsel is on high.

My Mediator is my friend;\*  
 Mine eye poureth out tears unto God.  
 Oh that He would plead with God, for a man (like me),  
 Even the Son of Man for his friend."

If this important passage is here correctly rendered (and we fully believe it is), it shows that Job knew his Redeemer, his Counsel, his Mediator, his Friend, to be the Son of Man! still he could not understand the cause of his sufferings.

Elihu, the last speaker, attempted to clear up the mystery, which the preceding speakers had been unable to solve.

In his introduction he uses very bold language, which has been variously interpreted; by some as a proof of juvenile self-sufficiency, by others as the effusion of honest indignation. After these preliminary remarks he proceeds to show, that God frequently afflicts his people, in order to impress them with a deeper sense of his sovereign authority, and to lead them to the conviction that they stand in need of an Intercessor and Surety far superior to themselves, in order to be accepted of God. He reproaches Job chiefly with self-righteousness, with presumption in expecting a direct explanation from God, and with the want of a proper sense of the sinfulness of those sins, of which, notwithstanding his genuine piety, he was guilty. As we have not space for the whole of his discourse, we shall only transcribe the most important passage of it, ch. xxxiii. 14—30.

"God speaketh a first time,  
 And a second time, (though man see him not)  
 In a dream, in a vision of the night,  
 Whilst deep sleep falleth upon man,  
 During their slumbers on the bed :  
 (At such times he openeth the ears of men,  
 And secretly conveyeth warning unto them)  
 To withdraw man from acting,  
 And to remove pride from man,  
 To keep back his soul from the pit,  
 And his life from rushing against the sword.†  
 "When he is chastened with pain upon his bed,  
 And with a perpetual conflict in his bones;  
 When his life abhorreth bread,  
 And his soul dainty meat :  
 When his flesh is consumed away that it cannot be seen,  
 And his bones are laid bare, which used not to be seen ;  
 When his soul draweth near to the pit,  
 And his life to the destroyers ;

\* The change of two vowel points gives this appropriate sense. The common rendering is : my friends scorn me.

† This, we apprehend, is the most correct rendering of a paragraph, which presents not a few difficulties, and leaves room for great diversity of opinion.

Then, if there is on his side an angel,  
 An intercessor, one among a thousand,  
 To tell man his duty,  
 Then He (God) is gracious unto him, and saith :  
 ‘ Deliver him from going down to the pit,  
 I have found a propitiation :’  
 Then his flesh becometh fresher than that of a child,  
 He returneth to the days of his youth :  
 When he prayeth unto God, he accepteth him ;  
 He can behold His face with joy ;  
 God restoreth to such a man his righteousness.  
 He can address his fellow-men and say :  
 ‘ I sinned, and perverted that which was right,  
 And had no fruit of it :\*  
 But He delivered my soul from going into the pit,  
 And my life was permitted to see the light.’  
 “ Lo, all these things God worketh with man  
 Twice, and even thrice,  
 To bring back his soul from the pit,  
 That it may be enlightened with the light of the living.”

From this remarkable passage we learn that Elihu looked upon the chastisements which had befallen Job, as a proof of God’s faithfulness and loving-kindness, intended to lead him to examine himself, and to seek an Intercessor who would make a propitiation for his sins, and plead his cause with God. The other friends of Job had viewed his sufferings only as *punishments* inflicted upon him by divine justice, but Elihu considered them as the *warnings* of a merciful God who sought his eternal welfare. Whether Elihu had a clear idea of the person of that Intercessor, we are unable to tell : in fact, Job himself seems to have known better than he, *who* the Redeemer was : but on the other hand Elihu knew what Job seems not to have known so distinctly, that the great work of the Redeemer consisted in making an atonement for, and pleading the cause of, *sinner*s.

If the above estimate of the religious knowledge of the Patriarchs be correct, it shows that they were far better acquainted with the plan of salvation and the truths of revelation than is generally supposed to have been the case. A similar result would, we are convinced, be arrived at by an attentive consideration of other parts of the Old Testament Scriptures. Although Christ had not appeared in the flesh, when those books were written, yet even then every saint could say with David : “ This is all my salvation, and all my desire,”—or with dying Jacob : “ I wait for thy salvation, O Lord.”

We now proceed to consider very briefly what was the condition of the patriarchal times in respect to civilization.

\* Or, yet I was not punished for it.

There have been many men, and there are many now, in whose opinion mankind originally was placed almost on a level with the brute creation, from which, by slow degrees, it ascended to a higher state of mental and social improvement. This notion we believe to be utterly erroneous. The history of every age shows that the flourishing state of civilization, which in almost all instances has attended the first season of tranquillity after extensive conquests, has been of foreign origin, and borrowed from other and more ancient nations.\* Leaving out of consideration the flood of light, which the Bible communicates, it may be said, that Europe has derived its civilization partly from the Arabs of Spain, and partly from the literature of Greece and Rome. The Arabs and the Romans derived theirs from Etruria and Greece; and Greece derived its letters from Phenicia, and its fine arts from Egypt. Egypt, at the time of Joseph (or Job), and even at the time of Abraham, had already reached the zenith of its civilization, and the erection of the tower of Babel proves that even at an earlier period the arts were flourishing on the plains of the Euphrates. Whether we stop at the days of Abraham, or go back as far as the tower of Babel,—in either case we have arrived at a time, when Noah was still living:† for he died about fifty years after the birth of Abraham, and Shem about fifty years after the birth of Jacob; and both Noah and Shem lead us back to antediluvian times.

Now we feel convinced that the period before the flood was not a time of barbarism, but one in which the useful arts flourished in a high degree. Abel was an agriculturist; Cain built a city; his early descendants wrought in iron, and were addicted to music—so far we have positive facts to guide us. Again, at the time of the deluge the length of the solar year (of 365 days) seems to have been perfectly well known—and this in itself is no small achievement. The building of the Ark was a stupendous work: true—its shape differed from that of modern ships, but its dimensions were gigantic, 500 feet in length, 84 in breadth, and 50 in height. Few, if any, modern ships of war, are of half that size. The erection of

\* In saying this, we do not mean to assert that no age outstripped its predecessors.

† In these chronological remarks we adhere to the dates given in the Hebrew text, which are based upon the solar year, whilst the LXX. follow the artificial Egyptian year of 10 lunar months or 273 days. Both may—in spite of all learned objections—be reconciled as far as the longer periods are concerned. At all events we should be inclined to prefer the Hebrew text to that of the LXX. which has come down to us in a state of utter and hopeless confusion.

such a structure supposes a very high degree of mechanical skill in the workmen of that early period.

An attentive consideration of these and similar facts induces us to believe, that not only the useful arts, but also the science of astronomy, are of equal antiquity with the human race. It is highly probable that Adam, in his state of innocence, was favoured with a deep insight into the works of creation and the movements of the heavenly bodies, and that after his fall, he was taught the rudiments of agriculture and other useful arts by God himself, with a view to alleviate the misery to which he had become an heir by sin. His descendants before the flood, who could devote a lifetime of five and six hundred years to observation and improvement, made further progress in these acquirements; and Shem, who had lived one hundred years before the flood, had, after that event, a period of five hundred years allotted to him for communicating to his descendants all that he had seen in his early days; and during three hundred and fifty of these years his father Noah (not to speak of his brothers) would aid him in so useful an employment. It seems to us that on no other supposition but this, can we account for the early development of architecture, astronomy, and geometry, of which the monuments of Egyptian art, erected five or six hundred years after the deluge, bear witness to this day.

In attempting to form an estimate from the book of Job, of the state of civilization in the wilds of Arabia at the time of the patriarchs, the first thing that must strike every reader, is the unrivalled grandeur of its style. Like the waters of a mighty river, so the thoughts and feelings of the speakers move on in a calm and even flow of sublime majesty. And this is the case not only in those parts of the book, in which they give expression to their own sentiments, but equally so in the quotations from traditional instruction, with which their discourses are adorned. It is almost impossible to tell how many passages of this kind occur in the book; for though some of them are formally acknowledged as quotations, a far greater number, which could easily be recognized by the patriarchs, are so completely interwoven with the personal remarks of the speakers, that we, at this great distance of time, can no longer clearly discern their beginning and conclusion. If therefore these gems of literature are relics of the age of Noah and his sons, "to whom," according to the testimony of Eliphaz (ch. xv. 19), "the earth was exclusively given, and among whom no stranger walked," they afford a

clear proof of the beautiful language, in which the patriarchal generation was wont to clothe the truths of revelation.\*

Those portions of the discourses, which are not reminiscences of earlier instructions, but the words of the speakers themselves, are scarcely inferior to the rest in beauty and sublimity. This shows, at least, that the compiler who recorded those discourses—if he clothed them in another style—was a master in poetry. But we can see no reason for supposing that he should have materially altered the style from that in which the speakers expressed themselves. It may be gathered from various portions of the book of Genesis, that the men of the primeval age had the language of feeling (in other words the language of poetry) completely at their command. Even wicked Lamech addressed his wives Adah and Zillah in poetical terms. And no language can be more poetical than that of dying Jacob. Can we wonder at it, then, if the friends of Job, whose feelings obviously were most powerfully affected at the sight of his debased condition, addressed him, or if he replied to them, in the language natural to such a state of mind? Or must we imagine that because in our days poetry is commonly employed for describing *fictitious* feeling, it could never be the language of *real* feeling?

The book of Job further affords us clear proofs that even in those early times the art of writing (about the invention of which the world has talked so much nonsense) was not only known, but also in pretty general use. Job says, ch. xix. 23:

“ Oh that my words were now written !  
 Oh that they were traced† in a book !  
 Oh that they were graven with an iron pencil,  
 On lead, in the rock, for ever !”

These words show, that in his time there existed both monumental inscriptions, on tablets of lead, inserted in rocks, and books, or rolls made of skins,—for this is the signification of the word *Sepher*. From another passage it would appear, that in judicial proceedings also writing was then resorted to; for at the conclusion of his self-defence Job says, ch. xxxi. 35 :

“ Behold, this is my writing, (i. e. my written defence),  
 Oh that the Almighty would answer me !  
 Oh that my opponent would write down the charge against me !  
 Verily, I would wear it on my shoulder,  
 And tie it round me as a turban !”

\* We think it probable that Hebrew was the language used not only by them, but also by the antediluvians.

† The common version says *printed*, an expression which in the connection in which the passage is here introduced, would be wholly out of place.

It is very remarkable that writing should have been so extensively in use at that time, not only in the mighty kingdoms of Egypt, Babylon, or Ninive, but also in the wilds of Arabia, the dwelling place of Job.

As our narrow limits forbid us to collect the scattered notices of the book before us, which refer to subjects that can be more easily ascertained from the accounts given in Genesis, such as the state of religion and morals, of architecture, agriculture and commerce, we shall confine our remarks to two points both indicative of the state of civilization, viz. astronomy and metallurgy.

Astronomical science was then cultivated with considerable attention, as may be gathered from the language of Job respecting his birth-day, ch. iii. 5 :

“ Let the darkness and the shadow of death claim it ;  
 Let a cloud dwell upon it ;  
 Let eclipses terrify it.  
 Let darkness seize upon that night,  
 Let it not be joined unto the days of the year,  
 Let it not come unto the number of the months.”

That the stars were at that time divided into constellations, which had their peculiar names, appears from ch. xxxviii. 31, where God asks :

“ Canst thou bind the sweet influences of the Pleiades ?  
 Or loose the bonds of Orion ?  
 Canst thou bring out the signs of the Zodiac in their season ?  
 Or canst thou guide the Bear with his children ?”

Nor must a passage, quoted from the sayings of an earlier age, be overlooked, because it expresses a truth, which subsequent generations lost sight of, ch. xxvi. 7.

“ He suspendeth the north-pole on the vacuum,  
 And hangeth the earth upon nothing.”

The state of *metallurgy* in those days is described in ch. xxviii. which on account of its surpassing beauty we shall transcribe entire.

“ Surely there is a vein for the silver,  
 And a place where gold is refined.  
 Iron is taken out of the earth,  
 And stones are melted into brass.  
 Man setteth a limit to darkness,  
 And penetrateth to every boundary,  
 Even to the stones of darkness and the shadow of death.  
 A passage yawns, which leads away from dwellings ;  
 There, forsaken by their feet, men hang,  
 And are let down\* away from mankind.

\* Or swing (like a pendulum).

The same earth, out of whose surface bread springs forth,—  
 Its lower parts are turned up (sparkling) like fire.  
 Its stones are the place of sapphires,  
 And its dust contains gold.

This path no bird of prey knoweth.  
 The eye of the vulture has not espied it.  
 The lion's whelps do not tread it,  
 The tawny lion does not pace it.  
 Man layeth his hand upon the flinty rock,  
 He overturneth mountains by the roots.  
 He cutteth channels through rocks,  
 And his eye seeth every kind of precious stones.  
 He binds up rivers, that they cannot drip down,\*  
 And bringeth to light what was hid.

“ But where is wisdom to be obtained ?  
 And which is the place of understanding ?  
 Man knoweth not its value,  
 It is not obtained in the land of the living.  
 The deep saith, It is not in me,  
 The sea saith, It is not with me.  
 Solid gold is no exchange for it,  
 And silver cannot be paid down as its price.  
 It is not to be valued by fine gold of Ophir,  
 Nor by the precious onyx, or the sapphire.  
 Gold and diamonds do not equal it,  
 Nor are golden vessels an equivalent for it.  
 Coral and pearls must not even be mentioned ;  
 The price of wisdom is above rubies.  
 The topaz of Ethiopia does not equal it ;  
 It cannot be bartered for pure wrought gold.

“ Where then does wisdom come from ?  
 And where is the place of understanding ?  
 Seeing it is hid from the eyes of all living,  
 And concealed from the fowls of heaven ?  
 Hell and death say,  
 We have heard the fame thereof with our ears.  
 God understandeth the way thereof,  
 And he knoweth the place thereof.  
 For he looketh to the ends of the earth,  
 And he seeth under the whole heaven.  
 When he made a weight for the winds,  
 And fixed the measure of the waters,  
 When he made a decree for the rain,  
 And a way for the flashing thunders,  
 Then he saw it and described it,  
 He prepared it, and also searched it out,  
 And said unto man (or Adam),  
 Behold, the fear of the Lord, that is wisdom,  
 And to depart from evil, that is understanding.”

Although we have now reached the point, at which we aimed in this paper, yet it seems desirable not to conclude it without making a few remarks on the design of the book of Job.

\* The terms of the original remind one of the Thames Tunnel.

It seems that in the first instance God wished to enforce the admonition which Elihu had given to Job, ch. xxxiv. 31.

“Surely it is meet to say unto God,  
‘I have borne chastisement, I will not offend again.  
That which I see not, teach thou me :  
If I have done iniquity, I will do no more.’”

Accordingly we find that God himself thus rebukes Job’s want of humility, ch. xxxviii. 2, 3.

“Who is this that darkeneth counsel,  
By words without knowledge?  
Gird up now thy loins like a man :  
For I will ask thee questions, and answer thou me.”

And Job is at length brought to say (ch. xlii. 3, 5, 6.)

“I have uttered that I understood not,  
Things too wonderful for me, which I knew not.  
I had heard of thee by the hearing of the ear,  
But now mine eye seeth thee,  
Wherefore I abhor myself,  
And repent in dust and ashes.”

From the moment that Job had thus humbled himself, God was again gracious unto him. But whether Job was afterwards told of it or not, we know, from his history, that in order to confound Satan, the accuser of the brethren, God sometimes allows him to harrass true believers. From tribulations like these they learn humility and submission, and in the end they are amply compensated for their sufferings. “Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.”

J. W.

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## II.—*Aborigines of India.*

(Continued from page 481.)

The personal appearance, religion, customs and manners of the few tribes already noticed are sufficient to prove that the foresters and mountaineers are a different people from the inhabitants of the lowlands; it is not therefore needful to direct the reader’s attention to more of the tribes; but the following geographical table, showing the parts of India which they respectively occupy, may not be altogether void of interest:—

*Abors.*—Between the Dihong and Dibong rivers, valley of Assam; and the southern portion of the Himala-range, extending from the 94th to the 97th degree of eastern longitude, and bordering on Tibet and China.

*Agrees.*—The Concan, an extensive district of southern Hindustán, between the western gháts and the sea.

*Akas.*—Hills between the country of Bootan, and a portion of the Durung frontier.

*Beruds.*—The Concan.

*Bhills and Bhillalaks.*—Wild ruins of Champaneer in Guzerat : the Vindhya and Satpura—ranges ; the dense forests and mountain-fastnesses in Candesh ; and the woody and hilly banks of the Mhye, Nerbudda and Tapti rivers in the southern division of Malwa.

*Chensu Carir.*—Amnalya forest, below the gháts.

*Coles.*—Singboom and Chootea Nagpore, province of Behar.

*Choomeeas.*—A range of hills bordering on the plains to the north and east of the province of Chittagong.

*Curubaru.*—The Carnatic.

*Dimals.*—Eastern Nipal and Sikim.

*Duphlas.*—Low ranges of hills from Koriápara, eastward to the Suban-shiri ; they also border on the district of Norduwar and Chorduwar, Assam.

*Eriigaru.*—Mountains between Coimbatore and Malabar.

*Gabeet.*—The Concan.

*Garrows.*—The Garrow Mountains, situated on the north-eastern frontier of Bengal, between the Khasia hills and the Brahmaputra river.

*Gonds.*—Gondwarra, a large province in the Deccan, extending from the 18th to the 25th degree of north latitude ; but chiefly the district situated along the southern bank of the Nerbudda river.

*Goojurs.*—The Concan.

*Gwarriahs.*—Western bank of the Chumbul river, in Malwa.

*Haios.*—The central and lower ranges of the mountains in eastern Nipal, between the Arun and Konki rivers.

*Kapachors.*—Hills between the country of Bootan and a portion of the Durung frontier.

*Karvees.*—The Concan.

*Kerantis.*—Eastern Nipal and Sikim.

*Kathkurees.*—The fastnesses of the mountains below the gháts from the district of Shápur ; latitude 18° 30' north, to the Khier district, latitude 17° 30'.

*Khasees.*—Khasia hills, that portion of the Sylhet chain which bounds the plains of Sylhet on the north, and runs nearly east and west.

*Khattis, or Cattis.*—Peninsula of Guzerat.

*Kholies, or Coolies.*—Peninsula of Guzerat ; and also the Concan.

*Khonds.*—Districts of Ganjam and Cuttack, Orissa.

*Kookies, or Lunetas.*—Mountains north-east of Chittagong.

*Lepchas.*—Mountain-forests in the vicinity of Darjeeling.

*Limboos.*—Mountainous country between the Dood-koose and Konki rivers, Nipal ; eastwards to the Mechi river which forms the boundary of Nipal and Sikim ; and likewise within the Sikim territory, as far east as the Teesta river.

*Mairs.*—Mairwarra, that portion of the Aravulli chain which lies between Comulmere and Ajmere, measuring ninety miles in length and from six to twenty in breadth.

*Malekudyas.*—Taulava, hills of the western descent of the gháts from Subramanya to Koikala.

*Meches.*—The forest portion of the Terai, stretching along the base of the mountains from the Brahmaputra to the Konki river, which leaves the Nipal mountains about twenty miles to the west of the Mechi river. In this tract they are respectively the subjects of the Nipalese, Sikim, and Bootan governments, occupying, along with the Dimals, an allied tribe—and a few Garrows, a country about two hundred and fifty miles in length, having an average breadth of from twelve to fifteen miles.

*Meenhas.*—Province of Malwa.

*Miris.*—From the Sisi district to the Dihong river, Assam.

*Mishmis.*—Mountain-ranges that form the north-eastern boundary of the valley of Assam.

*Moghees.*—Odeypur, a town in the province of Rajpootana; Doon-gurhpur, the capital of a small principality in Guzerat; Banswarra, a considerable city in the district of Bagur; in the ancient division of Hindustán, Bagur is a minor province, but in modern geography is attached to Malwa and Guzerat; Pertaubgurh, a fortified town in the small province of Kantal.

*Nagas.*—A range of hills on the Assam frontier called the Naga hills.

*Puharries.*—Rajmahal hills.

*Ramoosees.*—The Concan.

*Santals.*—An extensive district, the greater part of which lies between Purulia and Singbhoom, province of Behar.

*Singphos.*—On the north the Singphos are bounded by that branch of the Brahmaputra known as the Lohit; on the east by the Langtang range, which separates them from the Bor-khamtis; on the south by the Patkoi range; and on the west, by an imaginary line drawn south from Sadiga, till it meets the last mentioned mountains.

*Soligas.*—Hills in the vicinity of the Cavery river, the Carnatic.

*Thakoors.*—The Concan.

*Warlees.*—The Concan.

*Wuddars.*—The Concan.

## CHAPTER II.

### *Languages of the Aborigines.*

Whether language were communicated by God, or invented by man, has engaged the attention of the learned of every country and age.

Theories have been piled on theories, systems on systems, and volumes have been written and answered, yet we are still left in the regions of doubt with no prospect of being conducted into the land of certainty.

Where indeed profane and sacred history afford no lights to disperse the surrounding darkness and illumine the path of inquiry, the wisest of men can form only conjectures, and the best conducted researches establish probabilities.

In the first account we have of our race, we find them communicating their thoughts to each other, through the medium of speech, but whether they formed language themselves or received it immediately from God we are not told. Its origin may therefore remain for ever a profound mystery, which the strongest vision may fail to pierce; but it is a mys-

tery which to penetrate does not much concern us, it can neither affect the end of our being nor our reverence for the sacred page.

Some persons, however, who allow assertion to precede inquiry, who rush to conclusions with the speed of the horse, and like that animal leap over every barrier instead of removing it out of the way, boldly affirm that man was incapable of forming either words or idioms, that language was given from above, and that an opinion contrary to this borders on impiety.

It is not contended by any, that all tongues, living and dead, almost innumerable, and the dialects into which they are subdivided, have come from heaven, and yet these prove the capability of man to form language; and who can believe his capability was less before he fell, when he bore the image of his Maker and was perfect, his powers unimpaired and unperturbed? But whether man was inspired with language, or his mental powers and physical organization were constituted so as to fit him at once both to form and use it, the workmanship is divine, and reflects with undiminished lustre the Creator's glory.

Of a primitive tongue, the reputed parent of all, little with certainty can be said.

The claims of the Hebrew to this honour, the language of the most ancient book at present known, have been advocated and contested with equal learning.

Some philologists have seen the primitive language in that of their native country, and others have discovered it in a favourite foreign tongue.

Webb was for the Chinese; the Maronites for the Syriac; Erci for the Greek; Hugo for the Latin; Salmasius, Boxhorn and Aurelius for the Scythian; Don Juan Bautista de Erroy Azpiroz for the Basque; Reading for the Abyssinian; Stiernhielm and Rudbeckius for the Swedish; and Van Gorp, a Fleming, was in favour of the Low Dutch.

But the great and essential differences which now distinguish languages can be traced for thousands of years, and during this long period history records no instance of a change being effected in their organic structure, no instance of a monosyllabic language becoming polysyllabic, or of an atactic becoming syntactic. If then, from the present to the most remote period to which history conducts us, no traces of affinity can be discovered, a common parentage may be doubted.

However, though the origin of language be involved in much obscurity and darkness, lost for ever in the night of time, yet this is self-evident, that like rivers, seas, and mountains, which form geographical boundaries of the earth, languages divide its inhabitants. Nations driven together by the hard vicissitudes of war, or united for the advancement of their mutual welfare, have seldom amalgamated without leaving traces behind that distinguish the foreigner from the native.

"Futile, indeed, is any effort that attempts the extirpation of a people's language by coercive or administrative measures. How far did the absurd project of Attila meet with success, when he strove to force all those whom he had conquered to use his own barbarous tongue? To what extent did the imbecile Claudius introduce elegance of diction into the state by depriving Licio of his citizenship, on the

plea that he who could not answer him in good Latin, was unworthy the name of a Roman? And coming near to our own time, it may be asked, in what respect did the subjugation of Wales by Edward, change the language of the vanquished mountaineers? how far did his impolitic proscriptions of the Bards check the utterance of their magic strains, or silence the lyre of Bleddyn, Casnodyn, and Ap Gwilym? Though, indeed, the sounds of melody were for a brief time hushed in those rude halls where Metheglin had been riotously quaffed, and the title of bard, to use their own words, had become empty and dishonoured, a muse which had once awakened their countrymen to strive for liberty, could never be utterly banished from their affections, or voiceless upon their hearths. The fire of freedom's song burst out with renewed energy from the Gruffydds, Jevans, and Iolas; when Owain Glendwr resisted the arms of Henry IV., (slightly altering the words of the great lyric poet who has alluded to the event.)

—— it repaired the golden flood.  
And warm'd the nation with redoubled ray.

Again, were more recent proof required; let us turn to Belgium, where we see all the vain-glorious exertions of Joseph II. were unable to make that nation adopt the language of his capital;—or to the Magyars; who, in consequence of similar methods, have become inspired with more ardent zeal for their national idiom, and excited to create in their country's literature a higher class of poetry.”\*

No characteristic points out more clearly the people of a county or nation than a difference of dialect or language, and no characteristic is more lasting.

Their customs, manners and dress may have changed; their social, civil and sacred polity may have passed away, yet their speech, like that of the Ephraimites at the fords of Jordan, continues to betray them.†

If this be true we shall be able to ascertain by the annexed vocabulary, though brief and imperfect, how nearly the Indian foresters and mountaineers are related to each other, and how far they are removed from the Brahminic race.

\* Edinburgh Review for January, 1844, . . . . . April, 1844, p. 465.

† Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites; and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay: Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. Judges xii. 4, 5, 6.

NOUNS.

English.	Limboo.	Cole.	Garrow.	Lepcha.	Mechi.	Tuharrie.	Aoor.	Mishmi.	Singpho.	Aka.
Air	shami	hoio	barowa	..	bar	..	asar	arenga	mbong	dóu
Ant	..	..	shamalchalk	..	..	..	tárúk	aruang	kagin	tárák
Arm	kock	tee	..	pok-chom	..	tat buddee	..	..	..	..
Arrow	thoong	..	bra	chong	bullá	chár	epúgh	mpu	pala	apak
Back	ar	..	bick, ma	achung	..	cookah	..	..	..	..
Bamboo	phá	..	..	po	wah	..	..	..	..	..
Bear	wagyen	banna	..	..	moofur	..	..	..	..	..
Beard	..	..	..	kirut	konkup	pachoodee	..	..	..	..
Belly	shapoo	lye	..	tubok	udihi	coochah	..	..	..	..
Bird	mooyava	oe	dubring	pho	tausen	..	pettang	tsa	wu	putáh
Blood	lakshokpa	myoom	kauchai	vi	tye	kees	i	harri	sai	oyi
Boat	kombe	..	ring	too	nan	..	etkú	rrua	li	hulung
Bone	kulungji	jang	griag	kiang-moo	..	coochul, eedut	álong	rubóh	nrang	sala
Bow	li	..	..	silee	jeeleet	..	..	..	..	..
Branch	kooneke	kota	..	akong	..	..	..	..	..	..
Bridge	phoong	..	..	reep	chye kong	..	..	..	..	..
Brother	noosa-am- percha, am- phoo, nisha	baooonditte	..	eng	koi, adakoi, akikoi	..	..	..	..	..
Buffalo	shangwa	karre	umatma	..	maishuo	mung	menzek	maji	nga	mendak
Bull	..	damkom	..	bop	moshu jilla	..	..	..	..	..
Cat	miongma	poosee, billy	menggo	..	..	beerkah	bedári	nadzari	ngyan	ásá
Cheek	nedengba	joa	..	..	..	culla	..	..	..	..
Child	oong negwa	..	doon	ong	naoo	katan	..	..	..	..
Cloth	tek	..	ba, ra	..	he	durja	..	..	..	..
Cloud	ka mi	..	..	punbroong	jumai	badelee	..	..	..	..
Cock	..	seem, beer seem	..	aboo	..	noogeer	..	..	..	..

English.	Limboo.	Cole.	Garrow.	Lepcha.	Mechi.	Purharic.	Abor.	Mishmi.	Singpho.	Aka.
Cotton	takay	katsom	caule	kirup	roon					
Cow	yepi	gowee, peta	ma, shu	lang	mashu jeu	oeee	sóu	matsokru	kansu	shye
Crow	..	ka	doka	..	tauka	cacah	Pivág	tsakla	kokha	pák
Daughter	meuchama	kooihon	..	te yeu	beesha hin- don					
Day	koolen	ma	salo	..	chan	..	longe	kihingge	sini	humpah
Deer	keliba	saram	..	siveen	..	chuttudah				
Dog	kochoo	seta, taunee	achak	kushoo, si- toom	cheema shee koo	alah	ekki	neko	kwi	eki
Ear	neko	lootoor	ner, chill	aneor	kumma	kydoob	norung	nakru	na	nyarung
Earth	kambekma	ote hossa	har	..	ha	kycul	ámóng	tari	nyga	
Egg	wateen	..	duchi	..	..	..	rokpi	mtiumaie	wudi	papuk
Elephant	..	..	mongnia	tengmoo	megadett	..	syite	datón	magwi	háti
Eye	mih	met	raok, roon	amik	mookun	cun	ámig	malam	mi	nyek
Eye-brow	..	met kadom	..	mik-miong	mooshakor	conmudba				
Eye-lash	..	..	..	mik-chiom	moosheam	cunmoo				
Father	amba	appoo	afa	abo	appa	..	bábu	naba	wa	abba
Fever	toong-dushu	..	..	..	loomgoia	meed				
Finger	hookeja	(B.)	jaucksee	kuzseek	nashima					
Fire	may	sengel	waul	me	wad	chuchah	eme	naming	wan	ummah
Fish	gua	..	natok	nghoo	nah	meen	engo	ta	nga	ngay
Flesh	karay	..	..	mun	moodum	mauk				
Flower	phoong	bah	bibal	boor	booibar	kádah	apun	apii	sabanpú	pung
Foot	lengytimba	kotta	jachuch	tonleok	yappa	..	ale	mgroh	lagóng	laga
Fruit	kooshay	jo	..	ubum	betu					
Goat	menda	bodamerom	dobak	sarchraō	borma	..	soben	madze	painam	shabam
God	sham	singbonga of marang- bonga	..	rim	modie					

English.	Limboo.	Cole.	Garrow.	Lepcha.	Mechi.	Puharrie.	Abor.	Mishmi.	Singpho.	Aka.
Grass	..	doomboo	can pun	play	jheekab	doobah				
Gun	tumok	..	..	sidermi	shelai					
Hand	hook	tee	jauck	akuli	..	..	elag	atua	leta	lák
Hair	tugek	oop	ke, nil	achom	kuman	tullee	dúmid	thüing	kara	demuk
Head	..	lo	see, kook.	atrak	koroh	..	dumpóng	mküra	bóng	dumpa
			shikan							
Hen	wáh	..	..	amot	..	dooteegeer				
Hill	toksong	go too	..	..	..	tookah				
Hog	phak	sookree	wauck	..	yoma	keess	cek	bali	wa	kukpa
Horn	koodang	..	grong	aron	kong	..	áreng	rriú	rung	kung
Horse	on	sadom	grong	..	..	..	buré	garre	kamrang	ghura
House	tera	oa	nuck	le	nau	ada	ekum	hón	nta	g
Hunger	shilak	..	..	kridok	meenkahon- kia.					
Husband	meet	herel, hom	..	gudasum.						
Iron	phenjay	..	shel	pinjing	shor	..	yogid	si	mpri	kakdhar
Knee	khora	mookooi	..	tukput						
Leaf	tela	sukam	bolbijak	lop	belye	..	annee	nah	lap	nabhar
Leg	poklam	koorchoo katta	..	atong	yadü					
Light	..	..	shinga	..	monabai	abublee	púánge	tsonawo	thoi	hang tepá
Lightning	..	..	..	seeleop	nophlambo	chuskah				
Lip	..	..	..	adool	kushuti	boocootooda				
Maize	makee	toorpoo gan- gya	..	..	toomba					
Man	mamni	lo horo	mun, die	murroh	manchi		ami	name	simpho	bangne

English.	Limboo.	Cole.	Garrow.	Lepcha.	Mechi.	Puharree.	Abor.	Mishmi.	Singpho.	Aka.
Mother	amo	enga	ama	amoo	aie	..	nane	nama	nú	ane
Monkey	choba	gye	harmak	..	..	..	sibie	tamrm	wé	lebe
Mountain	..	booroo	achura	lole	hajoo	..	adi	thaiya	bóm	nodi
Mouth	leba, moora	á	chu, chul. kosak	abong	koogha	..	nepang	takü	nyóp	gam
Moon	la ni	chandoo	jajong	lavo	nokabur	..	polo	halua	sata	pala
Mud	legua kham	lossod	..	phut	..	..	..	..	..	..
Musquito	..	..	ganggia	..	..	..	sunggu	tadze	sigrong	tarang
Nail (finger)	nung	rama	..	punchi	nashikor	oruk	..	..	..	..
Name	koming	..	bimong	..	..	..	amin	amüng	ming	..
Neck	shurra	serom	..	tuk tok	kortunna	..	..	..	..	..
Night	Sendik	needa	waló	..	hor	..	kamo	ia	sana	ia
Nose	nebau	mooa, moots	ging	tungnom	koontoong	moe	..	..	..	..
Oil	mingay	..	tochai	nim	taü	heescun	tulang	sua	namman	tel
Peacock	myoongjay	mara, atoon- mara	..	..	..	choóbah	..	..	..	..
Plantain	tela she	kadul	tarik	..	tali	..	kopag	phaji	lango	kepák
Pool	..	ikei	..	oong lup	biloo	..	..	..	..	..
Rain	weeli	gammadah	..	so	..	..	..	..	..	..
Ratan	shi	..	..	roo	rydung	..	..	..	..	..
Rice	shiah	..	nyrum	zo yen	myrang	teekul	..	..	..	..
River	yeombachoa	garra	chima	oong kioong	dihí	abeen	bortee	tsaló	kha	subang
Road	lum	hora	rama	lom	lama	..	lambe	ailam	lam	lamtau
Root	shep	..	..	aphea	rudda	be	..	..	..	..
Salt	yim	..	soom, kara- sam	vom	phang shoonkri	beek	alo	plah	tsüm	älla
Sand	yeu ka	geetil	..	..	(H.)	(B.)	..	..	..	..
Shoulder	phok tang	tarran	..	..	..	dupna	..	..	..	..

English.	Limboo.	Cole.	Garrow.	Lepcha.	Mechi.	Puharrie.	Abor.	Mishmi.	Singpho.	Aka.
Silver	yang	..	..	kom	tais					
Skin	..	..	bigil	atoo	..	..	asig	kua	phi	sapen
Sky	..	..	srigi	..	no krong	..	taling	brra	mó	sapen
Snake	wa seh	beeng	chapi	boo	jeeboo	neer	tabi	tabú	lapú	tabuk
Snow	nah	..	..	sonong	(H.)					
Son	koosa	koahon	..	akup	beesha					
Star	sohor	eepil	asake	sohor	hatoorki	bodlkah	tekar	kadang	sagan	takar
Stone	loong	dirree	rangta	..	yoantie	chóchah	eling	mpla	nlong	elung
Sun	nam	singee	salgra	suchum	kranondong	..	arung	wanyi	tsan	dabani
Sword	..	..	digree	paieuk	choongri					
Thigh	poklam	booloo	..	alum	phenda					
Thumb	koodom	engadaro	..	kudom						
Thunder	kamian	..	..	sungmut	jumai hon-					
					dung					
Tiger	keba	kooloo	macha	sitong	meesah	toot	simioh	tamyah	sarong	samnya
To-day	eu	tising	..	..	dinisanchi					
To-morrow	tandu	gappa	..	..	miasanchi					
Tongue	ullee	alang	..	alee	chulai					
Tooth	ha	(B.)	waggam	apho	hattye	pul	ipang	lla	wa	phi
Tree	shing	daroo	ber, boibi-	koong	bun phang	mun	sine	masang	phún	sangna
			phang							
Uncle	umpunga	..	..	akoo, amen	adhü amai					
Valley	tompoya	ko-cha	..	biogsi						
Village	bangpe	hatoo	song	..	..	..	dolung	mating	mareng	nampnm
Water	choa	dah	chee	oong	diee	oom	asi	machi	ntsin	issi
Wife	ámétt	era	..	kusiyeu	bihi					
Woman	menchima	era	mea, che, da	aiyoo	hinjan					
			rung							
Yam	ke	..	tajong	bookh	..	..	engin	gi	nai	
Year	toong be tik	suma	..	..	buruk [che					
Yesterday	auchen	hola	..	..	kapemsan-					

## ADJECTIVES.

English.	Limboo.	Cole.	Garrow.	Lepcha.	Mechi.	Puharrie.
Bad	menzejaba	etka	..	muriuneh	humma	
Bitter	ki	mororia	..	koipa	goka	cadkah
Black	makloh	hende	..	anok	koomun	fudcooroo
Blue	mukloh	..	..	phonp bung	goochum	
Broad	yomba	ossar	..	aliok	goo-ar	
Deaf	natakie	..	..	muteune	kummakanai	
Dry	kohedia	..	..	sonpa	kran	
Fat	so	rota	..	ateem		
Green	..	gade	..	aphom	gangohee	
Good	note	boogee	mum,mah	riupa	gabum	
Hard	chimjoomlo	..	..	abit	guzia	
Heavy	leep	hambal	..	ateem	eeliching	
Light (not heavy)	..	lar labbar	..	akioong	rujen chung	
Long	kemba	jilling	..	tukphume	..	
Narrow	..	hooding ossar	..	achim	goo-or	
Red	betamba	arra	..	ayhur	gujia	kysoo
Short	..	toombroo ximiting doongooi	..	aten	gahye	
Sick	took	hassoo	..	dok	..	chootah
Small	tanga	..	..	atim	udye	
Sour	..	..	..	cheorpa	kokye	steetred
Strong	tom toom	iting	..	chet		
Sweet	limba	ibilla, no- gad	..	ampa	kolan	ameebade
Tall	..	sangalee	..	arhen	gujan	
Weak	nuntoomba	hooding pea	..	chet mu- nea neh		
White	phodang be	poondee	..	adom	goophoot	cheenbúrroo
Yellow	peyor bu	sassang	..	paiorbo	koomoo	balcoo

## VERBS.

Beat	sheray	rootea	..	..	shiticknuh	
Come	tangay	hoojootea	ra, basuck			
Cry (weep)	..	raeta	..	..	dagup	boolkee
Drink	toongay	mooitea	ring, bo			
Fight	kema	toopooing tea, ma- patea	den, juck			
Go	..	senotea	ree	..	..	aycoocoo
Laugh	yema	landytea	..	..	meniyao	alkee
Sit	yoong-e	doob tea	a, jen, juck	..	jhopü	cooda, bun- derco
Sleep	..	geeteeta	see, suck	..	moodoobai	

## NUMERALS.

<i>English.</i>	<i>Limboo.</i>	<i>Cole.</i>	<i>Lepcha.</i>	<i>Kukie.</i>	<i>Mechi.</i>
One	teek	miad	kat	katka	munche
Two	netchi	barria	neath	neeka	munye
Three	soomchi	appia	sum	toomka	muutum
Four	leeshi	oopoonia	piulut	leeka	munbre
Five	nashi	moya	phungah	rungáka	munbha
Six	tookshi	tooroora	trok	rooka	mundho
Seven	noshi	aya	kuchek	sereeka	munchin
Eight	etchi	eerilia	ku ku	rietka	munjo- kunu
Nine	phangshi	arrea	kuteu	kcoka	
Ten	thibong	gel	kutu	soomka	
Twenty	aibong	hissee	khaka	roboka	
Thirty	soombong	dosee	kakaskuttee	soomtoom- raka	
Forty	libong	barhissee	kaneath	soomleeka	
Fifty	nabong	barhissee gel	kaneathsa kutte	soomrun- ga- ka	
Sixty	tookbong	apphissee	kasum	soomrooka	
Seventy	nobong	apphissee gle	kasumsa kuttee	soomseruka	
Eighty	etbong	oopoonhis- see	kaphuleet	soomrietka	
Ninety	phanbong	oopoonhis- seegel	..	soomkoaka	
Hundred	thibong bong	mee sow	..	rezaka	

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

(Concluded from page 651.)

We must not omit among the temptations connected with a Missionary's work, one which, in this country in particular, he must be often in danger of yielding to—as well as its converse. We mean either to *despair*, or to be too *sanguine*, of *success*—speedy and manifest success.

Satan and his agents, in the shape of worldly, unconverted men, and even religious professors at times,—the Missionary's own natural temperament, or weakness of faith, or imperfect views of God's will and power—some or all of these acting along with the depressing nature of the climate, and the admittedly peculiar character of the people and the religions with which he has to do, are but too apt to induce despondency, and *have done* so at times, we believe, in the breast of many of the

most devoted Heralds of the Cross in every part of India. But this feeling, let us ever remember, is *not of God*. It is a *tare* sown by the *Enemy* in the hearts of believers; which they should seek to root out or destroy. If not, it may choke the good seed of the word in their own hearts, and fatally retard its dissemination and growth throughout the world. Indeed, *hope* is as necessary a grace, in order to usefulness and happiness in God's service, as *faith* and *love*. To the Christian Missionary it is *indispensable*. When he ceases to hope for success to accompany or crown his labours, he should cease to occupy the position of a Missionary to the heathen. We mean, when despondency has assumed a settled place in his breast, or even when it is the *prevailing* feeling there. And just in proportion as steady hope, accompanied by and founded on firm and enlightened faith in the truth and power of God, animates the soul of a Minister of Christ, in that proportion will he be likely to prove (in the end), an honoured and successful servant.

Let us therefore never cease to hope—however dark and desperate things may appear when we look to *man*, with the *eye* of man,—let us look to *God* with the eye of *faith*, and “still trust in God.” As God is *true*, our labours in his service (if we are *His*) shall not be in vain. As Christ is Almighty, no weapons formed against his kingdom shall prosper. As the Holy Spirit is the same yesterday, to-day and for ever, He can and He will work with human instrumentality, and his own powerful word, in the conversion of sinners in every nation and of every tongue and tribe, to the glory of the Triune Jehovah, the God of our Salvation!

But in counterpart to this last, there is another temptation, into which *young* missionaries are more apt to fall: viz., to be over *sanguine*, and consequently often impatient, in looking for success. A very likely and perhaps speedy result of this temperament may be disappointment—followed by dejection, and at last despair. This error, however, is by no means, we think, so grievous or so fatal as the last. Experience, with the grace of God, will probably soon cure it. And it is well, if the youthful or newly stationed missionary be willing to learn by the experience of others, as well as, and often in preference to, his own. And for the arduous and important office of a Missionary to the heathen, as much as for a pastorate (or Bishopric) at home, it were well too if the rule of the Apostle were more generally acted on;—“not a novice.” For surely if in any circumstances the servant of God is in danger of falling into the condemnation of the devil, more than others, it must be in those in which young Missionaries are often placed. If any office in the church of Christ requires higher qualifications

than all others—wisdom, prudence, patience, love, faith, hope, intellectual talents, moral courage and power—experience and knowledge—it is that of an apostle to the Hindus and Muham-madans of the East!

One topic intimately connected with Missionary work, indeed forming as necessary a department of it as the study of machinery is to an engineer, or the keeping their sharp-edged tools in order, to the tradesman and the soldier, we must not wholly omit. We mean the careful, *critical study* of the Word of God. We had purposed introducing our remarks on this subject under a previous head. But they are not out of place here. They must be few however.

We believe that, as the *temptations* to neglect this important duty are many, so the *practice* of habitually omitting it is too common. But how can we expect to become able champions of the truth, mighty in the Scriptures, and skilful in the use of this sword of the Spirit, without exercising ourselves *in* it as well as *with* it, examining *carefully* the foundation of our faith, and having every difficulty connected with the written revelation we defend, removed to our own satisfaction and conviction? Every Minister and Missionary, we think, should not only *know*, to some degree, the original languages of the Bible, but habitually *study* the whole sacred volume *in the originals*. There will be many obstacles to prevent him from so doing, in general, but let the Missionary always have the untranslated Bible by him, and make it a point, and set apart a time, to read some portion, however little, every day. So will he be the better qualified either to translate or to expound the word. At the same time, let him beware of the temptation to devote an undue proportion of his time to this most interesting and, to many, engrossing study. Let him ever bear in mind that the grand object of all his studies and of all his thoughts should be the glorifying of God in the conversion of sinners, by faithfully *preaching and living* the Gospel.

Under the head of temptations to the neglect of *mental discipline*, there is another topic we ought to have referred to, but which is also introduceable here. That is the keeping up of an acquaintance with the classics, not only the Greek and Latin but also the French and English, with select authors in any other languages we may happen to be at home in. Of course these should be taken up only occasionally, or regularly, for *recreation* merely (which is a duty as well as work is), and we must beware of their seductions, but we certainly think that, in general, Missionaries are at fault and suffer loss by almost entirely laying them aside.

Nor are we of the opinion with some, that a Missionary

should refrain almost entirely from English periodicals, whether reading or writing for them. He *ought* to know, to some extent at least, the present as well as the past history of the world. And many a hint or lesson he may both get and give, of importance to himself individually or to his work, which he could not do elsewhere than in Christian periodicals. At the same time it must be admitted that the temptation to devote too much of his precious time and consecrated energies to light or classical literature is far stronger and more to be shunned, if not also more commonly given way to, than that to neglect or omit them. Let Missionaries therefore, we must add, beware of *recreating* in this way when they should be *working*.

[Some remarks on errors and inconsistencies in *conduct* and *general habits* have been omitted.—Eds. C. C. O.]

With regard to *behaviour in Society*, there are two extremes, into one or other of which the children of God are very apt to fall. The one is *worldly levity*—the other *monkish moroseness*. Now, by the exhibition of *either* of these much sin is committed and occasioned, and many (believers and enquirers) are offended. It is very difficult, but highly important to a Missionary's character and usefulness, to keep clear of both, and to be always cheerful, affable and courteous, and at the same time serious, spiritual, watchful. But we cannot dwell on this subject; we must simply refer to the Scriptures as an ample directory regarding it: and only add that it is not only not inconsistent in a Christian Missionary to be a *perfect gentleman*, in the truest sense of the term, but that it is his bounden duty to cultivate the strictest propriety in manner, dress and behaviour so as to be a pattern to others in these as in every other respect, and to make himself acceptable to *all men*.

Let him study, then, to show himself a workman approved of God, that *needeth* not to be ashamed. Let no man have reason to despise him. Let him strive with singleness of eye to do the work of an evangelist, making himself all things to all men that many may be saved. Let him watch and be sober, study and pray *constantly*, remembering that his adversary the Devil, is ever ready with all manner of temptations, to hurt his usefulness, to injure his character, and to destroy his soul. Amen!

#### A MISSIONARY IN THE EAST.

P. S. The above Essay was not written, originally, with any view to publication, and the author is quite sensible that it is defective. The subject has not been exhausted, and, even so far as it goes, while most of the remarks are trite and common place, many of them will probably appear crude or incorrect to older labourers in the Lord's service among the heathen than himself. Still, he hopes, that on the whole the treatise may be useful and repay perusal, else he should not have offered it to the Editors.

#### IV.—*Fifth Circular of the Calcutta Christian School-Book Society, for the year 1844.*

THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY, instituted in June MDCCCXXXIX, has now passed through the fifth year of its existence. It is thus exchanging the precarious period of infancy, for the more interesting and advanced stage of childhood;—and childhood, we trust, its present condition may well be termed, as compared with what it shall hereafter become—and with that life, or rather age, of usefulness which yet, we hope, lies before it, when supplied with enlarged resources, and increased influences, and multiplied agencies for good. The principle embodied in our Society's formation, that Christian Education is one grand and initial remedy for the moral misery and the spiritual degradation of India, has been practically and economically illustrated in all that literary and religious furniture with which our depository is supplied, small indeed in its extent, but complete after its kind: and we do trust, that this vital principle of Christian operation, with all its accompanying and needful apparatus, is yet intended to work onwards, through still more favoured and honoured channels than ours, towards ultimate and universal triumph. The experience of five years is small as a basis for any deduction of inferences in so important a matter as this; yet has it been sufficient to encourage us in that simple faith of Christian duty with which we at first set out. Our progress has been slow, but sure:—if our cause has not been generally popular, or if it has not been much countenanced by the great and chief of the land, we have on the other hand gradually won the confidence of those whose religious co-operation was most to be desired: and we do fervently trust that the directness of our aim, the simplicity of our method, the catholicity of our bond, the firmness of our purpose, and the Christianity of our ground of operation, will have the effect of inducing our doubting friends, or our hesitating opponents, to come over and help us in our little beginning of a mighty work, the providing of a Christian Educational literature for British India.

II. Our Society's real character cannot be better defined than in terms of those LAWS, on which its existence rests, and which indicate its proper field, regulate its peculiar functions, and determine the application of its various resources. These laws are few and simple—and have been carefully adhered to in the time that is past.

##### LAWS.

I. The name of the Society shall be, the "CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY."

II. The bond of the Society shall be, those grand Christian doctrines in which the Protestant Evangelical churches are agreed.

III. The special object of the Society shall be, to furnish a supply of Books in the English and Native languages, for promoting education on Christian principles.

IV. Such general School-Books only shall be kept by the Society, as are not inconsistent with the Word of God:—and such religious School-Books only, as are decidedly scriptural.

V. The necessary supply of Books shall be obtained by original composition, republication, or by purchase, as may seem best.

VI. The Society's works shall be sold at the lowest price consistent with pecuniary obligations, and the necessary expense of agency: and the Society shall retain a power, in special cases, to dispose of Books at reduced rates.

VII. The Society shall also be at liberty, if expedient, to use its influence, in any more general form, for the advancement of the grand object, Christian education.

VIII. There shall be a "General Committee" for managing the business of the Society, with a special "Sub-Committee" to superintend the preparation and publishing of Books.

IX. Subscribers, to whatever amount, shall be considered members of the Society.

X. The formation of Local Committees throughout the country shall be solicited and promoted, in order to co-operate with the General Committee in Calcutta.

III. The RESOURCES of the Society have gradually increased. The balance-sheet for the year ending June last, was in favour of the Society

to the extent of a few rupees. This was the first instance of a favourable balance in our past years; and it has been the more satisfactory, because it has arisen not from any diminution in the Society's outlay, but from some increase in the Society's income. We have not published less, but have sent out more: we have not expended less for the advancement of our great object, but have received somewhat more from those who seem willing to promote it. Means have been taken to circulate more largely the Society's proposals of usefulness, especially in this metropolis;—the result has been an addition to the list of our former subscribers, although not so large as we could have expected from amongst so many professed friends of India. We have also had a considerable increase in our sale of books;—and we regard this portion of our progress with the more satisfaction, because it indicates that the chief aim of our Society's existence is now more fully developed: although, as to the matter of profits, it bring next to nothing.

IV. The STATEMENT OF ACCOUNTS for the year, June 30, 1843, to July 1st, 1844, is as follows:—

Income—From Donations, Subscriptions, . . . . .	Rs.	1859	12	0
„ From Sale of Books, . . . . .		2003	10	3

Total, . . . . . Rs. 3863 6 3

Outlay—For the Printing and purchasing of Books,

Depository expenses, &c., . . . . . Rs. 3849 0 8

This almost nominal balance in our favour soon passed away, and we are already about Rs. 1000 indebted to our Treasurer, and will very soon have to meet demands to double that amount.

V. We append, as usual, the NAMES OF THE SOCIETY'S SUPPORTERS during the past years; and our list includes both the names of those who have subscribed to the Funds of the Society, or otherwise in a direct form contributed to its resources.

Alexander, J. W. Esq.	G. M.	Monteith, J. Esq.
Allan, J. Esq.	Gordon, Dr.	Moore, H. Esq.
Anderson, D. Esq.	Grant, A. Esq.	Mullens, Rev. J.
A Stranger.	Gray, E. Esq.	Muston, H. Esq.
Rampton, W. J. Esq.	Griffiths, E. P. Esq.	Nichol, W. Esq.
Bedford, A. Esq.	Hæberlin, Rev. J., D. D.	Nicolson, Capt. A. C.
Bellie, W. H. Esq.	Hawkins, J. A. F. Esq.	Nicolson, Dr. S.
Biss, I. B. Esq.	H. B.	O'Dowda, R. Esq.
Blacquiere, W. C. Esq.	Holmes, C. Esq.	Palmer, J. C. Esq.
Blechynden, R. Esq.	Horne, J. Esq.	Parker, Rev. J. H.
Blechynden, A. H. Esq.	J. C.	Powney, Lt. Col.
Bolst, W. H. Esq.	Johnstone, M. Esq.	Reed, C. Esq.
Bonnaud, W. Esq.	Jones, Rev. J.	Rennie, J. Esq.
Bowley, Rev. W.	Jones, W. H. Esq.	Robinson, D. Esq.
Bracken, T. Esq.	Lacroix, Rev. A. F.	R. B.
Burne, Major.	Lamb, J. Esq.	Small, Rev. G.
Byrne, W. Esq.	Laurie, J. Esq.	Smith, Rev. T.
Campbell, Rev. J.	Leckie, C. S. Esq.	Smith, Robert, Esq.
Charles, Rev. J., D. D.	Long, Rev. J.	Smoult, W. H. Esq.
Dallas, J. P. G. Esq.	Lyell, J. Esq.	Spiers, A. Esq.
D. E.	Macnicol, Nicol, Esq.	Stewart, J. C. Esq.
Dear, H. Esq.	McCallum, D. Esq.	Swinhoe, T. B. Esq.
Doveton, Capt.	Macdonald, Rev. J.	Thomas, Rev. J.
Duff, Rev. A., D. D.	Mackay, Rev. W. S.	Trotter, Esq.
Dunlop, W. Esq.	Mackenzie, J. J. Esq.	Tucker, C. Esq.
Edmond, E. Esq.	McKilligan, J. P. Esq.	Tucker, H. C. Esq.
Evans, Rev. W. W.	Mackintosh, A. B. Esq.	Turner, A. Esq.
Ewart, Rev. D.	Marshall, Capt. G.	Udny, G. Esq.
Francis, C. S. Esq.	Massay, G. Esq.	Uvedale, M. Esq.
Fraser, A. Esq.	Meiklejohn, Rev. W. H.	Weaver, J. Esq.
Galstin, G. Esq.	Millett, F. Esq.	Wenger, Rev. J.
Garrett, R. B. Esq.	Monteith, D. Esq.	West, Capt.

VI. The Society's STOCK OF BOOKS has had but small addition made to it during the past year, save in new Editions of our former works. We have however pleasure in referring to two works, now completed, of which formerly we only presented the names by anticipation:—One of these, "Abercrombie's works on the mind," printed (by permission) in cheap form, is of too great fame, to require any other than a simple notice here:—The other, "A Manual of Geography," newly compiled and prepared expressly for the Society, by the Rev. D. Ewart, with much care and labour, we introduce as a stranger to the kind entertainment of our readers. Our present list we would gladly enlarge if we could; and especially in those higher departments of study, in which as the demand is less, the supply is all the more difficult, because the expense of publication is greater. The Society is pledged to no theory of Education, whether Anglican or Vernacular; but it simply aims to produce a sufficiency of School-Books, to carry on the work of a sound and complete Christian education under any accessible form. Translators and Translations we find it difficult to obtain; and in the Bengali language alone have we as yet met with any thing like Vernacular encouragement.

#### LIST OF THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY'S PUBLICATIONS,

*With a short note of their Contents.*

1. THE FIRST ENGLISH INSTRUCTOR—30 pages—price 1 anna;—contains lessons from the Alphabet onwards to words of one Syllable:—Part I. Miscellaneous: Part II. Religious; with an Introduction conveying useful hints to teachers.
2. THE SAME, IN ANGLO-BENGALI, interlined—pp. 43—price 3 annas.
3. THE SAME, IN ANGLO-URDU—ROMAN character, interlined—price 3 annas.
4. THE SAME, IN ANGLO-URDU—ARABIC character, interlined—price 3 annas.
5. THE SECOND INSTRUCTOR—English—pp. 40—price 2 annas; a new and enlarged edition;—progressive lessons, chiefly in words of two syllables:—Part I. Miscellaneous—Part II. Christian truth;—the whole interspersed with Juvenile Poetry—with a note to teachers prefixed.
6. THE SAME INSTRUCTOR is now translated into *Bengali* and published. It is also ready to be printed in ANGLO-URDU if required.
7. THE BENGALI SPELLING-BOOK—or "*Gyanarunodoi*"—pp. 46—price 2 annas—a Bengali initiatory work, on a new plan, and adapted for vernacular Schools.
8. THE BENGALI INSTRUCTOR No. II. or "*Gyanakiranadoi*"—Being Part II. of the above—price 4 annas.
9. ENGLISH AND BENGALI SCHOOL DICTIONARY:—By J. Marshman, Esq.—pp. 363—price 1 Rupee 4 annas:—this abridged dictionary, published by request of the Society, will be found an excellent Manual for Anglo-Bengali Classes.
10. THE THIRD ENGLISH INSTRUCTOR—pp. 228—price 12 annas—a new edition much enlarged—interspersed with Christian Poetry—in three parts: Part I. Miscellaneous lessons. Part II. Abridgement of Scripture History. Part III. Simple extracts on important subjects.
11. THE FOURTH ENGLISH INSTRUCTOR—pp. 293—price 1 Rupee—a compilation of practically useful extracts in religion, science, and literature—with occasional poetry—in two parts: Part I. Miscellaneous lessons in all the above-mentioned subjects: Part II. A continuous series of Scripture extracts, which may be useful in schools where the holy Scriptures are not directly admitted.
12. THE SAME in *Bengali*—One half of this Instructor has been translated into Bengali; and is published separately—price 8 annas.
13. THE POETIC INSTRUCTOR—pp. 296—price 1 Rupee; a Miscellany of Poetry, calculated to please and instruct:—and in which care has been taken to exclude whatever is irreligious, and to give it a Christian character and tendency.
14. MACCULLOCH'S COURSE OF ELEMENTARY READING, in science, literature and religion; interspersed with a higher class of Poetical extracts—pp. 362—price 1 Rupee 12 annas. A valuable School-Book.
15. MACCULLOCH'S ENGLISH GRAMMAR—pp. 195, price 12 annas—considered one of the best Grammars now in school use, being minutely explanatory and illustrative.

16. **THE ARITHMETICAL INSTRUCTOR**—by the Rev. Thomas Smith, General Assembly's Institution, Calcutta—pp. 200, price 12 annas. This work is prepared expressly for the use of schools in this country—having Indian tables and references.
17. **THE ELEMENTS OF EUCLID**—six Books—pp. 240—price 1 Rupee 8 annas, cloth—adopted from "Chamber's (Edinburgh) Educational Course."
18. **SOLID GEOMETRY, SPHERICS AND CONIC SECTIONS**—pp. 164—price 1 Rupee 8 annas, cloth—adopted from the same popular "Course."
19. **BRIEF SURVEY OF HISTORY**—By J. Marshman, Esq. of Serampore, in two parts or volumes:—Vol. I. From the creation of the world to the Christian era—pp. 240—price 1 Rupee 2 annas. Vol. II. From the Christian era to the time of Charlemagne,—or the year 772—pp. 214—price 1 Rupee 2 annas.
20. **GENERAL HISTORY UPON SCRIPTURAL PRINCIPLES**—translated from the German of the Rev. Dr. Barth, Wirttemberg—pp. 480, with four illustrative historical maps, price 1 Rupee. This is a peculiarly Christian work, as well as useful school-book for higher classes of students.
21. **HISTORY OF THE CHRISTIAN CHURCH**, from the beginning to the present times—by the same author—pp. 220—price 12 annas. This little work, consists rather of successive sketches of the different states of the Christian Church, than of mere annals, recording the endless variety of its circumstances; and in this respect it is the more adapted for the perusal of native youth.
22. **THE SAME WORK**, translated into *Bengali*—may be used as an advanced school-book in Christian vernacular schools.
23. **MARSHMAN'S HISTORY OF INDIA**, from remote antiquity to the accession of the Mogul dynasty—pp. 231—price 1 Rupee 2 annas: at present, an indispensable school-book in this country.
24. **MARSHMAN'S HISTORY OF BENGAL**—from the earliest time to the year 1835—pp. 293—price 1 Rupee 2 annas,—a special continuation of the former more general work.
25. **MANUAL OF GEOGRAPHY**—Prepared expressly for the Society, by the Reverend D. Ewart, contains about 400 pp.—price one Rupee; now ready, and on sale at the depository: particularly full on the subject of **INDIA**.
26. **GEOGRAPHY, in Bengali**—a small manual of the geography of the world, with enlarged details of India—particularly suited for vernacular schools:—price 4 annas.
27. **MANUAL OF CHRISTIAN EVIDENCES**—being an abridgement of the first volume of "Horne's Introduction to the Sacred Scriptures"—edited by the Rev. Dr. Hæberlin, and the Rev. W. S. Mackay; pp. 132, price 12 annas.
28. **LETTERS ON THE EVIDENCES OF CHRISTIANITY**—addressed to Hindus—by Philalethes—(the Rev. J. Campbell, Calcutta,) pp. 180—price 12 annas.—This book composed expressly for native youth, may prove an excellent auxiliary to the preceding.
29. **HINDUISM AND CHRISTIANITY CONTRASTED**—by the Rev. G. Mundy, Chinsurah, 2 volumes—pp. 280 and 411—price 1 Rupee 8 annas. This work is now the copyright of the Society, and the remaining copies of the present edition are disposed of at the above price.
30. **THE SHORTER CATECHISM**, by the Westminster Assembly of Divines, with Scripture proofs.
31. **HISTORY OF THE JEWS**—Books First and Second—being an abridged History of the Bible, from the Creation, to the dispersion of the Ten Tribes—by H. Carre Tucker (B. C. S.) Price 8 annas.
32. **NOTES OF THE BOOK OF NATURE**—by the same author—price 6 annas. This work includes in it a course of consecutive readings, in Natural History and Natural Theology, combined:—and is so compiled as to form a continuous composition.
33. **BACON'S NOVUM ORGANON**—Translated into English by the Rev. T. Smith. Price 1 Rupee 12 annas. This edition, the first ever published separately, containing notes of a religious and generally useful character, will be found an excellent Text-book for higher classes of Educational Institutions.
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VIII. THE GENERAL COMMITTEE OF MANAGEMENT consists of the following gentlemen :

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IX. *Finally*, Christian Friends. Our claims, or rather the claims of our good and holy cause, are now once more before you:—Resist them not, despise them not, defer them not. Again do we sum them up:—“The Society’s *basis* of action is to be found in our common humanity, as fellow-men. Its *principle* of constitution is drawn from our Scriptural Christianity, as given us in the word of God. Its *bond* of membership is the Catholic faith of Christ our common Lord, manifested in personal co-operation. Its grand *aim* is to bless India, by converting her to God, the True God. Its selected *mode*, in the general division of voluntary labours, is Christian education; education, sound in substance, varied in extent, religious in spirit, complete in result for time and for eternity. Its peculiar *function* is concentrating resources and furnishing supplies in order to facilitate promote and increase the operations of all who are engaged, or who would engage, in the ill-provided department of Christian, education in India: and the particular *instrumentality* of the Society consists in a collection of educational apparatus, made up chiefly of books adapted to the different stages of youthful instruction—of books directly Christian, where religion is directly taught—of books in spirit Christian, where only latent principle is involved—and of books free from unchristian taint and tendency (in as far as possible), where direct religious truth can appear only by inference or illustrative association. Such are those elements of life, eternal life, which the Society seeks to embody in its corporate existence;—and such the elements which it seeks to diffuse by public activity: and are not *such* elements, also CLAIMS? And if claims, on WHOM? Let the reader say.”

We need more, far more, than will be given us: but not more than could be given us. And it is all for India; for the sinning dying people amongst whom we dwell, and for our very neighbours, concerning whom our LORD has said, LOVE THY NEIGHBOUR AS THYSELF!—Remember also how HE who gave himself for us said, “IT IS MORE BLESSED TO GIVE THAN TO RECEIVE!”

On behalf of the General Committee,

(Signed) J. MACDONALD, *Corresponding Secretary*.  
J. CAMPBELL, *Minute Secretary*.

V.—*Charles Hogsett, the dying Sailor-Boy.*

“ I LOVE THEM THAT LOVE ME, AND THEY THAT SEEK ME EARLY, SHALL FIND ME.”

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“ YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL; FOR, THOU ART WITH ME—THY ROD AND THY STAFF THEY COMFORT ME.”

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The merely curious reader will find nothing, we fear, in this little record to meet the cravings of his wandering mind; nor, perhaps, will the more general reader find much to attract or fix an attention which is almost never able to obtain any thing satisfactory, save in the marvels of novelty, in the excitements of fiction, or in the absorbing whirls of extraordinary and artificial narrative. Ours is an ordinary record, whose simple object it is to describe a beautiful *variety* in the more hidden specimens of Christian life;—to illustrate, in literal narrative, the grace of our Lord and Saviour Jesus Christ, as tenderly manifested on the sick bed of one in humble obscurity of human station;—to shew the glory of the Son of God in saving the soul of a dying Sailor-boy. To many men, ours will therefore seem a very poor, if not mean, occupation;—should they be induced, through any particular influence to read this in attractive paper, they will, perhaps, conclude with the remark, “A weak concern truly—what is there worth, in all this, to write about and publish!”—But, “to you who believe, CHRIST is precious;”—therefore, we trust, dear christian reader, that for the sake of this blessed CHRIST, you will now accompany us in our visit to the sick boy’s berth; and with us for a moment behold a poor dying youth cling to a Living Saviour. Even to you, worldly reader, who are not conversant with matters of salvation, it may not be unprofitable quietly and thoughtfully to peruse this sketch, however unpromising it may seem. May the Lord accept our little work, and employ it for some good!

CHARLES HOGSETT was a sailor-boy, on board the W—, trading between England and Calcutta. Early in the year 1841, the friend to whom we are indebted for the following *memoranda* concerning him, sailed for England in the W—, and on his passage home he enjoyed the opportunity, or rather privilege, of witnessing, and waiting upon this pious but humble boy’s death-bed. He noted down, from day to day, immediately after occurrence, the several incidents which are recorded in our little narrative, as a matter of spiritual interest to himself, and as a pleasing and instructive variety during the monotony of a ship-life: and with a view afterwards to communicate them to little Hogsett’s kindred, should the opportunity offer; or to make mention of them to Christian friends, as an illustration of how God takes care of them that love him, even under the most untoward circumstances. A field wider than that of mere private possession has been sought for these notes, by some who were cognizant of their existence, and who had been much interested by them; and we have willingly undertaken, on behalf of our well-qualified but retiring friend, to be helpful in our place, in giving publicity to this little private record of the grace of our Lord and

Saviour Jesus Christ. Such "annals of the poor," poor in station, as well as in spirit, are peculiarly calculated to cheer and sweeten the soul; they please, without exciting—they satisfy without satiating—they lower the mountains of social pride, they exalt the valleys of personal self-abasement, and make the humble reader feel himself on the grand level of Gospel ground, where both he and the subject of his reading may together stand and commune. Who is there, that after reading our little memorial, may not say—"Why should not I also find mercy like 'little Hogsett,' (as he was called), the pious sailor-boy?"

"You never saw such a little angel as Hogsett looked at times. It seemed quite as if heaven were opened to the boy's view!" So writes our friend in a letter concerning him; and we have no doubt that he writes so with truth, and without any conscious exaggeration of feeling. Often has it been so with Christians, happy Christians, at the approach or in the hour of death; and we have been privileged so to see it at times. We speak not of mere natural feature, or complexion, or expression, as seen on the death-bed of the young and the beautiful, sinking under lingering and hectic disease; but we speak of that peculiar look, which is connected with the power of spiritual things, as evidently realized by the dying, as they are yet unseen by the living. There are cases of dying believers, and especially amongst the young, when the triumphant settled smile of the Heaven-borne soul may be seen presiding over the features of earth, as they are sinking to decay: when the yielding muscles of a weakened frame, set themselves in sympathetic array before the now victoriously tranquil spirit, and settle down like the setting sun into a lovely death: when the subdued and purified faculties look forth through the softened eye, to take a last, a farewell glimpse of that scene of sin, sorrow and shame, from which they are soon to separate for ever, and from which now they are about cheerfully to depart: when the cherished peace, joy, hope, love of former days, escaping as it were from the inner recesses of the soul, where doubt, or fear, or habit, or custom have long detained them, manifest themselves on the very faces of the dying, delighting themselves in the rising beams of eternal life and liberty: when (as one may say), the soul being willing to depart and be with Christ, would yet, by the secret instincts which unite it to the body, put forth its every vital, lovely, diffusive, animative, attractive influence towards its dying partner, holding a last communion with it, and decking it in some of the anticipated features of the resurrection-life, ere it leave it to the corruption of the grave:—Such cases there have been, and such have we sometimes seen, cases that have overwhelmed us with tender emotion, and sent us away lost in the glorious future;—but, they are cases which after all we can only describe by suppositions and figures, because of the realities we have yet no personal experience.

Such occasional glimpses of spiritual loveliness amidst natural decay we can see to be wisely granted; for they have the effect often of arresting the thoughtless mind of the worldly visitor, so as to make him think, "Is this the CHRISTIAN'S death?—Can even a *boy* thus die, intelligently, consciously, willingly die?" And such glimpses of the

heavenly horizon dawning on the face of the dying saint, animate and refresh the brother and the sister in Christ who looks on such a scene, and stir up deep and hidden sympathies, that speak of hope, desire and faith—of mercy, Christ and Heaven.

But we have in our narrative something surer, and something better to look upon, than even this sort of loveliness which rested upon the features of the dying sailor-boy. There will be found in the short and artless record of his last hours, the outline-evidence of a soul converted to God, of a soul saved by Jesus Christ, of a soul sanctified by the Holy Spirit, of a soul prepared by grace on earth for transition into the glory of Heaven. In simple but living outline this evidence will be found, even such as a Christian would desire to find it in his own soul, although mixed up with the imperfections of a limited education, and sometimes affected by the delirious wanderings of a mortal sickness. This boy loved his Saviour, depended wholly on him, and desired to be glorified with him above:—He ascribed with much and habitual thankfulness to God, as his heavenly Father, the spiritual mercies he had enjoyed, and which now in death brought to him this hope of happiness:—He expressed tender and grateful attachment to his mother, not only as a pious and devoted parent, but as that beloved one who had first led him to Christ and salvation:—He shewed an anxious desire for the conversion of others; and especially of those nearest and dearest to him according to the flesh:—He manifested the tranquillity, not of apathy, but of spiritual resignation to the will of his Heavenly Father in all that regarded his approaching death:—He looked forward to the enjoyment of Heaven itself as a place of holy happiness, and of such conformity to God, that (to use his own emphatic words) he expected, “his mouth would become a part of God’s Book”—and he anticipated with holy pleasure the opportunity which eternity would furnish of praising and glorifying his God and Saviour for ever and for ever! All this and more of the scriptural evidence of a sanctified soul, stands forth in the short record of little Hogsett’s death-bed, and proves him (so far as so vast a reality can be proved in so short a time) to have been a CHILD OF GOD, AN HEIR OF HEAVEN! That a dying boy should thus be made a witness, as well as a subject, of the grace of God, or that this sailor-boy, though now dead, should yet be made to speak to the many who have grown old in sin, may not be in accordance with the dictates of human wisdom, or the expectation of human pride: yet so hath God ordained it; for now, as of old, “out of the mouths of babes and sucklings he hath perfected his praise.”

Reader, let us now introduce you to the sick-berth of the dying boy: and endeavour to read his mixed, artless and imperfect words, as if you saw him in his mortal sickness, and heard his difficult breathings, and knew that he was near to the end of all that belongs to this world; and say whether your inward spirit do not secretly testify, “O that my latter end were like his!”

*Conversations held with Charles Hogsett, a young sailor boy, on board the ship W——, Capt. N——. Wednesday, March 3rd, 1841.*

“ Tell my father and mother, that whether God be pleased to spare me, or to crucify me, His-will be done. If I am spared, I hope to be an assistance and comfort to them. If not, I hope we all three shall meet at the right hand of the Throne.

“ My mother was very pious, and educated us till we were eleven years old, and then sent me to school till I was sixteen. My father was not so pious; but I had a number of letters from my mother telling me he had become so, and was like a hen tending her chickens, to my young brothers and sisters.” I saw him last night (in a dream); he looked as if he were dying. He said, if he returned home, he would take me to Newfoundland, and we would all live happy together.

“ My clothes, &c. &c., to be sent to an old lady, Mrs. Foreham, sister of the Queen’s ward, St. Bartholomew’s Hospital, who was very kind to me. She had a school at Newfoundland, to which my sisters went. She spoke very kindly to me when I came from London, and said, the Lord protect thee!—and I wish her to forward the box of shells Hopely has, and my clothes to my mother. Send my love to Mrs. Foreham, and all her sons and daughters, and I hope that one day or other we all may meet in Heaven.” (Mr. B., the 1st officer, was present when he made this Will, such as it is.)

“ Write to my mother :

“ MY DEAR MOTHER,—I understand from the doctor that it will not be many hours for me in this world. I hope that you, my dear Mother, are prepared to enter into that happy state of life. Grant, Oh Lord, that I may be brought there in peace, and happiness, through Jesus Christ our Lord!—My brothers and sisters, George, Mary, Georgiana, may I have the pleasure, if God spare me not in life, to meet you in happiness hereafter! Oh my dear Mother, if the Lord please to let me pass eternity with him, then will I glorify the Lord with all my heart. Oh Lord, I hope that the Devil, the tempter, will not be allowed to conquer me!—and then will I cry, Lord, Thou preservest me!—Tell my father, I should like to hear about him; I am happy to hear and hope that he has been brought to Christ, and then he will say, Here I am, Lord! Oh may I never see his soul in misery!

“ Give my best respects and love to my uncle and aunt, Mr. and Mrs. Williams in Newfoundland. I feel quite happy and comfortable :and let us rise all with one consent, and sing to the praise and glory of God, who reigneth high above us. I tried to pray to-day, to pray to God with all my heart for my Father and Mother, and all dear to me on earth, and those who shewed me the way to Heaven, which Christ has made for us. This soul, oh make it in readiness to depart, and oh may it be pardoned by that greatest and best of sovereigns, in the realms of Heaven!

“ I am in no pain now. Capt. N. and also Mr. B. have been very kind to me. I feel quite sure that if my Saviour had not died for me, I should never have gone to that glorious residence, to which I shall now

go, through Jesus Christ my Lord. I am quite aware of my danger, and am trying to prepare myself for it. I used often to preach to my little brothers and sisters, my mother used to encourage me in it. She always had morning and evening prayers.

"My dear parents, I have often offended you. I have often neglected your church. Oh, if I had but attended to you more!"

He then exhorted two young shipmates to think of eternity and of Christ. "Think of Christ; ask him to fling you a rope of protection, to draw you out of danger. Remember you may die at any moment. I am as wicked as you, but I have been praying to go to that place where God sits on his throne, with the angels and archangels, and the 24 elders. Oh Lord, how happy should I be to be there!—to have my mouth changed to a portion of that Book, and to enter Heaven with the holy angels around me. You may be carried off any stormy night. I am young, but God will look upon me as well as upon the old, because, when I was young, my Saviour drew me to him. I trust he will receive me, as he did the poor man Lazarus. What was the estate, what was the honor of the wicked rich man in that horrid place! (Here he repeated in full the whole parable.) Rise then, my dear shipmates, and pray with a pure heart, and humble voice, to that God, who will assist you, Amen!—(Here he shook hands, and wished them good bye.) I have my Bible under my pillow, I wish it to go to my mother; and some one to read it to me to-night."

(During the afternoon and evening he continued gradually sinking, and at bed-time could neither hear nor answer.)

Wednesday night, 10 P. M.

He passed a restless feverish night; but having received some arrow-root and portwine in the morning, revived a little. His mind wandered, except when spoken to on religion. I asked him what he had been thinking of during the night. He answered "How happy I should have been to be taken away, and in Heaven to learn wisdom from the lips of the sweet Saviour." He then repeated several passages from Revelations, and, as is his habit, broke into prayer and supplication that he might be led and guided. "I was thinking of my mother, and how I could try with all the strength God gave me, to make her comfortable in her old age, if, through some good friend, I could only get a situation in the island." (Newfoundland.)

At 2 P. M. very restless. He repeated after me, "Blessed are they that die in the Lord,"—and prayed aloud, though in too low and indistinct a voice for me to make out what he said, beyond the name of his Lord and Saviour, and a few words here and there. A shiver came over him, he took hold of my hand with both of his, and faintly said "I am going, I am going." He prayed fervently aloud, though I could only catch unconnected sentences, and concluded with the benediction.

"I am happy," he said, with a smile. "I have no fear. If He is pleased to take me, I shall be thankful." (Here again he prayed, but inaudibly.) After being very restless, he cried out, "I am in misery, but God is good and merciful. I have no strength, but in His strength, I can be strong. I am quite easy—quite happy now." He told Wilson, whilst I was away, "Two angels have come for me,

I am going away." He said he was going to spend the night at Tavistock Place, and asked me to go with him. I told him he had a longer journey to make, from Earth to Heaven, from time to eternity, which seemed to recal his recollection.

During the night he continued chiefly in a dosing state.

*Friday, March 5th.*—Revived a little in the morning, but his mind wandered as to secular things. He told Mr. B. that he had given James 29 shillings to take care of for him. This James denied. Subsequently, by questioning, Hogsett accounted for the money in various little purchases. On this, he immediately asked that James might be sent for, and on his coming in, begged his pardon; he said he must have dreamed it, but he was not in his right senses when he taxed him with having his money.

His mind wandered much. 1 P. M. He was very restless, and pulling his bedding about, I asked him what he was looking for. He said he wanted his hat. I said, he had a greater want than of a hat, that of a Saviour. This reference to religion, as it always does, instantly recalled his wandering thoughts, and he began to pray earnestly to his Saviour. I asked him some time after, when he had been dosing, what he had been thinking about. He said, he had been praying for his mother. This reference to her, brought out a prayer for his family, and for the Church of Christ in general, that it might be led in love and sanctification. He concluded with a benediction in the name of "God the Father, God the Son, and God the Holy Ghost."

During the forenoon, he twice took several spoonfull of arrowroot, with apparent relish, and wished for some warm broth to heat his stomach, which he said was cold, this was ordered for him by Captain N——.

Very restless, and mind wandering during the night. 3½ A. M. I asked him if his belief was sure and steadfast? He said nothing, but looked fully at me. I asked in whom he now trusted? He replied, "The Lord Jesus Christ, the Lord Jesus Christ," repeating this several times over. I said, do you know me? He looked smilingly and said a good deal, of which I could not catch a word. He took my hand, and feebly shook it. He said his head was cold, so I got him a night-cap, which seemed to make him comfortable. Revived much in the morning.

10 A. M. Got him a cup of arrowroot, of which he took three or four spoonfull. The boy had two strong struggles, with pain and groaning, before dinner; prayed, and repeated the Lord's prayer. I was called down from dinner to see him die. His feet and hands were cold, and a clammy perspiration over his forehead, but he still held out.

5 P. M. Still the same, extremities dying, breathing hard and difficult. He lay quite still, and his strength and pulse gradually declined, till about 6½ P. M. when Mr. B., whose hand was upon his heart, could feel it beat no longer. He was gone! but so quietly and peacefully, that no one could say exactly when his spirit fled. Poor boy! He was released from all further pain and sickness, and, I believe, received through the merits of that Redeemer in whom alone he

trusted, into those bright realms to which his latest thoughts had been directed, and now "glorifying God with all his heart," as he said he would do.

Saturday evening, March 6th, 1841. 8 P. M.

H. C. T.

Passenger on board the W—.

N. B. In the above, I have strictly copied out the exact words of the deceased, which I wrote down in pencil at the time, as I wished his mother and friends to know exactly the expressions he himself made use of, some of them, such as that of "having his mouth changed to a portion of the Bible" I considered remarkable. May I die the death of the righteous, and may my last end be like his! Happy, thrice happy, are those, whose end is like that of this poor sailor boy!

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Such are our esteemed friend's *memoranda*, concerning "LITTLE HOGSETT'S" happy death; and few, and simple as they are, yet faithful and accurate, we rejoice that they were written and have been preserved that we might read them too, and reading might be much refreshed by again seeing, how "blessed are they who die in the Lord," and how faithful and tender and true is our Blessed Lord and Saviour Jesus Christ, even to the least and poorest and most secluded of his disciples, even to the sailor-boy, dying in the solitary ship, afar off upon the sea! BLESSED REDEEMER! who would not love THEE, and trust thee, and cleave to thee still more and closer, after reading here, how THOU didst not turn aside to those whom the world prefers and loves to honour, but didst bestow thyself and thy salvation, thy grace and thy love, thy Heaven and thy blessedness, upon a poor unknown, helpless, and dying boy! Surely, still art Thou "meek and lowly of heart,"—and surely, still in thee do the "weary and heavy-laden find rest for their souls!"

How tender the *agency* which the Lord employed chiefly in bringing this youth to Himself:—THE BOY'S OWN MOTHER.—She was the chief instrument of his conversion, of his salvation, of his being for ever happy in Heaven, instead of his being for ever accursed and tormented in Hell; and thus she was honoured of God, and blessed in her child. We can conceive of no happiness on earth purer than this, that the natural parents should also become the spiritual parents of their children; and that they who introduced them into being (alas! *sinful* being) should also bring them to everlasting life; and that these two relationships, of parents and children should be ever blessing each other on earth, and be together blessed with their common and beloved Lord for ever and for ever. Some children have known a pious mother, and others a pious and exemplary father, and a few children have known both father and mother as the servants of the Lord—but alas! how vast the majority of sons and daughters who have no remembrance of their parents, save as mere servants of the world, slaves of surrounding fashion, victims of unbridled temper, breakers of the sabbath-day, lovers of sinful and wasteful company, by whom the bible was never read, who had no family worship, and who never conversed about God—and concerning whom, if they can say nothing else, they must utter

this fatal truth, that they never talked to them of CHRIST the Saviour, or sought to bring them as little children to his arms!

There is nothing which, when calmly reflected upon, more fearfully presents the awful consequences of sin even in the tenderest breasts, and in the warmest hearts, than the evident indifference which the multitude of Christian parents shew as to the CONVERSION OR SALVATION of their children. We do not say that they are indifferent to their mental training, or to their moral habits, or to their religious observances, in so far as these bear on the conventional expectations, or customs or creeds of society around them: many parents pay attention to these things, and perhaps labor after them, with whom it is no subject of concern to see their children actually *converted* unto God, that is, presently saved from sin and hell; united *now* to Jesus Christ, renewed now by the holy Spirit of God, prepared now for heaven. A kind-hearted MOTHER may be seen decking her beloved daughter, instructing her in the proprieties of human life, carefully bringing her out into the world, assiduously tending her as the treasure of her heart, until she see her honourably and comfortably settled in social life;—and yet, though she knew and believed, and *saw*, that her daughter was a sinner, even as all others are, she never used one argument to withdraw her from the sinful world, nor one argument to bring her to Christ the Saviour, nor one argument to induce her to “repent and to be converted,” without all which there is no salvation. What will that mother do at God’s Judgment-seat, if her daughter’s soul be lost, seeing that she, even a mother, did nothing ever for her child’s actual salvation! So of fathers and their sons!—How many sons could testify, were they now on their death-beds, concerning fathers, who were kind and excellent parents in all temporal respects, that they never personally did any thing for the eternal salvation of their children—that they never warned them of sin and hell, never invited them to the blessed Saviour, never prayed with them that they might be saved, never endeavoured to persuade them that the love of God is better than the favour of men, or that treasures in Heaven are better than riches of the world! What must be the lot of those fathers at a Judgment-seat, if they repent not now and be forgiven—what shall be their remorseful torment through all eternity, should they go into perdition, and their sons be there with them! Who can doubt that as to some this already has come to pass, and that it may soon be the condition of more?

Must there not be much unbelief and much spiritual death where such a state of things prevails; and who will venture to assert that it does not prevail amongst us? And must we not suppose that parents guilty of such conduct, themselves know not what is salvation?—they are not yet Christians, they are themselves yet unconverted, and unpardoned, they are yet “without Christ;”—and if so, what else could we reasonably expect than that they should leave their children to be like themselves. To such we would suggest a hint or two.

1st. It should be to you as parents a very humbling thought and a peculiarly affecting consideration, that all the *evil* which dwells in your children was originally YOURS. With their natural being they have from you derived their moral nature, and *they* are sinful, because *you*

are sinners. Their liability also to eternal death, they have inherited from the same source with their sinfulness ;—and they are now in danger of being partakers of the same awful portion which awaits you, if you be yet unconverted, or which would have awaited you, had you not been by grace, through faith in Christ, saved from “ the wrath that is to come.” Behold then your children’s sin as another manifestation of your own ; behold yourselves in them, mourn over their guilt and danger, as you would mourn over your own ; they have *your sin* and condemnation ; bring them to *your Saviour* for their salvation !

*2nd.* Remember also, as parents, that none can ever have such *access* to your children’s souls as you have, or as you may have, to do them good or evil. You (especially mothers) have the command of their affections and their natural instincts, you are present to them by day and by night, they connect their happiness with you. You know them better than others can ; they understand you better than they can understand others ; they love you with a sincere affection, and you love them with a tender and pure affection :—And shall all this tremendous power over those young souls, which even already need to be saved, go for nothing, or be regulated only by custom, fashion, accident or caprice, so as to be fatally and eternally cast away, and yet the possessors of such power never be challenged ? Is not this, which is the mightiest of all human powers, the moral power of a good parent over a dependent child, a vast, a mighty talent put into the hands of each father and each mother that names the name of Christ, by the great God himself ; and shall the neglect, the abuse, or the perversion of it be deemed as *nothing* in the day of the Lord ? Ah ! how many parents would now give the world itself, were it their property, to regain that power for good over their children, which once they misused, but have now for ever lost ; and how many would give the universe were it theirs, or their very lives, if they could but bring back from the eternal world, those their children who died in their sins, so far as man could see, sins of which the root was inherited from their parents, and of which the fruits were matured within the precincts of a godless home !

Let CHRISTIAN PARENTS, who desire concerning their children and themselves, that they may again and for ever be “ one family in Heaven,”—let them be encouraged to go on in the work which of all others is dearest to their Lord. Let them leave nothing undone, nothing untried, to bring them or draw them to CHRIST, the Saviour :—instruction, example, prayer, influence, correction, let each have its place, let none be omitted ;—remembering, that it is not talking, but “ training” which God has promised to bless—“ TRAIN UP a child in the way in which he should go, and when he is old, he will not depart from it.”

SONS AND DAUGHTERS OF THE RIGHTEOUS!—whether of righteous fathers, or of righteous mothers, or of both together, take heed and consider your present position. Are *you* living in sin,—*you*, who once so well knew what sin is, and what its end shall yet be ? Are *you* living prayerless, *you* who once beheld the power of prayer, and were happy to believe that the effectual prayer of a righteous man availeth much ? Are *you* living without the Bible, *you* who once saw it scarcely ever shut, and who even now have associated with its opened pages,

the sweetest recollections of the dearest countenances of the assembled family groupe? Are *you* living in the violation of the sabbath, *you* who once on that day were glad to go to the house of God, and see his people assembled, and hear his praises sung, and listen to his word preached, and thereafter in your pleasant home sit under the pious conversation or the holy instructions of a venerated father or a much-loved and prayerful mother? And what more shall we say as to this *your* living or rather your perpetual dying "without Christ," *you* who once could weep under the teaching of his name, the unfolding of his love, by a parent's lips; and *you*, who once have gone out from the presence of a father or the embraces of a mother, to weep in secret, to cry unto Christ to save you! Sons and daughters of the righteous, now children of the world! whither are THOSE DAYS gone? gone before you, and ever going before you, unless arrested, to the Bar of God:—except you repent, they will visit you on your death-bed (if you should have such) to your dismay; but at the Judgment they will certainly await you, and claim for you a doom more sad and fearful than the children of the wicked, themselves also wicked, shall ever be compelled to know! Oh how blessed were ye, if ye did but now begin to walk with God, with the God of your holy father, or with the God of your pious mother, or with that blessed God, and Saviour, whom both father and mother alike revered, loved and worshipped! Their prayers for your conversion still remain before the throne of God unanswered; shall they for ever remain so? Will you not make their prayers yours, and now offering them in the great Intercessor's name, say, "Turn thou me, and I shall be turned, Oh Lord God of my Salvation!"

Should this little memorial of the dying sailor-boy fall into the hands of any one in *similar station* or in similar circumstances with him, let them be encouraged by it to seek after "*Little Hogsett's*" God and Saviour. That a poor and humble sea-faring lad should have been selected, by the great GOD of heaven and of earth, to be a son in his family, an heir in his kingdom, when many kings and princes, many sages and heroes, and multitudes of the rich and honoured ones of the earth are still but slaves of sin and children of wrath, and as yet but heirs of destruction, may seem indeed strange, unaccountably strange to many; but, it is not the less true, absolutely true. Yet, why should it seem *strange*, that HE who created all, should regard all alike, that is, all and equally as his creatures; that HE, against whom all have sinned, should regard all alike, that is, all and equally as sinners against him; that HE, before whom our whole race is seen living in a God-despising, heaven-defying, self-exalting pride, should in the wise exercise of his sovereign prerogative, make such selection, as to character or station, as is best calculated to abase the proud, or to exalt the lowly, and so confound the accursed pride of man? Why should not the FATHER adopt the meanest sinner, if he pleases? Why should not the SON intercede for the guiltiest sinner, if he pleases? Why should not the HOLY SPIRIT regenerate the most dead and corrupt sinner if he pleases? What said the Saviour himself, when he looked upon his own humble and obscure disciples, poor and unlearned men, and also looked upon that company of despised sinners who most esteemed his ministry, and loved himself, and usually thronged to hear his gracious words? "At that time JESUS an-

swered and said, I thank thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes! Even so, FATHER, for so it seemed good in thy sight!—"Come unto ME, all ye that labour and are heavy-laden, and I will give you rest: take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light." Here the sovereignty of God, and the lowliness of the Saviour, are combined in one common ground of invitation to perishing sinners. It is declared to be peculiarly honouring to the Sovereign LORD to have mercy on the mean, the weak, and unlearned, the very opposite of "the wise and prudent" of this world, even those who are as helpless and despised "babes," having no place in the worldly notice, but who are willing to be what God pleases, and to be taught what God reveals; and for this Christ gives thanks: so also here the SAVIOUR declares that his glory is to save the "weary and heavy-laden," whose distinguishing state of mind is this, that, as wretched burden-bearers they desire to be delivered from an intolerable load of sin, guilt and misery combined;—to them, whoever they may be, He says "COME!" and to them coming, he adds, "I will give you REST!" Christ turns not after a great man, because he is great; nor turns away from a mean man because he is low. The weary king, and the heavy-laden slave are alike to him, if they come as *sinners* to a SAVIOUR. This, this is the grand point, as to every one, that he come to Christ, with this believing request, "O Lord the Saviour, be merciful to me a sinner!"

And now, reader, in parting with you for the present, after our visit to the dying sailor-boy, and after having witnessed his blessed departure from this sinful, troubled, weeping world, and after having freely talked with you so long on this pleasant subject, what better can I now do than leave you in sight of the blessed PLACE whither (we believe) he has gone, in sight of that happy PEOPLE whom (we doubt not) he has joined, and above all in sight of that most loved and glorious REDEEMER who (we rejoice to think) took him to himself. Behold then and see what we shew you:—

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the LAMB, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes!"

J. M. D.

## VI.—Biblical Criticism.

*But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* 2 Cor. iv. 3, 4.

It is apprehended that, to every *thoughtful* reader, these words of our common English Version cannot but appear in no small degree obscure and very difficult of explication. As in most instances of the kind, perhaps, something of this obscurity may result from the subject itself; the greater portion of it, however, is certainly to be attributed to a want of distinctness in the perception and of precision in the expression of the sense of the original words, by the translators. Let any one of plain understanding, accustomed to exercise thought upon what he reads, and more prone to seek a common-sense meaning than one remote from ordinary apprehension, in the words of Scripture—believing, that being addressed to man in the language of man, it is ever to be understood in consistence with ordinary grammatical usage—let any one, I say, on this principle peruse and endeavour to gather the meaning of the above verses, without the prepossessions originating in the theoretical theology of any human system; unsophisticated by creeds, his own judgement unforestalled by the commentings of such as undertake to think for others as well as themselves, and what will be the result? I venture to predict, without fear of being deemed a false prophet, that in ninety and nine instances in a hundred, such a reader, honestly aiming only to obtain the simple intention of the Spirit of truth, will find it impossible, absolutely impossible to extract from the received version alone, any clear or consistent sense whatever—I mean from the words as they actually stand. What is the connection between the 3rd and 4th verses, and how are the several agencies to be distinguished, *grammatically*? To what antecedent does the relative “in whom” refer? are “those that are lost” and “they which believe not” the same parties or various ones? What is the precise position of “in whom” in the sentence in which it appears? is it the recipient, the agent, or the instrument of the *blinding* influence of “the god of this world?” and lastly, *who* is “the god of this world,” and what is his power over the minds of unbelieving men? To these interrogatories it is not easy to obtain satisfactory answers from the words of the English text alone. Much light, however, would be thrown upon them all, if in the clause “in whom” we could understand the exact use and intention

of the preposition "*in*," but this we *cannot* do, for as the words now stand they are manifestly inexplicable: and it is clear that something or other in this version of the original words is either not grammatically correct, or at all events not idiomatically exhibited. Let us then have recourse to the context in this dilemma. Now, going back as far as to the 14th verse of the 2nd chap., and reading onward from thence to the 6th verse of the 4th chap., we gather these prominent ideas working in the apostle's mind, and labouring, as it were, for expression; namely, 1st, the superiority of the Gospel above the Mosaic dispensation, in the fulness and clearness of its revelations of saving truth: 2nd, the consequently heavier responsibility resting both upon the teachers and the taught; the greater guilt and heavier condemnation of the former, if they neglect its distinct and sincere annunciation, in the spirit of simplicity and love; of the latter, if amid the full blaze of the light of heavenly truth, they continue in wilful darkness and unbelief.

"Thanks be to God," says the Apostle, ii. v. 14.—(I translate literally) "who rendereth us always triumphant in (the cause of) Christ, and maketh known through us the sweet odour of the knowledge of himself in every region. For through God (our helper and protector, the source of truth and grace) *we* are the sweet odour of Christ (*i. e.* of his doctrine) to the saved and to the lost; to these, indeed, a deadly odour, conveying death; but to those a life-betokening odour, giving life." Then contemplating the solemnity of his position—which he had likened, in his thought, to that of a Roman general returning with all the honours of a public triumph, and entering the capital amid the joyous shouts of the citizens, to whom his victories had given, as it were, life, liberty and peace; sweet perfumed odours arose from a hundred sources, grateful as incense to those who had been delivered by his prowess from fear of the destroying enemy; but to the fettered captives who followed in the conqueror's train, and who were to be slain at the conclusion of the triumphant celebration, those same odours were redolent but of approaching death, hateful as scents the most offensive to the smell!—struck with a solemn sense of the eternal destinies, severally, of the one and of the other class of hearers of the Gospel, of the believing and the incredulous, the submissive and the disobedient, the apostle emphatically asks, "who is competent to sustain such a responsibility?" He answers the question at once, with the simple readiness and meek intrepidity of conscious superiority to all those selfish and sordid objects of self-aggrandizement or enrichment by which the false teachers, whom he rebukes, were

actuated—"We, however, do not, like some others, adulterate the word of God (like dishonest vintners who fraudulently dilute their wines with water, or with others of inferior quality, or drug them with deleterious admixtures); but we, as in the sight of God, speak (*i. e.* teach) the doctrine of Christ *sincerely*, (without any adulteration of its purity or dilution of its strength) as we received it from God." He then goes on to assert the divine origin and authority of his preaching—that the subject of it was not self-devised, (ch. iii. 4—6)—and draws a striking contrast between the ineffectiveness and condemnatory force of the Mosaic institution, (and of moral law in general,) and the spirituality, efficacy and saving power of the Gospel of Christ; in the course of which he takes special notice of that remarkable occurrence recorded in Exodus xxxiv. Moses descending from the Mount, where he had been mysteriously communing, through the ministry of angels, with the invisible God—the visible symbol of whose effective presence, a resplendent glory, invested the mountain summit—knew not, it appears, that *his* face too shone with the reflexion of that symbolic glory, with the rays of that

—“Holy light, offspring of heaven first-born,  
Or of the Eternal co-eternal beam—  
Bright effluence of bright essence uncreate;”

of that light in which “He dwells,” who Himself

—“is light, and never but in unapproached light  
Dwelt from eternity”—

—unconscious of the radiance he had caught from that divine brightness, and which, shooting forth from his countenance, dazzled and alarmed the multitudes of Israel so that “they were afraid to come nigh him.”

To quiet their alarms Moses “put a *vail* on his face when he spoke with them.” Now to that vail, which hid the splendour that lighted up the face of the privileged Patriarch and Law-giver, Paul compares the blinding influence of carnal views and worldly prejudices; which covering the hearts and understandings of the wilfully incredulous and disobedient Jews, prevented the more glorious spiritual light of the truth of God reflected from the face of his beloved Son, “the brightness of his glory and the express image of his person,” from shining upon them and lighting up *their* souls too with a heavenly and life-giving radiance the reflexion of God himself. Sorrowful as was this reference to his generous, patriotic and feeling heart, he yet consoles himself with the blessed assurance that—“whenever they shall turn to the Lord,” asking for his heavenly teaching, that vail will be (at once) removed—and so “all Israel

shall be saved." Chapter iii. ends with a striking and beautiful contrast between the dark conceptions of those fearful Israelites, both unwilling and unable "to look steadily upon an object which yet was to pass away," and the clear apprehensions of those humble and enquiring spirits who "gladly receive" the message of the more glorious Gospel. "They required Moses to veil that inferior splendour from them, or they must put veils upon their own faces to prevent its brightness from dazzling and alarming them." "But *we* all, with unveiled face, steadily contemplating, as in a reflector, the glory of the Lord, are in the same way transformed (as Moses was) from glory to glory, as it shines forth from the Lord the Spirit;" continually returning to the contemplation, and catching at every fresh intuition an additional reflexion of that *spiritual* splendour of the Lord, "in whose light *we* see light!" Then, in ch. iv. he thus proceeds—"Wherefore, having such a ministry, (the administration of a system of heavenly truth so glorious, pure, and spiritual, and involving such solemn, because eternal, results to those to whom it is revealed)—as we have been (ourselves) the objects of its mercy, we faint not (through fatigue, indolence or faint-heartedness, in its communication to others; neither shrinking from the toil, nor turning aside from the danger to be encountered, nor yet idly devoted to sordid interests or vicious gratifications); but have wholly renounced all hidden deeds of shame, (all secret arts and practices that ask for the veil of concealment to hide their shamefulness—all private gain and lewd indulgence and ambitious canvassings and secret plottings of party interest for personal aggrandizement and power;) not acting with craftiness nor dealing deceitfully with the word of God, but by an open (and plain) exhibition of THE TRUTH recommending ourselves to the consciences of all men, in the sight of God, (who knoweth the heart.)" In v. 5. he thus proceeds—"For we proclaim not ourselves but Christ Jesus *Lord*, and ourselves your *servants* (or ministers) for the cause of Jesus. Because, it is that God who bade light to shine out of darkness, that has shined upon our minds to enlighten them with the glorious knowledge of God (*i. e.* of himself) through (or from) the face of Jesus Christ." Here it is beautifully shown that what Moses was to the Jews that Christ is to us; "the law was given by Moses, but grace and truth came by Jesus Christ;"—that as Moses was the mediator (or medium of communication) under the old covenant, so is Christ under the new, the now "one sole mediator between God and men." All the truth of God comes to us now through his Son; "the teacher come from God, by whom in these last days he hath spoken to us" as he never spake by man before. All we *can* see

or know or understand of God is now exhibited in the character and delivered in the teaching of Christ; so that "He that seeth Christ, seeth the Father," whose whole glory, the glory of his truth, holiness, mercy, love and faithfulness, is reflected from him to his apostles and from them to men in general.

I have been led away by the fulness and beauty of the subject into greater length than I designed; I now return and ask my readers to say, if from the foregoing it be not clear that the chief points, in connexion with our present enquiry, aimed at by the Apostle, are 1st, the superior glory and clearness of the Gospel revelation; and 2ndly, the *open* and *fair* dealing of the Apostle and his coadjutors in contrast with the disingenuousness, deceitfulness and double-dealing of those false teachers who adulterated and corrupted the truth of the Gospel, either to gain their own private ends, to cover their own vicious practices and secret indulgences, or to allure partizans by pandering to their unholy desires in an unfaithful and dishonest ministration of the doctrine of Christ.

Proceed we now with our version of the 3rd and 4th verses. I here give the original, together with an exact rendering—all connecting words in breaks—"Εἰ δὲ καὶ ἐστὶ κεκαλυμμενὸν τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμενόν. Ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτυφλῶσε τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ αὐγασαὶ αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ." —"If, then, our Gospel message *be* veiled, it is veiled by the lost (or abandoned teachers already referred to), by (or through) whom the God of this world hath blinded the minds of the unbelieving, so that the glorious (or resplendent) light of the Gospel of Christ, who is the image of God, shines not upon them." Here we have at length a perfectly clear and a consistent sense—one that fits in with all that either proceeds or follows, and removing all obscurity enables us at once to gather the entire force of the Apostle's meaning. I will here observe—

1st. That "*in whom*," in v. 4, can have no sense at all as it stands in the common version; for in the act of "*blinding*" the *agent* is "the God of this world;" those whose minds are blinded are "them that believe not; whilst "*in whom*" clearly refers to "the lost" in v. 3.

But, 2d, who are these? not, certainly, the same parties as "them that believe not" in v. 4, because the construction utterly forbids such a position: but if different parties, as is clear, then "*in whom*" makes just pure nonsense, and no possible meaning can be extracted from the words; since neither are "they that believe not" *in* the lost, either really or virtually, nor is it *in* the latter that the former are punished for their perversity. But take *εν οἷς* to describe the *means* or instrumental agency in

the act of blinding, and all obscurity is at once removed, and misapprehension at an end. It appears evident then, that the Apostle means to say, that whilst he and his fellow-apostles fulfilled their solemn ministry with undeviating faithfulness and sincerity—"kept back nothing that was profitable" to the souls of men—neither diluted nor adulterated the truth of the Gospel—needed no vail of concealment, either to hide any evil practices of their own, or in order to pander to the passions and prejudices of their hearers—withholding no unpalatable truths, suppressing nought that might trouble their self-complacency or break their delusive peace—whilst they proclaimed every where and to all "the whole counsel of God," using "great plainness of speech," acting and teaching, "as in the sight of the omniscient God to whom they must render account" both for themselves and of the souls of men to be saved by their faithful, or lost by their unfaithful, dealing—the false teachers acted *not* thus openly and sincerely, but employed *craft and management*, "handled the word of God deceitfully," and made it subservient to their own earthly aims and objects; corrupting or neutralizing the truth so as to render it powerless on the conscience and the heart; nay, even misleading their disciples, confirming them in error, sin and unbelief; and thus becoming *instruments* in the hands of the God of this world in judicially blinding, and so righteously punishing, those who "received not the truth in the love of it that they might be saved."

And here I might pause, but that I would not willingly leave unnoticed an objection to the view I have given of the meaning of this important passage. It has been contended that the parties "in whom" and "them that believe not," are one and the same; and to meet the difficulty opposed by the grammatical construction, we are told it is a Hæbraism! Now I contend, 1st, that it is *not* a Hæbraism; that no such Hebrew construction can be pointed out anywhere throughout the whole Bible. And on referring to the Hebrew translation of Frey, himself a Jew, I find he renders the *ev* in the third and fourth verses by the just equivalent בְּ 'by,' and translates the *νοσηματα των απιστων* as the proper objective—אֶת־מַחֲשָׁבוֹת הַסּוֹרְרִים, quite distinct from אֲשֶׁר *ev* οὐκ. Not so Bagster's edition, which betrays the hand of one not a Jew, and withal prepossessed with the vulgar opinion. In that edition I find *ev* in both places rendered by לְ 'to,' and the notion of the identity of the *ev* οὐκ with the *των απιστων* secured by rendering the latter לְאֵלֶּה אֲשֶׁר followed by אֵין הַפְּאִמְיָנִים—to those who, not believing, &c.

2nd. But while there is *no* Hebrew construction, there *is* a

regular Greek construction, which positively admits of no possible meaning being affixed to the words other than that I have given to them; and supposing that to be their meaning, the actual construction is the direct, natural and necessary construction; none more so could have even been imagined. Some have indeed proposed to read *en*, 'among,' in verse 4. But besides that the sameness of the construction in both places is *primâ facie* argument for the sameness of rendering, (unless a various one is required by the context, which is not and cannot be pleaded here,) the sense so brought out is not a little forced and jejune—"among whom the God of this world hath blinded the minds of them that believe not"—putting them simply in *company*, as it were, instead of in one and the same predicament: any candid reader must perceive how lame and unnatural this reads. To avoid this lame appearance, Doddridge takes great liberties with the text, and utterly overturning its ordinary and undeniable construction, reads—"among whom are all they whose unbelieving minds the God of this world hath blinded!" A sense to elicit which requires such freedom to be used with the text of Scripture, can never be the true sense; no, rather than venture upon such unwarrantable violence, I would say, "let God be true, but every man a liar."

Moreover, the common version, "hid to them that are lost," goes upon the supposition that those lost or abandoned men (the false teachers, as the context clearly shews) were themselves *blinded*, and ignorant of the truth of the Gospel; whereas the charge against them is of *corrupting* the word of God, handling it deceitfully, dealing *craftily* with it; in other words of a *conscious* misuse of truths fully apprehended, but wilfully perverted to selfish and unholy ends; the withholding of some truths, the adulteration and alteration of others, and an unfaithful ministration of all among their followers, ungodly and unbelieving men who, first rejecting Apostolic teaching, became thus a willing prey to those *false* teachers who "preached smooth things unto them," to their just punishment and final condemnation.

I assume it then as satisfactorily proved—from the regular construction and natural meaning of the words—from the connection of the argument and the sequence of the reasoning—from the exigentia loci, or that which the position of the words requires *to be* the meaning—from the consistency of the meaning so educed with the general tenor of Scripture representation—that the version I have given faithfully represents the sense of the Apostle; who intends to say that "if the Gospel *be* yet veiled, (concealed or prevented from effectually enlightening the minds of men,) it is (only) *by* those lost or abandoned men, (the false

teachers) *through* whom the God of this world blinds the minds of the unbelieving—(of course such as, *having* the truth of the Gospel proposed to them, refuse to receive it, *wilfully* incredulous—for such only could be called “unbelievers;” since, as the same apostle argues, “How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?”) but having heard and refused to believe, they become the proper subjects of judicial retribution and may justly be permitted to fall into the hands of such as will only further blind, fatally deceive and irrecoverably harden them.

This leads me to my last enquiry—who is “the God of this world?” Our common version by the use of a small ‘g’ instead of a capital, according to the rules of our English language decides that some *other* being than “the One only and true God” is meant; and such is the general persuasion: yet its correctness may very well, I think, be questioned. For, 1st. The non-employment of a capital letter ‘G’ decides nothing one way or the other, except as to the views of our English translators; since the same rule for capital letters did not obtain in the language of the original, and indeed is found to obtain only in the *modern* languages of Europe, but neither in the ancient Greek, nor in any, ancient or modern, of the other languages of the world. 2nd. It is a decided *primâ facie* argument against the supposition, that if here, certainly in no one other passage in the whole volume of the Scriptures, is the august and divine title “God of this world” given to any being but the One only great Creator and Ruler of this and of all other worlds, the true God himself. How it came to be supposed to intend any other being here, can only be surmised; since there is nothing either in the passage itself or its context that should naturally suggest such an application.

But it is even asserted that *Satan*, the great adversary of God and man, is the being here designated “the God of this world.” Yet, as already observed, no other passage in Sacred Scripture countenances the interpretation. In those usually quoted—John xii. 31., xiv. 30., and xvi. 11., &c., not “the God of this world” but “the *prince* or *ruler*, (*αρχων*) of this world” is the term employed—and in these it is doubtful whether it be not Christ himself, or at least the Roman Governor Pilate, that is meant, rather than Satan; who is, indeed, called by the same term *prince* (*αρχων*) in Matt. ix. 34., and xii. 24., &c. and in Eph. ii. 2. but only “the prince of the *demons*” or “of the power of the air;” not prince of the *world*, much less “God of the world.” But admit Satan, to be intended in them, yet surely to term him its *ruler* or *prince*, falls very far short of exalting him into the *God* of this world, which seems to be little less

almost than profanity, and quite shocks the feelings of a devout reader.

Now while there is so much that is unfavourable to the common notion, that which I advocate as the *natural* sense, was also the ancient interpretation given of the passage by the most celebrated of the Greek and Latin fathers, Chrysostom, Theodoret, Photius, Theophylact, Irenæus, Tertullian, Augustine, &c., the latter of whom testifies it was that of "almost all the ancients." It was but a Manichæan notion borrowed from the theological philosophy of the Mithric School of the ancient Persians or Zoroastrians, that this world was under the dominion of Arimanes or the evil principle, its ruler and god; a false position again and again corrected and severely rebuked by the Jewish Prophets, who, by the command of the *One Great Being*, the *only* God, the God of this and all worlds, vindicated to *Him* both "light and darkness," "good and evil," i. e. all righteous government, and consequently all just infliction of moral punishment in the way of natural evil or temporal calamities, as well as all retributive good or natural blessings, the recompense of virtuous obedience from his intelligent creatures. Among the moderns, such also is the judgment of that profound scholar and able theologian Adam Clarke, who vindicates it at length. See his comment *in loco*.

Against this interpretation, however, are brought all those passages which attribute or seem to attribute to Satan certain powers of delusion and blinding deception over wicked men; and to some minds it appears more fitting and natural to suppose such power exercised by a malevolent being than by the all-gracious and merciful "God and Father of all." This latter thought, however, is clearly a difficulty arising only from misconception of the nature of moral government and of the divine character; in whom vindictiveness or malevolence, indeed, can have no place, but in whom hatred of all sin or moral evil is an essential characteristic of his perfect nature; "who is of purer eyes than to behold iniquity and cannot look upon sin;" whose justice and holiness alike require the punishment of transgression, since he is "the Judge" as well as the Creator and Ruler "of all the earth." The infliction of retributive judgments is, therefore, a necessary part of his moral government, and is again and again asserted in the divine word. As to the attribution to Satan and other evil agencies, of a certain power over wicked men, it is not denied; it is only contended that the admission by no means affects the present argument, which simply denies to that unholy being the peculiar title and dignity of the one only true God, the God of this world as of every other world. Satan's whole power and dominion are ever usurped, and limited

to those who willingly yield themselves to his influence, and so place themselves out of the protecting care of a wise and benignant Providence. I assert that "He that is born of God" (by a spiritual regeneration), "born anew to righteousness," "begotten of the incorruptible seed of the divine word," *keepeth himself*, " (in doing which he is effectually assisted by grace from God sought and received) *and that wicked one toucheth him not*;" and that Satan has no direct power even over wicked men to blind and mislead them, but only virtually and instrumentally *through* corrupt teachers and others who serve his ends whilst securing their own, and so become "ministers of unrighteousness unto iniquity," and to the "perdition of themselves and other ungodly men" thus only "led captive by the devil at his will."

2dly. But more than this—the very *blinding* asserted in these verses, and which the direct interpretation attributes not to Satan or any other authority whatever short of that of the great God himself, *is* every where the clear language of Scripture. Thus in Rom. i. 20., &c. "Because that, although they had a knowledge of God, &c., while professing themselves to be wise, they yet became (voluntary) fools, and changed the glory of the incorruptible God into an image made after the likeness of corruptible men, or of birds, or four-footed beasts and even reptiles—*because* they were (in this) *without excuse* (of ignorance or involuntary error), *therefore* God gave them up (left, abandoned them) to uncleanness, &c. ; and as they did not like (or choose) to retain God before their minds, (and so keep up the knowledge of Him) *God gave them over* to an undiscerning (or depraved) mind and to the practice of deeds unseemly, &c."

So, 2 Thess. ii. The delusive influence of "the man of sin" or of the papal system, which was even then working, is expressly declared in v. 10. to exert itself only *εν τοις απολλυμενοις*, over those lost, abandoned persons who "because they received not the love of the truth (or rather the truth in the love of it) in order to their salvation, for that reason (that very and sole cause, namely, that they had *previously rejected*, willingly neglected the truth offered to them) God (not Satan, nor any other lower being whatever, but God the Supreme Being himself) will send (or permit to exert itself) upon them *strong delusion* so that they will *believe untruth*; that all they may be condemned (or judged to condemnation) who *believe not the truth*, but rather have satisfaction in unrighteousness." Can any thing be clearer or more conclusive of my argument than this fearful passage? and if it undeniably attribute to the *true* God alone, all *retributive* exposure to the blinding influence of error and false teaching, of unholy systems of delusion that encourage ungodliness and

plunge their willing votaries "in destruction and perdition," what avails it to scruple finding the same assertion in the passage under consideration also? Again, the same solemn exercise of retributive justice by the *true* "God of this world" is declared in Isai. xxix. 10., repeated still more emphatically in Rom. xi. 8—"God hath given them (the *previously* rebellious and obstinate Israelites) the spirit of slumber, eyes that they cannot see, and ears that they cannot hear." This, says A. Clarke, "this is spoken of a people under circumstances of wilful rebellion and obstinate unbelief; and the great God of heaven and earth is he who *judicially* blinds their eyes, gives them the spirit of slumber, &c. On these grounds it is extremely likely that the Apostle (in 2 Cor. 3. 4,) means the *true* God by "the God of this world." And, he adds, "I must own I feel considerable reluctance to assign the epithet ο θεος, THE God, to Satan; and were there not a rooted prejudice in favour of the common opinion, the contrary might well be vindicated, viz., that by "the God of this world" the *Supreme Being* is meant, &c. Satan, it is true, has said that the 'kingdoms of the world and their glory are his, and that he gives them to whomsoever he will;' Matt. iv. 8, 9. but has God ever said so? And are we to take this assertion of the *boasting* devil and father of lies for *truth*? certainly not."—And that, I add, on the authority of "Him who cannot lie," even the God of *truth* himself; in whose unerring word it is written—"The most high God ruleth in the kingdom of men, and He appointeth over it whomsoever He will!" Dan. iv. 21. And—"His kingdom ruleth over all." Ps. ciii. 19. "He is the God, *and He alone*, of all the kingdoms of the earth." 2 Kings xix. 15. "God is the judge; He putteth down one and setteth up another. In the hand of the Lord (Jehovah, the *Eternal*), there is a cup and the wine is red; it is full of (deadly) mixture; and he poureth out of the same (the cup of judicial delusion, infatuation and *death*); the dregs thereof *all the wicked* of the earth shall wring out and drink!" Ps. lxxv. 7, 8. More is needless. *Probatum est.*

I may observe, too, that that able commentator and acute scholar, Dr. Macnight, gives precisely the same interpretation as above contended for of v. 4; though, inconsistently as I think, rendering ο θεος in v. 3 by "to those that destroy themselves;" this, however, is a minor point of nice criticism which does not affect the main argument. I observe also that Macnight agreeing, as he does, in the rendering and intention of v. 4, still adheres to the common opinion that the *god* of this world denotes Satan: and on this I would only observe, in conclusion, that whatever may be the decision as to *that* point, the other and main question as to the ο θεος remains unaffected, standing on its own inter-

nal evidence; of which Macnight is a competent witness, since he admits and establishes the one while yet doubting of or tacitly at least rejecting the other. I have purposely, therefore, separated the two points; that, each resting on its own several evidence, the rejection of the one may not necessarily entail the denial of the other.

In concluding I wish only further to remark, that nearly all the modern versions into both European and Eastern languages follow the rendering of the Vulgate; which overturns altogether the construction of the original, fusing down the sentence and moulding it afresh to suit the preconceived hypothesis. No argument can more clearly demonstrate the strength of that *internal* evidence of the genuine construction, for some rendering to avoid which such violence has been found necessary: and none ought to weigh more with all candid and humble students of the divine word; who will solemnly beware of either adding unto or abstracting from or altering one iota of scripture language; lest "they be found liars," *falsifiers* thereof, and "God reprove them" for their united impiety and presumption.

Enquiries like the preceding are of great importance in reference to those many oriental translations which are now in progress of formation or revision. For instance, *all* the Bengali versions, as well as the model version in Sanskrit of the Calcutta Baptists, not only give the common interpretation of 2 Cor. iv. 3, 4, but so render it as to say far more than the original can ever be tortured to say. Thus, "the God of this world" is rendered in the current revised version of the above named translators, এই জগৎপতি or "the *lord* of this world!" which gets rid of the difficulty created by the ο θεος, indeed, but by surely a most unwarrantable liberty taken with the divine *text*. The construction, too, of the entire sentence quite destroys not only the *order* of the original (here of peculiar importance), but also the unquestionable dependance of its several members; as in the following verse, too, the emphatic position of *αυτου*, (which alone *determines* the apostle's meaning,) is overlooked and the sense really perverted. Dr. Carey's version is equally condemnable, substituting पूजावस्तु "thing worshipped" for ο θεος, and foisting in नारकी or *hellish* into the clause εν οις of v. 4! Is this treating the word of God with reverence or even with literary honesty? If it should be argued that some barbarous tribes *do* invoke the devil; yet this is surely far short of rendering that malevolent being so the object of universal worship as to entitle him to be called emphatically "the god of this world." St. Paul reminds us that "there are *gods many*," as believed by the heathen natives; yet assuredly whatever the characters of many or most of those false deities may

be, it is *not* true to say their worshippers *hold* them out to be the author of all evil. Where he is worshipped avowedly at all, it is rather in fear and deprecation than in veneration and hope. And all tyros in theology know well that though our English version speaks of "the things which the Gentiles sacrifice, as sacrificed to *devils* and not to God;" 1 Cor. x. 20—yet our translators have here, as, throughout, confounded the Greek terms *δαμων*, *δαμονιον*, demon, with *διαβολος*, devil; this latter only, meaning calumniator, false acuser, and equivalent to the Hebrew *satan* or adversary, denoted that malevolent being, the enemy of God and man; the former, which are St. Paul's terms, expressing simply an *inferior deity* subordinate to the Supreme God, often only the deified spirit of a deceased hero, &c., and frequently a spirit or ghost, generally; sometimes indeed, in Jewish and New Testament phraseology, a spirit of disease and *mischief*, but not necessarily such. Although the Jews were of course prone to class *all* the objects of heathen worship with wicked and malignant beings, and to view them together generally as under the dominion of the one arch-enemy Satan, yet the classical usage was different; according to which *δαμων*, *δαμονιον*, *demon*, denoted, as above stated, an inferior deity, the spirit of a defunct person, a natural benefactor, &c., into the detail of which it is unnecessary here to enter. Campbell's sixth dissertation may be consulted with advantage: it is full of proof of what is here advanced. This admirable author truly observes—"that the Gentiles sacrificed to *devils* is not just, whether we consider the thing abstractedly or in relation to the intention of the worshippers." We must, indeed, be religiously careful not to *exaggerate* the intention of scripture phraseology; that is *unfaithfulness* of the very worst description, and in its re-action most injurious to the interests of truth and piety. Ellerton's Bengali version, though it adopts the common notion and mixes together the *αν οις* and the *απιστων* of v. 4, rendering "among them (or the lost are those unbelievers whose minds, &c." is yet altogether more faithful and correct than either Carey or Yates; (the Sanskrit of the latter is the same as his Bengali). It is of the most vital moment that our translators should be strictly such, without being in any respect *commentators* also. But of this hereafter.

W. M.

\* \* We do not hold ourselves responsible for the opinions expressed in this paper.—EDS. C. C. O

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

**NORTHERN INDIA.**—The following friends expect to leave Northern India for Europe and America during the present cold season. The Rev. R. C. Mather, A. M. (and family,) of the London Society's Mission at Mirzapore. The Rev. J. H. Wilson and Mrs. Wilson of the American Mission at Futtyghur.—Mrs. Wilson and family of the American Mission, Allahabad.—The Rev. G. Small and Mrs. Small of the Baptist Mission, are appointed to Benares, and will leave Calcutta for that Station in a few days.—The Rev. Mr. Hinde, Chaplain on the Bengal Establishment and Mrs. Hinde, arrived in Calcutta on the *Ellenborough*.—Our esteemed fellow-laborer the Rev. W. Yates, D. D. has, we regret to state, been compelled to take a trip to the Sand Heads for the restoration of health.—The Rev. Mr. Makepeace and Mrs. Makepeace, of the Baptist Mission, appointed to *Muttra*, arrived after a long passage on the 28th ultimo. May the Lord long spare them to live and labour in India.

Rev. W. Gillespie, and Dr. and Mrs. Macgowan, have arrived in China, all well. Rev. W. Glen, late of the London Society's Mission at Benares, has left that Station for Futtyghur. Mr. Ullman, formerly of Mr. Start's Mission at Patna, has been received as a probationer by the London Society's Missionaries at Benares. Mr. and Mrs. Antope are expected to join the London Society's Missionaries at Mirzapore, at the close of this month. The Rev. A. Stronach, of the London Society's Mission, has been appointed to the Society's Station at Singapore, vacated by the death of the late excellent S. Dyer. By the last arrival from the Cape we learn that the Missionary Ship *John Williams* on her passage to the South Seas with a cargo of Missionaries, was riding in Table Bay, all well, and about to proceed on her interesting voyage. The Rev. D. Phillip, the son of Dr. Phillip, appointed by the London Society to the Calcutta Station, arrived at the Cape on the *John Williams*.

We are happy to state that the Rev. J. Nimmo, of Madras, whose death was announced in our last, is still in the field, Mr. N. is quite well and actively employed in his Master's cause.

The Rev. J. Weitbrecht, and Mrs. W. of the Church Mission, and the Rev. J. A. Shurman, of the London Mission at Benares, intended, (D. V.) to leave Europe for India by the October overland steamer. The Rev. T. Sandys, of the Church Mission, is at present filling a vacant curacy in England; his health is improved, and he contemplates soon returning to India. Rev. J. Linke, of the Burdwan Church Mission, is much improved by his visit to Europe. He is engaged travelling for the Home Society. The Rev. Mr. Hislop, of the Free Church Mission, is on his way out to this country. Mr. H. is appointed to the new Station at Nagpúr.

We understand that Mrs. Wilson, late of the Agarpara Orphan Refuge, purposes, (D. V.) to proceed to England on the February Steamer.

**MADRAS.**—The Rev. Messrs. Schaffter and Barenbrück, of the Church Missionary Society, arrived by the Bentinck Steamer, and are to proceed to Tinnevely. The former has been in Europe with his family for his health; and the latter for education.

The Rev. Messrs. Hoisington, Taylor and Scudder, with their wives, arrived by the *Ashburton*, on the 5th ultimo. The former has embarked for Jaffna, and Mr. and Mrs. Taylor have proceeded on their journey to Madura with the Rev. H. Cherry, who, having visited Madras, has returned to his station, instead of going to America as was expected.

The Rev. W. Thompson, of Bellary, is at Madras, for the health of Mrs. T., and that he may superintend the cutting of a new font of types in the Telugu language.

The Rev. Messrs. Ochs and Schwartz, German Missionaries, who lately proceeded from Tranquebar to Guntoor, to take up a station among the Telugus, have taken on lease the Church Mission premises at Myaveram, lately advertised for sale, and are to resume their labours among the Tamil people. A Society has been formed at the Presidency, as we understand, to aid in the support of the Myaveram Mission.—*Madras Instructor*.

BOMBAY.—The Rev. J. H. Mengert, formerly of the Ahmedabad Mission, has been appointed Missionary of the Established Church of Scotland, at Bombay. Mr. Mengert does not intend to sail from Europe till May or June, next year; and will spend the intermediate months chiefly in Germany, his native country. We trust his stay at home will be blessed to the restoration of Mr. Mengert's health, which was much affected by his former residence in India.

Mr. Lazon, a converted Jew, has been appointed by the Jewish Mission Committee of the same Church to proceed to Cochin, to open an educational institution in that well known colony of the children of Abraham. He is a tried man: Mr. and Mrs. Lazon are to be accompanied by Mrs. Burge, an agent of the Ladies' Association (of the Established Church), who will be engaged in female education, we understand, among the daughters of Abraham.

The same Ladies' Association sends also an agent to Madras.—*Oriental Spectator*.

It is singular that the only agent in the Mission field who has adhered to the Residuary church of Scotland, is Miss Savill, the Superintendent of the Native Female School connected with the Residuary Church in Calcutta.

The University of *New York* have conferred the title of D. D. on the Rev. W. Medhurst, the devoted Chinese Missionary.

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

Was held at the Lál Bazar Chapel, on Monday evening, the 7th Oct. The address was founded upon 1 Cor. ii. 16. "*But we have the mind of Christ,*" and was delivered by the Rev. W. Denham. The speaker illustrated the following points on which the followers of Christ entertained and cherished the same spirit as their Lord.

On the character of God—The nature of Divine truth—Sin—The condition of mankind—The nature and ultimate influence of the Gospel upon the world.

The devotional services were conducted by the Rev. Messrs. Paterson and Parker. The attendance was encouraging.

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

Was held at the Union Chapel, on Wednesday the 9th Oct. The address was delivered by the Rev. J. H. Parker—subject, the feelings with which we should look upon the next fifty years of mission labour, and the views we shall entertain in the retrospect of our share of labor in the work at the bar of God and for ever. This sentiment was made the ground of some very striking and appropriate appeals to Christian people, to use all the power in their possession to ameliorate the religious condition of the world. Much good might be effected and much evil averted by our example and labours. Let not our power to do good be unused, for when we cease to do well, we begin to sanction, if not to do evil. In this war there

can be no neutrality, when we cease to labour and be otherwise faithful, the enemy cometh in like a flood.

The Rev. T. Boaz offered some remarks appropriate to the occasion, as perhaps the last of the services in which mention would be made of the late, to all concerned, deeply interesting Jubilee services. The mind appeared ever to be reverting to the subject, and it was good that it should, it was a season few if any would enjoy again, and one from which all ought to bless God for the past and take courage for the future.

The devotional services were engaged in by the Rev. Messrs. Boaz and Mullens. This was indeed a meeting which those present could say "it was good to be there."

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We are happy to announce that the Right Hon'ble the Governor General has forwarded the liberal donation of Co.'s Rs. 600 to the Jubilee Fund of the London Missionary Society.

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#### 4.—BAPTISM OF THREE NATIVE CONVERTS.

It affords us much pleasure to state that the Rev. M. Hill, of the London Society's Mission at Berhampore, had the gratification of baptising three native converts, a few weeks since. May they stand fast and adorn the doctrine of God our Saviour in all things.

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The friends of the Rev. J. Weitbrecht, have induced him to publish the lectures on India, and Indian Missions, which he has been delivering in Britain and on the Continent. An edition of 2000 copies had been disposed of almost immediately after the publication of the work.

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#### 5.—AN OFFICIAL NEWSPAPER IN THE PANJAUB.

The *Christian Herald* says that the Sikh government are about to issue a government Newspaper. The object is to introduce a greater feeling of security amongst the people. Let the Sikh government educate its people and rule well, and in the fear of God, this and this alone will give security to the people, and peace and stability to the kingdom.

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The Native Christian Society for affording relief to poor and distressed Native Christians, and to which we referred in a former number, has commenced operations on a limited scale. Behari Lal, one of the converts attached to the Free Church Mission, is one of the officers of the Society. Communications can be addressed to him at the Rev. W. S. Mackay's, Circular Road.

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#### 6.—PRIZE ESSAY.

At the last Meeting of the Committee of the Society for Ameliorating the Temporal Condition of the people of India, it was proposed to offer a prize of Co.'s Rs. 500 for the best Essay on the actual internal condition of native Society in India. The precise title and substance of the Essay will appear, with the advertisement of the Society on the subject.

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The *Christian Herald* states that a separation has taken place amongst the members of the Scotch Communion at the Cape of Good Hope. Dr. Adamson adheres to the Free Church.

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#### 7.—THE NEW NON-CONFORMIST QUARTERLY REVIEW.

We recently announced the establishment of a new Quarterly, entitled the *North British Review*, under the editorial management of Dr. Welsh,

of the Free Church of Scotland—we have now much pleasure in informing our friends that another Quarterly, entitled the *British Quarterly Review*, devoted to the advocacy of Non-Conformist principles, as well as to serve the general purposes of literature and science, is about to be established in England. It is to be edited by Dr. Vaughan, formerly Professor of History in the London University, now Principal of the Independent College at Manchester.

#### 8.—FEVER HOSPITAL—MIRZAPORE SCHOOL—HONGKONG CHAPEL.

[We most cordially urge the claims of the *Fever Hospital*, *Mirzapore School*, and *Hong Kong Chapel* upon the attention of our ever prompt and liberal friends. Locality and connection will easily dictate which has the strongest claims on the benevolence of those interested. All deserve aid, yet it is probable all cannot share it alike. Let then the one deemed most worthy be selected and sustained.—EDS. C. C. O.]

##### *Fever Hospital.*

We have had a pamphlet addressed to us on the subject of the proposed Fever Hospital in connection with the Medical College. We are more than gratified at the prospect of the establishment of this long needed institution. It would be a superfluous task to tell our readers that vast numbers of our native fellow-citizens suffer and die annually under the wasting influence of fever. The proposed establishment will doubtless, under the Divine blessing, be the instrument of rescuing many from suffering and death, and surely this is an argument which must strike home to the heart of every disciple of our blessed Lord, one of the most expressive and commanding features of whose character is ; the great Physician.

The sum already collected is Co.'s Rs. 25,000, the sum needed 50,000. Government has pledged itself to sustain the whole burden of the Hospital when erected. We only add that we shall be happy to be the medium of conveying the benevolence of our friends to the Committee of the Fever Hospital.—*Calcutta Christian Advocate.*

#### 9.—CHARITY SERMON FOR THE FEVER HOSPITAL.

A collection was made in the St. John's Cathedral on Sabbath last, on behalf of the Fever Hospital. This is as it ought to be. There is something that peculiarly pleases us in the idea of leading Christians to connect their alms-giving with their Church relations; and this idea has to our apprehension been too much lost sight of in India. It is a scriptural injunction, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." We hope the other churches will follow the example thus set them, and that all will exert themselves for the furtherance of an object in which all are equally interested. The Venerable Archdeacon preached a suitable discourse from Matthew v. 7: "Blessed are the merciful: for they shall obtain mercy;" and the collection amounted to upwards of one thousand rupees. We hope to publish the substance of his discourse in our next.—*Christian Herald.*

#### 10.—PROPOSED FREE SCHOOL AT MIRZAPORE, UPPER INDIA.

We have had, for some weeks past, a prospectus for establishing a Free School at Mirzapore, Upper India, before us, warning us of a request to urge the case on the attention of the public—various pressing duties have prevented our previous compliance: we now cheerfully accede to the request. The city of Mirzapore is one of the most populous (90,000) and commercially important, of the cities of the Upper Provinces, the inhabitants are prone, very prone, to idolatry, and hence, with all their enterprises,

are living far from God and without hope in the world. It is easy to conceive that education in such a spot must be at a low ebb. Such a measure of instruction only will be sought or attained as will serve the mere ends of business, beyond this, few, if any, will be induced to look. Attempts have been made to introduce into the city a better system of education, but without effect. The Missionaries of the London Society, who have long dwelt in the midst of the people, have been stirred up to attempt the establishment of an Institution that shall give the youth of the city and of the district a taste for Western science and literature, and it is hoped a thirst after the better knowledge of our holy faith. To accomplish this desirable object, the Missionaries need only a monthly income of about 250 Rs. and a present fund for buildings, &c., of about 10,000 Co.'s Rs.; they cheerfully render their services, and all the appliances in their power, free of charge, and are anxious to associate with them any gentlemen at the station who may feel interested in the work of education. We sincerely trust that our esteemed brethren will not be long without realizing the small amount needed to accomplish their benevolent and useful scheme.

We are happy to find that several of the friends of education in the Upper Provinces have come forward in aid of the object: amongst the rest the excellent Governor of the North West Provinces. We shall be happy to receive subscriptions for this object, or those disposed to aid our friends can forward their donations direct to the Rev. R. C. Mather, A. M., Rev. J. H. Budden or, M. Woollaston, Esq. Mirzapore.—C. C. A.

#### 11.—APPEAL TO THE FRIENDS OF CHINA IN NORTH INDIA FOR AID IN THE ERECTION OF A NEW CHAPEL AT HONGKONG.

The opening of China to Christian influence has been a theme of much gratification amongst the followers of Christ, and their efforts have been in some measure, and for the heathen, proportioned to their means, though not to the wants of the country. This is well, and we pray that it may increase until the land shall be in full possession by the Church of Christ. It, however, behoves all who are anxious for the promotion of the gospel in China that their fellow-countrymen and Christians be cared for, and that their moral and religious culture be not neglected. Nothing can possibly be a more potent stumbling block in the way of Christian missions to the Chinese than the inconsistent and reprobate habits of nominal Christians. For these reasons we make our appeal to all who love the Saviour in India—but especially to those who are commercially or otherwise identified with China, on behalf of the following case presented to their consideration by Dr. Legge and his brethren at Hongkong. Donations can either be forwarded direct to the brethren in China, or through the editor of this Journal:—

Victoria, Hongkong, 29th August, 1844.

“The assistance of the Foreign community is requested towards the erection of a Chapel for public worship, in the English and Chinese Languages, in connection with the London Missionary Society.

This Society was the first which turned its attention to the Evangelization of China, and its first Missionary to this part of the world was the late Reverend Dr. Morrison.

It is a fundamental principle of the London Missionary Society, that “its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be a difference of opinion among serious persons,) but the glorious Gospel of the Blessed God, to the heathen.”

In conformity with this principle, the services in the proposed Chapel will be conducted with a view neither to advocate nor to apologize for the peculiar tenets of any party, but to expound and enforce those great doc-

trines, which are held by Protestant Churches in common; and the ordinances of Christianity will be administered without distinction of denominations. The name of Union Chapel will be adopted, as appropriate to its character and object.

It is proposed the Chapel should be erected in the Middle Bazar, where an eligible site may be obtained, behind the office of the "*Friend of China*," and separated from it by one of the new lines of streets. A plan has been made of a building to seat about three hundred individuals, and estimates taken of the amount necessary for its erection.—For the purchase of the site, and the building, about \$4,000 will be required.

As the London Missionary Society contemplates maintaining various Institutions in the Colony, its agents will find no difficulty, with occasional assistance from their Brethren of other Societies, in conducting Public Worship; but should this station be hereafter abandoned, in consequence of circumstances, by the London Missionary Society, it is proposed that a Deed of Trust be drawn out, by which the Chapel shall, in such case, revert to the Foreign Community.

A. Anderson, Esq.  
Rev. S. R. Brown,  
R. Rees, Esq.  
Capt. J. Dods,

R. Strachan, Esq.  
K. Kennedy, Esq.  
F. Dill, Esq.

have kindly consented to act with the undersigned, as a Committee to Superintend the erection of the Building, and the preparation of a Deed of Trust, and Messrs. W. and J. Gemmel & Co, to act as Treasurers.

JAMES LEGGE, BENJAMIN HOBSON, WILLIAM GILLESPIE.

*Cal. Christian Adv.]*

## 12.—GOVERNMENT EDUCATIONAL ORDER.

We have much pleasure in announcing the following liberal and stimulating order by the Governor General of India, on the important subject of education; seldom has it fallen to our lot of late years to place on record an act of the Supreme Government which has afforded us more sincere gratification. It opens a wide door to all the intelligent youth of India, and one which we trust will be entered into by many educated in the Mission Schools.

"The Governor General having taken into his consideration the existing state of Education in Bengal, and being of opinion that it is highly desirable to *afford* it every reasonable encouragement, by holding out to those who have taken advantage of the opportunity of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely, and as early as possible by the result of the measures adopted of late years for the instruction of the people as well by the Government as by private individuals and Societies, has resolved, that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in Institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.

The Governor General is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several Local Committees and other authorities charged with the duty of superintending Public Instruction throughout the Provinces subject to the Government of Bengal, to submit to that Government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this Resolution) of Students who may be fitted, according to their sever-

ral degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities and other circumstances, that they may be deemed, qualified to fill.

The Governor General is further pleased to direct, that the Council of Education be requested to receive from the Governors or Managers of all Scholastic Establishments, other than those supported out of the public funds, similar returns of meritorious Students, and to incorporate them after due and sufficient enquiry, with those of the Government Institutions; and also that the Managers of such Establishments be publicly invited to furnish returns of that description, periodically, to the Council of Education.

The returns, when received, will be printed and circulated to the heads of all Government offices both in and out of Calcutta, with instructions to omit no opportunity of providing for, and advancing the candidates thus presented to their notice, and in filling up every situation, of whatever grade, in their gift, to shew them an invariable preference over others not possessed of superior qualifications.

The appointment of all such candidates to situations under the Government, will be immediately communicated by the appointing Officer to the Council of Education, and will by them be brought to the notice of Government, and the public, in their annual reports. It will be the duty of controlling Officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns.

With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor General is also pleased to direct, that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot.

Ordered, that the necessary instructions be issued for giving effect to the above Resolution, and that it be published in the official Gazettes for general information.

## FORM.

*Return of Students qualified for the Public Service.*

Name of Candidate.	Age.	Residence, District, Pergunnah and Village.	Institution at which educated.	Extent of acquirement.	Character and abilities.	Class attained, and honorary distinctions and tickets of merit acquired.	Remarks.
1.	2.	3.	4.	5.	6.	7.	8.

By order of the Right Hon'ble the Governor of Bengal,  
 FRED. JAS. HALLIDAY,  
 Secy. to the Govt. of Bengal.

Last week we published the liberal order of the Government on the subject of Education.—Few Acts of the Government of India have afforded us such sincere pleasure; it must secure the warmest approbation of every one really interested in the welfare of the country. It is quite refreshing to see the head of the British Government in India bending his attention and directing his energies to the Educational and other important internal interests of the country, and the more so when contrasted with the almost utter neglect manifested towards such matters by the late able but eccentric Governor General. If India is to be secured to us, and if we are to be the means of blessing it, as we believe Providence has designed we should in giving us such ample possession,—if the people are to respect their rulers, and are to be intelligently attached in all their interests to Britain,—if we are to leave behind us something more than a recollection of conquest and of war with all its evils, and if our religion as well as our rule is to be had in fragrant recollection, then must we afford to the people a liberal, truthful, and we believe, Christian Education.

In past days the Government have done somewhat to educate a few of the millions of India, it has been however but as the drop in the bucket—but even for that, small as it has been, and defective in principle according to our views of the matter, we are not ungrateful; for though it may have done but little good morally to the people, it has done this, it has dissipated a host of crazy apprehensions which were ever haunting the imaginations of our Governors—insurrection, insubordination and civil war were in their estimation to follow in the train of Education and religion,—it has not so been, their own experiment has forced upon them the conviction that education in any and every form deserves their sanction, and its patrons, supporters and pupils have deserved the encouraging approbation of the rulers of the land.

The Government of India; however, have not been the only parties, who have moved energetically in this great subject of education; the friends of religion and religious education were the first to break the ice in this matter, and they have steadily pursued their purpose, their institutions in some instances vying with, in others outstripping the Government establishments both in the number of their pupils and the degree of education afforded, and always adding that which, in our estimation, is the chief element of good citizenship, a full and consistent knowledge of the Christian faith. Hundreds of young men thus educated have been sent forth from our Missionary institutions, but always hitherto laboring under a disadvantage not experienced by those who had upon them the imprimatur of a Government education. By the present order of the Governor General that disadvantage is removed. A fair field and no favor is now open to all: students educated in every description of Seminary, and under every kind and degree of superintendence, are now eligible to be registered as applicants for Government employ, and it will be the fault of the managers of all institutions not under the influence of Government if their pupils do not obtain a fair share in the patronage of the state.

We urge therefore upon all our Missionary friends the duty they owe to themselves and their pupils, to forward as early as possible in the first instance, and always regularly afterwards, the names and qualifications of those students who may have acquitted themselves with credit during the course of their studies.

The course Sir Henry Hardinge has felt it his duty to adopt in this matter is such as ought to secure for him the warmest thanks of the whole Missionary body, and the hearty co-operation of all who wish well to the best interests of India. Such acts will bear the scrutiny of future years, and the unbiassed approbation of coming ages; and they cannot fail to be a

source of pleasurable recollection to those invested with authority at the close of a career fraught with so much power for good or evil to the millions over which they have in the providence of God for a while been placed. May Sir Henry Harlinge, by profession a man of war, have, at the close of his rule, the gratification of reflecting on many such acts of peace as that to which we have just drawn the attention of our readers.—*Cal. C. Adv.*

### 13.—MEETING OF THE FRIENDS OF THE QUEEN OF TAHITI IN LONDON.

A meeting of the Friends of the London Missionary Society was held in London, at Exeter Hall, on the 14th of August, to petition her Majesty in reference to the French outrages at Tahiti. The meeting was numerously attended, and was very spirited. We hope to take up this subject in an early number.—*Ibid.*

### 14.—THE DURGA' PUJA'.

This expensive, debasing and idolatrous festival has come to a close. Our ears are no longer saluted by the dissonant sounds and obscene songs of heathen devotion. Now, therefore, is the time for reflection. From the accounts in the daily papers, as well as from statements afforded to us by the natives themselves, the festival of the Durgá has been this year celebrated by some at vast expense and with extraordinary éclat. That our heathen neighbours who are uneducated and debased should thus worship and honor a senseless idol to us is not astonishing, that they have a perfect right so to spend their property and devote their lives none will dispute who understand the principles of civil and religious liberty. To the ignorant and those out of the way, and until they are better informed we would have the principles of civil and religious liberty extended with all the wisdom and tenderness which a paternal Government can exercise, nor would we diminish the blessing to others. Christianity needs not, and when understood and practised aright, will neither seek the aid of power or undue influence, much less of persecution or personal vindictiveness; but we will do what she will and must do, feel righteously indignant and speak with all truthfulness of those who are raised above the common herd by property or more enlightened views of men and things, and of their duty to their Creator. If such men, if they wish well to their country, instead of placing themselves at the head of idolatries which they must despise, and orgies which only can debase, were to oppose a bold front, and radical reform in practice in such matters, then they would secure the respect of their enlightened fellow-citizens, and be looked up to with veneration by their fellow-countrymen as their guides to a better knowledge of God, and a more perfect obedience to his declared will. It does not come under, as it does not deserve, the character of liberality, with the one hand to disburse property for the purpose of affording a liberal education, and with the other to promote the extravagant worship of a senseless and debasing idol; nay more, such conduct is not consistent, it is not consistent either with right reason or true religion, nor with the characters of professedly enlightened men, nor is it just to the millions of their countrymen who have fewer opportunities of knowing the will of God, or of the mode of obeying His behests. We intreat our native fellow-citizens, who have this year sanctioned these things, to pause and consider what they owe to the Lord Jehovah, to their fellow-countrymen, and to themselves.

We admit with pleasure that the practice has been discontinued of late years by some of our educated native fellow-citizens. To them every friend of humanity and religion must feel deeply grateful; they deserve the best thanks and warmest encouragement of all who wish well to India. We fear, however, they are as yet but a moiety of the Calcutta Bábus, but not the less worthy, on that account.

Our contemporary, the *Christian Herald*, says, on the testimony of a native correspondent, that but six of those formerly very liberal in the celebration of the Durgá Pujá have been so this year. We should be sorry to disturb the idea, but we fear we could add to the number of those of whom better things might have been hoped, and of other classes; if we may judge from the din and noise in the native part of the city, the processions and number of Thákurs carried to the banks of the river, we fear there has been but little diminution. Forty at least were seen at one ghát on this side of the river, they appeared more numerous on the other. We shall endeavour to obtain all the information in our power on this, to all Christians, deeply interesting subject.

Two of the Bábus named by the *Herald*, as having celebrated the Pujá with eclát, are men of whom, from their general reputation, we hoped to have written differently—the Rája Káli Krishna Bahádur, the literary correspondent of the crowned heads of Europe and Asia, and Mutty Láil Sil the liberal founder of Colleges and Hospitals.

If, however, we write thus of some of our enlightened native fellow-citizens, what shall we say of our fellow-Christians, who have by their presence sanctioned the abominations of the worship of Durgá. We assert without the fear of contradiction, that in the estimation of the mass of natives who witnessed the attendance of Christians at this festival, the attendance of all and every one of them was in honor of the libidinous and cruel goddess. That many of them were ignorant of this we doubt not, but is it not the duty of all Christians, where idolatries are so mixed up with the entertainments of native gentlemen, at least to enquire whether in the gratification of curiosity in witnessing Indian nautches, or of the taste for the good things of this life, they have not committed a grave sin against that God who has declared "My glory I will not give to another," and who has punished his nominal people in all ages for affording their sanction to idol worship, in which the glory due to the Creator is rendered unreservedly to the creature.

There have been this year circumstances to us of a peculiarly painful nature connected with this pujá. One of the days on which the festivities were held was the Lord's-day, the Sabbath of God, on which he has commanded all his creatures, but especially his own people, to rest. Supposing for a moment, that the views of some of our contemporaries are correct that the Sabbath is not binding on the heathen, or that other works than what we deem works of necessity might be executed by Christians even on that day; surely there can be no plea for, or argument to justify the open violation of the Lord's-day by Christians attending any, much less one of the most obscene of all the heathen festivals. We regret to learn that Christians were present at the celebration of the Durgá on the Sabbath-day. We further regret to add that this year Christians have been found exhibiting themselves at the Durgá festival. At any time it would be degrading enough to the Christian and British name to see Europeans or their descendants playing the buffoon to natives for hire, but on such an occasion, it is degrading in the extreme, to say nothing of the sin, of rendering the festival of a heathen goddess more popular and attractive by such performances. Well do we know the estimation in which natives hold all Christians, but especially Europeans, when they administer to their amusement either gratuitously or for hire, and we know that these thoughts are not such as to raise us in their estimation, either as Christians or as Europeans.—*Ibid.*

#### 15.—MISSIONARY SHIPS.

The adherents of the Free Church of Scotland, have built a schooner for the purpose of conveying the ministers and missionaries of Christ belong-

ing to their communion amongst the Sounds and Sands of the West Highlands. The vessel has been launched at Greenock, she is named the *Bread-albane* in honor of the nobleman who has stood so firmly by the church of the people of Scotland.

The idea of Missionary ships is quite a novel but happy feature of the age. The first vessel was the *Duff*, then the *Camden*, belonging to the London Missionary Society; now the London, Baptist, Free Church and Wesleyan communities have their Missionary ships.

The Episcopal Bishop of Newfoundland has been provided with one for his excursions over his wide and stormy field of labor. It is further proposed to provide the Bishop of South Australia and New Zealand with similar vessels. It would be a singular but pleasing sight to witness this Missionary fleet all devoted to the alone objects of peace and love.—*Ibid.*

## MADRAS.

### 16.—NATIVE FEMALE EDUCATION.

About four years ago this subject was prominently brought before the minds of some of the educated Native young men in the Presidency of Madras by the offer of a prize of one hundred rupees, by a gentleman in the Bombay Presidency, for the best English Essay on *Woman as she is in India*. Four Essays were produced by as many of the most advanced young men of the General Assembly's Institution: three were unsuccessful; the hundred Rupees were adjudged to the Essay of S. P. Ramanoojooloo; and, with a view of awakening interest on the subject, another hundred Rupees from the same quarter were laid out in printing it.

The *Wednesday* evening discussions on Female Education by the young men of the Institution were at times deeply interesting; and, mingling as some of them did with the most respectable classes of Hindu Society, the disclosures that they made of the condition of their countrywomen were of the most painful description imaginable, and manifestly bore upon them the impress of truth and reality. In those days, some of the monitors, under the force of convictions kindled in them by God's Word, began to teach their young sisters and wives in their own houses; and manfully bore up for a time against the ridicule and contempt of their more bigoted countrymen. They all, however, seemed to feel that the difficulty of reaching and bringing under an efficient system of Christian instruction Native girls of *caste* was a thing all but insuperable. And though the Institution in those days stood high in the estimation of the Native Community generally, many an attempt did they make in vain to bring their sisters and young female relatives to a suitable place for instruction in Madras. These young men were in the most favourable position for succeeding in the attempt: but they were baffled again and again. A few girls of *caste* had indeed been drawn out at Royapooram, and were taught by Mrs. Braidwood in her own house; but upon her removal to Madras the distance prevented them from coming.

The baptisms in 1841 produced such a ferment and enmity in the Hindu Community, that until 1843, the Free Church Missionaries did not feel themselves in circumstances successfully to renew the experiment of reaching and bringing under instruction common Sudra caste girls in Madras. Towards the end of 1843 they got a few girls of *caste* to attend instruction at Madras, and in 1844 a smaller number at Triplicane. In *March* of this year—a few days before Viswanauthun's baptism and the great excitement caused by it—the number had increased at Madras to *forty-five* girls, partly *Tamil* and partly *Telugu*, and at Triplicane to *ten* girls. This event, as usual, scattered both the Native youths and the

sisters of the vernacular school boys. Now again there are upwards of *ninety* girls—more than *seventy* at Madras within the walls of the Institution in one of the separate bungalows, directly under the eye of Mrs. Braidwood and the Missionaries, learning the elements of Tamil, Telugu and English, and about *twenty* at Triplicane reading in a room adjacent to the boys' school. As far as is known to us, this is the largest number of purely *caste* girls that has ever been brought under Christian instruction in Madras.

But let us not be misunderstood; the girls, though of *caste*, belong to the poorer classes of Natives, and form part of the common staple of Hindu Society.

Should it please God in his mercy to keep this door open, we look for the same fruits among these interesting little girls, which have been gathered from among their brothers. They are as simple and natural as can be, and full of life and character; and, as far as they have yet had the opportunity, show themselves as capable of learning as their brothers. Their ages range from *four, five, six* and *seven* to about *ten*. Through the converts and the other monitors, who speak Tamil and Telugu, their tender minds can be fully reached and filled with simple truths from God's Word, long before they are able to read much.

Should any Christian Friends, who see this number of the *Native Herald*, especially Christian Ladies, wish to aid these Female Schools, their contributions will be thankfully received by Mrs. Braidwood, or by any of the Missionaries of the Institution.—*Madras Native Herald for Sept.*

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#### 17.—THE HOLY BIBLE HARMONIZED.

The Rev. A. R. Symonds, M. A., Head Master of Bishop Corrie's Grammar School, formerly made a valuable contribution to the cause of Education, both among Native and Christian youths in this country, by editing that useful school-book entitled *An Introduction to the Geography and History of India, and the Countries adjacent*. We are glad to hear that a second edition of the work is already called for, and is soon to appear with improvements and additions, which we believe will greatly enhance its usefulness.

The new work by Mr. Symonds which we are now to notice is entitled, *The Holy Bible, arranged in Chronological and Historical order, and harmonized, (chiefly upon the plan of Townsend and Greswell.)* It is fitted not only to aid private Christians in their study of the Bible, but Missionaries and Teachers of youth, Native Converts studying English and preparing for the ministry, and all who desire an intelligent and comprehensive knowledge of God's Word; and will be found eminently helpful as a directory and guide, with reference to its Chronology and History.

The information of this guide is not likely to puzzle by its complexity. It keeps the ordinary road and gives the necessary information to the student of the Bible with simplicity and decision, without entangling his steps by side views and perplexing by-paths. It concentrates, as into one focus, the light sent forth from many volumes. It is free of all pretence, though it must have been put together and carried through the press with much labour.

Notwithstanding the multitude of reference and figures on every page, it is so beautifully arranged, and, we may add, also printed—that the eye is not fatigued nor bewildered, but takes in the contents of an entire page almost at a glance. The price too—*twelve annas* a copy—will place it within the reach of many who may desire so valuable and useful a companion in their study of the Bible; and we have much pleasure in adding

that Hindu youths may procure themselves copies at the still lower rate of *eight annas* the copy.

We rejoice in the appearance of this little work at the present time, more than we have done in a larger and more elaborate volume. A *Harmony* in such a form was a desideratum in India; and God's Word is the Book that must send forth *its light and its truth* into the hearts of the countless myriads of her blinded sons and daughters, if they are ever to lift up their eyes opened by God's Spirit to look on Jesus the Sun of Righteousness as the *Light and Life of their souls*.

*Copies of the Work may be obtained at the Church Mission Book Depository, Popham's Broadway.*

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#### 18.—CHRISTIAN INTELLIGENCER.

We have been favoured by the politeness of the Secretary of the S. P. C. K. with the first two Numbers of this publication. It is not, as supposed, a semi-monthly but bi-monthly, published once in two months. The first Number it appears failed of reaching us seasonably by mistake. They both contain very interesting details concerning the Missions of the S. P. G. F. P. and the schools of S. P. C. K. in Southern India, and especially of the recent movements favouring Christianity in the Tinnevely District. Were they not already so widely circulated, we should be inclined to transfer some of the reports to our pages.

In the Number for July the Rev. G. U. Pope, noticing an excursion of his to different parts of the Sawyerpooram District, under date of 4th May, 1844, says, "About 1100 individuals have joined me in the parts from which I have just returned during the three months."

In the August Number is an abstract of the half-yearly returns of all the stations of the S. P. G. F. P. in Southern India; from which it appears that there are 24 Missionaries, 13,317 baptized persons, 6,033 unbaptized under Christian Instruction; and 226 schools, with 5,187 boys and 982 girls. There had been received from the Church of Rome in course of the half-year ending June 30, 1844—26 men, 33 women, and 47 children. There were 13 East Indians and 137 Native Catechists employed.—The fact presented in the statement that 20,000 persons are under the civilizing and sanctifying influence of Christian Instruction, is indeed truly cheering.—*Madras Christian Instructor for October.*

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#### 19.—T. M. LANE, ESQ.

The sudden death at the Government House, by apoplexy, on the 26th ultimo, of this gentleman, who was Surgeon to the Eye Infirmary and Private Secretary to the Most Noble the Governor, has deprived the Medical Service of one of its brightest ornaments, and society at large of one of its most amiable and useful members. The Christian public in particular, have thus sustained a severe loss. The interest felt by the decess in all benevolent objects, and the prominent part long taken by him in most at the Presidency, require that we drop a tear upon his grave. "The memory of the just is blessed."—*Ibid.*

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#### 20.—FRIENDLY JEWS OF AFGHANISTAN.

It will be recollected that some time ago we referred to the case of two Jews, who had rendered important aid to the British Government during the invasion of Affghanistan by our troops, but who had been refused all remuneration for their services by Lord Ellenborough. We now learn from the *Delhi Gazette* that the more intelligent of these two men is dead, and that for some time previous to the event taking place he had made the

Christian Scriptures his study, and had earnestly sought after religious instruction. We regret that we have not time to refer more at length to this interesting case.—*Madras Record, September 24.*

## 21.—JUBILEE MEETINGS OF THE LONDON MISSIONARY SOCIETY AT MADRAS.

The Jubilee Meetings of the London Missionary Society at Madras have, we are happy to state, been well attended. The truly Christian Spirit which has pervaded them has evidently been worthy the best days of the Society. The following brief statement from the *Native Herald* will give our friends a fair estimate of the great Meeting—we purpose giving a more detailed account in our next. We have extracted an able article on the subject of the London Society elicited by its Jubilee from the *Madras Athenæum*, it reflects credit both on the ability and heart of the writer. But such have been, and we trust ever will be, the feelings entertained by all who love the Saviour in truth, and who know how Catholic has been, and now is the practice of the London Missionary Society. The friends of the Society are under great obligations to the *Madras Athenæum* and *Record*, for the large space they have devoted to the advocacy of its claims and reports of its Jubilee meetings. The editors of those periodicals have thought rightly, (as they do generally on all subjects connected with religion,) that the Jubilee of a Society which has effected so large an amount of temporal as well as religious good, in educating, civilizing and saving so many thousands, with such comparatively small means, and under such vast difficulties, merited space and ability sufficient to place its labors and their results in a full and fair form before the public.

After preparatory services on Sabbath by the Missionaries of the Society the Rev. W. Porter and the Rev. E. Lewis, and on Monday evening by the London Missionaries and those of other denominations, a public meeting was held on Wednesday evening, the 25th, at six, A. I. Cherry, Esq. in the chair, at which an abstract of the proceedings of the Society since its commencement on 22nd September 1794 was read by the Rev. A. Leitch, and resolutions were moved and seconded by Missionaries of the Wesleyan, American, Free Presbyterian, and London Missionary bodies.

Shortly after six, the Chapel in Davidson's Street was crowded, and numbers were thronging the doors. *It was a Jubilee meeting* in the literal sense of the word; and not a single incident occurred throughout the evening to disturb the general harmony and flow of Christian feeling; or to mar the song of thanksgiving for God's wondrous goodness to the Society, to sympathize and join in which Christians from every section of the church of Christ in Madras were with one accord met together. As a full account of the proceedings will, we believe, be given to the public by the Missionaries of the L. M. Society themselves, we refrain from entering at large into the subject of the meeting. But we must add a word or two to show that it is not from want of will or of heart to sympathize with them in their joy that we refrain.

The Rev. E. Lewis opened the proceedings of the evening with prayer. The abstract given by Mr. Leitch was listened to throughout, (and it occupied about an hour,) with deep and solemn attention. Considering the number of topics handled and the great things to be told both in the way of suffering and success, his address was singularly instructive and happy. The grouping together of subjects, and the spirited living way in which he spoke of the labours of the Society and its devoted labourers Smith, Vanderkemp, Philip and Moffat, among the Slaves in the West Indies and the Hottentots and other savage tribes of South Africa,—of the martyred Williams and his triumphs in the South Sea Islands,—of the great and varied

operations of the Society in India, and China—and as the top-stone of the whole, of the steadfastness of the persecuted witnesses for Christ in Madagascar who loved not their lives unto the death,—thrilled through the hearts of Missionaries, Christians, and Native Converts present, and stirred up the flame of silent adoration to Christ.

The effect of his address was visibly seen when the Rev. J. Roberts rose to speak. The heart of this experienced Missionary was touched by what he had heard; it stirred up the remembrance of his first youthful Missionary impressions. His address abounded in thanksgiving, and in gleams of sunshine and hope for the future; and, when he alluded to the late doings of France and Popery in Tahiti, the Englishman and the Christian breathed in every word. The Rev. W. Porter seconded the Resolution, moved by Mr. Roberts, and denied himself the privilege of speaking on the occasion, for the sake of his brethren who were to follow.

The Rev. M. Winslow followed in a characteristic speech,—chastened, subdued, and practical. He feelingly alluded to the fact that he had been a quarter of a century in India, and his description of the launch of the *Duff*—the Society's first Missionary ship—with *twenty-nine* labourers in her for the South Sea Islands amidst prayers of faith and songs of love and a holy calm on the *Thames* itself, without a single ripple on its waters, and the word, "Go, at heaven's command," had in it all the freshness and chastened fire of his youth, and filled many hearts with gladness at the wonders God has wrought for and with this Society.

The Rev. W. Thompson of Bellary seconded Mr. Winslow's resolution in a few exceedingly practical and pertinent remarks on Native Christian Education, and the rising up of a devoted Native Ministry in India. It being now past *eight* o'clock, the collection was taken up, and an appropriate hymn was sung most refreshing and solemnizing in its effects.

One of the Free Church Missionaries\* moved the *third* resolution, expressive of the meeting's sympathy for all Evangelical Missionary Institutions, and of their earnest prayer for the effusion of the Holy Spirit on all their Missionaries, that their future prosperity might in all respects be greater than the past. It was easy to give back a portion of that brotherly sympathy and affection that so sweetly pervaded the meeting. The speaker characterized the Society as a great *Brotherly Love Society*, exercised by afflictions and tribulations, and fitted by love to Christ to labour and suffer for the oppressed slave in the West Indies, to burn for the wrongs of the Hottentot and the Caffre, and to yearn for the restoration to Christ and society of the savage man-eater prowling among the islands of the Pacific.

The Rev. F. D. Ward, of the American Presbyterian Mission, seconded this resolution, and simply gave thanks for the warm expression of sympathy for his own Church among other Missionary Churches.

Never before did we so feel the emphasis of the expression, *That it is more blessed to give than to receive*. We felt as if we could have imparted not the gospel of God only, but even our own souls to the beloved Missionaries, and supporters of a Society, which, from its youth up to this day, has had as its breast-plate, *Faith* and *Love*, and for a helmet the *Hope of Salvation*.

The Meeting broke up about *nine*, after singing a doxology and the pronouncing of the Apostolic benediction by the Reverend W. Porter, Pastor of the Chapel.—*Madras Native Herald*.

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22.—PALAMCOTTA.

A Meeting of the Christian inhabitants was called there on Friday last, to adopt measures for establishing a Sunday School for the European and

\* The Rev. J. Anderson.

East Indian children at Palamcotta, when it was resolved to open the School on Sunday next. Some of the gentlemen at this station very liberally came forward to support the Institution with their influence and money. Under such an auspicious commencement it cannot but be expected to flourish well and long. May it be productive of much good to the rising generation. Our Chaplain is its patron, he has himself cheerfully given his aid to it.—*Madras Athenæum*.

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23.—AURUNGABAD.

It will no doubt be gratifying to the religious (Protestant) portion of the community to learn that a Church is proposed to be erected at Aurungabad—the subscription list has been circulated at this station, headed with a donation of 500 Rupees from the Brigadier (Bagnold I believe) commanding the station; and when the foundation is once laid the building will without doubt rapidly proceed to a finish—as the heading of the subscription list states that—“*The daily increasing congregation requires such an edifice*”—this good and useful work is, I have no doubt, to be chiefly attributed to the zeal and suggestion of our worthy and much esteemed Minister the Rev. Wm. Nagle, who is always foremost in every thing that has for its object the glory of God and the happiness and comfort of his fellow-creatures. Aurungabad forms one of the scenes of the Rev. Gentleman’s frequent pastoral visits, and from that circumstance he is well able to judge of the expediency of the contemplated House of Worship.—*Ibid*.

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24.—PAULGHAUT.

October 3d.—The Venerable the Archdeacon of Madras visited this station and performed Divine Service in the Mess of the 19th Regiment, N. I. on Wednesday the 26th ultimo, and again on Sunday last, at which time he administered the Holy Sacrament of the Lord’s Supper to several communicants. On Monday he inspected the burial ground and examined the pupils attending the English School lately established (through the benevolent exertions of Lieut. Colonel Yaldyn aided by the Officers) for the instruction of the children of the 19th Regiment. The Archdeacon expressed much satisfaction at the appearance and progress of the school, and proceeded on his tour of visitation on the afternoon of the 1st inst.—*Ibid*.

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25.—BANGALORE MISSIONARY PRAYER MEETING.

Oct. 8th—The monthly prayer meeting for the success of the spread of the Gospel, and the dissemination of Christianity, took place in the London Mission Chapel last night. The unsettled state of the weather prevented the attendance being numerous. Wesleyan and Independent Missionaries were present, and the Rev. Mr. Garratt opened the meeting. A psalm was sung, and a portion of Scripture read, and a prayer offered up by him. The Rev. Mr. Haswell then offered up a prayer. And afterwards the Rev. Mr. Crisp read various extracts from periodical publications relative to the successes of the Missionaries in South Africa, and in China, some of which were very interesting; and concluded with prayer. It is a pleasing consideration that at this same moment of time, there are thousands of Christians in all quarters of the world engaged in the same pious occupation. And a wonderful improvement has of late years taken place in this respect; formerly I believe the views of many real Christians were confined within too small a circle. The narrow bounds of their own congregation—of their own denomination—of their own country—too much for their exertions; but the state of things is now happily altered. That hateful narrowness of

soul, which confined religion within its own contracted pale, which looked upon most others as aliens, and pitied them (to allude to an ancient fact) because they did not keep Easter in their way; that hateful narrowness of soul begins to be discountenanced; and liberal Christians begin to love and associate with all those who 'hold the Head,' although they may not keep Easter in their way; that is, although their ministers wear another garb, their worship is conducted in a different order, or their discipline is administered in a different manner. 'If,' says the serious and candid believer, 'my neighbour love the Lord Jesus Christ in sincerity and truth, I will take him by the hand, as my dear brother; and I will co-operate with him, as far as I can, in every good and useful design.' This principle was avowed by the first formers of Missionary Societies; and upon this principle, these Societies have acted for many years: and this principle still unites a great number of zealous Christians, whose zeal for the honour of the Lord Jesus, and the extension of his kingdom, instead of suffering any abatement, seems to manifest itself in an increasing degree, every succeeding year.—*Madras Record.*

### BOMBAY.

#### 26.—MISSIONARY CHURCH AT DHARWAR.

We have received the following Circular which we have much pleasure in giving in our columns.—The Rev. Messrs. Lehner and T. Layer having much at heart the erection of a public building for divine worship both for European and Native congregations at Dharwar, desire to stir up the Lord's people in aiding the work, and this Circular is given publicly to in hopes that many will feel it a joy to come forward in the work. The want of a Church at Dharwar has been long felt.—An Engineer has made an estimate for a building to hold 400 native hearers and the cost 4,000 rupees, nearly half of which has been subscribed at Dharwar. The building proposed to be erected is to be offered for public worship when the Bishop of the Diocese or Chaplains are at Dharwar. We suppose also other Ministers will be allowed the same privilege.

We trust the building may be erected and that the Gospel may be preached within its walls to the comfort of many and to the calling in of the people of the Lord.

"The want of a public place for Divine Service has always been felt by us. Our Native congregation consists at present of about fifty persons, who until now assembled at the Mission-house for worship; but we have found this very inconvenient from the want of suitable accommodation, and should feel it much more so for the future. On mature consideration we have therefore resolved on building a Chapel, and would hereby respectfully ask for contributions from the Christian public. The Chapel is intended for the following purposes:—

1st. For performing Divine Service to the native Protestant community, affording at the same time an opportunity to the Heathen to hear the word of God read and expounded. Several of them attend now occasionally, and we have no doubt that a larger number would be attracted by having a more suitable place.

2nd. For the performance—on those Sundays on which the Chaplain is not visiting—of Divine Service in English, as done hitherto, by one of the Missionaries. The desirableness of a suitable place for such a purpose has often presented itself to many of the residents and visitors at this station. The Roman Catholics, although few in number and mostly poor, have by subscription, erected a Chapel, while the Protestants have no place of meeting, even on Sundays, excepting in a room in the Adawlut, with the inconvenience of having to carry their own chairs with them.

We offer to place this Chapel, on the visit of the Bishop and the Government appointed Chaplains, at his or their disposal for the purpose of Divine Service on the days, he or they may wish to avail themselves of it.

May it please God to prosper this work of our hands, and may it redound to his glory and the spiritual good of many souls.

J. C. LEHNER.  
T. LAYER.

Dharwar, 31st of August, 1844."

Subscriptions will be received at the Bank of Bombay for this object, and the sums thus paid should be in the names of the above Missionaries for building a Church at Dharwar.—*Bombay Witness*, Sept. 26.

#### 27.—THE WIDOW OF THE REV. G. M. VALENTINE.

Among the passengers that proceeded in the Steamer to Suez will be found the widow and children of the late Rev. G. M. Valentine.—She who but the other day was rejoicing in the possession of a beloved husband, has now left these shores beneath whose clod all that was left of him, was placed. Viewed with peculiar interest as the widow of one that was so deservedly loved and esteemed, she leaves with the deep sympathy and Christian affection of very many, for who can hear of the widow of the Rev. G. M. Valentine without deep emotion—who can but sorrow at the loss the Church on earth has sustained, by his removal, and seek to shew to those he has left behind the deepest sympathy. We understand that in order to shew the respect as well as affection entertained for this devoted Missionary "whose praise is in all the Churches," it was proposed that all who would feel the privilege of so doing should mark that respect and affection by raising a fund for the widow and children, and we are glad to hear that up to this time rupees 12,000, or 13,000 have been subscribed.—We cherish with very lively feelings the memory of the beloved Mr. Valentine, and we hope to see a memoir of his life. Our prayer is that He who is a "Father of the fatherless and a Judge of the widows," may be with the widow and her children.—*Ibid.*, Oct. 3.

#### 28.—FREE CHURCH OF SCOTLAND.

The building of a place of worship in connexion with the Free Church of Scotland in Bombay will be set about with very little delay. A plan, at once simple and elegant, has been approved of. It is estimated to cost about Rs. 30,000. Upwards of Rs. 25,000 have been subscribed for the building. It will be well and centrally situated, on the border of the Esplanade.—The members of the Free Church have abundant cause to bless God for the measure of success that has crowned their efforts in this matter.—*Oriental Christian Spectator for October*.

#### 29.—CHURCH OF ENGLAND MISSION.

The Rev. J. B. Dickson of the Nasik Mission, arrived in Bombay on the 21st September, to superintend the affairs of the Church of England Mission here. Mrs. Valentine, the widow of the devoted Missionary whose death we noticed in our last issue, intends to sail for Europe, with her two infant children, in the Steamer of the 1st October. Many prayers are offered that He who is "a Father of the fatherless, and a Judge of the widows," may be with her and hers.—*Ibid.*

#### 30.—THE PARSIS.

A private quarrel has divided the smaller of the two bodies of the Parsis. The division already existing was occasioned by a difference in the compu-

tation of the months, and involved no other diversity of theological views.—The firm compactness of the Parsi tribe, which was a powerful means of excluding innovation in religion is disappearing; the sway of the Panchayet oligarchy totters to its fall. We have no delight in witnessing or recording quarrels; but we trust these divisions will be overruled from on high to emancipate the general Parsi mind, which hitherto has been moved almost at pleasure by a small body of men, often by *one man*, interested in maintaining all the old feelings of the race.—*Ibid.*

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### 31.—DIVISION IN THE BOMBAY PARSİ COMMUNION.

Our readers may perhaps remember that, some months ago, legal proceedings arose on occasion of a member of the Parsi community uniting himself to a second wife, his first wife being then alive. The case was finally arranged by the parties without appeal to the Queen in Council. This, as we are informed, led to a schism, which has terminated in Cursetjee Cowasjee, one of the leading members of the Parsi Community, purchasing the house in Black Bay in which Major Hagart for some time resided, and converting it into a place of worship. The building commands an uninterrupted view of the sea, the harbour, &c. It was consecrated on Tuesday last, and opened as a church in connection with the Bannajees, who must in future be viewed as a sect in some degree separate from the Rasmus and Kudmis.

This division of the Parsi community appears to be regretted by all parties, and only resorted to when the terms, on which future union was to be maintained, could not conscientiously be conceded by the Panchayet.—*Courier.*

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### 32.—CHARITABLE SOCIETIES AT BOMBAY.

We have been requested by a valued correspondent at Hyderabad to give an account of the different charitable Societies and Institutions at Bombay, and we have much pleasure in doing so. We feel it important to give publicity to the different charities, because it gives so many who would otherwise be ignorant an opportunity of helping the work of the Lord.

The Bible Society; the Tract Society; the District Benevolent Society; the Church Missionary Society; the American Missionary Society and male and female Schools; the General Assembly's Institution, with male and female Schools; the Free Church; the Irish Missionary Society at Kattiarwar; the Society for the Propagation of the Gospel in Foreign Parts, and the Indo-British Institution in connection with Trinity Chapel; the Ladies' Association for promoting Female Education in Bombay; the Teetotal Society; the Sailor's Home; the London Missionary Society at Surat and Belgaum; the Ahmednuggur Mission; the Ahmedabad Mission.

If we have omitted any it is from ignorance not design, instead of giving references where payments can be made, we shall be happy to receive donations or subscriptions and pay them over as directed.—*Bombay Witness.*

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### 33.—CEYLON.

The Friends of the late Rev. Mr. Daniel, the devoted Baptist Missionary in Ceylon, have determined to erect, with the Fund raised out of respect to him, a tablet to his memory, the remainder of the fund is to be devoted to the support of orphan children.

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The following interesting paragraph from a *Ceylon* paper in reference to the opening of a Chapel in a village in the interior will be read with interest

by our friends. The name of the village is Dikbede, near the Wesleyan station at Punturah. Would that our Chief Justices were all as worthily employed as Sir Anthony Oliphant.

Our Friends in Ceylon were preparing to open another Chapel in the interior.

“ Shortly before 12 o'clock, Lady Oliphant, Mrs. McVicar, the Misses Gogerly and Palm, the Hon'ble the Chief Justice, the Rev. Dr. McVicar, the Rev. Messrs. Gogerly, Palm and Kessen, E. Maberly, Esq. R. A., — Lambe, Esq. (from Calcutta), the Modliar of the District, and many native gentlemen arrived at the village. After the usual prayers and praises had been offered up, the Rev. Mr. Gogerly preached in Singhalese an appropriate and powerful discourse. The Hon'ble Sir Anthony Oliphant then went to the door, and addressed by interpretation the multitude outside. He very feelingly and very graphically reminded the people of their advantages, and urged the necessity of a holy life: his address was well understood and most respectfully received. At the conclusion of the service, a few influential natives, in the name of many others, presented the Rev. J. R. Parys, the Wesleyan Assistant Missionary at Pantura, with a silk Gown, as a token of gratitude for his ministerial labours among them.

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#### 34.—ASSAM—A CONVERT.

We are indebted for the following to the *Englishman*.

“ On Sunday, October 6th, Baboo Gour Churn Dey, a writer in the Collector's office at Gowhatty, renounced the Hindoo superstition and embraced the Christian faith. He is 28 years of age, was formerly of the Hindoo College, Calcutta; and came into Assam in 1843. Here his attention was directed towards the truth by an officer in the Company's service, now in Upper Assam. He received further exhortations from an American Baptist Missionary, to whom he wrote a letter the evening before his baptism, expressing his gratitude, at the same time stating his intention of being baptised a member of the Church of England. The new convert, being presented by two god-fathers and one god-mother, his special witnesses at the end of the end of the second lesson at Morning Prayer, was baptised by the name of *Gour Churn*.”

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#### 35.—HONGKONG.

Our correspondent at Hongkong writes as follows; we are gratified to hear from him as well as from other quarters that the new settlement is becoming gradually more healthy:—

“ I have little information to give you concerning our proceedings here, a good deal is done in the way of preaching and visiting the people, and our audiences are in general large and attentive. Most of the Chinese inhabitants of Hongkong know the fundamental principles of the gospel, and there is in fact considerable excitement of mind prevalent concerning its claims.”

“ This season has hitherto been more healthy than the last. The cases of fever have not been many, and a very few only have proved fatal. I doubt not the island will prove as healthy as many spots in China.”—*Boston Macedonian*.

**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.

The following is the amount of the present subscriptions and collections to the Fund. We purpose publishing a list of subscribers in our next.

The amount towards the Jubilee Fund, up to the present time, is as under:—

In Calcutta, .....	Co.'s Rs. 8,034
In the Mufussal, .....	" 500

8,534

FULL ACCOUNT  
OF  
**THE JUBILEE MEETINGS.**

In a few days will be published, in a pamphlet form, a full account of all the Jubilee Meetings of the London Society in Northern India, with a List of Subscribers to the Jubilee Fund.

Friends requiring copies are requested to send in their names as early as possible to the publishers of the *Observer*.

*Price R. 1.*

**JUVENILE MISSIONARY MAGAZINE.**

"The Directors of the London Missionary Society, having resolved on publishing a Monthly Periodical under the title, *Juvenile Missionary Magazine*, solicit the co-operation of all their friends, in aiding them in this effort to interest the Young in the cause of Missions. The Magazine will contain 24 pages, 18mo. with a Frontispiece, in an embellished wrapper. It will be sold at *one half-penny per Number*, or *3s. 6d. per hundred*, to Auxiliaries and the Trade. A large circulation is required to enable the Directors to publish it at so cheap a rate."

Should any of our friends feel disposed to aid in the circulation of the *Juvenile Missionary Magazine*, we shall be happy to procure it for them; or a note addressed to the Secretary of the Bengal Auxiliary Missionary Society, will serve the same purpose.

**THE QUR'AN IN HINDUSTANI,**  
ROMAN CHARACTER.  
**WITH INTRODUCTION, NOTES, &c.**  
RECENTLY PUBLISHED.

Intended for the use of Missionaries, Native Assistants, Government School Pupils, &c.

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**MRS. SAVIGNY,**

Who has for many years conducted a female Seminary in Calcutta, begs to announce to Parents and Guardians that she has opened a School for a limited number of young ladies at Serampore, which locality she has been advised to select, as combining the advantages of a salubrious situation, with proximity to the station of Barrackpore, and being within a couple of hours' journey from the Presidency.

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Tuition in all the branches of a liberal English education.

Boarders, . . . . .	per Mensem	30 Rupees.
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Extra charges for Music, Drawing and the Languages.

Each Young Lady to be provided with a tea and dessert spoon and six table napkins.

Reference is kindly allowed to be made to the Rev. H. S. Fisher, Senior Presidency Chaplain, to the Rev. J. McQueen, Chaplain to the Military F. O. S. at Kidderpore, and the Rev. T. Boaz, Union Chapel, Calcutta.

**NOTICE.**

The Secretary of the London Missionary Society will feel obliged if those friends who have Subscription Books for the Jubilee Fund, or who may wish to aid the Fund in any other way, will send in their books or forward their subscriptions as early as possible to the Union Chapel House, since he is anxious to announce to the Directors in London the amount subscribed in Calcutta.