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Established June, 1832.

NEW SERIES, VOL. VII. No. 80.—OLD SERIES, VOL. XV. No. 171.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

AUGUST, 1846.

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

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

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

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

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 3d of August, at the Circular Road Chapel, Service to commence at  $\frac{1}{2}$  past 7 p. m.

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 Bible Society's House, at 9 o'clock in the morning.

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## ASSORTED TRACTS.

The Committee of the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, being anxious to assist such Christians as may be desirous of doing spiritual good to their native servants and others around them, have had an assortment of tracts in the various languages suitable for distribution in this part of India, put up into packets each containing 100 tracts. There may be had on application to Mr. G. C. Hay, at the Society's Depository, No. 56 $\frac{1}{2}$ , Cossitollah. Price R. 1 per packet.

By order of the Committee,

Calcutta, May 29, 1846.

THOMAS SMITH, *Secretary.*

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“THE GOVERNMENT SYSTEM OF EDUCATION,”

being the article on that subject in the *Calcutta Christian Observer* for February, re-printed as a separate pamphlet.

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THE  
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NEW SERIES, VOL. VII. No. 80.—OLD SERIES, VOL. XV. No. 171.

AUGUST, 1846.

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I.—*Thoughts for Converted and Unconverted Europeans in India.*

Days of much profession are likely to be days of much self-deception. It is very necessary, therefore, that it should be distinctly proclaimed and understood, that an entire change of heart must occur in every man in order to his being saved; and that this change can only be certainly known, and can only be suitably illustrated, by absolute devotedness, in spirit and conduct, to the glorious but despised Redeemer. So great is this necessary change,—so extensive and so complete,—that experience proves, that even under the most favorable circumstances, nothing short of the omnipotent energy of the Holy Spirit can effect it. The fear of death under the most awful forms of torture or shipwreck, cannot accomplish it; the most careful education followed by the most laborious performance of moral duties cannot secure it; no, there must be in the soul a movement of that Divine Spirit which first caused light to shine out of darkness, or the soul will remain *dead*,—dead in trespasses and sins, and being thus dead already, will die at last the second and eternal death, by the just and appalling judgment of God.

Men of every separate class, in every land and in every age, have testified to this necessity of an exertion of divine power, to create the soul anew. No man ever lived, who could say that he had found natural amiability, or the example and instructions of pious parents and friends, or the efforts of his natural reason, or any other single thing, or all these things combined, not even if any or all imaginable other advantages were added to them, sufficient to regenerate his soul. All who have ever been “born again,” have confessed that their conversion was the work of God alone, and that it was marvellous in their eyes. They have thought of it as the work of Him “who break-

eth gates of brass, and cutteth bars of iron asunder ;” and who alone can rescue the lawful captive from the great destroyer. And there are some, who are conscious that in their case, there were peculiar obstacles to a reception of the truth, so that when at last God snatched them as brands from the burning, and planted them in Zion, and caused them to “grow as the lily and cast forth their roots as Lebanon,” they felt as the Apostle Paul did, that there had been to them an extraordinary manifestation of divine grace, by way of example of its unlimited power, for the perpetual encouragement even of the most hopeless, and for the augmented glory of the Almighty Saviour.

There are not a few Christians in India, who must feel that such a remarkable exertion of sovereign mercy alone reached the exigency of their state. We allude not now to native Christians, although their position is truly wonderful,—called, as they have been, out of total darkness into marvellous light, and out of habits of sin which seemed inveterate unto sanctification of the Spirit and belief of the truth ; emancipated, as they have been, from prejudices which appeared unconquerable ; rescued from idolatrous fancies which had perverted and degraded their understandings ; and taught to contemplate with intelligent admiration and fervent praise, the simple but sublime scheme of human redemption. But we confine ourselves, at present, to European Christians in India. Are there not among them, we may ask, many, who in reflecting on “all the way the Lord hath led them” are amazed, not less at the power of divine grace, as manifested in their conversion, than at the long-suffering which spared them so long in their rebelliousness and pride ? Are there not some in the Indian Army, who early left their friends and homes, and the guides of their youth, and followed evil companions in evil courses, resisted the remonstrances of conscience, laughed at the preaching of the gospel, said in their hearts to their Maker, “Depart from us for we desire not the knowledge of thy ways,” and persisted in their follies saying : “We have loved strangers, and after them *will we go* ;”—and who yet were not abandoned to themselves, but were overcome and brought as little children, weeping and humbled to the Cross, conquered by the one single thing which possibly could conquer them, the force of irresistible grace ? How many are there out of the whole number of true believers in that profession, who were indeed “far off,” and “enemies in their minds through wicked works,” fascinated by the glitter, the revelry, and the fame of this dying world, dreading its scorn, living in total neglect of that word “which is able to make wise unto salvation through faith which is in Christ Jesus,” who, nevertheless, were not left to perish, but were “brought nigh by the blood of Christ ;” and who now will

confess, that the time was, when *they were*, of all men, almost the most unlikely of all, ever to take up their cross, in defiance of worldly ridicule, and to follow their Lord and Master ! But not in the army only are there Indian Christians, who might mention themselves as special monuments of mercy. For what is the position of most Europeans in India? They come out avowedly to “make haste to be rich;” they think of a return to their native land with a competency, as if that were the very object and end of their being, and as if their English or Scottish home were a sufficient substitute for heaven, and it were both wise and safe to fix their affections, and that exclusively, on things below and not on things above. They give themselves up almost entirely to the business of life, and if serious thoughts do occasionally intrude and trouble them, they postpone their further consideration to “a convenient season,” when they expect to have leisure at home, while living at ease and in prosperity, to attend to these things. Thus they grow old, under circumstances most unfavorable to their spiritual welfare, and with such feelings as naturally indispose them seriously and honestly to weigh their obligations, and to seek first that kingdom of heaven and its righteousness, which our Lord Himself most emphatically bids us seek first of all. Meanwhile they are heaping up wrath against the day of wrath; are hardening their hearts by habits of sin; and are learning to stifle convictions. They are living thus, while burdened with great and peculiar responsibilities, for their influence among the natives necessarily must be beneficial or the reverse,—it must recommend Christianity to the reception of the dying guilty heathen, or prejudice them against it, tempt them to utter bitter reproaches against its Author, and teach them to doubt its practical influence. The time selected by these beguiled fellow-countrymen, in their daring pride and astonishing infatuation, for this affront to the God who sends them the ministry of reconciliation, is the time of their sojourn in a climate, where peculiar mercy alone spares their lives from year to year, amidst abounding pestilence. While thus mercifully preserved, they use their time in living to themselves; and if not at last cut down by some sharp and sudden disease, they become brave in their indifference and hardened in their worldliness, till the expected time arrives for their return home, and then they go, un blessing and unblest, with every early religious impression, vow, and intention, forgotten, to wear away the remainder of their days in selfish sloth, dead to a sense of their mercies, their duties, and their dangers. How great then, is the mercy which meets the busy European in India, and teaches him, while as a merchantman he is seeking goodly pearls, that there is one of incomparable value, and that he will be truly wise

if he sacrifice all that he hath, rather than lose that one ! How special, how marvellous, how transcendant is the mercy, which comes to such a man, and compels him in his downward career to receive into his heart the incorruptible seed which shall bring forth fruit to life eternal ! What manner of men ought such to be, in all manner of holy conversation and godliness ! How much is forgiven *them*, and how truly then should they love much ! How earnestly should they redeem the time which remains, and how constantly should they think of their infinite obligations, and seek for modes of exhibiting their cordial gratitude to the God of all their mercies ! Many of their early companions are still going on in their wickedness, and hastening to final destruction ; many more have already passed away from the place of hope “to the blackness of darkness for ever ;” but to the converted, God, though often insulted, though long neglected, has in the exercise of supreme and distinguishing love, sent with effectual power that grace which bringeth salvation ; for them, all unworthy as they were “even as others,” he has provided a robe of righteousness, and for them a crown of glory,—and how then, shall not the love of Christ constrain them to live no longer to themselves but to him who died for them, and to devote themselves to his delightful service with all their faculties, in body, soul, and spirit, as the living sacrifice of undying and fervent gratitude ? Is it possible that such men can ever cease to be “a peculiar people, zealous of good works ?” Can they ever, for a moment, forget their own just doom, or the “unspeakable gift” by which alone their redemption could be purchased ? Shall not they be ever foremost and eminent among believers, and with cheerful and sincere liberality, with constant and earnest prayer, strive together for the faith of the gospel, and labour to adorn the blessed doctrine of God their Saviour in all things ? But alas, many who have been rescued by infinite mercy ; many who have been snatched, as it were, from the very gates of hell ; live without lively sympathies even for their early companions, and amidst the throng of careless worldlings can scarcely be distinguished by word or deed, by their spirit or their temper, as the professed disciples of the Saviour and the heirs of a heavenly kingdom. Thus is the Holy Spirit grieved ; His work is not recognized as it should be, because it is not illustrated as it might be ; and were it not for His covenant, God would in displeasure shut up his tender mercies altogether, and once again cease to strive with the hearts of unthankful and callous men. Oh that He would rend the heavens and come down, that every one who names the name of Christ might depart from all iniquity, and that they might all arise and shine in the garments of praise and the beauty of holiness, manifesting

to the world at large their glorious privileges and still more glorious hopes, and compelling even the most ungodly to acknowledge, that it is a blessed and desirable thing to be reckoned among the ransomed of the Lord, and to walk worthily of that high calling. Why should we now live otherwise? We have motives of overwhelming force, and helps of incalculable value; we are not straitened in God who giveth to all men liberally and upbraideth not; we are here but for a short time and need but little of this world's stuff to sustain us in our life of faith; and if we prize happiness, surely we can find none except in the paths of habitual piety towards God and good will towards man. Infinitely surpassing the delusive pleasure of accumulating wealth and seeking human favor, is the pure delight of communion with God in prayer, in the study of his word, in the contemplation of his character, and in patient obedience to his commands. This is the course which enlarges the mind with noble thoughts, and expands the heart by the exercise of the highest affections; this is the way to live in anticipation of an eternal abode in the heavenly temple, in the immediate presence of God and of the Lamb, and in the company of just men made perfect.

But what is the worth of these words, to the Europeans in this country who are still unconverted? As well might the dead be commanded by a mere human voice to arise and walk, as the unconverted to live in close and intimate communion, of spirit with God. They may make a profession of religion, they may join themselves, outwardly to Christian churches, but even there they are met with divine rebuke: "Unto the wicked God saith, what hast *thou* to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Their case is awful in all its circumstances. It is very seldom that God turns any hearts in old age,—so seldom that in a spirit different to that of Nicodemus when he came to Jesus by night, we may almost ask: "How can a man be born when he is old;" but these men are deliberately resolving not even to seek for conversion, nay more, they make a covenant with themselves not to desire it, till old age is approaching. Most strange infatuation! They are wasting their early years and the prime of their lives, without the slightest security that they will live even another month; they are losing opportunities; they are accumulating sins; with the knowledge that a perfectly righteous Judge to whom they must give account for every idle word, and who knows every thought of their hearts, may very soon, and at the latest before many years, certainly will, pass sentence on them, and as certainly will condemn them to unspeakable endless woe, and to banishment from his presence

in remorse and despair, if they be not found clothed in the righteousness of Christ, and numbered among his regenerated people. It may be, that knowing the terrors of the Lord, they sometimes are brought to consider their ways, and are "almost persuaded" to yield themselves to Him; and then, with divided minds and inadequate diligence they commence the work of seeking reconciliation with Him; but in this state of indecision their watchful enemy sees his advantage, he plies them with some fresh temptation of worldly gain or worldly ridicule, and they turn aside once more, but not without the new guilt of another affront to God and not without a strengthened ability to resist future convictions. Once again they have conquered their conscience; their Saviour's voice has been again disregarded and his blood trampled under foot; Satan has gained so much more time, and has acquired fresh ascendancy, and now what remains but a prompt and entire surrender at the footstool of neglected mercy, or "a certain fearful looking for of judgment and fiery indignation?" We hope that there are some among those to whom these lines will come, who feel that they must now, in earnest, and with the decision of an absorbing impulse, turn and flee from the wrath to come. On the one hand, they seem to hear a voice from the holy oracle uttering the awful question: "Who shall dwell with devouring fire, who shall dwell with everlasting burnings?" And on the other the voice of mercy seems to allure them forward, with the sweet invitation of sovereign love, saying: "Him that cometh shall in no wise be cast out; here is a fountain opened for sin and for all uncleanness, come hither, wash and be clean; here is the Spirit of holiness to cleanse from all defilement, come hither and be made holy; fear not though your sins be many, though the stain of them be red like crimson or scarlet, though years have witnessed their increasing multitude; come hither boldly, for here is provided full redemption; here is plenteous redemption for the guilty, joy for the despairing, peace for the wretched; and yet more, here is heaven too, yea an abundant pardon followed by endless glory for ruined undone sinners. All this is free, free for all who will come, free for the vilest, free for the poorest, free for the oldest sinner. Therefore come, come now, come while it is called to-day, for the time is short; all things are now ready, but soon the day of grace will end, and mercy will be clean gone for ever; oh come without delay, come this very hour; angels are waiting to rejoice over you; the Spirit and the Bride, both say come; a way is opened and none can forbid or prevent your approaching. Oh sinner, come onward thankfully and fearlessly, it is mercy's voice, mercy which already has saved countless myriads, that now invites you in!" But, indeed, we cannot find words

urgent enough, or piercing enough, to express what we would say to the "almost persuaded" Christian. We must appeal to him in other words than our own,—even in the thrilling exhortation of one of the greatest of British Divines, the illustrious John Howe, in his famous work on "the Redeemer's Tears."

"Renew your applications to God! Lay from time to time that covenant before you, which yourself must be brought unto a full entire closure with. Remember, it is for your life, for your soul, for your all. But do not satisfy yourself with only such faint notions within thee as may only be the effect of thy own spirit, of thy dark, dull, listless, sluggish, hard heart; at least not of the efficacious regenerating influence of the divine Spirit. Didst thou never hear what mighty workings there have been in others, when God hath been transforming and renewing them, and drawing them into union with his Son, and himself through him? What an amazing penetrating light hath struck into their hearts! "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Such as when he was making the world, enlightened chaos; such as hath made them see things that concerned them as they truly were, and with their own face, God, and Christ, and themselves, sin and duty, heaven and hell, in their own true appearance. How effectually they have been awakened! how the terrors of the Almighty have beset and seized their souls! what agonies and pangs they have felt in themselves, when the voice of God hath said to them, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." How he hath brought them down at his feet, thrown them into the dust, broken them, melted them, made them abase themselves, loathe and abhor themselves, filled them with sorrow, shame, confusion, and with indignation toward their own guilty souls, habituated them to a severity against themselves unto the most sharp, and yet most unforced accusations, self-judging, and self-condemnation, so as even to make them lay claim to hell, and confess the portion of devils belonged to them as their own most deserved portion. And if now their eyes have been directed towards a Redeemer, and any glimmering of hope hath appeared to them; if, now they are taught to understand God, saying to them, sinner, art thou yet willing to be reconciled and accept a Saviour? O the transport into which it puts them! this is life from the dead? What is there hope for such a lost wretch as I? How tasteful now is that melting invitation! how pleasant an intimation doth it carry with it, 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' If the Lord of heaven and

earth do now look down from the throne of glory, and say, "What sinner, wilt thou despise my favor and pardon, my Son, thy mighty and merciful Redeemer, my grace and spirit still!" What can be the return of the poor abased wretch, overawed with compunction, overcome with the intimation of kindness and love? 'I have heard of thee, O God, by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes.' So inwardly is the truth of that word now felt 'that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.' But, sinner, wilt thou make a covenant with me and my Christ? wilt thou take me for thy God, and him for thy Redeemer and Lord? And may I, Lord? yet may I? O admirable grace, wonderful, sparing mercy! that I was not thrown into hell at my first refusal! Yea, Lord, with all my heart and soul, I renounce the vanities of an empty cheating world, and all the pleasures of sin; in thy favor stands my life: whom have I in heaven but thee? whom on earth do I desire beside thee? And O thou blessed Jesus, the Prince of the kings of the earth, who hast loved me and washed me from my sins in thy blood, and whom the eternal God hath exalted to be a prince and a saviour, to give repentance and remissions of sins, I fall before thee, my Lord and my God; I here willingly tender my homage at the footstool of thy throne. I absolutely surrender and resign myself to thee? Thy love constrains me, henceforth, no more to live to myself but to thee who died for me and didst rise again. And I subject and yield myself to thy blessed light and power, O holy Spirit of Grace, to be more and more illuminated, sanctified, and prepared for every good word and work in this world, and for an inheritance among them that are sanctified in the other. Sinner, never give thy soul leave to be at rest, till thou find it brought to some such transaction with God (the Father, Son, and Spirit) as this: so as that thou canst truly say and dost feel that thy heart is in it. Be not weary or impatient of waiting and striving till thou canst say, this is the very sense of thy soul. Such things have been done in the world, (but O how seldom of latter days!) So God hath wrought with men to save them from going down to the pit, having found a ransom for them. And why may he not yet be expected to do so? He hath smitten rocks ere now, and made the waters gush out; nor is his hand shortened, nor his ear heavy. Thy danger is not sinner, that he will be inexorable, but lest thou shouldst. He will be entreated, if thou wouldst be prevailed with to entreat his favor with thy whole heart."

In adopting these words of this celebrated man, what can we add to them? *Now* is the accepted time—the time of life, of health, of proffered mercy. O that all who read these lines were wise, and would consider their latter end;—for an end *must* come, here or at home, suddenly or on a bed of languishing; and after that, the Judgment! What then will avail successful worldly toil, riches, honor, or luxury? What then will it profit a man if he have gained even the whole world, but, have lost his own soul? Many many will be the poor converted heathen, who, at the last, will be received to glory, while prosperous Europeans, who it may be, knew the truth from their childhood but neglected it, shall be shut out and lost for ever! There may be some of this highly favored, but greatly sinning class, who will find even on earth a prelude to their eternal sufferings, in the experience of a fulfilment of God's awful threatening to his perverse people of former days: "*Because I have called and ye refused, I have stretched out my hands but no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.*" Their wail perhaps may ascend from a dying bed unregarded, and there, amidst the agonies of dissolution, the memory may be tortured with the recollections of unfulfilled intentions, and broken bows or resolutions, till horror and terror shake the frame with unknown and inconceivable power. The vile glittering dross, the empty and vain worldly favor, or the sensual pleasures for which the soul was bartered away, will be remembered with impatient loathing, and at last the eyes will close on the things of time for ever, and then the soul in its nakedness, unsustained by earthly delusions, will be hurried from the scene of the splendours and honors which so much make one man to differ from another in appearance, and must meet its final doom in the place where hope and mercy, where recovery and pity, are unknown. Hell will be gained,—gained by the soul to which heaven was offered, gained by wicked works, of which the remembrance, as well as the guilt, will last through eternity. "It is a fearful thing to fall into the hands of the living God!" Men and brethren, you that are still unconverted, and are still, therefore, in your sins, and now are walking on the brink of ruin, think of the peril of your state, the prospect of future woe, the offers of divine grace, the present strivings of the Spirit with your soul, and Oh be not mad enough to live in this land of heathenism as Christians

heading idolators in the march to perdition, but burst now the fetters of your sins, and begin in fervency and sincerity, as men pleading for their lives, to call for divine grace, in order that you may at once be enabled to believe the gospel, to grasp the promises as your own, and to love that most glorious Saviour who died, the just for the unjust, to bring you to God. Behold Him now, the same unchanging Saviour, pleading with God the unceasing efficacy of his "precious blood;" think of Him as full of grace and truth promising to receive, to guide, and to love all who come to Him; think not of your worldly profits, but of His unsearchable riches; regard not earthly favor, but consider Him, in whose favor is life, and in whose presence is fulness of joy; go to Him in prayer, with simple words but earnest and hearty desires, and be sure that you will not go in vain, and that you will not repent that you exchanged the world and all that it can give you, for Him as your satisfying portion and your undying friend. It shall then be well with you, here and in eternity; he will never leave you nor forsake you, but will build you up on your holy faith, with constant loving kindness and abounding tenderness, till, at length, instead of a death-bed of despair you shall end safely and in hope, and the whole work of mercy shall be finished, and "the topstone thereof be laid with shoutings, of grace, grace, unto it!"

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## II.—*The late Car festival at Purí.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The Rath festival of 1846 at Purí has passed away with its usual accompaniment of moral degradation and physical suffering among the deluded pilgrims; and it becomes our duty again to send you a report of its occurrence, its miseries, and its labours.

On the 24th of June the gift and adornment of the eyes was consigned to the supreme countenance, which designated that day the "Netra utsab," or the feast of the eyes, after which the god was prepared to be seen by his worshippers, having been under repairs for new plastering, new skinning, and new painting for the space of 14 days, during which period he was invisible. In the course of the day, on the 25th, the three cars were drawn up abreast, close to the Singhdwár, and were clothed with spangled English broadcloth, and adorned with

various tinsel ornaments and insignia of Hindu mythological origin. By 5 o'clock in the afternoon, an immense crowd of certainly not less than one hundred and eighty thousand worshippers were jammed together at the southern end of the large road, around the cars and in front of the temple, while the roofs of the adjacent maths, the small temples, and the dwelling houses, the raths, the trees, verandahs and every elevated place, were thickly crowded with pilgrim spectators, all stretching their sight to witness the egress from his temple of the fabled "Lord of the world" and his brother and sister! Aged female devotees, near at hand, and a far of, waved the tail of the wild cow, and stirred their heavily flounced pankhás, in honour of the god, and in expression of their own devotion. And truly these compliments were much needed, for the atmosphere was completely exhausted of its revivifying air; the wind was hushed, and the heat suffocating, while countless millions of flies created an incessant buz overhead, or alighted on the almost melting mass beneath.

In this vast mass of people were not less than one hundred thousand Bengálí females, many of them young. These were so closely jammed up, that it was impossible for them to protect their bodies from gross insult, and if they had virtue, modesty, diffidence, those ornaments of female character must have been yielded up or sadly dimmed by the gross and immoveable contact they were obliged to suffer. However, it may be questioned whether there was any anxiety existing on this account. About 6 o'clock, a silver zone, which ornamented the head of the elder brother, began to appear under the arch of the temple door, amidst the waving of pankhás and chauris, and the hurry and bustle of the serving priests. At this auspicious moment a long and suppressed sound of "Hari! Hari!" arose from the beholding multitude, and intimated to the less favoured worshippers that the god had appeared; and a hundred and fifty thousand pair of hands raised to as many foreheads, placed the devoted hearts of the worshippers at the feet of the god, who holds in his hands the club and the plough, and whose "eyes are ardent as the blushing morn." I said at his feet, but this must be understood figuratively, for in reality the god had no feet, or legs or thighs; not intending to exercise the vulgar vocation of walking, the whole of the Purí divinities have dispensed with the needless appendages of feet and legs. The nethermost end of them is the but-end of a tree rounded off to the shape of a half globe.

The car of Balbhadra stood furthest from the temple door, and consequently the divinity had to travel far, and labour much, ere he reached his splendid wane. On his journey he rested

several times, but every thing was done to alleviate his sufferings. The devotees ran forward and with great zeal opened the way through the mass of the people, and swept the road; the flies were warned to keep at a distance by the constant movement of wild cow's tails;—the warm air was displaced from the sacred and heated vicinity by the action of deeply flounced pankhás;—officers with chaprásis hung in red cloth to resemble the Company's servants, zealously kept back the eager crowd; and although sceptics may doubt whether music had charms to sooth the breast divine in the present case, yet music by hand drumming, and blowing and shouting, delighted the people, and must have penetrated even the wooden ears of the destroyer of mankind. The condescension of the god was great. He made occasional halts, not indeed to rest the bráhmans on whose sacred bodies he leaned, but to give his worshippers an opportunity of well surveying his divine countenance, and thereby reaping all the rich fruits of darsan. After an halt for a minute or so, the next advance was intimated by an increasing rocking motion, first directly forward and then on each side, a method of salutation, or recognition of his devoted worshippers, which had the effect of pleasing them excessively and originated renewed cries, in a suppressed tone of "Hari! Hari!" This done the rocking became excessive, and setting his face towards his journey, the god moved on by sudden short leaps or jumps, which was wonderfully applauded, and again at a distance of five or six feet the divinity made another halt. The nearest approximation to the movements and salutations of the god are the motions of a painted Chinese tumbler. The very pink of complaisance! This rocking and waddling movement was effected by a bráhman, (at least it appeared to us to be so) who situated behind the god held firm hold of a strong piece of wood with one end firmly fixed to the rump, and the other end to the back of the head, by which he caused the god to turn and bow and rock at pleasure. The jumping was effected by a number of bráhmans, who raised the mass bodily from the earth, and precipitated it forwards. The bráhmans, however, assure the people that this is not the case, and the people believe them. It only appears so to skin bound eyes, which is a false and delusive view; spiritually and in reality the god moves, and jumps; and bows by his own volition. These views are universally entertained at Purí except by Europeans and Missionaries, but then they are dánabs and have no spiritual perceptions. The sand of the place is gold dust; the god is self-formed, he moves to his car of his own volition, the car moves forward by the same means. The appliance of human strength is made, but that is a state appendage. The filthy, lascivious, thievish, and diseased bráh-

mans and pandás of Purí are not what they seem to be ; they are holy, sanctified, celestial beings in attendance upon the god. The god himself is not nimb-wood but Dara Brahma. He is a pure spirit. "None setteth to his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire, yea, also, I have baked bread upon the coals thereof. I have roasted flesh, and have eaten it, and shall I make the rest thereof an abomination? and fall down to the stock of a tree? He feedeth on ashes, a deceived heart hath turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Thus by jumping and rocking Balbhadra reached and then mounted his car, and very soon after him came out Jagannáth, who proceeded by the same means and exertions to his throne on Nanda-ghosa, where he was firmly bound to a substantial staunchion. The degree of excitement and noise is much greater when he makes his appearance, owing to the fact, that though he is the younger brother, he is awfully choleric. The little sister, without arms, as well as without legs, gets over her appearance and journey with comparatively little difficulty and delay. By nine o'clock the three divinities were all ready for their journey; but I do not think they moved. Early on the morning of the 26th the vicinity of the cars was a scene of great bustle and excitement. The gods commenced their journey to the Gundicha temple. The excitement was devilish, the peculiar devotion and spirit of the place, and was gradually wrought up by the lewd songs or hymns, and lewder exhibitions of the Baktá or pronouncer, on the front of Jagannath's car. All the world may, if they please, hear these stanzas, and witness this exhibition. Millions of Hindus, male and female, young and old do. All is done in public, in front of the god, and as a part of his worship; and therefore the thing should be known. And as you are public journalists, and so in a good degree conservators of morals, I have often desired if I could, dear gentlemen, to give you at least one sentence. The sentence I have thought of giving you is only one of thousands of the same sort, though it is one which is much applauded by the listeners, and sometimes serves as a chorus, or as a closing stanza, whereby the degree of feeling in the multitude is completed, and the car is snatched forward a few yards. It is harrowing to see multitudes of Hindu wives and daughters eagerly listening to this stanza in particular, and with their hands closed before their breasts, responding with the crowd with brightened countenances, "In that verse he spoke well! in that verse he spoke well!" I would give you this verse, dear gentlemen, that, if you could, you might give it to the world,

that by you every body might know what is the character of that protege of the Honorable Company, which is protected and fostered with such tenacity at the expense of 36,000 rupees per year, and to show what its effects are on the public mind and morals generally. It is however quite impossible for me to transcribe for you, and the readers of the *Observer* to peruse, such defiled and odious details. But it is not chastity merely that is made the subject of ridicule, it is not lewdness only that is commended and encouraged at this disgusting festival, every branch of morals is turned into a subject of burlesque and laughter, and every kind of vice is applauded. There are few crimes in the catalogues of human offences which Krishna is not admired for having committed. He is spoken of as the prince of liars and deceivers,—he is praised for destroying the virtue of thousands of females, married and unmarried. He was a notorious murderer even of his own friends and family. The actions of Krishna, and of all the incarnations, both of men and monsters are repeated and extolled to the skies on the front of the cars at Purí. Should there exist in the minds of the pilgrims any horror of crime, or any approbation of virtue, these feelings must be much weakened or entirely destroyed by a visit to Purí at the car festival. There virtue is turned into ridicule, and vice is deified. At the lewdest and worst parts of the exhibition the god is declared to smile, and shall not his worshippers smile also? There is no crime and no deceit for which they are not more disposed and prepared by attendance on this festival. Vitiating principles and feelings, like a polluted wave, recede from a rath játrá and spreads a blasting influence all over the land, effecting for the morals of the people, what the cholera morbus effects for their natural life. It is impossible to believe that the local officers of the British Government are aware of the impure and mischievous character of the exhibitions conducted at Purí, or can attentively consider what the effects are upon the mass of the people. If they were aware of these evils, surely they could not recommend this filthy idol to the patronage of the Government. Some in past days have no doubt understood these evils, but in such case a lamentable dereliction of moral sensibility existed, which renders such persons no example for their successors. That evil time has passed away, and the men of that time have passed away, and surely it is fit that their maxims and measures should pass away also. It is unnatural to and inconsistent with the day that the Government should be found supporting such a system of pollution and demoralization as that which exists at Purí. Its public orgies cannot be described, which an enlightened and Christian Government support, while institutions for

education and moral improvement are being established throughout the land at a great expense. How shall the anomaly be explained?

The polluted exhibition is continued for some 12 or 14 days. The progress of the cars is slow, and great numbers of the distant pilgrims, ere the idols reach the Gundicha temple have taken their departure. The progress and return of the cars, however, are rendered certain by the attendance and services of some thousands of coolies, who on condition of dragging the cars are rewarded by grants of land rent-free. And for attendants, the panchkosis, or people within five kos of Purí, pour in to accompany their favourite deity on his annual peregrination.

I have already mentioned that the number of pilgrims this year must have amounted to about 180,000, two thirds of which were females, widows from Bengal. Large numbers of this kind of pilgrims annually come to this festival, and they generally appear in a very destitute condition, but this year they formed a large majority of Jagannáth's worshippers. It is obvious that these poor females are not wanted at home, they are considered a burden to their families, and are the subjects of unceasing abuse. Their friends are glad to be rid of them, and they are as pleased to escape for a season the persecution they are doomed to endure and make the pilgrimage to Jagannáth. Many, there is no room to doubt, would be glad to end their pilgrimage on earth at the shrine they have visited, and return to their homes with heavy and hopeless feelings. No smiles of welcome will cheer them when after their weariness and dangers, they view again the faces of their dead husband's friends. The pilgrims this year were remarkably free from disease. In this respect, few years have so favourably passed away. In the town of Purí, not more than 120 died of cholera daily, while the place was surcharged with people. On the night of the 27th, however, there was a very heavy fall of rain, with thunder and lightning, which involved the retiring pilgrims in great exposure on the road. The accommodation provided for the use of pilgrims was totally inadequate for the sheltering of such great numbers,—the ground was swimming with water, the road was a puddle of mud, while the few clothes the pilgrims wore were saturated with wet. In this condition with the rain pouring down all night in torrents, they became a prey to the cholera, and many I found on my return to Cuttack had perished, and still more by their sunken eyes, pallid faces, and prostrated strength were evidently attacked by the disease. Some were trying to follow their companions who had passed on far before them, and had left them to their fate; while others were sick and reaching beside the road, or were laid down under

some tree. The rivers had become swollen by the rain, and a strong adverse wind blew, so that the masses as they arrived were long detained on the southern bank of the rivers. Here, without food and without shelter, many were attacked and carried off by the cholera. Many of those who found shelter were nevertheless attacked by the disease, and in several instances which were brought to my notice, being abandoned by their companions, were carried out by the owners of the lodging-houses, while still alive, and were, while living, attacked by the dogs and jackals and vultures. These animals on such occasions exhibit a most disgusting tameness, which seems to say lie down and we will soon pick your bones. The paucity of dead before the festival rendered them voracious when the disease broke out on the pilgrims' return; for on occasions of a Rath festival these scavengers are always ready and at hand in great numbers. The case of the retiring pilgrims would not improve north of Cuttack; much rain has fallen, and the rivers are swollen, and the route will be plentifully strewed with dead, but beyond Cuttack I cannot relate with certainty.

It is time I related the labours which have been conducted on this great occasion to disseminate Christian knowledge. Two European Missionaries from the south and two from the north, accompanied by five native labourers, were employed in preaching the gospel and in distributing religious tracts. Three of the latter were among the people for the space of 12 days, during which time twice each day they addressed crowds of people on the folly and danger of idolatry, and made known the saving truths of the blessed gospel of the grace of God. They were heard with attention and encountered less opposition than usual. The European brethren addressed the gospel to large masses of people, and successfully conducted much useful disputation. When the idols mounted their cars, and a stream of people set out from the place, our Christian forces were concentrated on the Áthára-nálá bridge. Little groups collected around us and listened to the word of God, and all who would receive them, and could read them were presented with Christian tracts and poems. After one of our preaching opportunities one young man came forward and declared he would henceforth worship God. He followed us to our retreat where he abjured his caste and idolatrous signs. He is now receiving instruction at Cuttack, and though such cases often prove disappointments, this young man speaks of his determination with increased satisfaction. But the word of God, which is seed, which is a leaven, has been extensively made known, and viewing it under these encouraging similitudes, the labour will not finally prove to have been in vain. Seed sown

amidst the noise and bustle of rath festivals in past years, has, after 11 and 12 years, sprung up and brought forth fruit. The greatness of the improbability in human estimation may be the very reason why God may render those the means of salvation to the souls of men. We commit the seed to the ground, and would wait with the husbandman for its vegetation and ripening. May our anxiety and our prayers be accompanied by faith in the promise and purpose of God, and then we shall, in due time, "reap if we faint not."

From several circumstances I am convinced that the festival of Jagannáth is in less repute than it was 15 years ago. The abolition of the tax had done something to lessen its popularity, though a donation has been substituted instead of its proceeds for the support of the idol. The collection of the tax was so open and public a recognition of the Government patronage of the establishment that all saw and felt it. The donation is not so extensively and openly known. With the tax went also the premiums for pilgrims, by pilgrim-hunters, and that has had an extensive effect. The surveillance of the affairs of the temple by the Government servants, European and native, has ceased, which leaves it to the rájá and the priests to fight it out with each other on every question of disagreement, and this has operated beneficially. The festival formerly enjoyed the countenance and assistance of the European collector, who might be seen heading the procession and cheering on the cardrawers and pilgrims with his hat in his hand in apparent right good earnest, and the people and priests said, with great devotion, which added much to the glory and celebrity of the festival. This disgraceful practice has ceased, for neither the present collector nor his immediate predecessors can be discovered to entertain any liking or approbation of the idol or his rath festival services. The people no longer see Europeans busied and interested in the idolatrous festivity. All this looks very ominous to the people, they feel that they cannot for certain conclude that the Company Mahárájá approves of and supports the Lord of the World. And those who know that he does support him doubt much whether he will do so for any length of time in future. All this falling off and these doubts have a powerful effect. There is no doubt, were the Government connection to cease, but that the fair of Jagannáth at Purí would soon lose its notoriety, the influx of pilgrims would cease, and the priests at Purí, as well as the priests of every other shrine in India, would be content to live upon their endowments, and the voluntary gifts of their diminished visitors. The priests and the people generally do not contemplate the annual donation as a pledged assistance; but they look upon

it as a voluntary gift, and I never heard it pleaded for as a pledged support. They constantly speak of it as being liable to be withheld at pleasure any time. The impression of its being pledged is an offspring of the European *cacherí*, and owes its propagation in any measure among the natives to the suggestions and efforts of European officers of Government, assisted by their native subordinates, who of course very agreeably and readily take the hint.

C. LACEY.

Cuttack, July 6th, 1846.

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III.—*Outline of the Tract, called the "Godwin Tract," written by Maulavi Shekh Abdullah Khánsámán, of Calcutta, in refutation of Christianity.*

(To the Editors of the Calcutta Christian Observer.)

MY DEAR MESSRS. EDITORS,

A few months ago a Musalmán from Cashmere passed through this place on his way from Calcutta. He had with him a number of Tracts in Urdu, written by Muhammadans in Calcutta, which he was selling and distributing as he went. One of our native Christians happened to see him, and purchased this Tract from him for 8 annas. It is in Urdu, in the Persian character, and extends to 80 pages pretty closely printed. I thought, as it might not happen to be freely circulated in Calcutta, and as it professes to give a view of Calcutta society in some particulars, it might not be uninteresting to some in Calcutta, as well as other places, to give a hasty outline of its contents, and of the arguments by which the Maulavi professes to have converted more than one Englishman in Calcutta to Islám, and by which he quite expects to demolish Christianity itself.

The Maulavi gives his Tract the dialogistic form. He introduces the reader to a wedding party in the family of a rich Musalmán in Calcutta. While the guests are at dinner, a Christian comes in as one of the guests; he is made to sit by himself and wait till they have done eating, when food is ordered for him alone. He is indignant at this treatment, and refuses to eat alone after they have done. After a little equivocation, the drift of which is to show him how unimportant he is in their estimation, he consents and eats his dinner by himself, all the time burning to get into a discussion on religious topics, which they waive for a time, under pretence that he is excited, &c. After some time he protests that he will not rise from his seat, till they have shown him his error, if he be in error, and he swears by *the body and blood of Christ* that if they convince him of error, he will at once become a Musalmán. The Maulavi also swears by the *Unity* of God that he also will abandon his faith, if he be outdone in the argument.

The contest then is introduced by the Christian's objecting to Muhammad's famous "night journey" to Heaven. His objection is based

on this, that in the surface of the heavens is neither split, nor rent, nor door-way by which he could enter (a shrewd objection for an Englishman). The Maulavi replies by quoting a passage in 2d Corinthians to prove that Paul once went up to heaven, and Christians claim that Jesus has gone to heaven, and if it was possible for him to go, much more was it so for Muhammad, as he was so much more exalted than he. He then glides into the standing objection about Jesus being the *Son of God*, taking pains to make Christians call him sometimes *the Holy Spirit*, sometimes "Son of the Holy Spirit," and sometimes *Son of God*, and that before his death he was the *Holy Spirit*, after his rising, the *Son of God*. All this is answered by asserting that the spirits of all the prophets and all the angels are called *Holy Spirits*, as Gabriel is the Holy Spirit, and Ezra the Prophet was raised to life after he had been dead 100 years. Is each of these then a *Son of God*? The whole is then charged as slander upon Jesus and upon God, and contradictory to the teaching of all the Prophets. This is proved by reference to Romans i. 3—5. Then a few assertions about God's unity, indivisibility, having neither partner, nor son, nor daughter, nor mother, nor sister, nor wife, nor equal—whilst in the Christian's gospel Jesus is sometimes called the "son of Joseph," sometimes the "son of David," sometimes "son of Man," sometimes "son of God"—that he is in fact a "strange son of Idolatry," &c.

The Christian then makes a faint and feeble use of the passages in the 1st of Matthew, where he is to be called Jesus and Immanuel, &c. The Maulavi replies that this is a mistake and a *slander* and contrary to the teaching of all the Prophets, and that it is not the practice of God to make women become pregnant before their husbands have cohabited with them; that if the Christian's God did forbid Joseph to cohabit with Mary till she should have borne her first son, and did take her away to a foreign country to enjoy her himself, he must be a strange sort of a God—must be like *Zút Manát* and the gods of Idolators. Then he reiterates a confused classification of the attributes of God, and asserts that these things written in the New Testament are not the teaching of Christ, nor is that the Injil (Gospel) of which intimation is given in the Qurán—that these are the sayings of *some other* Christ, the son of some adulterous Joseph who was crucified, and this a new Injil which was garbled and patched up from a great many former ones, it has a few things in it agreeing with the Prophets, all the rest is error and forgery;—that it is common for one religion to pronounce all others false, &c., but the books of the Christian scriptures pronounce *each other false*. He then says, if you do not believe my words true, then take the Jesus whom you have brought as proof in the matter. He then quotes the story recorded in the 27th of Matthew, of the trial, crucifixion, and the bantering of the Jewish authorities while Jesus hung upon the cross. Then he asserts that if Jesus were the son of God and able to work miracles, undoubtedly he would have come down and shown a miracle to lead them into the right way,\* and then his being the

\* If Jesus had been only man and possessed the power, how proud he would have been to come down at that point and arrest his great work to amuse them with a miracle!

son of God and a prophet would have been proved. The Christian was confounded by all this, and merely answered that the scribes and priests did not believe in Christ, therefore he remained silent and bore it all. The Maulavi replies, "This throws infamy upon his claim to be a prophet or the son of God, for if he came to work miracles and show the right way, he ought not to be driven from his purpose, whatever pain or infamy it might cost, and whether the Jews believe or not; for that all the prophets who came from God had persevered through all difficulties and completed their work.\* But if they had even changed from their purpose, they were but men; whilst Jesus was the son of God, and by another assertion of yours, God himself. How sad that he did not make his claim to Divinity complete, especially as the Jewish rulers promised that they would then believe on him! The Christian *laughed* and said, "he that was crucified was the son of God." The Maulavi replied, "God forbid! If he were the son of God, whom the Jews suspended on nails, why did not God help him? A master will deliver a servant; and God who was so able and merciful to save Noah from the flood, Abraham from the fire, Moses from the Nile, and Jonah from the fish, &c., why was he *not able* to deliver *his son*?" He then refers to the passage in Matthew where he is called "Immanuel,"—God with us—and asserts that God was not with him, or it would not have been so, and taking up the strain of Elijah with the prophets of Baal, he says, perhaps God *forgot* him, perhaps he had *falsely sent* him, &c. He appeals to the crying out of Jesus on the cross as a proof that God was not with him, or he would certainly have saved him as he did other prophets. He ridicules his want of patience in crying out on the cross, and giving up the ghost. He raised others to life—the Injil *kills* him!—then he compares his impatience disadvantageously with that of Job, Abraham, Jacob and others;—he then ridicules the *making* him the son of God, and calls it the setting up of a weak thing which is not able to stand alone, one keeps setting it up all his life and it keeps falling down, &c. He then returns to the (supposed) curse of God on the Jews for asserting that "*Ezra* was the son of God," because he was raised to life after lying dead for 100 years.—That Christians assert that Jesus is the son of God, because he rose from the dead, whereas the Jews assert to this day that his disciples bribed the guards and carried off his body. He then reproaches them with being worse than the Idolaters who have no book, for they make their god to be a stone, but do not call any of their thákurs *his son*, &c.

The Christian here is angry, and says, that of all the Prophets and Apostles none of them was like Jesus, born without Father, and makes this his strong argument. The Maulavi answers this by reference to Adam, who was born without either *father* or *mother*, and was worshipped by all angels and spirits. The Christian admits the argument, and turns to the plea that no one performed such miracles as Jesus. This is followed by the Maulavi with such an array of the miracles of Muhammad—as the falling in of the upper chamber of Naushemán; the

\* How unwittingly he here contradicts what he had before said, where he condemns him for not coming down from the cross to convince the deriding Priests and Scribes!

falling prostrate of all the idols on the day of his birth, all females that year bearing *male children*; Muhammad's splitting the moon, &c., as makes all the miracles of Jesus mere child's play in the comparison. Next, however, the Maulavi seems to labour under the consciousness that Muhammad had no miracles to appeal to; and refers to all the countries into which Islam has spread, and repeats some of them twice to swell the number, and asks how could Muhammad have made all these Musalmáns without miracles? The Christian admits it all, and then appeals to the fact of Muhammad's wars and battles, as contrary to the practice of all preceding prophets. The Maulavi replies by charging him with *lying*, and refers to Moses, David and Joshua as specimens of warrior prophets, and that all preceding prophets had foretold the pre-eminence of the last of the prophets; i. e. that all the other prophets were oppressed and brought under, but the last one should be the victor, &c. A long and rambling parade of this sort of thing is wound up by reference to the passages where Jesus refused to give the Jews a sign, except that of the prophet Jonas, and where he declares that he came "not to send peace on the earth, but a sword," and ridicules Christians for not understanding their own book, and talking about his coming to give *peace* when he came for the very reverse: and Jesus declared them adulterous and perverse who asked to see a miracle; so *they* are all adulterous and perverse who demand that Muhammad should be able to work miracles. He then charges the Christian with convicting himself and denying the miracles of Christ, and making him a tyrant in order to charge crime upon Muhammad, according to the proverb, "The thief has turned about to reprimand the judge." He then charges Christians with being utterly ignorant of the dignity of Muhammad, who was foretold from the beginning of the creation as the "Seal of all the Prophets," i. e. the *one* who should bring the whole subject of Prophecy to its completion; that when God created Adam and breathed a spirit into him, Adam opened his eyes, and the first thing he saw written upon the surface of Heaven, on the throne of God, and on the gate of paradise, was the creed, 'There is no God besides Allah, and Muhammad is the Prophet of God.' Adam asked in astonishment, 'O, my Creator, who is this whose name is written with thine? Is this some one greater than I?' The reply was "Yes, this is *the one* amongst all created beings; the *first* and the *last* (the Alpha and Omega) of all creatures." After considerably more in this strain, he reverts to the honorific names of Muhammad, which are just as many as those of God himself. The first of these names are "Light of lights," (i. e. source of light,) and "spirit of spirits," (i. e. source of spirits,) and a long list of names rising above these as they advance, evidently intending to outdo any thing that Christians have ever done in the way of applying epithets expressive of dignity and divinity to Christ. In the full tide of his praises he makes Muhammad to be the first Divine emanation, and the source of all emanations and appointments, himself *invisible* yet seeing and inspecting all things;—appearing at one time in Moses, at another in Jesus, at another in Abraham, at another in Jacob, &c., and last of all appearing personally on earth to complete the whole. Then after a short dissertation about his place and

his office among the Angels, he asserts that thus he obtained his name of "Holy Spirit," "the Comforter," &c., whose coming was foretold by Jesus to his Apostles in John xiv. xv. and xvi. chapters, closing with the statement "hereafter I will not talk much with you, for the Prince of this world cometh and hath nothing in me." In all these passages Muhammad alone is the party pointed out under the terms "Holy Spirit," "Comforter," "Prince of this world," &c., and all throw a blaze of light on his character and office in the world. Then he charges the Christians with stupidity in not seeing that the statements which John the Baptist makes in the 3d of Matthew, about one coming after him greater than he, &c., could not have reference to Jesus, but plainly and unequivocally point out Muhammad. And the same of the 1st chapter of the Acts of the Apostles, from the 2d to the 5th verse. All this was manifestly an intimation of Muhammad,—for it were silly to talk about the Apostles being themselves in want of such a baptism of the Holy Ghost, and enlightening and purifying, &c., for they *had received* all this from Christ. Then he proves, by the fact of their being able to speak with strange tongues, and work miracles, and preach with a wisdom which converted thousands in a day, that *they were not in need* of such things as were promised by John and by Jesus in the places quoted,—for it were derogatory to them and to Jesus in many respects to suppose *them* in need of it, and it is all hypocrisy in Christians that makes them pretend so. This is re-attempted to be proved by a confused yet very plausible sort of argument, that it would have been a contemptible thing for Jesus to stay so long with his disciples, and then leave them at last so ignorant that they needed another to come and teach them. The Englishman then makes a feeble and foolish attempt to prove that Jesus, in speaking of a Comforter and Holy Spirit, &c., to come to them, speaks of himself coming to them in that name. This the Maulavi adroitly turns upon him, and proves him to be talking about *two* Christs, one before the other, and challenges him as to which of these two he follows, and convicts him of blasphemy, whichever of the two he may think himself to be following.

The Maulavi then goes back and proves from the fact that the disciples had been baptized with the Holy Ghost already, and as it was promised that the Holy Spirit should be *in* them, and remain *with* them, that he could not be the one that was promised as yet to come, &c. &c., never seeming to notice what havock he was making of the narrative in the gospel.

The Englishman then, quite stumbled and silenced, seizes on a supposed difficulty in Muhammadanism and asks "how could the moon, so large as it is, enter into Muhammad's little bit of a sleeve?"

The Maulavi replies, it is recorded in books, and it is known to the world, that the moon was divided in two pieces, descended from heaven, and entered his sleeve. He then charges the Englishman with entire ignorance of what a miracle is; and tells him that it is a work which is impossible to any other except a prophet whom God has sent clothed with that power, in order to remove all doubt as to his character, &c. &c., and that it is Infidels only who doubt them, for believers do not doubt them at all.

Then he goes on to say, that with God it is not a difficult thing to make a larger go inside of a smaller thing, and illustrates it by a looking-glass, which set opposite the sun or moon, receives and shows the whole surface of it, or the human eye, which is such a little thing, yet takes in the sun, moon and stars all at once. Then he says, what is the sun or moon before Muhammad, who is the first and the best of created beings, that it should go into his sleeve? He then comes home to the Englishman with the argument that, if he finds such difficulty in this, what will he do with the passage in the Testament when it speaks of "the Holy Spirit coming down in the form of a dove?"—And Jesus,—“how did he raise to life those that had been dead for *years*?” And Adam, “how was he born without father or mother?” And in the 19th chap. of Matt. it is said, that “it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven.” How can camel go through a needle’s eye?

The Englishman says, your reasoning is possible, but my reason cannot comprehend it. The Maulavi contemptuously replies, “your reason can tell you how Jesus can be born without a father, and how the Holy Spirit can be like a Dove.—If the godhead adapts itself to *your reason*, you can admit it, if not, you reject it!” and then calls him ‘Pagan,’ ‘Infidel,’ &c. The Englishman, a little nettled, says, “Am I a Pagan? that shall be seen, explain it.” The Maulavi says, “you are angry now.” He said, “No, in the investigation of religion there is no place for anger.” Then the Maulavi says, “I find in your system neither right nor religion, neither creed nor correctness, neither justice nor judgment, neither liberality nor righteousness, nor purity nor worship.”

“In the first place God is to be understood as *one* God, and a Prophet as a Prophet. But in your creed there are three gods, as it is written in the ‘Common Prayer,’ *Son, Father, and Holy Ghost*.

“In the second place, your creed has neither justice nor judgment, for it has arranged it so that its own profit will be great, and the loss of the poor people equally great; for when any one wishes to appeal to the Supreme Court, where the throne of Christian justice is placed, that man has first to pay the court expense, i. e. of serving notices, and to fee a lawyer, and pay for the calling of witnesses, &c.” The same if appeal is made to a lower court; and after considerable complaining in this strain he states that if a poor man is not able to pre-pay all these fees, his cause cannot be heard: then the inference is drawn that *justice is sold*, and the court, instead of being filled with equity, is a warehouse of corruption and unrighteousness. In the *third* place there is no liberality or generosity in Christianity. Because Christians eat their food without feeding or thinking of the poor, they even deride the poor—they will treat either a rich man or poor man politely till they have got what they want out of him, then they turn him off without any regard. In the *fourth* place Christians have no *purity*, cleanliness about them. [Here follows a long array of facts in relation to certain bodily purifications and washings, shavings, &c. in which caricature, contempt, and coarse obscenity struggle for precedence.—I cannot defile a Christian page with it. One must have lived in Muhammadan countries to be able to comprehend the force of it.]

The absence of purity among Christians is also proved from the fact of physicians discharging the duties of midwives, and the practice of males and females dancing promiscuously in night assemblies,—and the indecencies of this are set forth in a strain which I cannot translate. Then it is proved from the Testament (2 Peter 2d chap.) that Christ foretold that Christians would fall into the hands of false teachers, who would lead them into "damnable heresies, denying the *Lord that bought them*, and on their account the *way of truth* should be evil spoken of," &c. &c.

The Christian was confounded with these things, and begged leave to defer his answer till the next day, in the meantime he would consult his minister on the subject. Leave was granted. On the next day, when he returned, he began in a more confident tone to explain matters thus—"the New Testament makes little of *outward* purity and much of *inward*, that if Abraham had been justified by his works he might have boasted—and to the labourer wages are given as his right, not of grace; and that man is blessed who does no works, but believes on him that justifieth without works," &c., and concludes by saying since we believe on Christ our hearts are pure, therefore we do without outward purifications," &c.

The Maulavi answers by asserting, that where there is not outward purity, there cannot be inward purity,—and that if merely believing makes a man holy, then the Devil himself must be holy, for he believes, &c. And a man must believe on God and his Prophet and act according to that belief, for "faith without works is dead." All this is then sustained by a long quotation from the New Testament (2d chapter of James) and the Christian is challenged for a reply. The christian replies by saying with some irritation that, "Muhammadans in the Muharram make Tájíyás (mimick coffins), and make obeisance to them, and set lights before them, &c. they change their dress and personal appearance, and dance and leap about in an immodest and shameless manner." The Maulavi replies by saying, This is not idolatry, it is mere "Fatiha" (prayers and offerings made for the dead) just as they perform at other times for others of the "saints." Then he makes a long apology for these practices, by saying that Hindustán is a very old country and the inhabitants Infidels; when Muhammadans came among them and began to mingle with them and their children began to be born of Hindu mothers, the ignorant among them began to imitate their manners, &c. &c. But *you Christians* all, great and small, wise and unwise, ministers and all, are Idolaters together. If you doubt this, look in the Bible-Dictionary, prepared by John Brown, the Bishop Minister, at the word Idolatry. According to it there is a sect called "Roman Catholics" who paint upon the walls of their churches images of Jesus and his mother Mary and others, and worship them, and in *him* whom they call *Son of God* they *drive nails*, and nail him to their doors and walls,—and according to your creed what the Jews did *once*, you keep doing every day.

And the *Freemasons*, a sect of Christians who are the Sirdárs (mag-nates), go to their temples not to pray, and their practices are strange. They fit up a splendid place with lights, &c., then they all assemble there. Then one arises and strips off all their clothes, ties a hand

breadth of cloth from their loins, by which they are concealed before but exposed behind, then he slaps them a little on their buttocks with a naked sword, and calls them "Brother, Brother." After that their Pádrí, (Minister) coming forward, opens a box, takes out a lot of bones, makes of them a little image of the human form, and clothed in a black sheet reads a little, he strikes upon the table with a mallet, then the image stands up; they all surround it with swords in their hands, then they all worship the little image, and then striking it with their swords throw it down. Then leaving it, they read a little, when the image rises and walks off; again they, turning to it, strike it with their swords, throw it down,—and God knows what else they do. In short beating it thus, they shut the bones up in the box again and talking a little among themselves, calling each other "Brother, Brother," they go home. But they will not tell this secret to any one, they keep it with great care, so great that if any one wished to go near them, they would kill him with a sword, no matter how great a man he may be.

Then the Maulavi appeals to the candid reader if these things are signs of believers or of Infidels? &c. Then he goes on to say, that at the "shab-i-kunisht" (the carnival) the Christians, great and small, learned and unlearned, noble and ignoble, put on masks and disguise themselves, play the pantomime of kings, princes, beggars, mace-bearers. Some are Pathans, some Moguls, &c. Women also put on masks and showy dresses and come into their assemblies, drink wine, get drunk, dance, men and women all mix together, no one knows whose wife or whose husband they have got, and have all things common—[and he makes a most revolting description of it.] The Christian getting angry says, *we can trust to the chastity of our wives; Musalmáns do not trust any thing to theirs.* The Maulavi replies, that if women kept under the parda, i. e. confined to their own apartments, are suspected of unchastity, what hope is there of those who mingle with other women's husbands, eat, drink, get drunk, dance, and do all sorts of things? In a word, *all deceit, fraud, immodesty, lasciviousness, &c. proceed from women.\** This is proved by reference to the case of *Thamar* seducing her father-in-law Judah, and *Rahab* the harlot, and *Ruth* the Moabitess (whom he confounds with the daughter of Lot, at least charges with the same crime) and the wife of *Uriah* who seduced *David*, and all these women were the ancestors of Mary (throwing out an insinuation against the character of Mary). He then closes by saying that Musalmáns have seen that the women of all other countries have been corrupted by being left at large, and they therefore resolved to preserve theirs pure by keeping them out of sight. The Christian was silenced.

He then flew from that subject to starting objections to Muhammad's miracles again, and asks, "Why, when Muhammad split the moon in two pieces, did not the people of Europe as well as those of Asia see it?" This he answers by a long and learned dissertation on the globular shape of the earth, on which account, when the moon was on one side of the earth, those on the other side could not see her. This, of course, was all new to the Englishman, and he had nothing to reply to it. The

\* How different from the facts of the case in Protestant countries.

Maulavi also refers to the case of the sun and moon standing still in the time of Joshua, and to the shadow of the sun going back at the prayer of Isaiah in the case of Hezekiah, both of which are proofs in favor of Muhammad's miracle. Here the Christian is completely shut up, and flies off to object again to Muhammad's "night journey" to heaven; and says, "if Muhammad went to heaven, passed through the seven heavens, between every two of which is 500 years journey, how could he do that, and spend some time in converse with God, and come back, while his bed was yet warm where he had been lying before he went?" The Maulavi answers by asking, "how does a man *dream* of having passed from east to west and traversed kingdoms, conversed with kings, &c. and his bed is warm all the time?"—and says, "if *we* who are *flesh and blood* can dream of such visits, how much more could Muhammad who was clothed in a body of *light*,\* in which was nothing gross or material, really make such a journey! If *Jesus* and Paul, who had *material* bodies, could go to heaven, how much more could Muhammad who had a body of *Light*!"

The Christian was again silenced—and turned to objecting to the miracle of the style of the Qurán, which is the great hobby of Muhammadans every where and at all times. This objection also being as triumphantly demolished as all his others had been, the poor Englishman is completely out-done, and gives up by professing his belief that *Christianity* is *false* and *Muhammadanism* *true*, and the Maulavi teaches him to repeat the Musalmán creed,—“There is no God but Allah; and Muhammad is the Prophet of God.”

The Tract then closes with an expression of regret that Islam (Muhammadanism) is going manifestly down in Bengal, in consequence of the number and labours of the *Missionaries*, who have their preaching stands at almost every corner of the streets, and are there every Sabbath evening preaching and deceiving the ignorant and leading them astray. Then strongly conjuring Muhammadans to keep out of their net by keeping out of their hearing; he tells them, if any of them wish to learn the weakness and folly of Christianity, let them read the tracts of Maulavi Muhammad Hádi, how he overcame the Rev. Mr. Godwin who was the head (sirdar) Bishop of the Missionaries, and made a Muhammadan of him, for which reason this Tract is called “the Godwin Tract.”

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The above is a pretty faithful outline of the course the discussion was made to take. It will be pretty easily seen which is the *Painter*, and which the *Lion*. The style which the Maulavi gives it, together with the confidence and weakness and wavering of the Christian whom he manufactured for the occasion, gives to the whole Tract a most plausible and taking appearance to a man as ignorant of the Bible and Christianity as Muhammadans generally are. The Maulavi has the advantage of not being trammelled at all by the necessity of adhering to truth, either as to fact or order of time. Thus he is able with

\* This is a favourite notion of Muhammadans, i. e. that Muhammad's *body* was *not material* as other men's bodies are. They prove it by the fact that his body did not cast any *shadow*, but was transparent before the sun, a candle, &c.

all freedom to lay hold of the account of the gift of tongues mentioned in the 2d chapter of "the Acts" and the subsequent powerful preaching of the Apostles, to prove that the "Holy Spirit" could not be referred to in the promises contained in the 14th chapter of John's gospel, and to state these things as having occurred before the promise respecting the "comforter," &c. was given.

Altogether the Tract is a very skilfully prepared one. It has enough of caricature of Christianity, which it sets forth in a ludicrous and contemptible and hateful light, to lead the reader to hate, and despise, and keep away from all contact with Christianity. And with this it has such an amount of that which is coarse and vulgar and absurd about it, as to prevent any Christian from thinking of making a serious reply to it. On no other plan which the Maulavi could have laid for himself, was he so likely to have a free and unimpeded course. Native writers have thus immensely the advantage over us (if advantage it can be fairly called) in the extent to which they can trust to the ignorance of their readers, and their predisposition to receive favorably any thing said on their side of the controversy, without thinking at all whether it is *true* or *false*. I have no doubt that thousands will read this Tract and think it at once an accurate exhibition, and a triumphant refutation of Christianity.

W.

## NOTE.

In compliance with the request of our esteemed correspondent we have inserted this *outline of the "Godwin Tract,"* in order to convey to the general reader an idea of the kind of opposition which Christian Missionaries meet with on the part of the Muhammadans of this country. Viewed in this light, the tract is very valuable; it shows the real spirit which animates most Muhammadans when engaging in a conversation or controversy on the subject of Christianity; and it states accurately the objections which they usually make to the doctrines of the gospel, as well as the pleas which they urge in favour of Muhammadanism. The Christian Missionary does not cut such a poor figure in reality as the guest does in this tract; but the Maulavi is just the same in the bazar or the chapel as he is in print: and it is an advantage to be able to prepare for an encounter with him in a place of public resort, by examining him at leisure in one's study. He will be found to be very inconsistent. When the New Testament suits his purpose, he refers to it as perfectly credible; but when it runs counter to his own views, he declares it to be an imposture. He rejects the gospel narrative, and yet swallows with eagerness the lying legends both of Jews and Musalmáns. Now he extols the miracles of Muhammad; but when it suits his purpose better, he will quote the Qurán to prove that miracles are of no importance, and that true faith does not wait for such poor visible evidences.

This tract also shows that the grand battle with Muhammadans must be fought on the double ground of the authenticity and inspiration of the New Testament, and the necessity of an atonement. If the former can be proved to the satisfaction of Muhammadans, the

cause of their system is lost; and if they can be convinced of the latter, they may be induced to look to Christ for peace. All the other points of the controversy are involved in these two; it is to these, therefore, that attention should be principally directed.

The tract, of which an outline has been given, further shows what a painful task it usually is to enter into controversy with Muhammadans. With a few honourable exceptions, they are apt to indulge in language so strongly marked by levity, mockery, obscenity and profaneness, that one feels disgusted and disgraced to have to listen to it. Some two years ago, when this same tract was frequently to be seen in the hands of Muhammadans in Calcutta, a friend of our's commenced a translation of it, which he thought of ultimately publishing in the *Observer*; but after having proceeded for some time, he found his task too hateful to go on with. The outline now furnished by a distant correspondent conveys but a feeble impression of the insults heaped upon the glorious name by which we are called.

This tract has been widely circulated in Calcutta, where, however, it has had its day. There was a time when Missionaries in Calcutta were asked in a triumphant tone, "Why did your sirdár bishop Godwin turn Muhammadan? And why will you not learn wisdom from his defeat?" Many Muhammadans at that time pretended to believe that the story of poor bishop Godwin was literally true: now they have ceased to maintain its authenticity, and consequently it has lost its power in Calcutta.

But the tract was and perhaps continues to be extensively disseminated out of Calcutta. We know that it was for sale at Dinagepore, and now it seems it is to be had at Agra. Nor is it the only tract which Muhammadans have prepared: several others are being circulated. And some districts of Bengal are regularly perambulated by itinerant Muhammadan Missionaries, who strive to prejudice the minds of their fellow-religionists against Christianity, whilst at the same time they endeavour to put a stop to all the practices which they have adopted from Hinduism, or which otherwise savour of idolatry. So great is the influence of these men, that in one place, hundreds of miles from Calcutta, they prevailed upon the Muhammadan inhabitants to bind themselves by an oath not to tolerate the least approach to Christianity among any of their number. The way in which this kind of league and covenant works, may be gathered from the following fact which occurred not far from that place:—Two Native Christians, who had gone out to preach the gospel and distribute Scriptures and Tracts, being overtaken by the darkness, sought and obtained shelter for the night in the hut of a Musalman villager. The itinerant Muhammadan teacher had no sooner received information of this exercise of hospitality, than he exacted a fine from the villager as a punishment for harbouring Christian teachers and books.

There is abundant reason to believe, that, in imitation of the Hindus, the Muhammadans of Calcutta have formed a Society for the purpose of counteracting the influence of Christianity by a course of systematic opposition and of aggressive operations. The head-quarters of this hostile movement, though probably situated in Calcutta, have

hitherto not been discovered ; but the effects are felt in many parts of Bengal.

These considerations are encouraging ; for the Musalmáns would not be so active, if they did not feel that Muhammadanism is endangered by the influence of Christian Missions ; they should also stir us up to greater activity ; if the enemies of Christ are exerting their strength should not his friends do the same ?

We avail ourselves of this opportunity to state again, that Mr. Pfander's works on the Muhammadan controversy, decidedly the most valuable of any that have hitherto been published in the languages of India, are out of print ; and that the Calcutta Christian Tract and Book Society being unable to meet the expense of a new edition, special subscriptions for that object are urgently needed and earnestly solicited.  
—Eds. C. C. O.

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#### IV.—*The Sántáls—their language.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Being requested to furnish a few more specimens of the Sántál language for publication in the *Calcutta Christian Observer*, I do so with much pleasure, in the hope that the interests of this long neglected people may be served thereby. *Hints* regarding the *Grammar* of the language have also been called for. The subjoined are submitted with much diffidence. Any one who has ever attempted the task of reducing a mere oral language to a written form, knows well the uncertainty and perplexity which attend every step, until considerable progress has been made. The confused and discordant sounds and the want of grammatical accuracy in speakers, while you possess no standard of appeal, by which to test them, render your situation similar to that of a sailor in a storm without chart or compass.

The Roman character has, after much consideration and with the advice of my colleagues, been adopted ; this being thought more simple, easier to learn and to write, and much less expensive to print, and in itself better adapted to the use of the Sántál language, than any Indian alphabet known. The Sántáls having no written character whatever, no prejudice is of course to be encountered in its adoption among them.

To preserve the analogy of the system and render it less cumbersome, the letter c is made to represent the sound of ch, and ch that of chh ; y is used only as a *consonant* ; n, understood thus, ñ, is used only as the final letter of a word or syllable, where it has the power of ng ; the single inverted comma,

placed over a letter, thus a', marks a kind of half formed guttural sound, of constant occurrence in, and, apparently, peculiar to, the Sántál. With these few exceptions, the present Romanized system accords with that in common use, and with the aid of the subjoined alphabet, arranged to correspond in the main with the Bengáli, will, it is believed, be found perfectly simple and intelligible.

The paper you had the goodness to publish for me in November last has been the means of eliciting the very interesting fact of a numerous Hill Tribe living in the vicinity of Monghyr, 300 miles North West from Calcutta, whose manners, customs and language are nearly, if not quite, the same as those of the Sántáls in our neighbourhood. They are called Sontárs and probably are a part of the same people. It gives me pleasure to add, that the Baptist Brethren at Monghyr are paying some attention to the spiritual improvement of this class, in connexion with that of another Hill Tribe.

The same people have been heard of in a still more northerly direction. A few days ago a company of Sántáls were accosted on the high road not far from Jellalore by a Purí pilgrim who enquired "how they came to be so far from home?" He told my informant, that he lived in LAHORE, and though not a Sántál himself, but a Kúrbhí, (a class of people who live much amongst the Sántáls,) he at once recognized them by their language. There is another Hill Tribe called Máháles, who speak the Sántál language precisely. I have met with but few of this class in this vicinity, but am told they are to be found living amongst the Coles of Chotta Nágpur. The Múnda Bhúmijas, a member, probably, of the Cole family, are much mixed up with the Sántáls, and speak to a great extent the same language. Probably three-fourths of the words are the same in both languages, though the inflections of the *nouns* and *verbs* are somewhat different. I have paid little more attention to their language, than to collect a few specimens of it, for the purpose of comparing with the Sántál. These I now have the pleasure to send you. These specimens, I am interested to find, agree pretty well with others of the Cole language given in the *Calcutta Christian Observer*, for August 1841,—also with specimens of the same (Cole) language obtained by my colleague, Mr. Bachelor, during a late excursion in the western part of the province of Orissá. Mr. B. found the Sántáls pretty numerous as far west as Bábáughátti, a district about 100 miles west from Midnapore. Farther west, and more to the north, in the direction of Hazáribág, appears to be a large tract of country inhabited by the Coles, whose language is allied to the Sántál, of which specimens were obtained. The Coles still further west, who inha-

bit to the north and in the region of Sumbhulpore, are said to speak quite a different language.

My own observations among the Sántáls during the past cold season, were in the direction of Bhanjbhúí, Bhátbhúí, Rámgar and Lálgar, districts to the west and northwest of Midnapore, also in different parts of the Morabhanj Rájá's territory. The Sántáls are dispersed throughout all these districts, also to the north of them, in the Bhúgarí, Ráipur and Bírbum districts. Their villages are small and scattered, and the people generally very poor, and often dissipated. Their character is universally mild, affable and noted for veracity.

Although it is impossible to form anything like a definite estimate of the number of the Sántáls, still it will be seen from the foregoing, that they are a numerous people, and the fact of their language being so nearly allied to that of a large body of the Cole nation, makes them still a greater object of interest. A knowledge of either language would greatly facilitate the acquisition of the other; and so also books prepared in one would with very little labour, be rendered intelligible in the other. Were Christian schools to be established in a number of the most accessible central villages, it is believed that very many would gladly avail themselves of such opportunities to receive instruction. During my cold season excursions among them, I met with some eight individuals, who could read either Bengálí or Oriyá, and was told that they had paid a rupee each a month for their instruction! A proof this that some few of them at least were able to prize knowledge. A willingness to be taught was everywhere expressed. Since our attention was turned towards them a year ago we have gained very much upon their confidence in our immediate neighbourhood, one pleasing result of which has been, that a number of parents have brought their children and placed them under our charge to be instructed. We have now eight Sántál lads in our school, learning to read both their own and the Oriyá language; two of them are young men.

The policy of the Morabhanj Rájá towards this wronged and oppressed people is the reverse of pleasing. A lease of land in one of his villages, near us, was solicited for the purpose of erecting a school-house, where we wished to establish a Sántál School. His reply was characteristic. "Illustrious Sáhib," writes his majesty, "it is not proper to give a lease for land in that place to teach the Sántáls, because knowledge is designed for good people (those of high caste); teaching low caste people, those of a mean origin, Ruárda, Chuárda, Sántáls, &c. the dignity of all illustrious people and the authority of rulers would at once become annihilated from the earth. This kind of con-

sultation is therefore very improper.” Happily for us there are several Sántál villages not far distant, not under his majesty’s government, and, if prospered in our plans, we hope ere long to be able to establish schools for the benefit of this rude people, where the principles of Christianity and the arts of civilized life may be introduced among them. In the successful accomplishment of these plans, we earnestly crave the sympathies and prayers of our fellow-labourers. Meantime, it is greatly to be desired that something should be attempted for their amelioration in other places. They are now known to be in the neighbourhood of several missionary stations. What could be better than to devote a portion of time and means for the establishment of at least one school at each of these stations, for the benefit of these degraded people for whom no man careth? I am not without the hope that something of the kind will be attempted, and that speedily; and may the blessing of God rest abundantly upon all such attempts to promote his own glory in the conversion and salvation of all these bewildered tribes!

I remain, dear Sirs,

Your’s very truly,

J. PHILLIPS.

*Jellasore, Orissá, July 17th, 1846.*

### ROMANIZED SÁNTÁL.

#### *Vowels.*

a á i í u ú e ai o au an a’

#### *Consonants.*

k kh g gh n. c ch j jh ñ. t th d dh n. p ph b bh m. y r l w s h.

<i>English.</i>	<i>Sántál.</i>	<i>Múndá Bhúmija.</i>
sun	síncándo	síngibongá
moon	nindá cándo	cándú
star	ipil	ipil
cloud	remil	remil
earth	ath	atte
fire	síngel	síngel
water	dá’	dá’
wind	hae	haya
horse	sádom	sádom
cow	dángari	gáiúri’
buffaloe	bitkél	maisa, bitkel
goat	merom	merom
calf	mihun	mihun
deer	jíl	jílu
dog	settá	settá

<i>English.</i>	<i>Sántál.</i>	<i>Múndá Bhúmija.</i>
hog	sukari	sukari
bird	ceṇe	ceṇe
tiger	kul	kulá
cat	pussi	pussi
jackal	tuyu	tuyu
fox	kikkidí*	káksiáli
my father	apuṇ	ápuṇ
my mother	ingáṇ	ingáṇ
my elder brother	dádáṇ	hágáṇ
O father	bábá he	el ábá
O mother	áiyo go	máṇ go
my son	hoponiṇ kodá	honiṇ kodá
my daughter	hoponiṇ koḍi	honiṇ koḍi
my wife	oḍágomken	eráṇ or koḍiṇ
woman	máju	erá
women	májuko	eráku
person	haḍ*	haḍa*
I	ṇ	ṇ
thou	ám	ám
he or she	huni	hini
we	ále	ále
ye	ápe	ápe
they	hunko	hinku
body	hadamo*	hadamo*
head	baha'	baha'
hair	úp	úp
neck	haṭa	haṭa
eye	me'	me'
nose	ru	mu
ear	lutur	lutur
mouth	mocá	mocá
tongue	álán	álán
belly	láí'	láihí'
thigh	bulu	bulu
knee	teṭhíná	mukuḍi*
foot	supti	cánpát
hand	ti	tihí
fingers, also toes	kátup	ḍáḍo
do. nails	rámá	sársár
house	oḍá*	oḍá*
road	har	harrá
tree	dáre	dáru
cot	parkom	párkom
cotton	káskom	kátsom
blood	máiám	máiom

\* The ḍ in the words marked with a star, has a complicated sound not clearly represented by the ḍ; probably a distinct character will have to be adopted to represent it, the letter l, or double l, corresponding with the class of cerebrals, would pretty nearly express it.

<i>English.</i>	<i>Sántál.</i>	<i>Múnda Bhúmija.</i>
paddy	huḍu*	bábá
fish	háku	háí
stone	dhíri	dhíri
pot (handi)	tukui	caṭu
village	átu	hátu
light	mársál	máskál
darkness	nyut	nubá'
cloth	gendará, kiciri	kiciri
salt	buluṅ	buluṅ
oil	sunum	sunum
bamboo	mát	mát
iron	menhen'	menhen'
ghee	gotom	gotom
milk	ṭoá	ṭoá
pen or quill,	il	il
toil	cándalom	caṭlom
plough	náhel	náhel
cart	ságár	ságaḍi*
fruit	jo	jo
mango	ul	uli
shade	umul	umbul
cow house	godáoḍá*	gonáoḍá
boild rice	dáká	mánḍi
fuel	sáhán	sáhán
roof	sáḍim	sáḍami
frog	raṭe	cake
breast	koḍám	kuḍám
come	heju' me	hejume
go ye	cala'pe, or senope	senope du
sit down	duḍupme*	dupme
rise	bere' me	beri' me
stand ye	tingumpe	tingunpe du
where is he?	huni okáre?	hini okoti'yá?
he is not at home	huni oḍáre* bánugi'á	hini oḍáre* bangái'á
what is your name?	ámreá niutum cet?	ámreá niutum cikená?
how old are you?	ámreá tiná sermá hogu' kánám?	ámreá cinná sermá ho- báí enam?

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**HEREL, MAN, may be thus DECLINED.**

*Singular.*

<i>English.</i>	<i>Sántál.</i>	<i>Múnda Bhúmija.</i>
man	herel	herel
of a man	herelreá	herelreá
to a man	herelṭhen	herelṭa
man (acc.)	herelge	herelke
in a man	herelre	herelre
from a man	herelṭhenkon, or khon	herelṭáte

<i>English.</i>	<i>Plural.</i> <i>Sántál.</i>	<i>Múndá Bhámija.</i>
men	herelko	herelku
of men	herelkoreá	herelkureá
to men	herelkothen	herelkuṭá
men	herelkoge	herelkuke
in men	herelkore	herelkure
from men	herelkothenkon	herelkuṭate

Pronouns are declined like nouns, neuter nouns, have in the *dative* *te* in place of *then*, and *kon* instead of *thenkhon* in the *ablative*. Adjectives are not varied to express gender, number or case. *Nouns* signifying *kindred*, vary their terminations to mark the person, so as to agree with the pronouns, thus.

	<i>father.</i>	<i>mother.</i>	<i>elder brother.</i>	<i>elder sister</i>
my father, &c.	ápuin	ingáin	dádáin	ájín
your father, &c.	ápum	ingánu	dádám	ájim
his father, &c.	ápát	ingát	dádát	ájít
O father, &c.	bábá he	áiyo go	dádáhe	dái ho

The person and number of **VERBS** in the **INDICATIVE** mood, active voice, may be thus expressed, viz.

<i>Singular.</i>			<i>Plural.</i>		
1	2	3	1	2	3
áin	ám	ái.	ále	ápe	áko.
In the <b>IMPERATIVE</b> Mood, thus :					
	2	3		2	3
,,	me	mái.	,,	pe	máko.

The verb **TO BE**, in the *present tense* is as follows :

<i>Singular.</i>	<i>Plural.</i>
1 menáingeá, or menáiná	1 menálegeá or menále
2 menámgeá, or menamá	2 menápegeá, or menápe
3 menáigeá, menáíá, or mená'a	3 menákogeá, menáko or menákoá

The following past tenses of this verb, appear to be borrowed from the verb, *táhenṭe*, *to remain*, thus,

*I was*, *táhenṭe kánáin* ; *I have been*, *táhenṭe lenáin*. The future appears to be supplied from the verb, *hoyute*, *to become* ; thus, *I shall be*, *hoyuáin* ; *you will be*, *hoyuám* ; *he, or it will be*, *hoyuái* or *hoyuá*.

The following forms of the verb, *jomte*, *to eat*, may give a hint as to the moods and tenses :

I eat, or shall eat.	jomáin.
I eat or am eating	jojom kanáin, jom-kánáin, or jom-ákánáin
I eat (imper.)	jom-kidiáin, or jom-kedáin
I have eaten	jom-le'áin, or jom-áká'áin
I had eaten	jom-let koáin, or jom-tá'áin
eat thou	jomme
let him eat	jommai
to eat	jojomte, or jomte
eating	jomkáte
having eaten	jomlekándo

if I had eaten,	jáhátisge jom le'kháuen
if you had eaten	jáhátisge jom-le'khánem
if he had eaten	jáhátisge jom-le'kháne

The *negative adverbs*, bá, bân, or bângá, and álo, are varied to mark, or agree with, the verb in number and person, thus,

	<i>Singular.</i>	<i>Plural.</i>
I shall not eat, &c.	báin jomá	bále jomá
you will not eat, &c.	bám jomá	bápe jomá
he will not eat, &c.	bái jomá	báŋko, or báko jomá

Álo, is used when a prohibition is given thus :

do not eat, &c.	áloŋ jomá	álope jomá
let him not eat, &c.	áloi jommá	álope jommá

The present and future tenses, in the Indicative Mood, appear to be the same, the sense being determined by the context, adverbs, &c. Intransitive verbs appear to take, in the past tenses, enáin and lenáin in place of kedáin and le'áin, in active verbs, thus, bere'enáin, *I rose* ; beré kedáin, *I raised* ; giti lenáin, *I have slept* ; em-le'áin *I have given*, &c.

The augment (the doubling of the first syllable) in the present definite tense and the Infinitive Mood, appears to be used or omitted at the option of the speaker.

No *general* rule, has, as yet, been discovered, for the formation of either the *causal* or the *passive* voice. The following seems the most common form of the *causal*, viz. cedáin, *I shall learn* ; ced'ákoáin, *I shall teach* ; serenáin, *I shall sing* ; serenákoáin, *I shall cause to sing*. The example which follows is an exception, dáleáin, *I shall strike*, dál-oco'-eáin, *I shall cause (another) to strike*.

The rules of *Syntax*, in the *Sántál*, appear to be much the same as in other Indian languages, such as the *Bengálí* and *Hindustání*.

### THE TEN COMMANDMENTS (*Compend.*)

#### GEL HUKUM.

1. Inge bági káte ár okoege Prabhu káte álom bongáíá.
2. Okoereá putudáge benau káte álom bongáíá.
3. Ámreá Prabhureá niutum ekená álom idiá.
4. Jirau' máhá dharam leká ásulte úihárme.
5. Ámreá ingám ápumge sohágme.
6. Hádge álom gojeá.
7. Etá máiju álom ediá.
8. Álom kumbađuá.\*
9. E'ede gauá álom emo'á.
10. Álom lobá.

### THE LORD'S PRAYER.—PRABHUREA' AMBA'.

He álereá Sermáini Apuin, Ámreá niutum bongá imái ; ámreá ráij he ju' mái. Sermáre oká leká, athre iná leká ámreá khátir purun hoyu' mái. Teheŋre álege jaubáde jomá emálem. Álereá aparádhige jáháleká rukiái kánale oná leká álereá gunhá rukiáime. Parakre álege álom ádá'á, árho sánám doskon álege dahaimé. Onáterom ráij, dáde, gaurabái ámreá.—Ámen.

V.—*The Oriental Christian Woman, or a day with Dorcas at Joppa. The substance of an address delivered on the occasion of the death of Mrs. Herklotts of Chinsurah.*

Acts ix. 36—42.

“ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and alms-deeds which she did.

And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid *her* in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

Then Peter arose, and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

But Peter put them all forth, and kneeled down, and prayed : and turning *him* to the body, said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

And he gave her *his* hand, and lift her up : and when he had called the saints and widows, he presented her alive.

And it was known throughout all Joppa ; and many believed in the Lord.”

We purpose to offer a few observations on this passage of scripture in connection with the removal of our esteemed friend Mrs. Herklotts of Chinsurah, in whose life and conversation the character of Dorcas met with a Christian resemblance.

1. The subject on which we shall first briefly remark, is *the place, the locality of her residence, Joppa*. Joppa was a seaport of considerable commerce on the shores of the “ Great” or Mediterranean Sea, situated between Ascalon and Carmel. It was the nearest port to the Jewish capital—Jerusalem,—and hence a place of considerable notoriety and influence. It is now the modern Jaffa, a small insignificant port with but little traffic, the shadow of its former self. This was the place from which the timid and vacillating Jonah fled when commissioned to testify against the sins of the guilty people of Nineveh. Here also the Apostles occasionally sojourned. Peter is especially mentioned as dwelling here with one Simon, a tanner. It was situated nigh to or on the banks of the Gaesh, a stream or streams flowing out of the fruitful valley of Sharon. In the days of Dorcas it was a prosperous port. From its position as the seaport of the capital, it would command the trade of the Mediterranean and the adjacent countries. How in the wise but mysterious providence of God are cities, once the centres of wealth and influence, brought to nought—Tyre, Sidon and Joppa, what are they now but scenes of desolation and

poverty! For their sins has God visited them with his displeasure. He setteth up one and putteth down another, and who shall hinder? May the citizens of this great, powerful and wealthy city be wise in their day in acknowledging the hand of God in their prosperity, and thus secure his permanent blessing, lest, like once proud and haughty Babylon, it be cast into the dust and become a place only for the beasts of the forests and unclean birds to dwell in.

2. Nigh to Joppa was Lydda. This Lydda was the chief resort of the early Christians in that locality and was on the high road to the Jewish Zion. It was the Lud of the Israelites, nigh to the valley of Sharon. Sharon, that was as a valley of flocks, full of verdure and agricultural wealth. This city was built by the tribe of Benjamin. Lydda was probably selected by the early Christians as a place of resort from its retired position, and also for its proximity to Joppa. They might wish to reside near to, but not in the busy port. This would enable them to visit it for the purpose of disseminating a knowledge of the gospel to the seamen and merchants from the different islands and countries round about, gathered together there for the purposes of commerce, or would serve as a means of escape from the tyranny of the Jews in case of persecution. It appears at least to have been a spot where they were permitted to dwell in comparative security and peace. The rulers might be more tolerant than those of the neighbouring cities,—but whatever may have been the cause, in Lydda they dwelt, and apparently in the possession of some measure of religious liberty and security. God will ever find a shelter and resting place for his people, sometimes in cities or in towns, at others in dens and caves of the earth.

3. We have no special record of the actual state of this city in the times of its prosperity, but whatever it may have been then it is now known to us and to all as the residence of the early "saints." The labours and residence of the people of God will give an immortality to places and persons which neither works of art, science, war, commerce or politics can bestow. Many places, once known as the resort of all that is deemed great and important, where are they? Their very names are blotted out. But Lydda now, if at all existing, but a small village or hamlet, is handed down to all ages in imperishable history as the place where the early Christians lived and laboured. Its name will never perish while the acts of the first disciples are on record, and that will be till time itself shall be no more.

In Joppa, nigh to Lydda, dwelt an eminent *Christian woman*, a real convert from Judaism to Christ. Her name was in the Hebrew, Tabitha; in the Greek, Dorcas; the meaning of these

names in Hebrew and Greek is a roe or hind, an amiable, pleasant but retiring animal. This is evidently the meaning attached to the name in scripture when applied to character. The tribe of Naphtali is described as a hind let loose, speaking good, or as we should say in the native idiom, sweet words. In scripture the faithful and affectionate wife is compared to a loving hind or a pleasant roe, and such a woman was Dorcas, her name, nature and conduct were all in unison.

4. Dorcas was a *disciple*, a real believer in the gospel of Christ, and full of good works, which she *did*. She had experienced the power of the gospel in her heart, and manifested it in her whole conduct and demeanour. It was the life of the heart bursting forth in the life. She was modestly, domestically, conspicuous, more by what she *did* than what she said. She was practical not theoretical; constant not fluttering; not only busy but laborious. There are in the Church many Marthas, but few Dorcases. Her unobtrusive but influential piety met with its appropriate reward from God. She died, and on the eve of her burial she was raised from the very dead by Peter. This was done in confirmation of the truth of the gospel preached by the Apostles, and in testimony of the approval of the risen Saviour of her personal character and labours. In the word of God it is written, that they who honor God in secret,—in a gentle and unobtrusive manner,—will God reward openly, and how conspicuously was this done in the case of Dorcas, for her sincerity and faith, the modest and unassuming Christian woman was raised up in the sight of all men and became the instrument of great good to the infant church, for many believed in consequence of this miracle. Quiet unobtrusive female piety may often effect more good than the bustling lives of our most active men. It is like the gentle but ever-flowing stream, permeating every part, and silently but effectually diffusing life and fertility wherever it flows.

5. The scripture record concerning Dorcas is brief but comprehensive, unlike our modern memoirs, spun out by the recital of every petty office of kindness performed, or by the insertion of every private letter and every secret and domestic thought. How frequently are the righteous dead impalled for the gratification of the curious living. This record of Dorcas is a concise and approving testimony from the highest source, of the sincerity of her belief and practice. Much is left to conjecture, but all that is needed to stimulate to imitation of her worthy example is supplied. She was evidently sound in the faith and eminently practical in her life. There can be but little doubt that she was married, for marriage was a law binding on the Jews; nor does it appear that though surrounded by widows she was

at the time of her death a widow herself. She had ample pecuniary means for doing good, and whatsoever her hand found to do she did it. Her heart was the almoner of her purse ; both were large and full, and both flowed in one and the right direction. She had raised herself as a Christian to an eminence of influence, not on account of her wealth or position, but by her piety. We have no reason to infer that she was a woman of extraordinary natural abilities, but of good, plain common sense. She was active and laborious, and that always in a good cause. She made clothes for the poor *with her own hands*, and ministered personally to their necessities. What a praiseworthy example for our Christian women, and especially our Christian matrons in India. She delighted to do for others what many will not do for themselves—she made clothes—*for the poor ! !*

6. One thing we are specially anxious to impress on your minds is, that Dorcas was *an oriental christian woman*, born, educated, lived and died in a land of sun, and therefore may be held up as a model for all Christian women in India, as an example of what may be done by those who cannot, from the nature of the climate and habits of the people, take a more public or exposed part in the work of Christ. She had to contend with an enervating climate, with oriental customs, and also with the bitter prejudices and hostilities of Jewish opposition to the faith of Christ, and yet she was a laborious, useful, practical Christian woman.

7. Our object on this occasion is not, as is often usual at such times, to exhibit a series of abstract truths and then erect a perfect model of a life scarcely approachable upon them; nor to array the character of Dorcas with such a robing of poetry that will render her inimitable, but to place before you that which is too much neglected, and in the neglect of which originates half the miseries and troubles of domestic and married life, viz. the sweet but potent influence of religion in domestic and semi-public life embodied in the lives and conversation of Christian women in every day life. It is a general impression that we can do nothing in connection with the gospel except it be on a grand, a large scale, this is an error fatal to usefulness. In all circumstances in private life we have all much to do for religion in a quiet and unobtrusive manner, but especially is this the case with Christian women in India. It is a general impression that domestic and married life is alone designed for the *comfort* of the contracting parties ; it is for this, but it has higher and nobler ends. It is designed to call forth the best sympathies and energies of our nature, first towards those dearest to us, but there it will not stop. This is its apprentice sphere ; it will, when matured and strengthened, go forth to others and to

all, and we need not tell you how blessed and every way to be coveted is the influence upon all, of such a living, breathing embodiment of Christianity as was that of Dorcas. We can see the good of it where it exists, and the more so when we contrast it with those circles in which it is not.

8. In order to arrive at a satisfactory estimate of the real influence which religion exercised and maintained over her heart and life, let us endeavour in imagination to *spend the day with Dorcas at Joppa*, and one day we may safely conclude will be a type or specimen of nearly all the days of her Christian pilgrimage.

For the sake of completeness we shall assume, as we have previously done, that she was a wife and a mother. We also take for granted the orthodoxy of her belief. She doubtless believed in the fall of man, first in Adam and secondly by practical and personal guilt—in the finished and complete Atonement of Christ as the means of man's restoration to the favor and enjoyment of God—the necessity of the work of the Holy Spirit to convert and sanctify the sinner—the efficacy of Grace for all the wants of the church—the second coming of Christ—the perseverance of the saints—the millennial glory of Christ, the final judgment, together with the eternal punishment of the wicked and reward of the righteous. These, we doubt not, were received and believed in their plain and ordinary acceptation; she had no chimeras or fancies—religion with her was a sober, practical reality, not a thing of dreams and visions, fantasies and schemes, of sighs and tears. It was to her what it is,—the revelation of God to the soul.

9. We need not, to render the portrait of Dorcas complete, invest her either with the personal attractions of Sarah or Ruth, but look upon her as a woman possessing ordinary personal appearances and a courteous demeanour. Somewhat advanced in years; in dress modest, neat and becoming, not adorned like a bride to discharge the duties of a wife, nor merging the gay and dashing girl in the slattern wife or slovenly and careless mother. Her house, situated not in the resort of the gay and fashionable of Joppa, but in some retired, respectable quarter of the city, or, as was the case with some of the early Christians, it might be out of the city and near the streams of Gaash. The internal economy of her habitation, marked by order and Christian taste, a model not for the lovers of pleasure but for Christian sojourners. All things needful but nothing extravagant, good and serviceable, not gay, tawdry and perishable—a house furnished not crammed. A home, not a theatre; a place for use and comfort and not for mere show. Perhaps the house and person of a Moravian Christian woman would approach as near to

primitive Christian household practice as any thing with which we are acquainted in modern days. Simplicity, economy and utility characterizing all its arrangements. She had, we suspect, but few if any servants, at any rate we may be satisfied she had not too many. Her domestics would not be in each other's way; servants to each other; her household duties would probably be performed by the poor widows and others dependant on her bounty, or she might have around her old and faithful servants who, if not wedded to her religion, were attached to her for her virtues. As Ruth clung to Naomi, so they clave to her. We may easily form an idea how such a woman would begin and spend the day, and how one day would be in substance a facsimile of all other days.

10. The Christians in Judea, like the Jews, were early risers. They were up with the sun and with him doubtless commenced the duties of the day. The first and all essential duty after the toilette would be *private devotion*. In fellowship with God, Dorcas would find strength, comfort and wisdom for the right and cheerful discharge of the duties of the day. In the private perusal of her scroll of a gospel, or scrap of an Apostle's letter, (for in those days they had no complete testaments or bibles) she would obtain doctrine, reproof, comfort and direction.

In sacred psalmody to which the early Christians were much attached she would be raised into joyous fellowship with heaven,—she would find it good to be there.

“ The calm retreat, the silent shade  
With prayer and praise agree,  
And seem by Thy sweet bounty made  
For those who follow Thee.”

Her private communings would be evident to all, it would be said “ this woman hath been with Jesus.” Her face would shine like that of Moses, and her converse and example be like that of the disciples who had been with their transfigured Lord. Thus Cowper beautifully speaks of this state :

“ When one, that holds communion with the skies,  
Has fill'd his urn where these pure waters rise,  
And once more mingles with us meaner things,  
'Tis e'en as if an angel shook his wings ;  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied.  
So when a ship, well freighted with the stores  
The sun matures on India's spicy shores,  
Has dropp'd her anchor, and her canvass furl'd,  
In some safe haven of our western world,  
'Twere vain inquiry to what port she went,  
The gale informs us, laden with the scent.”

On this would follow attention to her family in their dress, health, private devotions, catechetical instructions—the *interior*

*discipline or economy of the house.* Then the united, cheerful, intelligent and improving duty of *family prayer.* The members of the household not making their appearance in an irregular, straggling manner, like culprits or slaves, but at one time, with one heart and soul, assembling in one place to unite in prayer and praise to Christ. And what on earth is so lovely or cheering as a Christian household in the act of family devotion. Behold how good and pleasant a thing it is for brethren thus to dwell together in unity. It is like the dew of Hermon.

“ I have been there and still would go,  
 ’Tis like a little Heaven below,  
 At once they sing, at once they pray,  
 They hear of heaven and learn the way.”

And amidst the other attractions, what so great as the devout Christian woman, the wife, the mother, the friend, watching with tearful eye and anxious heart the opening lives of her offspring, and offering up for their best welfare her silent but fervent prayer. Like Hannah in the temple absorbed in prayer for her Samuel. Oh what a contrast to the luxurious disorder of our wealthy and fashionable Christians, in such a scene. With pallid countenances and languid air, negligent and careless in this serious duty, they commence late and quickly dispatch that which appears a task rather than a delight.

11. The introductory duties discharged, now for the occupations of the day. What are or ought they to be? A Christian woman will not devolve even the minor concerns of her house on servants or others. She will attend to and superintendent all things even to the minutest details. From the mending of a torn garment to the most elaborate work, from the keeping of accounts to the important duty of epistolary correspondence. From the disbursement of large sums to the gift of a solitary pice; from the correction of a refractory child or disobedient domestic to the highest offices of kindness; she will attend to each and all herself. We can have little doubt that in such and similar duties was Dorcas engaged in the morning or earlier part of the day, and had we called in upon her immediately after breakfast, we should have found her ready to engage in any act of public utility, conscious that from her previous arrangements the duties of her house would not be turned topsy turvy by her temporary absence, in the discharge of more public duty. Her household, like a well ordered machine, once fairly started would not be stopped even though for a while she must needs be absent. Thus Solomon speaks of a good Jewish matron, and surely a Christian convert from Judaism would not come a whit behind the portrait:—

"Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good, and not evil, all the days of her life.

She seeketh wool and flax, and worketh willingly with her hands.

She is like the merchants' ships, she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household; for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law-of-kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

Many daughters have done virtuously but thou excellest them all.

Favour is deceitful, and beauty is vain: *but* a woman that feareth the LORD she shall be praised."

Then when the sun began to cast his red hot beams upon the city, and many a wealthy religious Jewish lady would seek refuge in inanity or sleep, Dorcas, in her naturally cooled and retired room, and in the quiet of a well-ordered house, would be devising or executing some plan of mercy or usefulness. In a circle of young Christians or aged widows, or both, a portion of the day would be spent in discourse of Christ and things divine. In discussing the trials of the saints, the acts of the Apostles and other evangelizing brethren labouring to diffuse a knowledge of the gospel; their persecutions, wants, and success. The spread of the Gospel and the cheering news of some new convert would naturally revive the sad and drooping. The circle would be occasionally enlivened by the visit of an apostle or missionary, an interesting enquirer or persecuted saint. The state of the immediate neighbourhood, the wants of the poor, sick and desolate, plans for the collection and disbursement of Christian funds, and for diffusing abroad in Joppa and its neighbourhood the knowledge and love of Christ would

be brought under review. Writing cheering and consolatory or instructive letters to the brethren and sisters at a distance who needed spiritual succour. Such matters would form themes of discourse, and the basis of plans of usefulness. These, interspersed with spiritual psalmody, an attachment to which the Jewish converts, had transferred to Christian uses, would fill up the less tolerable hours of the day, hours in which women could scarcely be exposed to, or might be wearied by the heat of the sun. Nor would they be idle in such a circle; the needle was evidently well plied by Dorcas, and also we doubt not by all around her. She made clothes for the poor. They did not meet to gossip and scandalize, to puff up their own great doings or depreciate those of others, or to project silly and extravagant schemes for the future, they met for practical good.

We must not suppose that Dorcas was insensible to the fatigue, weariness and infirmity incident to such a climate, or that in the heat of the day, and after such labours, she did not seek quiet and rest; but even this period of retirement was seldom, we presume, offered up to the sleepy god—it was seized rather to obtain renewed strength and spirit for labour in the cool of the evening. We may suppose her in retirement making her family or some immediate relative or friend the subject of correspondence, or prayer, or faith. Thus might she pray before God, “Oh let my Ishmael, my brother, my sister, my dear friend, oh let them live, before Thee. Direct me how best to save them, even though it be as by fire.”

Let us follow her from this retirement to the substantial meal, the dinner. This was doubtless plain, frugal and nourishing, served up without ostentation, and at a reasonable hour, ere the sun had set, attended not by convivial but cheerful companions. Preparing not unfitting the body and spirit for the duties of domestic or public Christian life. Nor would they neglect to ask the blessing of God, or depart from their repast without acknowledging the good hand of Him who had spread for them a table in the presence of their enemies. The happy circle thus refreshed would sally forth in different directions to visit the wayward, the sick, the distressed, or to warn the wicked and strengthen and direct all according to their exigencies, making their very recreations subservient to purposes of usefulness. In these early days of the Church the saints were accustomed to daily public, as far as it could be, or at least associated worship. They met together morning and evening when not hindered by their enemies, to encourage one another's faith and hope, and especially to assure each other that “the Lord had risen.” In this act of duty Dorcas would be found diligent, bringing with her to the public worship of Christ a goodly retinue of widows

and others. Nor would they be attracted in those times by splendid edifices or crowded and approving audiences composed, of the great and gay. They probably met in some mean upper room, or it may be in an apartment in the house of Dorcas, but wherever it was, it was public worship, and few if any were absent, and Dorcas would not be amongst the absentees. A lowering cloud, a smart shower, the call of a worldly friend, a slight head-ache, or the sickness of a child would not keep her from the public worship of Christ. Persecutions or death itself could not do this, for Christians then met in dens and caves of the earth. Oh how do we differ from these primitive models of Christianity. Rolling in wealth, drawn in well-cushioned carriages from our ceiled houses to our luxuriant sanctuaries, where every comfort awaits us, how irregular and languid and unprofitable is the attendance of hundreds of Christians on the public worship of God. They can visit and shop in all weathers, lest they should offend a friend or lose a bargain or a fashion, while the house of God lies comparatively desolate. They have professedly more respect for their heathen servants and horses than for their ministers, and more concern for their own comfort than for the honor of God's name or Christ's cause.

The day thus spent would be closed, we doubt not, with household worship and private devotion. A review of the labours, trials and enjoyments, the mercies and sins of the day, what had passed within and without, would close the scene and precede that rest which would not unfrequently be filled up with thoughts of Christ and his glorious work. She would in substance say,—“ Bless the Lord O my soul and forget not all his benefits.”

“ When all thy mercies O my God  
My wondering soul surveys,  
Transported with the view I'm lost  
In wonder, love and praise.”

Thus we believe, aye, and even more laboriously, was the day of this Christian woman filled up, and how well and wisely. How profitable for others, how honourable to religion.

12. In this portrait of Dorcas we have not attempted a florid or exaggerated picture, nor have we set before you ought but what may be attained and accomplished by all Christian women in India. We have not referred to the persecutions and trials special to the age in which Dorcas lived, or to the thousand anxieties they would entail, but only to the things which Christian affection and a right sense of duty would effect, and in the doing of which there is great reward. We have not referred to Chris-

tianity in the highest or lowest sphere, but in the circle of life in which the majority of Christian women are found ; we have not spoken of the religion of the boudoir or the hovel, but of a plain, attainable, practical Christianity, adapted to that class to whom we chiefly look for the most potent influence over careless man or the unformed mind of childhood and youth. We have not referred to what Christian man but what Christian woman may do for religion in orient lands. They are in such countries not so much called to the public and conspicuous, as to the more private an mollifying duties of the Christian profession. If we may compare the Christian life to a comprehensive and stirring picture wrought out by the church, the broad outlines we consign to the men, the softer shades and tints to the women ; but both are equally needed to complete the picture, for without the shades and tinting it would be but a rugged outline fitted for distant, not minute investigation.

13. Thus we see in how many easy and natural ways a Christian woman in oriental countries may find the means of doing good, and how vast are the sources of enjoyment opened up to us in the ordinary but faithful discharge of domestic Christian duty. The object of the Christian woman should be to render her home permanently, cheerfully, and intelligently happy, not only by the absence of things and practices positively wrong and questionable but in the presence of that positive happiness which Christianity alone can supply. Her time, talents and influence should be employed in gathering round her deserving objects of pity and need,—in guiding and counselling the young and enquiring,—in conversing with all of Christ and his cause, in endeavouring to advance the interests of religion by her private, domestic influence,—in regular and devout attendance on the public ordinances of religion ;—in the education of her offspring, and in a thousand other ways attempting to improve the moral and religious condition of her immediate locality. In many ways, far too many for enumeration, she may and ought to do good in the ordinary and not extraordinary discharge of the duties of her calling.

How different is this outline to the picture afforded by too many of our Christian women in India. Instead of employing the influence of religion which they profess to have received, and which they ought to exert over husbands, children, and all their circle, and which, whenever it is exerted, is potent for good, it lies dormant or hid. The Christian seems merged in the wife, or lost in the mother, the offices due to the church and the world are swallowed up in mere petty secular household duties. In how many cases where there is no profession of religion in any other member of the household

but the wife, the mother and mistress, is there the absence of consistent decision. The slight indisposition of a child, or any member of the family, an approaching head-ache, the appearance of a shower and other equally miserable subterfuges are sufficient to satisfy the benumbed conscience of the undecided Christian woman for non-attendance on the public ordinances of religion, or the discharge of other well known duties. The sad effects of this on a well inclined or half decided husband, child, or friend, we have too often had occasion to lament. It creates indifference which if not dispelled by the Spirit of God, ends in utter carelessness and eternal death.

In all the departments of Christian usefulness the Christian women of India have yet much to learn and to do ere the church shall be free from foreign aid and influence, and many are the ways, if they will but bestir themselves, in which they may effect much good without throwing off that natural modesty which, next to religion, is the chief ornament of woman; nor will the church prosper until they do so arise to a right sense and full discharge of their duty to Christ. The better training of their offspring. The development of the character as well as the instruction of children must be more entirely sought after. The effort should be to make them men and women, to adapt them to the wants and exigencies of the church in India, to mould them not into the aristocratic fashions and follies of Europeans, but into the manly and womanly Christian character of the people of the West. This should be a chief concern with our mothers in Israel. The education and elevation of the native female race is surely a fitting work for the women of the land, for those who speak the language and are acquainted with the habits of the people. This is a labour which in the natural order of things a gracious God has consigned to them. Oh that they may seek to accomplish a work so honorable and influential for good! The visitation of the sick and the vast numbers of their own sex who live regardless of the interests of religion is a labour in which they should cheerfully engage. The better husbanding of funds mainly under their disposal; less expended on the follies and vanities of life and more on the cause of Christ and the good of all. How many bearing the Christian name expend more on the milliner than on objects of charity and the glory of Christ, the former and the larger sum cheerfully, the latter and smaller grudgingly and with a reluctant heart. Time, indeed, will fail us to enumerate the various ways in which our Christian women in India have yet to learn to do good. We earnestly urge them to begin, for if once they enter on this only consistent and honorable course they will be astonished at past inertness, and find a luxury in

doing good which will never be found in any other path in which they can tread.

14. If we were anxious to throw out into broad relief the character and conduct of Dorcas, we could not better effect the object than by placing it in contrast with some of the fashionable religious Jewish ladies of Joppa. It requires no poet's eye or painter's hand to depict the life of easy and inane luxuriance indulged in by the inhabitants of such a port, surrounded by all the means of temptation to every species of secular enjoyment. Wedded to ease by education and custom, and indifferent to all but the mere ceremonials and externals of religion, they would live, delicately, lives of senseless and enervating extravagance. Not early risers because late to rest, no sooner from the bed than to the couch. Listless and wearied, the toilette would occupy more time than the mere ceremonial of religion. Pettish, vain and extravagant; surrounded by a toilette costly and enervating, and a wardrobe perplexing from its variety, half the precious hours of the morning, the golden dew of the day would be wasted in adorning and setting of the poor, frail body. Accustomed chiefly to the welcome but dangerous sounds of menial flattery, how unfitted for religious reflection or the duties of religion, for private devotion or public duty. If at all attended to, prayer would be performed rather to be seen by servants, or to avoid the charge of heterodoxy, than from a desire for fellowship with God or advantage to the heart. The day thus languidly begun would be little better in the filling up. Domestic duties would be devolved on domestics or others, and under the influence of luxury and ease, the time that should have been occupied in household matters would be filled up by giving and receiving cold, empty, hypocritical visits of ceremony, or in idle gossip or visiting expensive marts of fashion or the synagogue, to see and be seen; and the day thus begun, closing with festive hilarity or dissipated revelry. How unwelcome to review such a day, how sad to think of days, aye, of a life so spent. How ill does it prepare for the last great day, with its records and awards. It fills the waking mind with a long retinue of the spectred forms of past enjoyment with all their attached sins, and the sleeping thoughts it crowds with a host of wild apprehensions of the coming judgment. There is no peace saith the Lord to those who be at ease in Zion, to those who dwell in ceiled houses, and who recline upon soft pillows regardless of their own spiritual concerns, the salvation of men, or the glory of Christ.

15. Such a character as that sustained by Dorcas could not but be known and spoken of in the different circles in Joppa, nor is it difficult to conceive how she would be thought and

spoken of in the more respectable circles in which she had previously moved. In such a circle it might be asked, "Who is this Dorcas of whom all are speaking, who is she?" Oh, might be the reply, "I knew her, she *was* so good, such a generous and amiable creature, she was the very life of her circle. She was so wealthy, her establishment and equipages were admired by all. But alas, even the Rose of Sharon has its thorns, some of the Nazarenes fell in her way, and from them she obtained their gospels and letters, in which they say alone is salvation written, and now she believes in Jesus the Nazarene, the crucified man, and that he is risen from the dead, and is alive for evermore, the promised Messiah and the only Saviour of the world. She compasses sea and land to make a proselyte, but so changed is she you would scarcely know her. She has broken up her former establishment and sold her equipages, she lives in a humble dwelling and is always walking on errands of necessity to the poor and needy. She has cast her property into a common stock for the benefit of poor orphans and widows, and even for converted harlots and publicans, and to support the preachers and interests of the sect. Instead of her home being full of serving men and women she is surrounded by a host of widows and poor people. Instead of music and dancing-masters, her house is filled with what she calls brethren and sisters, apostles and evangelists, wild preachers of their wilder faith. Instead of reading, as she was wont to do, the wonderful legends of the Rabbis, and the poems and tales of our popular authors, she is for ever reading gospels and epistles, and what is worse, thrusting them upon others, and such things too, not like the beautifully illuminated and elegantly ornamented scrolls of our histories of Joseph and Esther or the Psalms of Zion, but shabby, torn and evidently well read parchments. Shabby parchments! Mere tracts!! She speaks no more of Ben Ezra, our eloquent Rabbi in whose praise she used to dilate with such enthusiasm, nor of Asaph the poet, or of Azeal, the author of the last new enchanting novel, "the Maid of Lebanon,"—but of Peter, a wild uneducated fisherman; and of one Paul, a strange-looking and equally wild, but better educated man, a disciple of Gamaliel whom they have recently converted. Instead of adorning phylacteries (the rug work of the time) she makes clothes for the poor, and instead of visiting places of fashionable resort she is ever found in the abodes of the poor and destitute. I visited her once to see this new way, but I will not repeat the visit, for I must confess there is a charm about her which I can neither explain nor resist. She appears more happy in her self-denial than we do in our indulgence. All she says is so reasonable and intelligent, and then she appears so sincere and practical that I feel, if there be

any truth in this new doctrine, that she is a living proof of its efficacy. I wish I was like her, but I cannot forego the pleasures of life for the enjoyment of the dreams of these wild people."

Thus might one of the best and most amiable of the daughters of Judah speak of the good Dorcas, nor is it unlike the conversation indulged in at this day and in this place. We find an echo of it in many a ceiled house, and in many a careless and spiritually benighted heart. Thus may the daughters of India speak.

"Have you seen our old friend? She that was once so gay, the life and soul of her spirited circle. I hear she is become a saint. There is now nothing with her but the bibles, tracts, chapels, churches and padris. She looks upon all who think and act not with her as lost, and yet I am sure she is sincere. I believe she is right, but who can live such a life as she now leads, yet I see she is happy and calm, and has no fear of death, while we are restless and feel alarm at the mere mention of cholera or fever. She eschews balls, plays, re-unions, and all, as she calls them, the vanities of life. She visits the sick and the poor, and gives all that she has to support the gospel. What a pity, and yet, yet,—I feel we are not right, but the persecution she is called to endure, and the sacrifices she has had to make, who can bear them? I cannot persecute but neither can I follow. "Oh," may be the reply, "are you too tinctured with this madness, come give us a tune, let us drive away this melancholy mania." Stop fair sinner, enquire and pray ere you turn away from the example of one who has chosen death rather than life, Christ rather than Satan, Heaven rather than Hell.

16. The question which naturally arises is "what could transform the natural and Jewish character of Dorcas into such a lovely and Christian mould? It is evident that nothing could effect this but living, indwelling christianity, not a mere nominal and external acknowledgment of the truth of the gospel, but Christ formed in the heart, the life of the soul and hope of glory. I. It was the fruit of *real conversion* of the heart to God. The operation of the Holy Spirit in the heart working in her to will and do of the good pleasure of Christ. She had passed from death unto life, from the power of Satan unto God. She was a new creature in Christ Jesus, old things had passed away and all things had become new. Her language was—

"Be dead my heart to worldly charms,  
Be dead to every sin  
And tell the boldest foes without  
That Jesus reigns within."

"I count all things but dung and dross, all things but loss for the excellency of the knowledge of Christ."

2. It sprung from a *firm belief* in all the truths of the gospel, and in the reception and belief of them all in their several relations to each other in the blessed scheme of redemption. She firmly believed she was a guilty fallen creature, that Christ was her only refuge and Saviour, and that she was bound to love and obey him *in all things*. It became with her a fixed principle that she was not her own but Christ's, and this determined her to carry out her profession and belief into all the private as well as all the more public acts of life. Hers was not the mere religion of the sanctuary or of alms, but of the heart, not hid, but manifested in the life. She believed and was fully persuaded of every truth, and said by her conduct as well as by her creed, "I am determined to know nothing among men save Jesus Christ and him crucified."

This with her was not a mere, self-denying duty, but a privilege. It was the life of her soul—

"Were the whole realm of nature mine  
That were a present far too small,  
Love so amazing, so divine,  
Demands my life, my soul, my all."

"I delight to do thy will O my God." Wherever these elements of character exist, they will constitute religion the life and soul of the Christian. They will make her a living, breathing, influential thing at all times, and under all circumstances. They will be as the voice of Christ speaking out of those in whom they dwell. They will be as the beams of the sun shining through clouds and mists, and shedding new beauties and glories over the whole. They will be as the mountain torrent, either carrying every thing before it, or forcing its way through or over every obstacle. The love of Christ in the heart will constrain and impel the real Christian to live to Him who hath laid down his life for the sheep. It will form the naturally timid nature of woman into such characters as the Ruths and Hannahs of the old, and the Marys and Dorcases of the New Testament. Living epistles known and read of all.

"Counting gain and glory loss  
They tread the path the Saviour trod  
Bear with him on earth the cross  
Rise with him to dwell with God."

17. We have now only in brief to apply this outline to the character of our worthy friend whose departure has called forth these remarks. There were many striking resemblances between the two. The places and localities in which they resided, bear some resemblance. Our friend dwelt at Chinsurah, once the principal seat of the Dutch government in Bengal, a flourishing commercial station, now reduced to the shadow of its for-

mer self, situated on the banks of the Ganges, and in the fruitful valley of Bengal, nigh to Serampore, the resort and dwelling place of the persecuted saints,—the Lydda of North India, and known now chiefly as the refuge and residence of Carey and his colleagues. Her home was nigh to the maritime, and on the road to the interior capital of India. It was an hostelry or resting place for all the saints and servants of the Saviour; hundreds such, from the prelate to the lowliest evangelist have dwelt there. If she could have exchanged her name it might with propriety have been to Dorcas, for she was kind, amiable, cheerful, active, yet retiring and modest. She was, if we may be allowed the expression, domestically public. In her own circle and neighbourhood she was a public character, and was with that content. She preferred above all things to dwell amongst her own people.

We have the less to say in detail as to her Christian character and life, as in the outline we have drawn of Dorcas we have kept her example in view, and those to whom she was known will at once recognise in the day spent with Dorcas at Joppa, a day spent with our esteemed friend at Chinsurah. It was good to be there. If we were asked in what it was that she particularly excelled, our reply would be, it is difficult to fix upon any one remarkably striking feature, it was the combination of the whole and the cheerful and industrious consecration of all natural and acquired gifts sanctified by religion to Christ and his glory. Nor can it be said that she could well thus devote herself to Christ, that she was so situated that she had time and means, health and influence to aid her. It was the varied nature of the claims otherways falling upon her that renders her a model for Christian women in India.

She was born, educated, lived and died in India, and almost all the time at Chinsurah. She was never, as it is technically called at home, in Europe. She rose above all the real or imaginary disadvantages of a whole life spent in India, and if an example were needed of the fallacy of sending girls home she was a most excellent specimen. She was the mother of sixteen living children, the whole of whom were in a great measure reared under her roof, and how well and wisely this numerous family were formed for both lives, the history of most of them will testify. She had not less than 59 grandchildren, and those, together with the parties connected with her family by birth amounted to not less than 105 souls. For the spiritual and temporal welfare of all these she was ever on the alert. Her married life was therefore no sinecure. She had, with her worthy partner tasted a full share of the reverses and sorrows of life in connection with this numerous progeny and the other

events of providence, yet never did she murmur or repine. She was resigned and cheerful. Cheerfulness was a prominent feature in her character; not even age or blindness, or long continued suffering could check this natural but sanctified and attractive feature of her life. She was most industrious, even up to her last illness, and though quite blind she was still active and always for good. The preparation and administration of medicine for the poor, ministering to their temporal necessities, providing them with food and raiment, and in endeavouring to benefit their souls. These were her employments. In these she was always active. She knew the native languages, Bengálí and Hindustání, and was not like too many women in India, ashamed to speak them, and this gave her great influence with the natives. She was a faithful, affectionate and wise wife. Seldom would you find one so well adapted for a helpmeet to her husband. They two were indeed one. They were helpers of each other's joys and sorrows, and heirs together of the grace of life, and so seasonably and naturally was that help afforded the deficiencies of the one were supplied and covered by the other, ere you could discover their existence, and this over a period of fifty-five years, to the end strong and powerful. On the last visit of the writer, and this but a short time before her death, it was remarked that they appeared more like newly attached lovers than aged pilgrims on the verge of Jordan; nor was this manifested in fulsome epithets, but in substantial acts of affection. She was a wise and strict observer of the ways of providence, and could say, "come all ye that love the Lord and I will tell you what he has done for my house and my soul." Nor are you to suppose that she had no struggles to maintain to attain to so goodly a character. Naturally she had been gay, fond of life and society, and in her younger days had indulged in the gaities of the station in its palmy times. Of this she would often speak, but by the help of grace this naturally buoyant and vivacious temper was laid under tax for Christ, and rendered her at once a cheerful and instructive companion. Her dress and house were a model for christian women, and especially for wives and matrons. She was strong in her attachments, sincere in her friendships, but stern in the application of christian principle where and when it was called for. No tie would lead her to sanction evil or error in any one or in any form. She was, and this was the crowning point in her character, a believer, a real convert to the gospel; she firmly believed all its truths and received them in their plain and obvious acceptation. She had no sympathy with your visionary Christianity. She received and loved all real truth, and all the true disciples of God, and her determination and practice was

to live fully to God. In this, his grace helping, she succeeded, holding fast the beginning of her confidence to the end, and that end was peace. Resting on the atonement of Christ, and trusting to His ever prevalent Intercession, she fell asleep in Jesus and is now before the throne with the redeemed in glory.

“ All her toils and conflicts over,  
 Lo! she dwells with Christ above,  
 O what glories she discovers  
 In the Saviour whom she loves.  
 Now she sees him face to face,  
 Him who saved her by his grace.

Its enough, enough for ever,  
 'Tis his people's bright reward,  
 They are blessed, are blessed who never,  
 Shall be absent from the Lord.  
 O that we may die like those  
 Who in Jesus now repose.”

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#### VI.—*Female Education.*

In pursuance of our plan to place on record a brief account of the several Institutions connected with Female Education in North India, we this month extract from the first report of the *Ladies' Native Female School Society*, connected with the established church of Scotland, in Calcutta. The report bears date December, 1845. We should feel obliged if those interested in this subject would either send us the last reports of the Institutions, or an account of the state of their schools or asylums up to the latest period.—EDS. C. C. O.

*First Report of the Calcutta branch of the Scottish Ladies' Association, for the advancement of female education in India, in connection with the established church of Scotland.*

The Scottish Ladies' Association for the advancement of Female Education in India, was established in Edinburgh some years ago, and has now auxiliaries in various parts of Scotland. Its objects are the promotion of Native Female Education in the East, and the diffusion of Scriptural knowledge.

In July 1843 a Ladies' Committee was formed in Calcutta, in order to co-operate with the Parent Society, and to aid to collect funds for the Mission.

The plans of the Society are two-fold—1st, To bring up a certain number of destitute native orphan females in the faith and practice of the religion of Christ, and in habits of domestic and general usefulness. 2d, To collect the female children of

heathen parents in Day Schools, and give them the best plain education which their irregular attendance, early marriages, and other untoward circumstances will admit of.

With reference to the first of these objects—The number of the orphan girls was lately 24, but two have been taken home by their mother, a Christian widow, who is now able to support them.

The house occupied by the Orphans was formerly in Dhurumtollah, but being found too small, as the children increased in number, they were removed last January to No. 2, Circular Road, a dwelling well suited for their present residence. It is however deemed desirable, as soon as the building fund will admit, to purchase or erect an Orphanage in a retired situation—and secure a larger play-ground, with a tank, for the use of the children.

Miss Savile, who arrived here in December, 1842, is Superintendent of the Orphanage, and devotes herself almost exclusively to the training and instruction of the Orphans; this being considered the most hopeful branch of the Mission work in the existing state of things

The six most advanced girls can read the Scriptures fluently in English and comprehend them, as well as most poor children of their age educated in Christian countries. They have likewise a tolerable knowledge of Geography, Writing and Arithmetic. The second class have lately commenced reading the Bible in English and are advancing steadily.

The progress of the different classes in Bengálí is much the same as in English. In this department they are instructed by Miss Vangricken, who attends at the Orphanage daily for a certain number of hours.

Mrs. Doyle, the Matron of the Institution, takes a general and constant oversight of the children, and attends especially to their needle-work. They make their own clothes and begin to work very neatly; they also learn to knit, and occasionally, as a reward, are allowed to amuse themselves with fancy work.

Prán Krishna, a Native Christian Catechist, and his wife, live on the premises. The former conducts worship daily, and expounds to the children on the Lord's Day in their own language.

Two old native Christian women complete the establishment, and make themselves useful in various ways.

In prosecution of the second of these plans—A Bengálí Day School has been opened at the Orphanage, and is taught principally by Miss Vangricken and Prán Krishna. The average number in this School is about 30, but the attendance is fluctuating and unsteady, as in most Native Female Day Schools.

There is also a Girls' Day School at Kidderpore, on the daily roll of which there are upwards of 70 names, but the usual attendance is about 40. The first class are reading the New Testament in Bengálí, Conversations between a Mother and her Daughter, and Simple Fables. They have committed to memory one of the first Catechisms on the principles of the Christian religion, the Lord's Prayer, and small portions of Scripture. The elder children learn plain work.

Besides these there is another small School in Chowringhee Lane, in which the children are instructed through the medium of Hindustání, and also learn to work.

The progress of the children in these Schools has hitherto been greatly retarded from various causes, one of the chief of which is the employment of native agency. To obviate this difficulty in some measure, the Committee have engaged, as Superintendent, Mrs. Stewart, a widow lady, who is acquainted with Bengali, and is considered in other respects well qualified for the work she has undertaken. It is hoped that by her regular visits to these Schools she will be able to introduce more method and order, and impart greater efficiency to the whole system of teaching.

It is intended, as opportunity may occur, to open other Day Schools in different localities in or near Calcutta.

The Ladies of the Calcutta Committee are desirous to be able to defray the current expenses of the Orphan Institution and Day Schools, by funds raised in India, so that they may be dependant on Scotland only for the salaries of the Superintendent and other European Agents, and they earnestly hope that the friends of Native Female Education will aid them liberally with their contributions, in order that their operations may not be straitened for want of funds. They would affectionately call upon Christian females to bestir themselves in the cause, and to exhort and encourage one another to work each as she can "while it is called to-day." We know not how soon to any of us, the night may come, in which no man can work. The years which most of us will spend in India, even if disease and death spare us, are limited. Let us then seize the passing moments, and *now* endeavor so to improve them that we shall be able to look back with pleasure on our sojourn in this land and not with regrets, (vain then) that we have done little or nothing for the diffusion of Divine Truth amongst the heathen. Alas! He or she who helpeth not Christ's cause is against it.

We fear the work of Missions will not eminently prosper until Christians *generally* feel their responsibilities, and so let their light shine that others, seeing their good works *as Christians*,

may glorify God on their behalf, and be drawn by the cords of love to say, "we will go with you, for *God* is with you."

Our difficulties hitherto have been many and great, and doubtless we shall continue to meet with much opposition. But that is no reason why we should abandon our attempt. Our *duty* remains the same. And the obstacles thrown in our way only prove the wisdom of the enemy of souls, in putting forth his strength to retain a territory of such importance as the homes of India. But let us not be dismayed. God is on our side. Under His banner let us array ourselves. If He say but the word, down, like the walls of Jericho, will fall the bulwarks of heathenism, many and strong though they be.

But should it be that the Almighty come to our aid, are our loins girt and our lamps burning, so that we could now enter in and take possession, and keep the stronghold of the enemy? Where is our faith? Where our prayers? Where our works? Where? Ascended before the throne? or are our hearts cold,—our mouths dumb—our hands idle—our own souls dead?

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#### VII.—*Death of the Rev. H. Schorisch.*

It is with sincere regret we insert the following communication announcing the death by cholera, of an excellent and devoted fellow-labourer. Thus does the Lord continue to admonish us—"Be ye also ready, for in such an hour as ye think not the Son of man cometh."—EDS. C. C. O.

To the Editors of the Calcutta Christian Observer.

MY DEAR CHRISTIAN FRIENDS,

I have the mournful duty to inform you of the death of one of our number. It has pleased the Lord to call to himself our dear brother, the Rev. H. Schorisch, of Moozaffarpore. He died on the 22d June, of cholera. He had been seven years in this country, of which he spent six in the large and populous capital of Tirhoot. Knowing how humbly he thought of himself I will not say much of him, though I can hardly refrain from adding, that we have lost both a very diligent labourer and a faithful friend, and that it costs us something to submit and say, "Lord thy will be done." Our dear brother Schorisch leaves a widow and an infant boy of eight months.

Hoping and asking your kindness to insert this short notice in the *Calcutta Christian Observer*, for the information of the friends of the deceased,

I remain, dear friends,

Your's, &c.,

In the Lord Jesus,

A. STERNBERG.

*Arah*, 20th July, 1846.

VIII.—*Reply of the Persecuted Pastors of the Canton de Vaud to the letters and gifts of the Rev. Messrs. Lacroix and Boaz, in the names of the Church and Congregation assembling in the Union Chapel.*

It is with much pleasure we place on record the accompanying communications received by the last Mail from the persecuted Swiss pastors, whose cause was recently pleaded by the Rev. A. F. Lacroix, in the Union Chapel and Free Church congregations. The collections accompanied by fraternal letters, were forwarded to Lausanne, soon after the sermons were preached; the following letters are in reply. It will be gratifying to those Christian friends who sympathized with their suffering brethren in the Canton de Vaud to learn that their aid has been opportune and influential. To the tried brethren it has been like snow in summer, to their enemies as a sword in their bones; and even on the people influenced by infidel and radical leaders it has not been without its fruits. Surely, is the natural conclusion at which these people arrive, "There must be more reality in the religion of the Bible, when really loved and fully received, than we had been led to believe." And so there is—it is the bond of love—divine love, it is the life bond of the body of which Christ is the head; if one member suffer all the members suffer with it.

We rejoice to find that our dear brethren remain steadfast and immovable, and that they are happy and useful in their afflictions. As in the early persecutions so in this, the oppression of the enemies of the church is compelling some ministers to depart to other fields. Some of the persecuted pastors have gone to France, where wide doors and effectual are open to them. Thus will the wrath of man be made to praise God, while the remainder of that wrath will he restrain. Missions, Indian Missions are not forgotten even by our suffering and impoverished brethren. Their prayers will at least ascend to Heaven on our behalf, and this will be of more avail than rivers of oil or the gold of Ophir. Let all who love the Saviour, and would that his cause should prosper, lift up their hearts to him for the faithful pastors of the Canton de Vaud, and for all his afflicted but faithful people in that and every country, and that he would speedily overrule all the turmoils and persecutions of the world, and trials and vagaries of the church, for good, and restore millennial peace to the earth and to his redeemed family.

*(Translated from the French.)*

TO THE REV. A. F. LACROIX, CALCUTTA.

*Lausanne, May 22d, 1846.*

VERY DEAR BROTHER,—Your letter of the 7th March has been a source of great joy and encouragement to all your Vaudois friends and brethren. Indeed it is one of the greatest blessings which has attended our late trials, that we have received assurances of such heartfelt sympathy from almost the whole of the Christian Church without distinction of country, language or denomination. This sympathy has done us all much good: it has convinced us that in the circumstances

under which we were placed, we acted as it behoved true ministers of Christ to act. Several amongst us had need of this encouragement ; and to all of us it has been useful. Misunderstood, misrepresented and blamed as we are by so many around us, it was a great consolation to us to have the approbation of such a number of Brethren residing even so far as the shores of the Ganges, and who for this very reason, were well able with unprejudiced minds to judge of our present position, and of the steps which it was rendered incumbent on us to take. Pray, mention this to our dear brother Macdonald, with whom I was acquainted in London and whom I remember with much affection,—and also to our dear brother Boaz, whose kind letter, although he himself is personally unknown to us, has gone to our very heart. I shall probably soon write to both of them. Meanwhile, I could not allow this opportunity to pass without expressing through you, to them and to their respective flocks, our heartfelt gratitude for the tokens of brotherly affection and sympathy which we have received from them.

I am convinced, dear brother, that we owe very much,—more probably than we shall ever know in this world, to the prayers which have been addressed to God on our behalf by our Christian friends in other lands. They have repressed and softened the external sufferings to which we were exposed. In answer to these prayers, the Almighty has not *hitherto* permitted things to come to the worst. Attempts have indeed been made to prevent altogether our having any public worship. Threats of imprisonment and banishment have been held out ; but through God's goodness, none of these evils have *as yet* actually happened. Every thing was done to excite the mob against us, and if God himself had not mercifully watched over us and restrained our enemies, I really do not know what would have become of us. As it is, except in some individual cases, the personal injuries inflicted, have been confined to insult, abuse and forcible prevention of public worship.

The Government of our Canton is divided ; and this division among our Rulers, has up to this time, proved useful to us. We meet for worship at Lausanne, on Lord's-day, in not less than twenty private houses, and the number of persons attending these services amounts to at least twelve hundred. In the country, the aspect of things is not so favorable in general. Many of the seceding pastors have but few to attend on their ministry, and in some parishes, they have been constrained to give up all attempts to exercise these functions, the popular feeling being so much against them and the pure gospel which they preach.

You will be glad to hear, dear brother, that through the divine mercy, the seceding pastors who have still an opportunity of exercising their ministry, are happy under the cross. As to myself, I acknowledge with gratitude, that I never felt happier than I have done during the last winter and ever since ; and all my colleagues say the same. The approbation of our consciences, the peace of God in our hearts, and the delightful feeling of our now having flocks, whom we have not been forced upon, but who of their own accord have chosen us, who love us, who pray continually for us and for the good success of our endeavours ; all these things, I say, make ample amends to us for any advantages we may have lost by not continuing in our former connexion.

Dear brother Lacroix, continue to pray for us. I apprehend we shall for a long time to come yet require your prayers, and those of the beloved Christian friends who take an interest in us; for our horizon is still dark and lowering, our poor Canton is overspread with ungodliness and immorality. Indeed, a war seems actually to be waging against God himself, against religion, morality and every thing which is sacred. The friends of the Redeemer are few and feeble. The true Church externally seems to be dying; but internally, it is reviving and bearing more spiritual fruit than it did before when smiled upon by the great of the earth. And so far (with the exception of the worth of the individuals composing it), it resembles the primitive Church when it assembled in upper chambers, unacknowledged by the world, and having no vitality but that which is imparted from on high.

You will be rejoiced also to hear, dear brother, that our usual collections on behalf of missions continue, although they have somewhat diminished owing to deaths, departures and the late events. Still, rest assured, that we do not forget the missionary cause! Our Oratoire is still closed, and we do not know whether it will ever be re-opened. A proposition in favor of granting religious liberty, has alas! just been thrown out by our Great Council. So that we now do not know what to expect. Several of the seceding pastors have gone to France where great prospects of usefulness are opening. Most of them, however, for the present, remain in their own country, in the hope that they may yet be permitted to edify the believers there in their holy faith.

Farewell, dear brother Lacroix; all your friends desire their affectionate remembrances.

Your's in the bonds of the Gospel,  
(Signed,) CHARLES SCHOLL,  
*Pastor.*

[Copy.]

*To the Rev. T. Boaz.*

DEAR SIR AND BROTHER.—To this official acknowledgment of your brotherly address and gift, allow me to add, that testimonies of Christian affection and encouragement coming from such a distance, so unexpectedly, have been peculiarly welcome and acceptable. They have rejoiced many a heart among us. I thank you from my heart for what you have done and written. May the Lord bless you abundantly for this act of love to a small and unworthy portion of his Church, and may he hear your prayers.

CH. SCHOLL, *Pastor.*

[Translation.]

*The Central Committee of the seceding Pastors and Ministers of the Canton de Vaud, to the Church assembling in the Union Chapel, Calcutta;*

BELOVED BRETHREN IN JESUS CHRIST.

We have read with lively joy and deep gratitude toward God and toward you, the letter which you have addressed to us. The trial which

the Lord has deemed it good to send us is doubtless great, and it is in a difficult and dark path that he calls us to walk. With all this, he has respect to our exceeding weakness; he does not allow us to be tempted beyond the strength which he deigns to impart to us. It is like a good father that he chides us, with gentleness and in measure.

Besides, amongst the many means which he deigns to use to raise again our stricken hands, are found the addresses which come to us from all quarters. We are thus surrounded by our brethren, and it is in some measure under their eyes, amid the sound of their brotherly encouragements, that we maintain this fight for the glory of our Master. We are allowed also to say, especially after having read what the Lord put it in your heart to address to us, we are "as unknown, yet always known; as dying, yet still we live; as chastened, nevertheless we are not killed; as sad, yet we rejoice."

Accept then our thanks for the good you have done to our souls, and continue to exhibit toward us that same interest, that same compassion, which your kind words breathe. Above all, beloved brethren, cease not to besiege the throne of divine mercy on our behalf, that we may obtain the grace without which we shall be unable to fulfil the purpose of the Lord in the circumstances in which he has placed us.

Your love has indeed prompted you well, for our cause is yours, and every thing gives us ground for believing that the whole church is interested in the struggle which is being carried on in our country. For it is so, not only in virtue of that spirit of love spread through the whole body, whereby when one member suffers, all the others suffer with it, because the same elements of disorder and irreligion, existing in the midst of us, are found also elsewhere, and may bring about events similar to those of which we have been witnesses. An explosion has burst out in that place where were joined together the largest number of causes to produce it; but the state of other countries is too like that of our own, not to make all serious minds give heed. A hand-to-hand struggle between the religion of Jesus Christ and the spirit of unbelief threatens everywhere and must begin somewhere. Men would be strangely deceived, then, were they to measure the importance of the events which have happened amongst us by the extent of the country which has been the scene of them. You have felt this, and in the sufferings of some men, you have discovered what those who cause them would have wished to hide from you. The charity which believeth all things, and which hopeth all things, has however received from above an instinct which warns it of the presence of the enemy and suffers it not to be mistaken about his deeds and about his efforts.

Your brotherly love will be to your brethren of the Canton de Vaud, a sweet recompence for their trial. They will comfort themselves both in their present afflictions, and in those which may yet happen to them, in thinking of you, dear companions in labour, and in saying, "There and in a thousand other places, we have friends in Christ, who think of us and pray for us. Oh, our soul, why art thou cast down, and why art thou discouraged within us?" No! We are not forsaken: not only have we with us, Him, for whom we suffer, and who is faithful and just to give us deliverance in his own time; but he has respect to the weak-

ness of our faith, and because it is not such that we can in all things do without sight, he shews to us in Switzerland, in France, in England, in Germany, friends such as a like hope in the word of salvation alone can give. We hear them say to us with one voice and one heart, Be of good courage, he who is with you is stronger than those who are against you.

We look too for another result of that sweet brotherhood which associates you with our struggles, viz., your good advice, your wise counsels. Do not spare them ; chide in our progress whatever does not appear to you according to the Lord, and proper to make his cause acknowledged here. You will be able to do so not only from a superiority of light and view, but because your very distance will help you to grasp our affairs as a whole with greater ease. You will not, like us, be in danger of allowing your judgment to be misled by a multitude of little local circumstances, by which one may easily suffer himself to be too much led away.

In conclusion, you also shall have a share in our good wishes and in our prayers. May the Lord strengthen you and revive your church more and more ! May he repay you, beloved brethren, in blessings of every kind that tender regard which you have shewn toward us, that Christian sympathy which has moved your bowels of compassion when you saw your brethren suffering ! May that Great God, in removing you far from trials such as ours, cause you, with all the Church, to draw forth precious fruit, from all that we have suffered, and that which we may suffer still.

Let us hold ourselves firm. Let us bind ourselves with unshaken steadfastness to the Gospel of our great God and Saviour Jesus Christ. Let us remember that to fight with the false wisdom of the age, we must advance against it not with a doctrine weakened or changed by its influence, but with Gospel truth received in its simplicity, in its integrity ; such, in a word, as it was delivered to the pagan world eighteen centuries ago, and to the Church darkened by the tyranny of Rome in the days of the happy Reformation.

Let us write on our banner, Salvation by the cross ; the new birth by the working of the Holy Ghost !

Let us also hold on high the doctrines for which we have been appointed to fight, viz. *the spiritual supremacy of Christ in his church, and the divine authority of the gospel ministry.*

Accept, dear brethren, the repeated assurances of our lively gratitude our highest esteem and our warm brotherly affection.

For the Central Committee of the seceding Pastors,

AD. BAUTY, *Pastor, President.*

ESPERANDIEU, *Pastor, Secretary.*

*Lausanne, April 30th 1846.*

### Missionary and Religious Intelligence.

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

We are informed that the Rev. A. Stronach, of the London Mission at Singapore, has removed to China. All the American Missionaries have likewise left Singapore for China. The only Missionary on the island now is Mr. Keasbury of the London Mission.

From our last parcel of London periodicals we gather the following items of intelligence more immediately connected with our Indian and Eastern Missions. Another excellent Missionary labourer has, alas! departed to her rest. Mrs. Stronach, of the Chinese mission. How has this mission been recently tried in this way. Mrs. Shuck, Hobson, Fairbrother and Stronach, and all within a brief while. May the good Lord of the harvest raise up many such to follow in their steps as they followed Christ.

“We deeply regret to have to announce the death of Mrs. John Stronach, the wife of our devoted brother at Amoy. The following communication has been received from the Rev. Dr. Legge, who was a fellow-passenger with her from Hong Kong :—

“You are aware that she embarked with her four children in company with us on board the *Duke of Portland*, on the 19th November, last year, hoping that a visit to her native land would restore her to the enjoyment of health, and enable her soon to rejoin her husband in his important sphere of labour. It seemed good, however, to the Supreme Disposer of all events that her hopes should not be realised. The long sickness and many privations, which she had endured in the Missionary field, had exhausted the energies of her constitution. She was not privileged to behold again the shores, which, nearly ten years before, she had left on her mission of love to the heathen. On the 7th of March, more than a month before the conclusion of the voyage, her life on earth terminated, and she entered into the joy of her Lord. There was much in her circumstances to depress her mind. Separated from her devoted husband, suffering from disease in various forms, called to resign the guardianship of her dear children,—she felt that all these things were against her, but underneath her were the everlasting arms, and she possessed her soul in peace.”—*Evang. Mag. for May.*

On Friday, April 10, the Rev. W. C. Milne and Mrs. Milne, the Rev. John Fullarton Cleland and Mrs. Cleland, embarked for China per *Mary Bannatyne* at Portsmouth; the latter intending to remain at Hong Kong, the former to proceed thence to Shanghai.—The Rev. Dr. Legge, Mrs. Legge and family, with four children of the Rev. John Stronach, three Chinese youths and one Chinese girl, arrived from Hong Kong per *Duke of Portland*, March 28.—*Ibid.*

Mr. Cleland is the son of the late excellent J. Cleland, Esq., Barrister-at-law of the Supreme Court, Calcutta, and formerly attached to the Church assembling in the Union Chapel. Mr. Cleland, it will be in the recollection of some, met with a watery grave during the storm in 1832, near Bhagulpore. He was a truly good man. Thus instead of the fathers come up the children.—C. C. A.

## 2.—DEATH OF THE REV. F. BURCHELL.

It is not long since we had the mournful task to record the death of that indefatigable and talented friend of the negro race William Knibb. We have now the sad duty of announcing the death of his companion in labour and trial—F. Burchell. He expired at his lodgings in Queen's place, Southwark-bridge, on Saturday morning, May 16.

## 3.—THE UNITED MISSIONARY PRAYER MEETING

Was held at the Lall Bazar Chapel, on Monday evening, the 7th of July. The address was delivered by the Rev. J. Macdonald. Subject—"The importance of rightly understanding the place and agency of the Holy Spirit in the work of man's Redemption."

The devotional services were conducted by the Rev. Messrs. Wenger and Thomas. The attendance was good.

## 4.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 8th July. The address was delivered by the Rev. T. Boaz, from Ezekiel xxxvii. 3 and 4. Subject—The external political activity but internal, spiritual lifeless condition of the Church of Christ.

## 5.—CALCUTTA UNIVERSITY.

We understand that a letter or letters have been received from the Court of Directors, addressed to the Secretary of the Council of Education, in which they approve of the establishment of a Calcutta University. When and on what basis the new institution will be founded, or with what powers and privileges, we have not learnt. We doubt not but that it will be on the most liberal foundation—a source of honourable emulation to all classes.

## 6.—GOVERNMENT ORDER RESPECTING ITS CONNECTION WITH IDOL FEASTS.

The *Friend of India* says that he has recently received the idolatrous connection *Blue Book*, it ought we think rather to have been entitled the *Black Book*. In this record of the connection of a Christian Government with the idolatries of India, the *Friend* states he has for the first time had an opportunity of reading the letter addressed to the Commander-in-Chief at Madras, abolishing the disgraceful practice of our troops attending and doing all the honours at native festivals. From the following order quoted by the *Friend of India* it is clear that all immediate sanction is abolished, for this we and all Christian and reasonable people are and ought to be thankful, but why this lingering affection towards doing honor to the native rajahs on such occasions? The *Friend* believes the distinction will be understood by the natives, we do not think so. By a few immediately connected with the British or Native courts it will be rightly interpreted, but the masses, under the guidance of an interested and crafty priesthood, will easily interpret these acts, not only as a mark of personal honour to the rajahs, but as a compliment paid to the idol. The attendance of Christians at the Durga Pujá nautches is looked upon by the masses of the people, notwithstanding all explanations to the contrary, as a direct sanction to the idolatry of the festival. On this principle, and through the same agency, will the people be led to believe that the British Government still continues to sanction the

idolatries of the country. If the native rajahs must go in state to the pujás let them provide their own retinue. This is a natural and in every way more consistent course, the procession and worship would then be all of a piece and could hardly be misconstrued. Every one would then know that the tottering idolatry of the land was left to its own keeping, and was neither nearly or remotely sanctioned by the British Government—a consummation sincerely to be desired.

“ Under instructions from the Honourable the Court of Directors, conveyed through the Government of India, I am directed to intimate to you that the attendance of troops or of military bands at native festivals or ceremonies, and the firing of salutes on occasions of that nature, are in future to be discontinued, with the object of separating the Government and its officers, as far as possible, from all connexion with the ceremonies of the Hindu and Mahammadan religions.

2. With this view, the attendance of British functionaries or troops upon native princes to the places in which any of their religious ceremonies are performed will be discontinued, but the attendance will be given, and all customary marks of respect paid at the palace or place of residence of those native princes who have been heretofore accustomed to that distinction on the occasions of their going forth and returning from such festival or religious observance.

3. No troops or military bands of music will in future be called out and no salutes fired in honour of the festivals themselves.”—*C. Advocate.*

#### 7.—GHÁT MURDERS.

We have ever and anon called the attention of the friends of humanity and religion to the subject of Ghát Murders. The difficulties connected with the abolition of this fruitful source of crime are, we know, great. This ought not, however, to deter those interested in the subject from attempting something, they can at least collect facts, and watch as opportunity serves the working of the present system. Such a course cannot fail to be useful when the time shall come for wiping away this dark spot from the moral character of the people of India.

During the past week a barbarous Ghát Murder has been committed at Baronagar, a village about four miles from Government House, and situated in a populous and busy native neighbourhood. The facts of the case, as far as we can gather them, appear to be as follows:—

A poor emaciated woman was brought from Hooghly to Baronagar to die there—where it appears she was known—on the banks of the Hooghly. On arrival at the Ghát she was not dead, nor did she appear likely to expire for some time, she was too long-lived for the patience of her monstrous friends. Wearied with waiting, they, two or three men and a woman, thrust her into the mud. Her shrieks for her child and for help arrested the attention of some residents. They remonstrated and warned the guilty parties, but without effect; the woman, with some of her limbs broken, and otherwise bruised was put on the funeral-pile a living corpse and was thus coldly and deliberately murdered, and this within four miles of Government House. Nor is this a solitary instance. Every night many such murders are committed on the banks of the Ganges, under the insulted name of religion. Can the strong arm of the Government do nothing in such cases? It ought at least to try. Honourable failure is better than the cry of there is a lion in the way. We sincerely hope that the miscreants who perpetrated this cruel murder will be overtaken and punished. A few convictions accompanied by salutary punishment would do more to check the practice than all the regulations in the world. Previously to this intelligence reaching us we had written a few words about the burning of a malefactor at Lahore. Alas, we

have need to look at home—well may the Punjabees say “Physicians heal yourselves.”—*Ibid.*

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8.—THE RATH PU'JA'.

The following extract taken from the *Bengal Hurkaru*, tells of one poor victim of folly and superstition meeting with an untimely and sudden death. This is one of many cases of the same kind that generally occur on the celebration of this superstitious Hindu ceremony :

“During the late holidays, an accident took place at Sulkea, attended with loss of life. While the *Rath* was being taken in procession along the road, an old man mounted on the *car*, fell off, and was crushed to death by the wheels passing over him.”—*Ibid.*

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9.—LORD METCALFE.

The following note from Lord Metcalfe to a gentleman in this city will be read with sad interest by the friends of that suffering nobleman. Our sincere prayer for him is that the truths of the gospel may be his comfort and stay in affliction and his hope in death.

*Malshangar, Basingstoke, Hants,  
May 12, 1846.*

SIR,

I have had the honor of receiving your kind letter of the 18th of March, 1846, and beg you to accept my warmest thanks for the sympathy and cordial feeling therein expressed.

My days in this world will probably be few, but while they last I shall remember with thankfulness the obliging sentiments which you have evinced towards me.

I have the honor to be, Reverend Sir,

Yours very faithfully,

METCALFE.

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10.—THE CAPE OF GOOD HOPE.

The last news from the Cape respecting the Caffre war is, we regret to state, of a very unsatisfactory nature. The Caffres were united and apparently determined to keep up a most destructive guerilla warfare. Several farms had been fired and a large number of cattle carried off. In the skirmishes which the Cape troops had with the Caffres the latter appear to have been the most successful. Some valuable lives have been sacrificed and all the frontier declared under martial law. The Missionary Stations have not been spared by the wild and sanguinary Caffres. One Missionary writes, “that himself and people were in the Chapel, whither they had fled for shelter, and from which they had been compelled to defend themselves.” In another paper it is stated that a missionary settlement had been destroyed, and we apprehend this is but a tithe of the disasters of which we shall hear in connection with Missions in South Africa. The authorities at the Cape appear to have been quite unprepared for this united and destructive attack of the Caffres on the frontier. The next accounts will we trust be of a more peaceful nature. In the meantime let our prayers ascend to the throne of God beseeching him to protect and defend our Missionary friends in their perilous position, and all who may be placed by this sad event in similar critical circumstances.—*C. Advocate.*

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11.—THE BOMBAY GOVERNMENT AND THE SABBATH.

The Bombay government, we are happy to find, have made a movement in the right direction respecting the Sabbath day. The following order

will explain the intention of the government of Western India. We hope this good example will be followed by the Supreme Government in all its institutions and in every department.

**GOVERNMENT AND THE SABBATH.**—It cannot be doubted that persons connected with Government are bound equally with others to observe all the commands of the Decalogue. And if any department of the public service requires a systematic violation of any one of these ten commandments, such service a Christian cannot consistently perform. If called on to perform such service he must say with certain men in former days, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The fourth Commandment is binding not only upon every individual connected with the public service, but upon the Government as a whole. Government should not, in our opinion, forcibly require its subjects to observe the Sabbath. But it should provide for the suspension of labour on this day by all those in its employ. We are glad to see any disposition on the part of our Government to regard the Divine institution of the Sabbath. The suspension of all public business on this day interferes with no man's conscientious views of duty, and we are persuaded that such a course is wise and expedient in every point of view. It is with pleasure that we give place to the following :

#### NOTIFICATION.

##### TERRITORIAL DEPARTMENT, REVENUE.

It being considered proper and desirable under a Christian Government that the transaction of ordinary official business should be discontinued as far as practicable on Sundays, the Hon'ble the Governor in Council is pleased to direct, that all the Hon'ble Company's Courts of Justice under this Presidency, and all Revenue Offices, whether at the Presidency or in the interior, and whether presided over by Europeans or Native Officers, shall be closed, and generally that all Official business shall be suspended on that day, except such as is of urgency, or of such a nature that its discontinuance would be obviously obstructive or detrimental to the public interests.

*Published by order of the Hon'ble  
the Governor in Council,  
R. K. PRINGLE,  
Chief Secy.*

*Bombay Castle, 13th July, 1846.*

*—Bombay Witness.*

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#### 12.—THE CHOLERA.

That fearful scourge the Cholera has been making sad havoc on the Bombay side of India. We have recently recorded its fearful ravages at Nassik and other stations in that part of India. The most appalling intelligence, however, on the subject is from Kurrachee. The following extract from the *Bombay Times* contains a concise but vivid recital of this overwhelming sad visitation :

"In the midst of the discussions on the cost of the maintenance of Scinde, and the justice and policy of adding it to our dominions, our attention has been arrested by the appearance of pestilence at Kurrachee, in such a fearful and fatal form that all other considerations are lost sight of in the sympathy for human suffering, and horror at the appalling mortality which in the course of four days has hurried so many hundreds of human beings into eternity. The weather for some time had been hot, the air still and oppressive, but the station continued healthy, and no worse consequences than the usual discomfort arising from a high temperature and stagnant atmosphere were experienced. When people assembled for divine service on Sunday evening, a remarkably thick lurid cloud attracted attention, and seemed to

portend a storm. About that same hour cholera of fearful fatality appeared in camp, and before midnight the sufferers began to arrive in such numbers in the hospital of H. M.'s 86th that it was difficult to keep a register of the cases admitted. In the course of the night nine men were carried off. Forty-five deaths were reported to have occurred in the course of twenty-four hours in the town and precincts. H. M.'s 60th Rifles and the Fusiliers at first escaped. The 86th were on the morning of the 15th marched out to Clifton, where they would have the benefit of the sea breeze in perfection. In this unhappy regiment about two hundred and fifty deaths had occurred before the 17th; while the other which had first escaped came in for a terrible share of suffering, H. M.'s 60th having lost upwards of fifty, and the Fusiliers nearly as many. The artillery and 3d N. I. suffered but little in comparison: in the 12th N. I. but few casualties had occurred up to the latest dates. Three hundred and fifteen soldiers had been cut off in three days! By latest accounts the virulence of the disease had wonderfully abated, and out of ninety remaining in the hospital of the 86th not more than ten deaths were apprehended. The Governor, Sir C. Napier, was everywhere present watching the removal of the sick into hospital, cheering the suffering, and consoling those hastening to their rest. Nothing that considerate kindness could effect was left unattempted: the ordinary forms were thrown aside, and no exertion spared from which advantage of any kind could be derived. It was a poor consolation, but it was all that could be given, to know that all the succour sickness so terrible as this could receive was provided:—where suffering could not be relieved it was soothed and sympathised with. The malady was not altogether unexpected. Its ravages along the river had been known, and its steady but slow approach watched with the greatest apprehension. When it did arrive it assumed a form so awfully appalling as to surpass the worst fears of the most apprehensive. We have hitherto felicitated ourselves that we had at least one healthy station in Scinde, and that the eight years during which Kurrachee had been known to us had given hopes of its becoming a favourite resort for troops. The present fearful epidemic scarcely interferes with the comparatively good character its climate had acquired, but gives an awful illustration of the terrors of Scinde, where three hundred men fell victims, in the healthiest of its stations, from a visitation which may probably become—what was unknown to us perhaps may have been before—periodical in its occurrence."

While the judgments of God are abroad in the earth may the inhabitants of the land learn righteousness.

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### 13.—TAHITI.

A private letter published in the *Times*, containing intelligence from Tahiti of the 25th of November, mentions one or two facts of interest. The writer belongs to the Collingwood, eighty guns, on the Pacific station:—

At Catharine Island there are about twenty male and female natives comfortably settled, having left Tahiti in consequence of the disturbances. At Tahiti the natives are encamped inland, and will not come to terms with the French; in fact, if they happen to catch a Frenchman out of their bounds, they put him immediately to death. Our admiral gave the ship's company liberty to go ashore at Tahiti in the day time, but ordered them to be on board by sunset. The French are very strict, and are building batteries and storehouses fast. They have given Queen Pomare three months to decide whether she will accept the French protection and return to Tahiti (which she positively refuses at present), when, if their offer be not in the interim complied with, they intend to take her by force; but that, I conceive, they will find some difficulty in doing. The Admiral has condemned the Basi-

lisk ketch, and sold her hull, rigging, &c., keeping the arms and ammunition on board of us. At Huaheine the French planted their protectorate flag, but the natives immediately hauled it down and tore it into ribands. Queen Pomare and family are at Ulietta, quite well; but she has recently lost one child, and I am given to understand the Salamander steam-sloop, will take it to Tahiti to have it interred in the family grave. The French have been persuading, and offering presents to the Queen, which she refuses. At Bolobola, the French have blockaded the port and hoisted their protectorate flag, which caused the natives to leave their homes and go inland; but our Admiral, persuaded them to return, and left orders that they are not to be molested by the French until he received despatches from England. I think the French are going rather too far. The natives visited our ship, and were dancing their war dances the whole of the afternoon; they seemed quite grateful to the Admiral for restoring them to their homes. They detest a Frenchman. Our Admiral went to church with Queen Pomare, and distributed presents to her people; gave her some provisions, and told her to wait calmly until he came again. She puts great dependence on England for protection.—*Nonconformist*.

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#### 14.—THE JEWS IN RUSSIA.

A letter has been received from Sir Moses Montefiore, bearing date St. Petersburg, April 9, 1846, and stating that he has had the honour of a long audience with his imperial Majesty the Emperor, who received him most graciously, and most patiently listened to him; and his Majesty expressed his approbation of Sir Moses' coming to St. Petersburg, and stated that he (Sir Moses) should have the satisfaction of taking with him the Emperor's assurance and the assurance of his ministers that he was most desirous of improving the condition of Sir Moses' co-religionists in the Russian empire; and that this object was at present under deliberation. His Majesty likewise suggested that Sir Moses should visit his co-religionists in the several towns in which they principally dwell. Sir Moses acknowledges in the warmest terms the Emperor's humanity and benevolence.—*Patriot*.

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#### 15.—TESTIMONIAL TO THE REV. W. P. LYON, LATE OF BENARES, AND NOW OF ALBANY CHAPEL, LONDON.

On Thursday evening, April the 2d, an affectionate testimonial was presented to the Rev. W. P. Lyon, by a circle of attached friends (members of his church) and others, in the form of a purse, containing twenty-one sovereigns, with a portrait of himself to his beloved wife, executed by Mr. Room, in his best style. The act of presentation was devolved upon Joseph Greenwood, Esq., B. A., who discharged the interesting duty in a manner calculated to awaken the best feelings in the minds of all present. Mr. Lyon responded to the address of Mr. Greenwood with much good taste, and the best Christian feelings.—*Ibid*.

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The friends of Missions may not be generally aware of the great exertions made by the Musalmáns of Calcutta to proselyte to their faith, and to counteract the influence of Christianity.

It has recently come to our knowledge that they have published a series of tracts of the most insidious kind. These are scattered abroad far and wide, almost without the knowledge of the church of Christ, and principally for this reason that our Missions are chiefly directed to the Hindus. We have great need of a well conducted and intelligent Hindustáni mission in Calcutta, and we hope the day is not far distant when such an effort will be put forth.—*C. Advocate*.

## 16.—CHOLERA AT KURRACHEE.

From the Bombay papers we gather that in *nine* days the Cholera carried off at Kurrachee 895 Europeans and 1500 Native troops. Of the inhabitants and camp-followers upwards of 7000 fell in the same brief space. It has destroyed more life than the celebrated battles which gave us a residence in the land (Scinde) of death.

Our daily contemporaries announce the publication of a new periodical by the educated native youths in Calcutta, entitled the *Oriental Observer*. We have not seen the new journal and therefore only speak from report.

## 17.—THE BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the Society was held in London in the beginning of May, and was marked by a more solemn, earnest and dignified tone of feeling than has been usual on such occasions. There was a total absence of that platform fustian, and clap trap declamation which have led the enemies of benevolent societies to denominate the May meetings, the Protestant Carnival. The addresses were eminently calculated to stir up the warmest emotions of the heart, and to enforce on the audience a deep sense of the responsibility which lay on them not to allow the Missionary efforts of the Society, to languish for want of support. The Chair was filled by Mr. Peto, to whom the construction of the Houses of Parliament has been entrusted, and he set the example of a noble generosity by a donation of £2,000. His father-in-law, moved by the same impulse, added £500 more; and the largeness of the subscriptions which poured in, shewed that the Christian zeal of the denomination only required the stimulant of a great exigency for its development.—*Friend of India*.

## 18.—HONG KONG.

A brother and sister have offered the munificent contribution of £10,000—one half of that sum towards the endowment of the bishopric, and the other half towards the erection of a college.—*Patriot*.

A letter from Sir Moses Montifiore states, that the Emperor Nicholas has consented to the emigration of 10,000 Jews from Russia to Palestine, or some other settlement which Sir Moses may fix upon.—*Ibid*.

## 19.—PRUSSIA

The King of Prussia has convoked a General Evangelical Synod for the whole kingdom, to meet at Berlin, at the feast of Pentecost. The business of the General Synod, like that of the district synods, which commenced sitting in 1843, and the provincial synods, which first met in 1844, will probably be, as the *Prussian Universal Gazette* phrases it, "to make a simple statement of the situation of religious affairs in the different localities, and to recommend such things as their conscience think called for."—*Monthly Times*.

## MISSION CHAPEL, BENARES.

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Thirty years have nearly elapsed since the Baptist Mission commenced operations at this most populous and important field for evangelical labours.

The Rev. Mr. Smith, who during all that period has been stationed there as its agent, and prosecuting with devoted perseverance and considerable success the arduous work of faith, some years ago set apart a portion of his own private premises to be used as a chapel. But up to this day there has been no *Mission Chapel*, properly so called, connected with the Baptist Society, and the present place of meeting is both much too small for the purpose and inconveniently situated.

The Mission at this station having been strengthened some little time ago by the accession of two European Missionaries and their wives,—the Rev. Messrs. Small and Heinig, and the operations of course considerably increased in extent and variety, the want of that which has been so long a *desideratum*, has been latterly more particularly felt.

It has therefore been proposed that, with as little further delay as possible, the erection of a Mission Chapel—small and plain—but *sufficiently* commodious and architectural, be commenced. A very suitable spot of ground has already been selected and appropriated for the purpose, and which is at a distance of some three miles from any *other* edifice of this kind:—for both the Church and London Missions have large and costly Chapels in the course of completion at perfectly distinct quarters of the environs; but the neighbourhood of Rājghāt and the banks of the Ganges, where Mr. Smith's house and Chapel are situated, have from the first continued to be regarded as peculiarly under the auspices of the agents of the Baptist Mission.

It is intended that the cost shall not exceed 2,000 rupees, a very moderate sum, especially considering that building in general is expensive at this station. For the raising of this small amount the Missionaries must look to Christian friends in India at large. At Benares itself and the neighbourhood but a very small proportion of it has been or can be expected, from various circumstances, to be raised. And from the embarrassed state of the Parent Society's finances at present, as well as from an expressed unwillingness on its part, to give its funds for such purposes, (its liabilities being in a great measure restricted to the support of *agents*) it is out of the question to make application for assistance in that quarter.

Contributions in aid of the fund will be thankfully acknowledged by the Rev. J. Thomas, Baptist Mission Press, Calcutta; Rev. G. Small, Benares, or the Editor of the *Friend of India*.

### SUMS ALREADY RECEIVED.

“A Friend at Merut” . . . . .	Rs. 150
Lieut.-Col. Parsons, . . . . .	100
Dr. Naismyth, Sultanpore, . . . . .	20
Mrs. J. Lowther Forest, Do. . . . .	10

ACKNOWLEDGMENTS.

**LONDON MISSION.**

The Committee of the Bengal Auxiliary to the London Missionary Society have been informed that it is the intention of the Directors of the Parent Society, compelled from the state of its finances, and the increasing claims of other fields of labour, to reduce the allowances hitherto made for the sustentation of the details of Mission labour in North India. This they have been induced to do in the hope that the increased liberality of the Christian church in India will enable them to employ the funds entrusted to their care on more needy countries.

Thus, comparatively left to their own resources, the Committee of the Bengal Auxiliary solicit the continued, and where practicable, increased liberality of the friends of the London Society. Their wants have hitherto been supplied, and they confidently hope and believe that they will yet be enabled to raise their "Ebenezer," and say at the close of each succeeding year, "hitherto hath the Lord helped us," not merely in the matter of funds, but in the far more important work, the conversion of the people of the land to the faith of Christ.

BENGAL AUXILIARY LONDON MISSIONARY SOCIETY.

F. B. through Rev. T. Boaz,.....	100	0	0
Ladies' Society, collected by—			
Mrs. M. Johnston,.....	218	0	0
Miss L. Johnston,.....	125	0	0
Mrs. Paterson, .....	104	0	0
Mrs. A. Bedford, .....	101	4	0
Mrs. Parker, .....	50	0	0
Miss S. J. Hay, .....	43	14	9
Miss Spence, .....	34	0	0
Miss Bartlett, .....	30	0	0
The late Mrs. Cockburn, .....	18	0	0

FUND FOR THE ERECTION OF A CENTRAL INSTITUTION AT BHAWANIPUR.

Amount received, .....	2235	0	0
E. H. Elliott, Esq. C. S. through Rev. J. Paterson, .....	100	0	0

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Brigadier Eckford, through Messrs. Mackenzie and Co.....	Rs..	50	0	0
				J. WENGER.

LUCKYANTIPUR CHAPEL.

The following additional subscriptions towards the above named place of Christian worship are thankfully acknowledged. A debt yet remains upon the building of upwards of 400 Rs. towards the liquidation of which subscriptions are earnestly solicited.

P. H. H.....	Rs.	5	0	0
A Friend,.....		5	0	0
H. W. F.....		20	0	0
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E. C. S. ....		4	0	0
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*Intally, 28th July, 1846.*

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*Cash Secretary.*

Calcutta, 27th July, 1846.