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

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

*Established June, 1832.*

NEW SERIES, VOL. VII. No. 82.—OLD SERIES, VOL. XV. No. 173.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

OCTOBER, 1846.

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

CONTENTS.

	<i>Page</i>
I.—The Urdu Scriptures, .....	671
II.—A glance at the Burman Mission, &c. April and May, 1846. ....	684
III.—Rev. F. Christian's Journal, .....	698
IV.—Proposal to reprint the Rev. C. G. Pfander's Treatises on Muhammad- anism, .....	719
V.—German Mission, .....	721
VI.—Holidays and Festivals, .....	725
VII.—Christ all in all.—Scriptural Arguments for the Deity of Jesus Christ ; —by the late Mrs. Mary Eleanor Grant, of Calcutta, .....	727

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements, .....	752
2.—School at Dorjeeling, .....	<i>ib.</i>

CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

1846.

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## FUNDAMENTAL RULES.

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 5th of October, at the Lal Bazar Chapel. Service to commence at 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. 56½, Cossitollah. Price R. 1 per packet.

By order of the Committee,

Calcutta, May 29, 1846.

THOMAS SMITH, *Secretary.*

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*Just Published ; price four annas a copy.*

“THE GOVERNMENT SYSTEM OF EDUCATION,”

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

Sold by Messrs. G. C. HAY and Co.

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*Just Published.*

An Address entitled “DORCAS,” preached on the occasion of the Death of Mrs. Herklotts of Chinsurah.—By Rev. T. Boaz, Price 1 rupee per dozen.

This Address is intended for distribution amongst Christian women in India.

To be had of G. C. Hay and Co. or at the Baptist Mission Press.

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*Just Received,*

**THE JUVENILE MISSIONARY HERALD,**

For 1846.

PUBLISHED BY THE BAPTIST MISSIONARY SOCIETY.

Copies of the 1st volume of this interesting Publication have just been received from England, and may be had at the *Baptist Mission Press*. Price—10 ans. each.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. VII. No. 82.—OLD SERIES, VOL. XV. No. 173.

OCTOBER, 1846.

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I.—*The Urdu Scriptures.*

It is but a few years since the only Urdu New Testament in circulation was that of Henry Martyn. His was in fact the only proper Urdu version then in existence. At present we have, in addition to Martyn's, the version of Buyers and Schurman, (a revision of which was published in London;) the version of the Calcutta Baptists; a revision of Martyn by a Committee at Benares, (which however is entitled, as much as some others, to be considered an independent translation;) and lastly Martyn revised by Schurman, and published with the Old Testament by the Calcutta Bible Society. The difference between this last revision and the original version is not very material: it may therefore be left out of the account. We are now then in possession of four translations of the New Testament into the Urdu language; and three out of this number have sprung up within the last ten years. No account is here made of Bowley's labours; because they were confined to the single Gospels of Mark and John.

Martyn long ago obtained the credit of being an able translator; and to say nothing of his Persian Testament, which is highly spoken of by all, few that know any thing of Urdu have failed to appreciate his labours in this language. His translation is acknowledged on all hands to be a work of peculiar merit. Where then lay the necessity of any thing new in this department? If Martyn's performance had gained so much popularity, whence the demand for another version? The matter is easily explained. The Urdu language has a wide range, having drawn largely for its materials on different sources,—chiefly the Arabic, Persian, and Hindí; and that, not so much from the necessities of the case, as from the diverse tastes of the people. The more

learned choose to interlard their speech freely with words of an Arabic or Persian origin, while the common people have a strong leaning to the Hindí, this being the basis on which the superstructure of Urdu was reared, and therefore more natural to the simple and unlettered. The language of the learned is called High, and that of the unlearned Low Urdu. Now the style of Martyn's Testament is that of High Urdu, and the difference between this and Low Urdu is so great, that while his version was well adapted to the use of natives learned in the Persian language, it was ill understood by the great body of the Hindustání people. The missionaries, therefore, whose labours lay much among the plebeian classes, felt the need of something more simple; and the more so because a large proportion of the native converts were from this division of society. In order to grow in divine knowledge, it was necessary that they should be acquainted with the Word of God; but a great deal of Martyn's Testament was so much beyond their comprehension, that some of the missionaries who felt competent to the task undertook to simplify it; while others thought it better to translate in a good measure *de novo*. The result is that we have now three simple versions, all claiming the patronage of the public. The Baptist translation, however, being founded on Baptist principles, can scarcely be considered a competitor to the others. It was designed for Baptists, and it is presumed that the Baptist missionaries and Churches generally use it. Between the other two, the preference, so far as I know, has generally been given to the version of the Benares Committee. Some, it is true, were not fully satisfied with this version; and for want of correctly printed editions, it was capable of being used to a very small extent even by those who liked it. Such persons were under the necessity of using Buyers' and Shurman's, or that of the Baptists, or Martyn's, as one or another of them happened to be available, notwithstanding the objections felt to them respectively. In consequence of the confusion resulting from the use of so many versions of the word of God in the same language, a general dissatisfaction began to be felt among the missionaries; and to get rid of the evil some talked of returning to Martyn, as that was the only version that had ever enjoyed the public confidence, or was likely to give general satisfaction. Those, however, who held this language were known to be partial to the High Urdu, and hence the proposition received no favor from the friends of a more simple style. What then was to be done? Must three or four independent versions of the New Testament, differing greatly from each other, continue in promiscuous circulation among the native churches, and among the heathen, with no prospect of a fixed standard? This would never

do. The friends of the cause, therefore, have for a length of time been considering by what means a standard version might be secured. A missionary convention was talked of; one prominent design of which was to devise measures for the attainment of this most important object. Subsequently the North West Bible Society was established; and that society, wishing to lay a good foundation for the great work upon which it has entered, has begun by appointing a Committee to prepare a revised edition of the Urdu Scriptures, commencing with the New Testament. The object of this measure is to unite the missionaries of all societies, (the Baptists of course excepted, as they have their own organ in such matters, and their own versions,) in the adoption of what may, for the present at least, be considered a standard. And in order to free it as much as possible from party influence, the Committee is made up of members from most of the missions and denominations in the North West which have any interest in the Society. It is to be hoped, therefore, that the undertaking will come to a successful issue.

It is understood that the Bible Society's Committee is now considering which of the existing versions can with the most propriety be made the basis of the revision; and that while a number of the members—perhaps a majority—are in favor of the Benares Committee's work, others are urgent in pressing the claims of Martyn, judging it to be so accurate, so idiomatic, nay, so classical and elegant, as to require only the slightest alterations; and these, chiefly in theological terms. It is in fact a contest between High and Low Urdu. Other things may be pressed into the argument; but it is evident that the great reason on the one side for preferring Martyn, is not that it gives a more faithful view of the original, or is more idiomatic, but that the style of it is more elevated, and therefore more in accordance with the taste of Persian scholars—the literati of the land: while the chief reason on the other side for rejecting Martyn, is not that it fails to give with sufficient accuracy the mind of the Spirit to those who can read it intelligently, but that from the loftiness, or, if you please, the elegance of its style, it must necessarily be, in many of its most important passages, a sealed book to a large proportion of Urdu readers, and therefore ill adapted to one of the main purposes for which the word of God is intended—the instruction of the poor and of babes.

Here then is a question in which I, in common with many others, feel a deep interest. If the present attempt to harmonize the views of the missionaries in Hindustán, in reference to the Urdu Bible, should fail, we have before us a dark prospect indeed. Something like the confusion of Babel will be re-enacted;

only, perhaps, with greater immediate mischief, inasmuch as it will interfere directly with the propagation of Christianity among unbelievers, and with the edification of the body of Christ. The several missionaries and pastors through the country will of course use the versions that happen to please them best, there being no common standard to which men of compliant minds would be ready to yield their private preferences, and so it must often occur, that those whose fields of labour lie side by side, and sometimes interlap each other, will use versions totally different one from another. The diverse copies of the Scriptures they circulate will cross each other's paths; and their quotations, both in their preaching, and in the books they publish, will fail to agree: and these discrepancies, when they come to be noticed, and noticed they must be—will serve only to puzzle and confound the plain Christian, and the simple inquirer after truth; and at the same time give a handle to the enemies of the Gospel, who would fain persuade themselves and others, that the Christian Scriptures have been changed, and mangled, and are made to speak any thing that Christians wish, and that therefore they are utterly unworthy of confidence. But, if as I hope, some one version should be adopted, and become a standard for the whole North West, how important that that version should be a good one! The Bible we now get is likely to be the only Bible in Urdu for many years to come. Every man then ought to feel himself called upon to put forth his utmost influence in procuring the adoption of such a version as may fully meet the wants of the country. It is on this account that I, who have my hands full of other duties, have undertaken to write this article, and I here freely avow it as my opinion that the country needs a *simple* version. The word of God is not intended exclusively for the wise of this world, the noble, the learned, the men of taste; but equally for the ignorant, the simple, the poor; and therefore it ought to be published in a language and a style which all can comprehend. If we were Papists, the thing could easily be managed, and all discussion avoided. We could take the original, (supposing the ministers of religion—the authorized expounders of the word, to be as learned as they ought to be,) and we could then explain it in language high or low, according to the capacity of our hearers for the time being. But Papists we are not. Our principle is that the Bible is intended to be a light to the feet, and a lamp to the path of all men; that though some parts are, from the nature of the subject, or from the involved or hurried style of the writers, necessarily somewhat obscure, yet the book as a whole is so plain that he who runs may read it, and the wayfaring man, though a fool, need not err therein. We believe that the simple-minded

reader or hearer of God's word, however unlearned, may understand it well enough, without the help of an expounder, to learn what the way of salvation is, and what are the duties of the Christian life. We therefore act on the principle of giving the Bible to all who can read : and we should rejoice if every man and woman in India could read well enough to be entitled to the precious gift. Our desire is to spread abroad the Scriptures of truth as extensively as possible ; because they are intended by God for the whole people—for the entire world of mankind ;—for saints, to instruct and comfort and edify them, and for sinners, to enlighten and convert them from the error of their ways. The word of God, with the Divine blessing, *can* convert the soul ; it *can* make wise unto salvation ; and this is the reason we distribute it far and wide.

I say then, that the Bible in Hindustání ought to be simple : and so it ought to be in every language under the sun. It is given to the Church in trust for the world, and if we distribute it in a form which necessarily makes it unintelligible to more than half the world, shall we not wittingly do what in us lies to defeat the revealed purpose of Him whose trustees we are ? I know not how we could be exempt from liability to so grievous a charge. Our conduct would be like that of a steward who withheld bread from the hungry of the household, when he had an abundant supply. The word of God is a storehouse of divine knowledge, and to translate it faithfully and intelligibly, and then publish it, in all the languages of the earth, would be to unlock the doors of that storehouse, and make the heavenly treasure accessible to every creature. It is not, to be sure, for us who live in India, to give the Bible to all nations. Our sphere of action is necessarily limited. Within our sphere however we have a heavy debt to discharge. To us alone can the people of India look for the gift of God's inspired book : and our obligation to bestow it on them is freely acknowledged : hence the establishment of our Bible Societies.

But can it be said, when we have translated, and published, and distributed the Bible in a language, or dialect, or style, which is understood by only a few here and there, that we have given it to the people of the land ? We have only bestowed it on some, while we have denied it to the great majority. If the language of the common people were impracticable for a translation of the Scriptures, we should indeed be guiltless ; but it is not : and therefore the principle of a high-toned translation, suitable only for the learned, can never be justified before Him who has declared it as a characteristic of his Gospel, that it should be preached to the poor. Moreover, the lower classes of society are the people who, more than all others, are

likely to read the Scriptures with profit. "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The key of knowledge has been entrusted to us to be used for the benefit of all classes. Let us beware, that by refusing to open the door to all, we fall not under the woe denounced against the scribes and lawyers of old.

But it is insisted by some that to translate the Scriptures into low Urdu is to degrade them, and subject them to the contempt of all natives, who can lay any just claim to a literary taste; since it is well known that the learned men of this country, especially Muhammadans, set a high value on the beauties of style. Elegant diction seems, in their estimation, to be the highest quality of an author, and ordinarily the greater the number of words and phrases derived from a Persian or Arabic source, which an author may succeed in dragging into his work, other things being equal, the greater the merit of the composition. This is not altogether denied. If our subject is to please *Munshis* and *Maulavis*, then doubtless, the very highest style of Urdu is what we ought to aim at; or perhaps we should discard Urdu altogether and give them the Bible in pure Persian, the language of their own literature. This is what most of them would decidedly prefer. At all events we should not stop at the point of Martyn's Testament. A style still more transcendent than that of Martyn is quite within the range of the Urdu language. But I beg to dissent from the doctrine that the taste of such men is to be made our guide in the matter of Biblical translation. Among the Greeks also, in the time of the apostles, rhetoric and elocution were held in the highest esteem; and it might have been an object with the apostles and evangelists as well as with modern Missionaries, to conciliate the learned, by writing and speaking in that peculiar style on which the masters of the rhetorical art laid so much stress. At all events they might have aimed at such a degree of refinement in their discourses and compositions, as would serve to secure them against the contempt of these men. But what was the fact? Paul expressly says that with him it was no object whatever to preach the Gospel with the wisdom of words. The beauties of Grecian style would rather hinder than help the cause of Christ, and therefore he would prefer setting forth the truth in the plainest dress, that the power might obviously be of God and not of man. True, this would subject him, and the gospel too, to a large measure of scorn from a certain class of people, but that was of no consequence, in comparison with the immense advantages to the cause of God which would accrue from his unsophisticated and

artless simplicity; and such is the mind of the Holy Spirit, as may evidently be gathered from the general tone of the New Testament. Not many wise, not many learned were called to write the inspired records of the Gospel, but men of little education, men who had not been schooled in the arts of composition, men who were satisfied with a simple exhibition of the truth. If the refined taste of worldly scholars was to be pampered to in penning the oracles of God, why was not the Bible, from beginning to end, written in the elevated style which the Quran claims for itself, and which has given such unbounded satisfaction to the men to whose views of style we are now called upon to conform our versions? But the wisdom of man is foolishness with God, and if we would have the divine approbation and blessing, let us adhere to the divine model.

After all, I am not disposed to admit that what is termed Low Urdu is in any sense mean. It may be just as pure, just as grammatical, just as clear, just as far removed from low vulgarity, as the most elevated style of High Urdu. The words *High* and *Low*, here, have reference solely to the common use and intelligibility of the language. High Urdu is that which is found only in the high walks of literature, and in the conversation of men who either are, or feign to be, learned above their fellows; and is understood by comparatively few. Low Urdu is that which the learned and unlearned alike employ for the common purposes of life, and is understood by all. In a language like the Urdu there may be many kinds of style, differing greatly from each other, and yet all perfectly chaste and good. The same is true of English; which in its motley character is the counterpart of Hindustání. Witness the style of Isaac Taylor in his *Natural History of Enthusiasm, Fanaticism, &c.* compared with that of Mr. Macaulay of Edinburgh Review celebrity. How vast the difference! The one lofty and towering, in almost every sentence, soaring over the heads of the common people, and capable of being read only by men of classical learning; the other, plain and unpretending, preferring the use of common words, intent only on making his meaning clear, and therefore read without an effort, and easily comprehended by men of very moderate attainments. And yet who will condemn Mr. Macaulay's style as wanting in dignity, or deficient in taste! Compare also the style of Chalmers with that of Robert Hall; and say whether the difference is not great, and similar to the difference between High and Low Urdu; and yet both must be pronounced admirable.—As Urdu is made up chiefly of Hindí and Persian, so the English is derived for the most part from Saxon and French—ultimately Latin. And just as in Urdu a preponderance of Persian words makes the

language, ordinarily speaking, difficult to the common people, so in English an undue admixture of words having a Latin derivation, puts it out of the reach of men of inferior education. But who will say that the use of Saxon derivatives rather than Latin degrades the composition of our English authors? In like manner I contend that the use of Hindí rather than Persian derivations cannot stamp the composition of an Urdu writer with meanness. It may sometimes, to be sure, involve the necessity of circumlocution, and thereby render his style diffuse, but it cannot stamp and render it undignified. In translating the Scriptures therefore into Low Urdu—that is into a language intelligible to all—we sacrifice neither good taste nor dignity, nor anything else that is worth consideration.

Now, to illustrate the difference between Martyn's version and that of the Benares Committee, and to show the advantages of the latter, I shall transcribe a passage from each, in parallel columns. Let it be a portion of the 3rd chapter of Collosians, —a most interesting passage, the meaning of which is so important, that it ought to be shut out from the understanding of no one who reads the Bible—whether a heathen or a Christian.—The words in which the two version differ from each other I shall distinguish by *italics*.

#### MARTYN.

1.—Pas agar tum Masíh ke sáth jí uthe ho, to *fauqání* chízon ke *tálib* ho, jahán Masíh Khudá ke dahine baithá hai.

2.—Fauqání chízon se díl lagáo, na un chízon se, jo zamín par hai.

3.—Kyunkí tum margae ho, aur tumhári zindagí Masíh ke sáth Khudá meñ *mutazamman* hai.

4.—Jab Masíh, jo hamári zindagí hai, záhir hogá, us ke sáth tum bhí jalál se záhir hoge.

5.—Is wáste tum apne *azúon* ko jo zamin par hai, yáne harám-kári, aur nápákí, aur *bejú taash-shuq*, aur burí k̄hwásh, aur lálach ko, jo *ek qism kí* butparastí hai, *kushta karo*.

6.—Un hí ke sabab se Khudá ká ghazab *abnábigháwat* par *názil hotá hai*.

7.—Aur áge jab tum unke bích jíte the, un meñ tum bhí ráh chalte the.

#### THE BENARES COMMITTEE.

1.—Pas agar tum Masíh ke sáth jí uthe ho, to *asmání* chízon *kí talásh men raho*, jahán Masíh Khudá ke dahine baithá hai.

2.—Asmání chízon se díl lagáo, na un chízon se, jo zamín par hai.

3.—Kyunkí tum margae ho, aur tumhári zindagí Masíh kí sáth Khudá meñ *posíhda* hai

4.—Jab Masíh, jo hamári zindagí hai, záhir hogá, us ke sáth tum bhí jalál se záhir hoge.

5.—Is wáste tum apne *angon* ko jo zamin par hai, yáne harám-kári, aur nápákí, aur *shahwat*, aur burí k̄hwásh, aur lálach ko jo butparastí hai, *már dálo*.

6.—Un hí ke sabab se Khudá ká ghazab *náfurmánbardar farzandon* par *par tá hai*.

7.—Aur áge jab tum unke bích jíte the, tum bhí un kí ráh *par* chalte the.

## MARTYN.

8.—Par ab tum *ne* un sab ko, yáne ghusa, ghazab, aur badí, aur badgoí, aur *fahhásá* ko apne munh se nikál *phenká hai*.

9.—Ek dústre se jhuṭh na bolo, kyúinki tum ne púrání insániyat ko, uske fiḷoṅ samet utár phenká.

10.—Aur naí insániyat ko, jo *irfán* meṅ apne paidá karnewále kí súrat ke muwáfiq, naí ban rahí hai, pahiná.

11.—Wahán na Yúnání hai, na Yahúdí, na khatna, na maḱhtúní, na Barbarí, na Isqúttí, na banda, na ázád, par Masíh *kull* aur *kull* meṅ hai.

12.—Par Khudá ke *barguzídon* kí mánind jo *muqaddas* aur *mahbúb* haiṅ, *dil par dard*, aur *akhláq*, aur *kháksárá* aur farotání, aur *hilm* se *zebáish paidá karo*.

13.—Aur agar koi kisi se *nálán ho*, to ek dústre kí bardásht kare, aur ek dústre ko *muáf*, jaisá Masíh ne tumheṅ baḱhshá, waisá hí tum bhí karo.

14.—Aur un sab *par aláwa*, mahabbat ko pahín lo, kí wuh *kamáliyat ko ustuwárá baḱhshtí hai*.

15.—*Sulh í Iláhu*, jis kí taraf tum ek tan hokar buláe gae ho, tumháre díloṅ meṅ *bandobast* kare : aur tum shukrguzár raho.

16.—Masíh *ki báteṅ* tum meṅ *faráwání* se *baseṅ*, aur tum ek dústre se, kamál *dánish* se, tálim aur *pand do* ; aur *mazmúr* aur *mundjáten*, aur ruhání ghazaleṅ, shukrguzárá ke sáth, Khudáwand ke liye, díloṅ se gáo.

17.—*Balki* jo kuchh karte ho, bát aur kám, sab kuchh Khudá-wand Isá ke nám se karo : aur *uská nám leke*, Khudá aur Bap ká shukr karo.

## THE BENARES COMMITTEE.

8.—Par ab tum un sab ko *bhí*, yáne ghusse, aur ghazab, aur badí, aur badgoí, aur *badzabání* ko apne munh se nikál *phenko*.

9.—Ek dústre se jhuṭh na bolo, kyúinki tum ne púrání insániyat ko, uske fiḷoṅ samet, utár phenká.

10.—Aur naí insániyat ko, jo *márifat* meṅ, apne paidá karnewále kí súrat ke muwáfiq naí ban rahí hai, pahiná *hai*.

11.—Wahán na Yúnání hai, na Yahúdí, na khatná, na namakhtuní, na Barbarí na Sqúttí, na ghulám, na ázád, par Masíh *sab kuchh* aur *sab* meṅ hai.

12.—Par Khudá ke *chune huon* kí mánind, jo *pák* aur *piyáre* haiṅ, *dardmandí*, aur mibrbání, aur farotání o kháksárá, aur *bardásht ká libás* pahino.

13.—Aur agar koi kisi *par dáwá rakhtá ho*, to ek dústre kí bardásht kare, aur ek dústre ko *baḱhshe* : jaisá Masíh ne tumheṅ baḱhshá, waisá hí tum bhí karo.

14.—Aur un sab *ke úpar*, mahabbat ko pahín lo, kí wuh *kamál ká kamarband* hai.

15.—*Aur Khudá kí salámatí*, jis kí taraf tum ek tan hokar buláe gae, tumháre díloṅ par *hakúmat* kare ; aur tum shukrguzár raho.

16.—Masíh *ká kalám* tum meṅ *bahutáit* se *rahe*, aur tum ek dústre ko, kamál *dánái* se tálim aur *nasíhát* karo ; aur *zabúr* aur *gít*, aur ruhání ghazaleṅ, shukrguzárá ke sáth, khudáwand ke liye, díloṅ se gáo.

17.—*Aur* jo kuchh karte ho, kalám aur kám, sab kuchh Khudá-wand Isá ke nám se karo ; aur *uske wasíle se* Khudá Báp ká shukr *bajá láo*.

Ver. 1. Here *ásmání* and *talásh meṅ raho* take the place of *fauqání* and *tálib ho*. Of these, *fauqání* is quite unsuitable to a

plain and unlettered reader; while *tálib* though not so objectionable in this respect, is nevertheless decidedly inferior to *talásh*. *Ásmání* is not so literal a rendering as might be given, though it doubtless expresses the thing which the apostle intended. The Baptist version has it *úpar kí chízon*; which is in every way unexceptionable; being literal, clear, and as refined as the original itself ( $\tau\alpha\ \alpha\nu\omega$ .)

Ver. 3. For Martyn's *mutazamman*, the other version substitutes *poshída*. The change here was more imperative than in the former case; for, besides being utterly unintelligible to common readers—nay, to many who would be scandalized by the charge of being uneducated, the word *mutazamman* (meaning *included* or *comprised*) is not so true a rendering as *poshída*. That the latter word is well understood by almost every one who speaks Urdú need scarcely be asserted; and its chasteness will be disputed by none.

Ver. 5. *Angon* is a perfectly good word, and plainer than *azún*. *Shahwat* and *bejá taqshshuq* are neither of them exact translations of the original ( $\pi\alpha\theta\omicron\varsigma$ ), taking it in its ordinary sense: but the apostle evidently uses it in a peculiar way—doubtless in a bad sense; and the translators must be at liberty to select such words as to them seem best adapted to express the writer's meaning. The word used by the Committee, if there be any difference in the idea, is more definite than Martyn's; which, in a place like this, might perhaps be considered an objection to it; but it is certainly far more simple, and yet not unknown to classical usage. *Ek qism kí* before *butparastí* is an addition to the original, which neither truth nor the context calls for; and therefore it was properly left out when the revision took place. *Már dáló*, likewise, is easier than *kushta karo*; and yet there is no vulgarity whatever associated with it.

Ver. 6. The committee's translation here is much plainer than Martyn's. Indeed, *abná i bagháwat* is quite inadmissible in a version intended for common use. The literal signification of the phrase is *sons of rebellion*; which, though substantially correct, is not the exact counterpart of the original ( $\nu\iota\omicron\upsilon\varsigma\ \tau\eta\varsigma\ \alpha\pi\epsilon\iota\theta\epsilon\iota\alpha\varsigma$ ). But the chief objection is that the expression is not simple enough. Not one in a hundred from the common walks of life could tell its meaning. The signification of *náfar-mándár farzandon* is *disobedient children*. I confess that this phrase is liable to misapprehension; for the palpable meaning is *CHILDREN who are disobedient*; while the original, being a Hebrew idiom, must be taken to signify nothing more than *disobedient ones*. Few Hindustání readers, in fact, who are not acquainted with Arabic idioms, will educe the true idea from any translation which pretends to keep up the Hebrew figure,

till the thing is explained to them. The Baptist version, accordingly, to get rid of all difficulty in this respect, drops the figure, and reads *beímán logon*. What is the true principle of translation in such cases, is a matter of opinion; and, so I shall say nothing about it. But of the two versions under consideration it may be said, that while the one uses language so plain as to give some notion of the thing intended, the other can give to the bulk of readers scarcely any idea at all. *Partá* is somewhat easier than *názil hotá*; though this change is not so important as some others.

Ver. 8. In this verse the first thing that strikes one, is that Martyn translates the verb *αποθεσθε* as an indicative—*phenká hai*, (have put off;) while the committee, like the English translators, consider it an Imperative—*phenko*, (put ye off.) The difference is material: and that the latter is right is sufficiently obvious. But our business is chiefly with the style. Here we have *badzabáni* for *fahháshí*. The latter can be preferred only by those who are fond of high sounding words. To avoid what seems a tautology in both the other versions, the Baptists, with much propriety, as I think, instead of saying *badgoi aur fahháshí* (or *badzabáni*), say *kufr aur badgoi*. The Greek is *βλασφημιαν, αισχρολογιαν*.

Ver. 10. *Marifut* in the sense of knowledge, as well as in other senses, is more generally understood than *irfán*; and at the same time it is used technically to denote divine knowledge,—which is doubtless the sense intended in this passage.

Ver. 11, 12, 13. On the one hand we have *kull*, *muqaddas*, *mahbúb*, *akhláq*, and *nálán*; on the other, as substitutes for them, *sab kuchh* and *sab*, *pák*, *piyáre*, *mihrbáni*, and *dáwá*. If the latter are not simpler, and yet equally classical, then my study of the language thus far goes for nothing. Between *barguzidon* and *chune húon*, it is not so easy to decide; for though *barguzida* is more unusual than *chuná húá*, it has the advantage of being a single word; which in cases of this kind is a matter of some importance. On the whole, however, that which is most intelligible seems entitled to the preference. If *barguzida* and other convenient theological terms can be gradually brought into use, they may be properly introduced into the Scriptures, on the occasion of some future revision,—a thing which will doubtless take place, when the native church shall have produced a number of really learned men, qualified for such a task. “*Bardásht ká libás pahino*” is not certainly more elegant than the parallel clause on the other side; but it is more plain, and at the same time it is elegant enough for the most fastidious taste. The other alterations that have been made in these verses are of little consequence.

Ver. 14. In this verse Martyn's version is both less literal and less intelligible to common readers than the other.

Ver. 15. Between *sulh i Iláhi* and *Khudá kí salámatí*, and also between *bandobast* and *hukúmat*, there is slight difference of meaning; both being deducible from the original words. *Sulh i Iláhi* is not quite so simple as the parallel phrase *Khudá kí salámatí*, but by some it will be thought more correct.

Ver. 16, 17. In the last two verses the only words that need be noticed for the purpose we have in view in this article, are *faráwání*, *dánish*, *paud*, *mazmúr* and *munájáten*; all of which, if the Bible is to be made a book of instruction to all who read it, are well exchanged for *bahutáit*, *dánái*, *nasihat*, *zabur*, and *gít*.

The passage now reviewed affords perhaps as fair a specimen as any other—at least in the Epistles—of the difference between the two versions which are now claiming precedence in the patronage of the north-west Bible Society. This Society, it is understood, proposes at present to adopt neither the one nor the other without first subjecting it to a revision. If this purpose is carried into effect, and the work is committed to proper hands, it is of no great consequence which version is made the basis of the revision, especially as one of them is itself indeed only a revision of the other. But if the counsels of those who insist on taking Martyn as it is, with the exception of theological terms, and perhaps a few words besides, should prevail with the Committee of the Bible Society, the subject becomes one of greater importance. However just the estimation in which this original version is held, and I no less than others look upon it as, in most respects, an admirable performance, I could not but think it a calamity to have it perpetuated in its present form, as the only Urdu version of the New Testament for the people of India. It is vain to think of depreciating the labours of all who have undertaken to adapt this work to the wants of the people, and thereby improve it, (as some have done,) merely by holding up Martyn's acknowledged talents as a translator in contrast with theirs. For though it be admitted that their talents in this respect were not equal to his, and that if their translations had been made altogether *de novo*, they would perhaps have been less worthy of public confidence and patronage than Martyn's, still it must be remembered, that what was done by them, had the advantage of Martyn's labours already performed, and so of what may be done hereafter. When a wise master-builder has laid the foundation, a workman of inferior abilities may raise on it a very creditable superstructure. It was said by Spencer that a giant could see further than a dwarf; but if the dwarf stood on the giant's

shoulders he could see further than the giant : in like manner Luther, with his gigantic powers, had been able to accomplish much more in the investigation of truth than common men could have done ; but common men, standing on the vantage ground of Luther's labours, might easily push their investigations further than Luther had done. The same thing is true in the case before us. A translation of the Scriptures (or a revision) made by men inferior to Martyn, but who have Martyn's labours to help them, may possibly be better than Martyn's own version. That some of the versions which have sprung up within the last six or eight years, are, *all things considered*, better than Martyn's, I have no hesitation in saying : and of these, I know of none, better, on the whole, than that of the Benares Committee. That it is as good as need be, I do not affirm ; and therefore I am satisfied that it is to be revised ;—supposing, however, that the revision is to be made on proper principles : a point on which I am not fully advised ;—but if it were thought best to leave it in its present state, I should not object. Whatever is done, I sincerely hope we shall not be put off with any thing less simple than this. The original Scriptures are for the most part marked by simplicity : the English version—almost a paragon of excellence—the admiration of every scholar—is in most places exceedingly simple ; such also, I am told, is the character of Luther's version ; and why should not the Hindustání Bible have the same advantage ?

The carrying out of the principle here advocated involves the simplification of the Old Testament also. They who completed this portion of God's word in Urdu, did a great work ; but there is still much to be done in this department. This cannot be sufficiently appreciated, except by those who have had occasion to instruct the ignorant from this part of the Divine oracles. I have myself had some experience in this matter ; and I cannot express the dissatisfaction I have felt, when, standing up before a native christian congregation composed of persons of varied capacity, almost from the highest to the lowest, it has fallen in my way to read for their instruction, out of the Calcutta Bible Society's Urdu Bible,—the only one extant—such passages as the 53d chapter of Isaiah ; where truths the most momentous and the most instructing are found ; which nevertheless by the use of words entirely beyond the reach of uneducated minds, are, so far as they are concerned, almost wholly obscured. These things ought not so to be. If the Bible was intended by its divine Author for the instruction of the ignorant, then let it be so translated as to reach the capacities of the ignorant. What would be thought of our English Bible, if that

same 53d chapter, for example, were dressed up in a gorgeous style like what it has in the Urdu version. Let the reader refer to the passage. He will find it quite as objectionable as Martyn in the 3d of Colossians; in some parts more so. Take, for instance, the 3d verse. It reads "Wuh mubtazal aur makhzúl ul nás húá, wuh mard i alam aur áshná i ázaí baná, goyá ki ham us se rúposh the: us kí tahqír kí gaí, aur ham use hisáb men na láe." This is about as far from what it ought to be, as would be our English version, if it made the passage somewhat as follows:—"He was to the humanate race, an object of despicency and repulsion; he became a man of lugubriousness and an acquaintance of calamity; our visage, as it were, was concealed from him; he was contemned and we brought him not into account." What Englishman of good taste would approve the change? We all admire the simplicity of our English Bible; and some of us at least long to see something like it in Hindustání. It is not pretended, indeed, that in every passage the simplest and plainest words possible were chosen by the English translators, nor even that every word is intelligible to plain readers. In some passages the language is confessedly difficult; but they are rare: and they are contrary to the general principle which gives character to the work. If faults of the same kind were the exception, rather than the rule, in the Urdu Scriptures, on which the present animadversions have fallen, I should be sorry to say a syllable against them; but while the whole tenor of the book is so different from what ought to characterize a version of God's blessed word, how can one be expected to hold his peace?

May the Lord overrule all things connected with this subject, for the spread of his Gospel among the heathen, and for the comfort and edification of his infant church in Hindustán.

N. J.

*August 10, 1846.*

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## II.—*A glance at the Burman Mission, &c. April and May, 1846.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have to apologize for delaying so long to forward a few notices of the Mission to the Arracanese, Burmese and Karens. However, here they are at last. If they should encourage any desponding labourers in less favoured fields, or lead christians to bear these interesting missions more upon their hearts in their private addresses to the mercy seat, or at the monthly concert, my object in sending you this paper will be accomplished.

I have only to add that the trip was occasioned by the enfeebled health of my dear partner, and that she derived considerable benefit from it. We would recommend the same trip to those who are obliged to take a short voyage.

Your's sincerely,  
A. SUTTON.

Embarked on board the *Enterprize* on Thursday evening, April 9th, but did not weigh anchor until about 9 next morning. The weather was very frowzy, the wind dead ahead, and our progress down the river was consequently slow. The Sabbath at the Sandheads was peculiarly uncomfortable, sea rough, vessel pitching, and all more or less sick. However, we held on our way. Monday was tolerably pleasant and about midnight we made our first halt at the Chittagong light vessel; we put her captain on board, transferred some baggage, and again turned our prow towards Arracan.

Soon as day light broke upon the shore we had a beautiful view of the Chittagong coast, and thence onward by Ramoo and so nearly all the way to Burma. To my dear wife this could not but be an interesting scene. Here seven and twenty years ago, in the very morning of her missionary life, while having proof that her labours was not in vain, was she left a solitary widow.

Along this coast, from that time to this, some efforts to spread the gospel have been made; Johannes and Fink have borne their testimony for Christ, nor have instances of success been wanting. Still it is grievous to reflect how few and fitful have been our efforts to send the gospel to Chittagong and Arracan! How unutterably inadequate to the wants of the field! and how unreasonable it were to hope that by such means this wide region could be evangelized. Unhappy land, whence shall your deliverance arise? Where is the man who can feel for your wretchedness, work out the means of your redemption and not count his life dear unto himself, that he may give proof of his apostolic mission to thee?

Ho! hither speed thy way,  
Thou messenger of grace;  
Bear on the Gospels bright'ning ray  
To this long benighted race.  
With burning love to thy fellow-man  
O hie thee to Arracan!

Far, far from thy own loved home,  
And the hearts so warm and free,  
Art thou called by thy Master's voice to roam  
Where all shall be strange to thee,  
And not a voice shall be heard to cheer thy path,  
Or drop the tear o'er thy early death.

But thou bearest immortal seed  
 To sow in that untill'd field ;  
 It shall live and flourish o'er thy grave  
 And a glorious harvest yield :  
     And souls like drops of the early dew,  
     The eternal morn shall bring to view.

Then brother haste and die  
 In thy far off jungly home ;  
 Thy own lov'd Lord shall still be nigh,  
 Where'er thou shalt roam :  
     Thou shalt share his grace in thy blest employ,  
     And at death, his eternal joy.

We kept on our way with the coast full in view till night closed upon us ; but scarcely was it dark ere the first glimmering of Akhyab light-house appeared right ahead. Our skilful captain piloted us safely amidst rocks and islets till we entered the harbour, and dropped anchor an hour before midnight off the town. A scene so romantic and beautiful was scarcely ever beheld. Under any circumstances the scenery is enchanting. The numberless green islets, bold promontories, bluff rocks of all imaginable forms, and the pretty settlement with its white buildings studding the borders of the bay, present no common assemblage of beautiful objects, but there was an additional charm to-night. The light-house stands on an isolated rock of fantastic shape and great height (our captain said 200 feet, but this appears to be overrated), however, it is a remarkable object, and as we entered the bay, the moon rose most majestically immediately behind this rock. For some time the moon herself could not be seen, but she threw her increasing splendour over mountain, stream, and tower, till not a soul on board could refrain from breaking forth in exclamations of wonder and admiration.

We were too late to go on shore, but by sun-rise a note I managed to send brought on board our brethren Stilson and Burpé. Gladly did we accept their invitation to breakfast, and exchange though it were but a hasty greeting with the Mission family. Brother Stilson, however, his wife and four children, we soon learned were preparing to accompany us on our way to Maulmain, and as our vessel was to leave at 11 o'clock, their hands were full of labour and their hearts of care. We moreover conveyed to them letters from America, from dear Abbott and others, which under their circumstances could not lighten their burden.

For ourselves we were glad to touch the soil of Arracan, and hastened on with brother Burpé to the Mission bungalow. Here was a new scene for an Orissa Missionary. The bungalow itself a different building to any we have in India. It is elevated

on posts from 5 to 6 feet high : the frame is of wood with glass sashes, the walls of split bamboo, the roof thatched with an inner roof of cloth, while the books and furniture generally speak of America. The out-buildings too were to me peculiar, similar to the houses but more fragile, and apparently very liable to take fire. The complexion, features, dress, I had almost said undress of the females, proclaimed that we were among a new race. The language, too, was all to me unknown, and so we felt the strange sensation of being old missionaries nearly as helpless as new arrivals. Even Hindustání, when we occasionally heard it, seemed to us almost like our mother tongue, compared with the peculiar tones and sounds of the Arracanese. I ought, however, to except Mrs. Sutton, for she seemed like one awakening from a dream and striving to call back old familiar facts. One word after another came to her until she found she could carry on a broken conversation with some of the old converts. But our short visit so rapidly hastened to a close, we took a peep at the school and disciples, sung, read, and prayed with them, and then bid farewell to the Burpés, taking with us their fellow-labourers. We hope, however, to send them back another brother in exchange. Meantime, may the best of blessings rest on them. Heartily do we wish they may be but the pledge and earnest of many such labourers to be sent out by the New Brunswick churches.

On Thursday morning we anchored off Kyouk Phoo, scenery resembling the western side of the bay, but the bungalows different. Our Asiatic visitors were a medley of Chinamen, Mugs, Musálmans, and Bengálí Hindus. But we had also 10 or 12 of the Anglo-Saxon race in their snug boat, with the white awning ; while on the shore we discerned the horses, hounds, and a tandem. \* \* \*

Kyouk Phoo did not strike us favourably. It is low and redolent of malaria, nor does there appear to be any considerable native population. Here by the way, we put ashore a young native doctor. He had just issued new from the mint of the Calcutta Medical College,—a rank atheist. He was in many respects a clever and interesting young man, and from the close questioning of our doctor seemed well versed in, at least, the theory of his profession. It was painful to hear him talk of the soul being organized matter, perhaps the spinal marrow, &c. His tutor, he said, advised him not to trouble his head about religion as it would interfere with his studies !

Kyouk Phoo is naught as a Missionary station, and I could not but look with pensive feelings to the ruins of the bungalow where dear Comstock and his wife resided, and where Mr. and Mrs. Hall ended their short course.

Friday and Saturday.—Pursued our way steadily along the coast. The weather fine, the sea breeze delightfully invigorating, especially to my dear wife; and we could not but be thankful to find so salutary a change from the heat of the Indian shore though in the middle of April. The island of Cheduba came full in sight, and we thought and talked of Ramree. Surely this island would prove a more healthy location for a mission than the jungly shore. Were it found desirable a multitude of converts might here be located under British protection. Why not people it with Karens? The whole rule and right of the island might be secured at a very small rent.

On the Sabbath I preached to my fellow-voyagers, and thus in some measure vindicated our calling and bore our testimony for the truth.

20th.—Monday morning; the shores of Burmah stretch far and wide around us. Amherst-point is on our right, and there we descry the first Buddhist pagoda;\* many others however soon appear, and we feel that we are approaching a strange idolatrous land. We cast a longing look towards the residence of our old friends the Haswells, but were rapidly borne on our way, so that at 10 o'clock, A. M., we anchored off Mol-my-ang, as we heard Moulmain here pronounced. The *Proserpine* steamer was just leaving for Tavoy, but we could not persuade her commander to take us to Tavoy, so here we are obliged, much against our will, to make a halt. It was well for us that a slight matrimonial relationship enabled us to decide for taking up our abode with our hospitable friends the Stevens, or we should have been in a dilemma where to fix our abode amidst so many inviting offers.

But I find I must be less garrulous, and refer to our old fellow-traveller from America, Mr. Malcom, for a description of the place, people, &c.

Before I visited Moulmain, I confess that the assemblage of so many Missionaries in one place was far from striking me favourably; examination, however, into the peculiarities of the case will I think shew that the field of labour justifies the conglomerating system here, and indeed calls for an increase of labourers.

The Missionaries now in Moulmain are the brethren and sisters Stevens, Howard, Stilson, Ranney, Bullard, Vinton, and Binney, with Miss Vinton. Brother Osgood left for America

\* The distinction here made between a temple and pagoda is that the first is a house for the idol, the other a mere solid mass of masonry, and is by many worshipped as an idol.

a day or two after our arrival, while brother Ingolls returned by the steamer to occupy brother Stilson's place at Akhyab.

Mr. Stevens is pastor of the Burman church (in the absence of Dr. Judson) and has a class of Burman preachers. Mrs. S. is busy among the female members. Mr. and Mrs. Howard have a large boarding-school for both sexes of Burman children, while he also undertakes the pastorate of the English church. Brother Stilson succeeds Mr. Osgood as general treasurer, &c. for the Mission, and is a sort of factotum in the literary department, and with the above two brethren lends his aid to the Burman department of the Mission. These are the only Burman Missionaries, and it will be seen that not one of them is at liberty to preach the gospel regularly to the heathen population.

Mr. Ranney has the printing department, &c. and a multiplicity of secular jobs for the Mission generally.

Mr. Bullard is the Missionary to the Pgho Karens, his principal station is I believe Don-yahu, on the banks of the Martaban river, and in this department is all alone. His wife with himself have a Karen school about there during the rains and are now busy enough. We pass on to Obo in the suburbs of Moulmain, and there we find Mr. and Mrs. Vinton, with their excellent sister, chin deep in the other department of the Karen mission,—hearts, hands, heads all full, and close by Mr. and Mrs. Binney with the Theological Institution, a juvenile class and a small English school. The Pgho Karens and the Sgha Karens appear to be two distinct branches of the same original family, but now having quite distinct languages and a different character, so that they require separate labourers.

That each department of the mission requires strengthening is plain enough. The Burman and each Karen mission ought instantly to have a labourer or two each to itinerate among the people unencumbered by schools or any official charge whatever. The brethren are all awake to the importance of the work, and it is certain that they will do all that can be expected from intelligent and devoted brethren. It is not flattery to say we may travel far and wide before we meet with a better band of Missionaries.

26th.—Our first Sabbath in Burmah.—In the morning attended Burman worship. Brother Stevens seemed to conduct the service with great acceptance and fluency; the psalmody, to English tunes, was to me quite exhilarating; the audience, about 150 or 160 persons, were very attentive and interested; while to myself, though ignorant of the language, it was a season of great enjoyment. All I wanted to fill my cup was the

presence of the venerable Judson in the chapel where he has so long studied, preached, and prayed for the Burmese. In the evening preached myself to the English congregation in another chapel. The European troops having been withdrawn has greatly diminished the auditory.

#### A PLEASING INCIDENT.

While pacing the verandah of brother Stevens' house, I observed a Hindu going from the preacher's meeting below, whom I thought I ought to know something about, and calling to him found my supposition correct. He proved to be a Tamil or Malabar christian, formerly connected with the 14th M. N. I. and who with several others was baptized 6 years ago at Cuttack. The man could hardly believe his eyes when he ascertained who called him back. He has been through the China war, apparently stood his ground as a christian, and at Moulmain was united to the church and actively endeavouring to benefit his countrymen by preaching to them on the Sabbath. He is in fact desirous of giving up a lucrative post and becoming a native preacher. Next day he brought his wife and a relation, with several valuable presents, and ere we went away brought to us a shawl for the native brother at Cuttack from whose lips he first heard the Gospel. He seemed, with his wife, full of love and gratitude, and the expression of his liberality appeared to be perfectly disinterested. This is a pleasing proof that good may be done and continue under very unfavourable circumstances, and seems to be a genuine instance of gratitude.

#### TRIP TO TAVOY.

29th.—The *Proserpine* steamer has returned, and is ordered back again to Tavoy and Mergui; we have at length been able to secure a passage by her (through the kindness of the Commissioner) and went on board this morning. Our course still lay along the shore, in view of the wild mountain scenery, and threading our way amidst numerous islands till we cast anchor about 1, on the 30th, off Sordrich plains. This is a small clearing in the jungles, but a very uninviting spot. The vessel was to return to this place and prosecute her voyage to Mergui, so we had to go up to Tavoy in a small boat. We reached Tavoy jetty about midnight, and at length found our way to the mission residences. A loud shout of "brother Wade," "brother Wade," soon roused up our old friend, and in a few moments we were all exchanging the hearty christian salutation.

On May-day morning we opened our eyes upon Tavoy. It is a beautiful place. Here there are views and patches of scenery; green fields and green lanes, that lead back the mind to one's own loved land. Our missionary friends here are delightfully situated and usefully employed. It is a sacred spot, fragrant with the spirit of piety.

"Holy Gospel! spread thine influence all around." The Wades, friends of 22 years' growth, are still permitted to labour on in the Karen department. Brother W. is just now busy at his Dictionary and other works, and sister W., with recovering health, is resuming her employment among the Karen females. The Karens are just coming in from the jungles to spend the rainy season with their teachers. Brother Mason and his excellent wife have another portion of the same Karen field. He also is busy with his translations, especially the Scriptures, and seems to have charge of the Karen church in Tavoy. They have also a school. Brother Bennett has charge of the printing office and Burman school and the small Burman church. Sister B., his true helpmeet, is the Lord's prisoner, but she looks so meek and happy that one would almost envy her. Though confined to her couch she is by no means idle. Brother and sister Cross, the latest arrivals, have charge of the Theological school for young preachers. I think I counted 13 at the morning recitation I just peeped in upon them. They also appear to have the general boarding establishment of the Karens upon their premises; to which I may add brother C. preaches on Sabbath evening to a small English congregation.

3rd.—On Sabbath-day I heard brother Mason preach to a very interesting assemblage of Karens, perhaps about 60. These are the first instalment of the people coming in for the rains. They are a very interesting race, fairer than the Hindus, much better clothed, are much less artificial in their habits, are frank, open, nothing intrusive, neither are they foolishly bashful. There seems a native dignity, purity and kindness of disposition about them that is very winning. We felt our hearts yearn towards them. They too were much interested in seeing us, particularly Mrs. Sutton, of whom Mrs. W. had informed them. In the evening I preached to a small congregation of attentive hearers in English.

I could fill pages with remarks upon our visit to this place, but must not weary by prolixity. I took a walk one evening with the brethren, when we passed over the spot where stood the Zayat or preaching place of dear Boardman, and close by was his grave. He was the first apostle to the Karens, and while sinking under the last stage of consumption was carried out on a litter to witness the baptism by brother Mason of a

number of the first Karen converts. He died, rejoicing in Christ, before he could reach his home.

Servant of Christ; well done!  
Thou'st conquered though thou'rt slain,  
The hard fought field was nobly won  
Ere thou didst pass the plain.

The sword was in thine hand,  
The crown was in thine eye,  
And from thy lips the latest sound,  
Was Victory! Victory!

Shout! shout! each Karen hill,  
Rejoice each Karen tongue,  
And with thy country's future weal,  
Let Boardman's name be sung.

'Well done,' thy brethren sing,  
'Well done,' the Angels cry,  
While heaven's all glorious arches ring,  
Glory to God on high!

Our fellow-passenger in the *Proserpine*, Mr. Hough, has just come in to tell us the unwelcome news of the steamer's return from Mergui. Thus one week must terminate our stay at Tavoy. We rose at five o'clock on the 6th May, had our last meal and our last prayer with our beloved friends, and accompanied by all the brethren hastened on board. And now farewell sweet Tavoy! Very pleasant hast thou been to us—even as an oasis in our pilgrimage. Dear brethren, dear sisters, farewell! The Lord bless you and keep you, &c.

#### AMHERST.

Our homeward trip was pleasant, excepting rather a heavy thunder-storm, and we reached Amherst at noon of the 7th. It was fearfully hot, but we were obliged to land as the steamer was going on to Moulmain. Here there is neither palkee, karanchee, nor buggy, so we made the best of our way to brother Haswell's hospitable dwelling, the bell on the school-house being our guide. Glad indeed were we to find our brother and sister in such good health after their 10 years' service. They are, however, alas! the *only couple* left besides ourselves, of all that accompanied us in the *Louvre*. Here we spent four days very pleasantly talking over "Auld lang syne." On Saturday evening I made my first attempt to speak through an interpreter, that is brother H. interpreted my address in Burman. I wish that I had availed myself of this method of delivering my testimony before, for though less efficient than direct communication, it is yet not without interest, especially where, as in the present case, so able an interpreter may be had.

Spent a quiet Sabbath at Amherst. Heard brother H. preach on Sabbath morning in Burmese, and sympathised with his audience in the interest they evinced. In the afternoon accompanied him to the house of one of his converts, where we had a nice little congregation, to whom I gave a short sermon through Mr. H., and in the evening I again had an opportunity of preaching the word to a small English auditory. May this sowing beside all waters not be in vain.

Amherst does not appear likely to become a large station. It is a pleasant retreat for Europeans during the hot weather, as the sea breeze sweeps over its rocky shore, while Burmah proper is well nigh closed against Missionary labour; it may be made the means of bringing the Gospel to bear upon Basseir, Pegu, to the northward, as well as the Karen tribes in our own territory towards Yeh, &c. Brother Haswell has a nice little church of upward of 40 members, many of them Talains, to whom he is the only Missionary. He ought to have a colleague. I was gratified to see the respect which appears to be generally entertained towards him by the people.

We left our friends on the 11th for Moulmain. Ere we entered our boat brother H. accompanied us to Mrs. Judson's grave. The Hope-tree which was close to the tomb has been burned down, but another at a short distance appears to be more flourishing than that ever was. The hills all around are surmounted with the pagodas of Gaudama. Close by the Salwyn disembogues his waters, while the restless sea keeps up its continual roar on the rocky beach. Mrs. Judson was an old associate and friend of Mrs. Sutton; they occupied the Mission-house together for a short time at Rangoon before the golden-footed monarch spurned the Gospel away. The spot was therefore to us full of interest, and we turned away full of pensive feelings. We shook our dear brother by the hand, breathed our prayer for his excellent wife and family, and turned our prow towards Moulmain. Ere, however, the Hope-tree was hidden from our sight the following lines were penned down:

Sleep, Sister, sleep!

Where the wild waves slumber not;  
For a moment we pause o'er thy grave to weep,  
But thou ne'er shalt be forgot.  
Thou has formed a place in memory's shrine,  
Which shall know no other name than thine.

Sleep, Sister, sleep!

Where the Salwyn rolls his tide,  
And the shrines of Gaudama crown each steep,  
In all their golden pride;  
Thy humble grave shall yet be sought,  
When these are become as a thing of naught.

\* \* \* \* \*

Sleep, Sister, sleep!  
 While we yet labour on,  
 Be it ours the Master's word to keep,  
 Till the Master's work be done:  
 Then we too shall sleep in our Lord's embrace,  
 And with thee shall find our resting place.

#### LAST WEEK IN MOULMAIN.

Our remaining days at Moulmain were divided betwixt most of the brethren, and very pleasantly our time hastened away. The Karens are coming in fast from the jungles, and a large interesting party have forced their way through many dangers and unfrequented paths from Burmah proper. They were obliged to conceal themselves by day, and light no fires lest they should be discovered by the Burman officers, and at night pursued their way. Here they are at length safely lodged at Obo. There are two long ranges of habitations full of Karens, and most interesting is it to witness the zeal of old and young, male and female, to learn, and few who learn to read the New Testament go away unconverted. The women declare stoutly that they will learn if their husbands do. Hence you may see mothers with their babies suspended in a cloth-cradle from the roof, which they keep in motion with one hand, while with the other they hold the precious primer. And they are apt scholars. Miss Vinton tells me that 1200 have been baptized at their different stations since this time last year.

Brother Binney has a fine class of from 18 to 20 young preachers, in whom I felt a deep interest. These with the class of brother Cross, at Tavoy, are the hope of the Karen mission. Brother Vinton has a turn for mathematics and is teaching some of his young men algebra, geometry, trigonometry and land-surveying—some of them have gained great credit and more substantial payment for their proficiency and assistance to Government in the latter department.

Brother Vinton is the itinerant bishop of the Karens and a wide diocese he has; pity he has not a colleague. His sister, however, is a most valuable help to him. We love her too well to wish to spoil her by praises, but feel that it is bare justice to say she is doing the work of a good Missionary of Jesus Christ.

Shall I be excused for inserting another appeal to the young Ministers in America in behalf of these Karens:

Hark! 'tis the prayer of the wild Karen  
 As it murmurs o'er the sea;  
 From many a mountain glade and glen,  
 That prayer appeals to thee.

' O Teacher, haste and the grace proclaim,  
 To the wandering dark Karen ;  
 From the murky streams of lost Siam,  
 To rock-bound Arracan.

' O Teacher, we've heard of the living God,  
 And the Book which he has given ;  
 We've heard that it tells of the only road  
 That leads the soul to heaven !

' O haste thee Teacher, hither haste !  
 Our redemption draweth nigh ;  
 We pant the living grace to taste,  
 And bless thee ere we die !'

Then hark to the prayer of the wild Karen,  
 As it murmurs o'er the sea,  
 From many a mountain glade and glen,  
 That prayer appeals to Thee.

16th.—Some few of the readers of these extracts may remember that in our voyage to America, in 1833, we were accompanied by Mr. and Mrs. Wade and two of their converts. We have had frequent opportunities of seeing one of these, named Moun-g-shwi-moung, who keeps his standing as a Burman preacher ; the other, an old Karen preacher, named Ko'chet-theng, we have seen to-day. He has been appointed a Karen chief, and receives a salary of 100 Rs. a month. He bears his elevation like a steady Christian, with a part of his income he supports another preacher in his place, has built a chapel in his native village at his own expense, and is otherwise liberal in his contributions to various objects. His wife too is like-minded. At the same time the good old man preaches himself as opportunity occurs, and turns his influence to good account. It gives us pleasure thus to meet our old friends standing fast in the Lord.

17th.—Our last Sabbath in Burmah, and it has been a happy one ; brother Vinton engaged me to address his flock while he acted as interpreter. Seldom have I felt more interested. It was impossible to look without strong emotion on the well-dressed, orderly, attentive assembly upon the Karen jungle ; I believe we all felt that it is indeed blessed to be blessed in Jesus ; and an unspeakable privilege to be instrumental in diffusing the blessing. My congregation must have numbered from 150 to 200.

In the evening once more addressed the English congregation ; and then parted with several of the dear Missionary band.

18th.—The *Tennaserim* steamer has arrived, and warns us that we must be on the alert. We have many calls to make and invitations to meet.

Mem. Yesterday, while at worship at Obo, heard a great disturbance in the neighbourhood, we subsequently found that a Hindu had been gored to death by what was called a tame buffalo. The animal had been turned out to graze in the neighbourhood of the mission premises, and there for some unexplained cause ran at and killed the man. The Burmans and others soon turned out with guns, &c. and shot the brute. So much for tame buffaloes. I must confess that “even their tameness is shocking to me.”

19th.—Witnessed to-day a gay procession of Gaudama's devotees. The occasion was, several lads entering upon their noviciate for the priestly office. They are all dressed out in the best clothes procurable, seated on horseback, and led in state round the town while, compared with that of the Hindus, a very tolerable band of music is kept fully employed. The young priests are immediately preceded and followed by a long train of Burmese damsels, dressed most gaily in silks and muslins, a really very picturesque costume, but too much exposure of the person. Some bear offerings adorned with artificial flowers; others the more homely commodities of mats, bolsters, boxes of eatables, &c. &c. Behind these are crowds of men with the music, and all kinds of instruments. The whole procession is far from despicable, and the frequency of such holidays must exert a strong influence upon a pleasure-loving people, especially the females.

But our last home will come, and its last duties must be performed. These belong not to the public. On Thursday morning early we took our last breakfast in Burmah with our beloved friends the Stevens, and accompanied by the brethren Stilson, Stevens, Ranney and Howard, with a number of native christians, hastened on board. One of the native preachers and his wife are to accompany us to Akyab. Our ship was soon under weigh, and we rapidly moved down the Salwyn. Maulmain, its pagodas and its ships, and above all its dear Missionary band, were in a few minutes hidden from our sight probably for ever. Another peep at Amherst, and that too as speedily disappears. And so on and on we go into the wide wide sea, and so fare thee well land of Burmah, a long a last farewell.

24th.—Sabbath morning. The shores of Arracan again bear upon our sight. Beautiful is the outline of the myriad islet strand. Its bold mountains and rugged rocks of every fantastic shape everywhere claim attention. Anon the town of Akyab

itself appears like a flock of white swans seated at the head of the peaceful bay, while a number of ships are discernible lying at anchor. As, however, we shall not reach our anchorage till noon, the Captain has invited me to hold divine service once more on the vessel's deck \* \* \* \* \*

A brief stay only of 2 hours is allowed us. It is too hot for my dear wife to go ashore, so off I go just to say finally, brethren farewell.—My visit to our beloved friends was short and warm, and I returned accompanied by Ingolls and Burpé and a crowd of native christians. Some of these were old Cox's Bazar christians who knew Mrs. Sutton there, and having heard of our previous short call were greatly disappointed in not seeing her. Now they would go on board in spite of many obstacles. Pleased, indeed, were two or three old men to see her and remind her of their first acquaintance, and pleasant too was it to her to be remembered by those who still held on their way toward heaven. But the steamer soon got under weigh; a hasty shake of the hand to the brethren and many a native christian, and we bade our last adieu to the brethren of the American Baptist Mission to Burmah. Many of them are dear old personal friends, fellow-travellers and acquaintances, and to all we are indebted for many acts of kindness and generous hospitality.

Brethren beloved and sisters dear,  
A long, a blest adieu;  
Quick beats the heart, warm starts the tear,  
As we breathe our prayer for you.

Long years have passed since first we took  
And gave the parting hand;  
And time and death have done their work  
Amidst our brother band.

Some have sped to their far off native shores,  
And some to their heavenly home;  
Whence the way-worn Pilgrim roams no more,  
Where we too hope to come.

O sharers beloved in our warmest heart,  
Ye tried and faithful few!  
It were hard again for us thus to part,  
Had we not heaven in view.

Then ever onward be our course,  
And upward be our eye!  
Till in heaven we meet and with joy rehearse  
Our conflict and victory.

III.—*Rev. F. Christian's Journal.*

For several years we have endeavoured to gather from every source narratives of the Hill Tribes of India, and of the efforts which have been made by the Christian Church for their conversion and melioration. In pursuance of this arrangement we place on record the interesting journal of the Rev. F. Christian. Mr. Christian was a devoted Missionary of the Society for the Propagation of the Gospel. He attempted to establish a mission amongst the Coles, but fell a victim to the climate, after a short residence amongst the people. We shall feel obliged if our correspondents will oblige us with accounts of similar efforts, whether successful or otherwise. They will doubtless be of service to others attempting the same good work.—EDS. C. C. O.

Extracts from my Journal, from November, 1826.

November 10th.—Rose this morning before day, and got ready to set out for the hills before sunrise, as I purposed remaining on the hills the night. I went on foot, taking with me my hill servant, and a kitmutgar, who carried a few sandwiches, and a lobador that was to be my covering for the night. The sun had not risen when we left Raj-Mahal, and the air was so cold that I could not keep myself from shivering. The sun got pretty well up after walking two miles, and made it very agreeable, but from being pleasant it became excessively hot, and, not having an umbrella, I was quite at the sun's mercy. At the distance of four miles we came to Moorley Pahar, a small eminence that makes a sort of boundary to the low land that runs along the hills. This was covered with low forest. Here I met a number of hill people going to the market at Mundie (a lowland village). Leaving this place behind us, entered a flat, in some places quite cleared from jungle, in which there were some rice-fields in tolerable good bearing. In one of these inclosures, my hill man pointed me out a place which two years before was frequented by wild elephants, and the labour of the husbandman destroyed. We now got into the wood that environed the hill I was going to visit. The road was pretty good until we came to ascend the mountain, it then was steep, and the way covered with loose stones and vast fragments of rocks. When we got near the summit, I had a beautiful view of the hills, the plains in front of them, and the river at the distance of about seven miles. I could not fancy to myself any thing more striking than the hills on the west side; they formed a crescent of several miles; one hill hardly rising above another, all covered with forest, and the houses peeping through the trees at their summits. I stood some time, and feasted my eyes on the scene before me. In the front of this semicircular range of hills rose a small one, about half the height of those near it, and I immediately thought this must be the place best suited for my object, but was obliged to abandon it, from finding there was no water near it that we could safely drink. Continuing our way, we came to the flat summit, and pro-

ceeded through a forest till we got to the village, which we reached after a four hours' walk.

I observed five places of sacrifice to the goddess Ruxey at the entrance of the village. These were rude little places, consisting of one, two, or three black stones, in their natural shape, stuck in the earth, with about a foot above the surface. This was surrounded with a few stones placed carelessly on one another, about half a foot high, enclosing a space of about two yards in diameter. At the side of the village we entered, there was a stone fence, and at the left hand of the gate another place of sacrifice, more distinguished than the rest, being inclosed: I took it at first for a hog-stye, but on looking through the low door I saw the object of their terror, a black stone, of a larger size than the other, probably about a hundred-weight, and marked sparingly with red paint. I asked my hill man if that was their temple where sacrifice was offered: he seemed ashamed, but on being asked twice, he said, yes—it was the place where sacrifice was offered to Satan. The village was clean, and apparently comfortable: it contained twenty-one houses, each separate from the other, running not in a direct line, but at angles. My hill man shewed me into his habitation, which was cleanly swept, with no other furniture than a cot, his bow standing in one corner, over which hung the horns of a deer, and four or five jaws of that animal. Here I sat down on his cot, and, from being overcome with the distance of the way and heat of the sun, I soon fell asleep. I awoke in about an hour, a good deal refreshed, and tried to pass the time till the sun went down a little, but, from not having taken a book with me, I could not have patience to wait so many hours doing nothing, and I called my hill man, and went to look at a place he had recommended to me for my school. We descended on the south side, which bore marks of industry, being entirely cultivated with Indian corn. This he told me was not the sole property of the chief, but that each villager had a portion, according as he had cultivated. I could not learn whether they assist each other in the cultivating of their respective allotments, or till for themselves. We went along the foot of the hill, with room enough between the trees to give us a passage. As we went, I was mortified to find I understood so little of what they said, and felt assured that before I could be completely furnished to meet their prejudices, and raise their minds to higher views, I must engage them in their own tongue, for it is the medium of all their ideas among themselves, and in which they elucidate every question put to them in Hindustání. The young man who went with us could not understand a word of my Hindustání. I here passed the field of a man who had been a jemadar in the Rangers at Bhagulpoor; he was gathering his harvest of Indian corn. He asked me to rest at his cottage, and placed a cot under the shade of a tree for me to sit on.

In a little time we proceeded again, through a complete jungle, to Bindrabind, the place recommended as a central spot for the school,—but when I considered the deep, thick, impenetrable forest on all sides, filled with long rank grass; its low, damp, and uncomfortable situation; the nature of the water, which must be unwholesome, from its stagnant state, and the quantity of dying vegetation fallen in it; its common

resort for wild beasts to drink in the night-time ; and the impossibility of removing all these objections without long and great labour, determined me to give up the notion of making this my place of residence. The tank here was very large, consisting of five divisions. In one place I observed the remains of a brick building, which they told me had been the palace of a rajah that had been driven to the neighbourhood of their hills during the wars, and had purchased that land from them, where he built a house and dug a tank, and remained there till his death. They know nothing further of his history than that he was a stranger, who came and settled in their neighbourhood, driven by the fate of war.

I left this place with the intention of visiting some other hills, which might promise something better than this ; but the people told me there was yet another place, with less jungle and better water, a quarter of a mile to the west. I went with them, and found a space at the foot of the hill of about an acre, with very few trees, and in view of seven villages, the most distant not two miles : this was a little raised, and on one side was bounded by a mountain stream of delicious water, of which I took a drink out of my hand, not having a vessel of any sort with me, and learned how comfortably a poor native can quench his thirst in that simple way. Having satisfied myself with the goodness of the situation, one thing remained to ascertain, how many children each village would send to be instructed. To find out this, I desired my servant to stay behind, and go to the several hills to inquire, and return to me to-morrow. This decided on, I again climbed the steep, in doing which I was almost out of breath, and got again to the village, with an uncomfortable head-ache. As I found nothing more could then be done, I thought myself strong enough to return to Raj-Mahal, and I reached my tent quite lame from the distance, having walked not less than twenty-two miles : the last mile I was obliged to sit down several times, and then get up and run a little, for the pain in the sinews of my left leg would not suffer me to walk without great difficulty. I got home at seven o'clock, not dissatisfied with my journey, as a prospect now seemed to open for commencing my object.

13th.—Gave directions early this morning for moving into the hills, but from the delay in getting coolies to carry such of the baggage as could not be taken on bullocks, it was past two P. M. when we proceeded. We had some difficulty in getting to the end of our journey, from the badness of two of the oxen, and it had been necessary to have left some of the things on the road, had not my pony been able to carry them. We got to the ground about eight o'clock, cleared away the jungle, and pitched the tent. When this was going on, I stood and admired the wildness and interest of the scene before me. The night was a beautiful moonlight, and shewed the mountains on all sides, and from its faint light added to their height. There were low forests on all sides of us. My people busily occupied in setting up the tent, a group of Pabarias standing observing them at a short distance, and here and there, among the trees, a group of people sitting round a fire, which, with the stillness and serenity of every thing around, presented such a picture as I have seldom seen.

Tuesday, 14th.—A number of hill people came this morning to clear away the wood about the tent, and prepare a place for a cottage and school-room. Wood-cutting with them seems an art in which they have made themselves very ready, and it was surprising to observe with what neatness and quickness they levelled trees of half a foot or more in diameter. Afternoon, three chiefs of neighbouring hills came to see me, and I spoke to them about materials for my hut. In the evening took a walk to the burying-ground of the hill, under which we rested; it was at the west end of it, and the graves placed east and west, side by side, in a line along the foot of the hill; they had stones picked up from the side of the mountain arranged decently over them, to prevent wild beasts tearing up the bodies. I asked Chand how his people buried their dead. He said, when a person died, the corpse was washed with water, and then anointed with oil; after that, laid on a bed till the day following, when at evening it was borne to the grave, and lain in it quietly: immediately over the body sticks were laid across, and on these spread a piece of linen, on which stones are carefully laid, that there might not be a passage for the earth to fall on the dead. The grave then was filled up with earth, when the nearest relation pronounced the funeral oration in these few words of Paharia:—*Nine lehichke—nine pitku—nine oyene—croo ojko Gosinie—joddí kollí ungo besa mokkoo.* “Thou wast born—thou hast died—thou hast departed.—keep him safe, O God.” The grave is visited every day for the first fifteen days after interment. I inquired if they sometimes did not expose the bodies of the dead in the forest to be devoured by wild beasts. He said he had never seen or heard of such a thing. I asked him what they thought of the souls of the deceased. He said they did not know very well; some said they died with the body, and others that they had gone to the sky (*seringe ke kiu*). I had understood differently, and must inquire farther.

Wednesday, Nov. 15th. The chiefs returned to-day to decide about my hut. I spoke to one of them as well as I could in Paharia, and was not a little pleased to find they understood me. How hard, I thought to myself, must be the task (as I observed these people sitting on the ground before me) to enlighten and instruct them; for they seem to have no more of men about them than the form and speech. Yet it is encouraging that He who formed them expects no more than they can render; and if they are brought to acknowledge and believe a God and Saviour, according to their power, surely through the mercy of God their souls will be saved alive. They seem very good-natured, and united among each other. I have not yet heard them interrupt one another in speaking, but a silence is observed when one expresses himself; and when he has ended another begins. They have a good deal among them of what passes for wit, at which the party join in a hearty laugh. At night sat in the open air, and taught some children a few letters of the alphabet, and then went and conversed with the watchmen. Poor things! they seem very simple, and heard every thing I said very respectfully, on the nature and destination of man. I am afraid they do not understand me; and that this makes them grant every thing.

Thursday, 16th. Made a commencement with the children this morning in my tent; they do quite as well as could be expected, or indeed wished. After teaching them a few of their letters, I heard them repeat a few sentences of the Apostles' Creed. They went away quite pleased; for to shew them how well satisfied I was, each received a biscuit. When I had dismissed them, I went with Chand to see one of the neighbouring hills. When we got there, the principal part of the village had assembled round a hog which they had just killed with an arrow, which is the usual mode of killing an animal that is not used in some religious ceremony. I found that they had killed this to have a feast before they commenced collecting the materials for my hut; which is usual when they set about a new work, that they should all assemble and eat together, and then set about their object with spirit and goodwill. They brought me a cot to sit on, and I entered into conversation with them on matters connected with the hills. I observed several horns of buffaloes set upon a wooden frame, which they said were the horns of those animals that had been sacrificed. A rude idol of straw was stuck on the thatch of the manjy's son's house, which they seemed not very willing to acknowledge. It was set on a four-footed thing intended for some of the quadruped species, but which I could not tell, as it resembled nothing I had ever seen, but imagined it was designed for a horse. The image had a sword stuck at the side, and a bow and arrow in its hand. The manjy came from the field while I was talking to the people; and after speaking about the children learning to read, I was led by degrees to speak of the state of man, the invisible world, and future rewards and punishments. It all seemed new to him, but he did not take much interest: this, perhaps, I have no right to expect at once. He listened to me, and probably now I should look for no more. When passing through the village, I could not help remarking that this was the first time that the truths of revelation had ever been heard there. I wish I knew how to make them believe that they were glad tidings of great joy. The name of this hill is Gootee Bara, and its manjy, Soorja. From this I went higher up, to a hill that overtopped it; the way was steep and tiresome. There was a piece of table-land below the summit a little, where a village had formerly been. At the little gate of the village which we now reached, were the graves of two chiefs, covered with a shed; one of them was strewed with shells, which my servants told me was done for a memorial. This village was large, containing nearly forty huts; it was surrounded with a fence of stone, and was a place of importance to the hill men in the time of the wars. The view from this hill (which might be called a mountain) was very beautiful. I could see from it the tops of several, with the villages, some bare, and others shewing themselves through the trees; the country between was a continuation of little eminences, undulating like the waves of a heavy sea, covered with trees, save here and there a bare spot that relieved the prospect. Got back about two, P. M.; spent the evening in reading, and, just before retiring for the night, read the first three chapters of Genesis, and explained them to my hill man.

Friday, Nov. 17th. This morning a number of people came to my tent, whom I amused with shewing them how children are taught to

read. When an opportunity offered, I spoke of the condition of man in this life, and what his hopes were with regard to another: some of them listened to me for some time, but I saw nothing like seriousness marked on the faces of any; which made it very evident that the understanding was not affected, nor the heart bettered, by what I laboured to explain to them.

Saturday, 18th. Went back to Raj-Mahul to-day, and engaged carts to go to the hills to carry the articles for my cottage. Found my poor old Moonshy ill from throwing up a quantity of blood; he was so much alarmed, that he asked permission to return home.

Sunday, 19th. Passed the day in reading and reflection.

Monday, 20th. Sent my people with the cart and the remaining part of household stuffs that was at Raj-Mahul, with the intention of following soon after them. Towards the evening some Mussalmen came into the ruins, and I entered into conversation with them. I asked them to read some Arabic verses that were written on the marble wall, which they all could do. On being asked to translate them, they said 'it was Koran Arabic, which they dare not translate without being liable to commit a heavy sin.' I asked them to explain this; they said 'the words might be variously interpreted, and among those ways but one the right one, there was a great chance about their falling on the right meaning, so that they might, by their translation, pervert the words of their Prophet.' I said, 'the law that was given to us was so plain, that the most uninstructed, so that he could read his native tongue, might learn his duty out of it, which his teachers recommended the perusal of, and, when necessary, gave it a clear understanding.' I asked them 'if they did not say their prayers in Arabic;' they said 'yes.' 'And do you understand what you say?' 'No.' 'Do you believe you are much better for this prayer?' 'Yes, certainly; for God knows the prayers we present him.' 'Do you pray for the benefit of the Almighty, or for your own good?' 'For our own good.' 'How do you derive that good?' 'God bestows it in answer to our prayers.' 'But if you pray in words that you don't understand, you may not have asked what you stand most in need of. If a man prays with his understanding, his heart may be made better, and he fits himself for the reception of mercies that he asks a gracious God to bestow on him. If he prays in an unknown tongue, it strikes me he cannot have the same advantages.' 'As we are directed to do, we do, and hope that is all that will be required of us.' 'I question,' said I, 'if you do. Your law forbids the use of spirits, yet many of you are not strangers to drunkenness. You are forbidden fornication, yet I believe it is common to the generality of you. You are required not to oppress, yet you only require to be vested with a little authority to make you oppress your fellows. You are exhorted to honesty, I should hope, yet a very small number of you practise it: so that you can hardly boast of acting up to the knowledge you have received: and how do you hope to have so many transgressions blotted out?' 'God is merciful.' 'Tis true; but those pollutions that the soul has contracted, how are they to be washed away before you can enter that place where nothing that defileth can enter? For my part, I should tremble at the thought of

being required to render an account of my life and thoughts before the throne of God, without having some hope that a satisfaction had been rendered for the abuse of so much goodness as I had been guilty of.' This they did not understand; and they were too well satisfied with the perfection of their own law to seek any thing from ours. How comfortable it is to us, that when we bring our minds to this point, to find that a satisfaction has been made for the sins of the whole world; and that He who bore our sins in his own body, sitteth at the right hand of God, and for ever maketh intercession for us.—The night was now closing, and the way to the mountains was a very bad one; I therefore gave up the idea of going, and sent to the Thanadar for a cot, who kindly let me have one, and the use of his own mattras. I lay down in a part of the ruins where the wind did not blow, and slept in my clothes, as I had nothing to lay over me. The night was very cold, but I got up refreshed, which was an argument that I slept pretty well.

Tuesday, Nov. 21st. Left Raj-Mahul this morning, and returned to my people, where I was disappointed at not finding my house begun. My people told me that the hill men made an unusually large demand for the bamboos and supporters they were furnishing, and that one of them had required a lease of the jungle that I had paid them for clearing. This mortified me a little, and I expressed myself displeased to my hill man, that his countrymen should still have their doubts about my sincerity; that they should impose upon my easiness, and be blind to their own advantage. I recollected the state of the people, and checked myself. It is in cases like this that the conduct of Christians appears to the best advantage; that they should do good without having it acknowledged, and labour for the improvement of the thankless. I sent for the chiefs, assured them again that I came for their good, and no evil design; calmed apparently any fears they might have entertained; received their further assurance that the cottage should be set about with as little delay as possible.

Wednesday, 22d. Remained in my tent to-day, reading.

Thursday, 23d. About a hundred hill men assembled to-day to erect my cottage. When they had fastened the posts in the ground, a hog was brought and sacrificed, that the Deity might be propitious to the undertaking. The manjy's son, a boy of ten years, was the sacrificer. The hog was brought, tied by his feet, through which a pole was fixed, to the place of sacrifice; a little parched grain was given to it to eat, and a small quantity thrown on the ground; the animal was then held down, and the boy pierced its side with a large knife: as the blood flowed, part of it was sprinkled on the grain, which finished the ceremony. I was curious to know if any thing was done with the grain sprinkled with the blood, and asked a manjy to tell me; he said it was let to lie, that the Deity would eat it. The people never left their work to look at this, though it was only a few yards from them; nor should I myself have known it was a religious ceremony, had I not been previously told, for it was done with the same indifference that a butcher in England would have slaughtered an animal.

Friday, Nov. 24th. A number of persons came again to-day, got the roof on my house, and nearly thatched it.

Saturday, 25th. Busy with my cottage.

Sunday, 26th. Read divine service in my tent; employed the rest of the day with King Edward VIth's Catechism, Gastrell on the Trinity, and an account of the Indian Church.

Monday, 27th. Went to the top of Boorsey Pahar before breakfast, to see a woman who had got a sore leg; administered as well as I could for the poor thing, but with great doubts of my skill. Observed on the side of the hill, as I was returning, the fresh print of a tiger's paw. After breakfast superintended the work, and directed some people in making a table of bamboos for my new house. The roof put on the school, and the work of the day performed with spirit. It is quite delightful to see, among so many people, not the slightest indication of displeasure on a single countenance. They do nothing but work and laugh at each other's jokes the live-long day, and seem to have but one heart among them.

Tuesday, 28th. Yesterday evening four of my servants complained of fever, accompanied with violent pains over their bodies. I had them brought into the tent to sleep, as they had only a shed of withered branches to shield them from the cold. One of them, who had a little hut outside of the tent, seemed to suffer from the severity of the disease all night; and as I slept but little, could hear him every now and then invoking the name of Allah. Though he seemed worse last night, he was better than the rest this morning. After breakfast the remaining two of my servants were seized in the same sudden way, and they all lay, in every direction, quite helpless. The manjy of a neighbouring hill came early this morning to make an excuse for his villagers, that they would be unable to attend to assist to-day, from one of them having shot a large deer last night with an arrow, and the rest had gone with him in search of it; for whatever is taken in the field is the common property of the village. As he said the deer was of a species as large as a cow, I asked him to sell me the hide and horns. He said 'they usually ate the hide, and the horns they consecrated; that as soon as they were severed from the head, an offering of Indian corn was made to them, with the blood of a cock; and this was then treasured in their houses.' I asked him 'what this was done for?' he said, 'to insure their success in hunting; for if this ceremony was not gone through, they should not be again successful.' 'Why,' said I, 'persons among us go out in search of sport, and are successful; they go out the day following, and are successful in like manner; though they never thought of making an offering of the horns, should they have killed a deer.' 'Tis true,' said he, 'among you this custom is not observed, but you differ from us, for we dare not omit it.' 'This difference,' said I, 'manjy, lies in this, that we are creatures who have lived under different circumstances. The Creator of the world made no difference in our forming, in the disposition of the organs of the body and mind. We had parents in the beginning common to both of us; and whatever difference we now see among various people, they have arisen from the fancies, wills, and corruptions of men. Now even in the design of a sacrifice you seem to have been mistaken. In the beginning a beast was sacrificed for the forfeited life of a man, and,

we are given to believe, was enjoined on posterity ; not that this could have been sufficient to have made satisfaction, and to avert merited punishment ; but it was done, and applied to a sufficient sacrifice that should be made in God's good time. That sacrifice has been made in the only Son of God, who descended from heaven, took our nature on him, and suffered for us ; and now, whoever has full faith in his atoning merit, and afflicted with the burden of their sins, are invited to him, and he will give them rest : he has already taken their sins upon him ; they shall be no more remembered, if the recollection of them is accompanied with deep sorrow, and a hearty desire manifested to walk in righteousness, and sin no more. What you now do, we and the whole world have done ; but now we know that it is of no longer avail ; that the most precious sacrifice has been made for us, and we are called to put our trust in Him. You are fortunate in the chase ; are you thankful for what Providence sends you in this way ? Instead of thanking God, you pay divine honours to the horns of the animal you have killed. This I believe to be useless, and what God is not pleased with. Now you are chief of your village ; how delightful would it not be to see you leading your people in every thing that was good ? Instead, for instance, of your present mode of giving thanks and acknowledging favours, to issue from your house of a morning, call your vassals around you, and then offer up your gratitude to God for them and yourself ; thanking him for the protection and blessing of the night passed, and imploring his protection during the day. Thus you would be leading them to happiness and safety, and be regarded by them with respect and reverence.' 'Yes,' said he, 'it would so : I know we are very ignorant, and should be glad to learn from you, and do what you command us.' 'I can command you nothing,' said I ; 'I can only recommend : what I recommend, I believe for your happiness : it is all I have to depend on or hope for myself. You had better now go and join your people ; but I think you had better omit the sacrifice.'—He went away, and came back again, saying, 'he met some people from another hill, coming to work, and he thought it was as well not to mind his villagers, but to stop and give his assistance.'—My two remaining servants were seized with fever about noon ; the Chupprassey's was accompanied with ague during the night, and violent pains, so that the poor creature slept none at all, and kept pouring out his complaints. Got the school-room thatched, and part of the tatties put to the sides, and my cottage had the flooring laid.

Wednesday, Nov. 29th. This morning the manjy brought me some venison for my dinner, part of the deer that was the cause of our yesterday's conversation. Got the pillars of my cottage and the centre room plastered with mud, to fit it for white-washing.

Thursday, 30th. My people all very ill to-day with fever ; not an efficient man among them ; had nobody to cook my dinner ; after sunset went to the top of Boorsey to see two people who were unwell. In descending, the prospect before me was enchanting : to the west a chain of mountains, as far as the eye could reach, just hanging under the last light of the departed day ; the moon, like a silver line, was just visible, sinking below the summit of a hill ; an immense plain of jungle lay to the south, and on the east Teen Pahar lifting itself alone,

like three majestic rocks, from the bosom of the ocean. My spirits were raised by the grandeur of the scene before me, and I pleased myself in singing the praises of Him who causes the desert to smile, and make all nature glad before him. I stood and looked at my little cottage and school-room, and, as I gazed, how happy, I thought, I ought to feel myself here in the midst of such tranquillity—envied or hated by none, and envying or hating nobody. Well content I should be, I thought, to renounce the world and the advantages of society, and spend my days in this lone retreat, to teach these children of nature to adore the hand that made them, and prepare a people ready for our God.

Friday, Dec. 1st. Set about a shed for my servants, and got the roof on it. Went to the top of Boorsey, this morning, to see my patients, and left directions how to make a crutch for the young woman, as it did not seem probable that she would get the use of her leg again. My servants worse than yesterday, with the exception of one. Came to the resolution to send them home, and send Chand to Mundie to get doolies and bearers to take them, as they were too weak to sit on horseback or walk. They all seem to suffer equally, though not equally patient. The Chupprassey, a stout-looking west-countryman, bore his pains the worst; kept moaning all day long, and, from his masculine manner of speech, his voice changed to a kind of—what shall I call it?—a whine. Little George very ill, and past managing; can neither get him to speak or take medicine. My four other people bear with great meekness, and refuse to leave me, but one, who is frightened. The naib of the Tuppah came to me to offer to supply me with animals for a sacrifice to offer to the angry God of the hills, who had afflicted my servants; and attributed it to our neglect of this, that they were ill. I said it could hardly be that, as I respected sacrifices of that kind less than my servants, and highly disapproved of them, and yet I was well. They smiled at this, and seemed to think that I must have been an exception. I told them it was through God's mercy that my health was continued to me; and that the air and water of the hills was natural cause of the people's illness. The hill people have not been traffickers with the lowlanders without learning from them something. In paying the labourers I found that I cheated myself yesterday with the two chiefs; and when they were paid this evening, they said it was less than yesterday: on looking over the sum a second time, I found it was right, and said that they got more than their due yesterday, which I did not ask again. When I counted up what I was to give them, I miscalled a figure, which would have made a considerable difference in their favour, which a manjy was going to set right, when the naib, a shrewd young man, checked him, saying, "perka mokko"—"hold your tongue:" as much as to say, if he makes this mistake, it is all in our favour.—I was sorry to see this, as they are treated with sufficient liberality. This all shews the need of teaching them better: and I thought, as I left them, that I should make it my business to make their children less alive to their interest in this way.

Saturday, Dec. 2d. Uncomfortable all day, on account of my people's sickness. At nine o'clock at night the old man, the Chupprassey's

servant, died. About that time a rhinoceros came near the tent, but went off again without attempting to injure anybody.

Sunday, 3d. This morning went to see a grave dug for the old man. The pride of the Mussulmen survives even death; for on my asking my servant where he would have the corpse laid, he said, a little apart from where the bones of the hill men were laid at rest. According to his directions, I had the grave dug lengthwise north and south. When they commenced digging the grave, one of the principal people in the village came up to me, and said 'that it was usual to give something at the burial of any person in which they were concerned, to enable them to go through certain ceremonies of purification.' I said 'I should give them something for their trouble, but did not think it necessary they should go to any expense in purifying themselves, as the work they were engaged in was a charitable one, and what was pleasing to the Deity.' The jemadar said, 'that they observed the customs of Mussulmen on the death of any person, in distributing charity for the happiness of the deceased in another place.' I said, 'It did not strike me it could be of any use, as we could not be answerable to God for other men's actions while they were living; neither could we alter their state when dead. Every man had his own time and his own work assigned him, and was to finish his own work while he enjoyed that season.' I sat down at the end of the grave, on the grass; the man sat down by me. I endeavoured to improve the solemn occasion, and, turning to the jemadar, said, 'Here you see the sad consequences of sin; had sin not entered into the world, neither had we seen death.' I spoke then of the state of innocence of our first parents and their fall; at which relation he seemed a good deal struck. I then shewed him God's great kindness and mercy for his creatures, in providing a ransom that should redeem him from death, even His only Son, Jesus Christ. He could not immediately comprehend the greatness of this mercy; or rather, he did not think sufficiently to allow it to impress his mind. 'How wonderful it is,' I observed, 'that this lifeless clay that we are now about to see committed to the earth, should ever again revive, be re-united to its departed spirit and receive, when again a man, the final sentence of God for the deeds done in the body!' He seemed interested, and explained in Paharia what I had said to a man who was listening to our discourse. 'I once saw a person buried at Bhugulpoor,' said the jemadar, 'and some one read something out of a book; and at one part those who were standing by took up earth in their hands and cast it on the coffin.' I said, 'The person read out of the book, "for as much as it pleased God to take unto himself the soul of the departed;" the persons present committed his body to the ground, "earth to earth, ashes to ashes;" at which earth was thrown on the coffin; and they added, "in sure hope of the resurrection to eternal life through Jesus Christ."' 'That is the reason,' said he, 'I did not know this before; and will you read that over this old man now?' I said, 'I could not read it over him, as we had not authority to entertain the same hopes of those who did not die in the true faith of God; and what his destiny is, God only knows: he was a stranger to the promises of God by a

Redeemer, and his soul has gone to a place prepared by God for it, of which man has no knowledge, and could say nothing.' 'So it is with all men,' said he; 'the soul departs from the body, it goes no one knows whither.' 'Those,' I said, 'who have lived agreeably to God's holy laws, and put their trust in the atonement of Jesus Christ, his only Son, our Lord, may entertain the sure and humble hope, that, through the mercy of God, and merits of a Redeemer, their souls will be received into happiness, wait there the resurrection at the last day, when the soul and body shall again unite, and be received into heaven, to be for ever happy, and to die no more. When we thank God for taking from among us a fellow-believer to himself, we also pray that we may be found acceptable in his sight, and receive an inheritance in the world to come.' 'That is,' said he, 'in another birth.' I said, 'No; that is a mistake that you have borrowed from the Hindoos. When a man dies he has no more births to look to, but is reserved for happiness eternal or misery eternal; neither does the soul pass into a tiger or any other beast, as you have been given to believe. There is a difference between the soul of a man and the life of a beast; the latter perishes with it, the other survives the decay of the body, and takes no other till it is restored to what it had before, at the last day. What is your idea,' said I, 'about the spirit of a man when it is separated from the body?' 'We,' said he; 'what can we know? we have neither paper nor book among us, and say, without knowing, it has gone to God.' 'I will teach you all these things,' said I, 'while I stay among you; and will so instruct your children in them, that they may grow up almost natural with them.' The grave was now finished, and I went to direct the corpse to be carried to it. I found three Mussulmen with the Chupprassey, which delighted him greatly, that his poor friend should be borne to his last home by the faithful, and not by infidels. They prepared the grave-clothes of some linen that I fortunately had in the tent, which had not been used; which would have been an insuperable objection to it. This was first washed, and then separated into different pieces. First they took about five yards, and made an opening about the middle for the head to pass through: this was to inclose the body as far as the feet; they then tore off a napkin for the head, which they called a turban; then four pieces of cloth, of which they made little bags for covering the hands: after that, a band for the waist; and, last of all, a sheet. The body was then laid on a bier, that the hill men had made of slender trees, with bars tied across with the bark. The three Mussulmen then carried it; observing they had some difficulty, I offered to assist, which they refused to allow; whether from unwillingness to trouble me, or to avoid pollution to the dead, I could not tell. When they reached the grave, the body was taken from the bier and laid on some spread grass, and washed with great decency; then the grave-clothes were put on it; the envelope for the body passed through the rent over the head, carried round the body as far as the feet, and tied round the waist; the great toes of the feet were tied together, the hands composed across the breast, then laid on the sheet and placed in the grave. The face and feet were then uncovered, and one of the men desired the others to stop while he pronounced the "b'ism

Allah." He took up a handful of earth, held it to his mouth, and repeated something to himself. He then breathed three or four times on the earth, and threw it into the grave. The other men now assisted in filling it up. As the earth fell on the venerable face, I felt extremely uncomfortable, and forgot for a moment that sensibility had fled.

When I returned to the tent, I found two of my people lying on the ground, and little George crying; in another place the Chupprassey moaning; and the two remaining people quite helpless from sickness. They seem to regard me as the cause of all their sorrows, and seemed to wish that I should know it. There was no way of sending them back, however; bearers were not to be had from Raj-Mahul, and the hill men would not carry them on beds. I recommended the Chupprassey to get on a bullock that was at hand; the other people to set out on foot, and try to get to Raj-Mahul by easy stages, then to put themselves in a boat, and return to their houses. They took my advice, and three of them went away crying; poor little George was sobbing bitterly; but there was nothing to be done but sending them away: as long as they remained I could not look for an hour's peace. This is the fourth day I have had no dinner; though I have not been fasting, having boiled the kettle myself and made tea, which, with a little biscuit, has satisfied nature, though I think I feel the weaker for it.

Thursday, Dec. 7th. Finished the work, and treated the labourers with a hog; a little displeased at the unreasonableness of a naib, in wanting something more the last day, than he had received heretofore, as he had all along got more than his work was worth. I let him see I was displeased with his covetousness, and told him, how very ill it appeared in him, after the manner he had been treated: I had been better pleased with myself could I have overlooked it, for when I wish to seem only half displeased, from my extreme weakness, I appear very angry, when it is really not the case. Before he went, that he might not go away dissatisfied, I told him, it was not for what he asked that I was displeased, but for the seeming covetousness, which we regarded as a sin, and had received a command to guard our hearts against it.

Friday, 8th. Walked to Raj-Mahul this morning, with two hill boys for my escort, and found my poor servants in a corner of the Serai. When I went into the place where they were laid on straw, the young man who attends me and the Chupprassey raised themselves, and with "an exceeding bitter cry," cast themselves at my feet, and wound their arms round them: I stood still till their paroxysm had passed, and then took means for removing them from their dirty and dark lodging. While the Deroga was coming, whom I had sent for, they told me that the man who lived in that part of the Serai had behaved very ill to them, and endeavoured to turn them out, and when he could not succeed in this, that he annoyed and disturbed them in every possible way; this inhuman conduct of the fellow I punished, by giving him nothing for the use of his inhospitable lodging. When the Deroga came, I got him to furnish me with a boat, in which I put the sick, and directing the manjy to hasten them as fast as he could to Bhagulpoor, returned to the hills. This was the most painful walk I ever took, for I had strained the sinews of my left leg in going, so that the whole of the way

returning, I felt very uneasy, and walked quite lame. The journey notwithstanding pleased me not a little, for I felt well assured that had I not gone, the people had perished, and "no one to bury them."

Saturday, 9th Dec. Rested all day.

Sunday, 10th Dec. This was one of the happiest days I remember to have spent; I arose pleased and grateful to the bountiful Giver of all, the beams of his sun that came then darting over the dark foliage of the hills, seemed to shed on me, in common with nature, an enlivening influence. I found myself with every external comfort that can minister to our earthly ease and contentment, at least so I felt. The day seemed altogether a sabbath; the wind, which for several days had been regularly blowing a breeze, was still. The clouds ranged themselves in the horizon; no voice of busy men disturbed the air; and the only sound to be heard was the cooing of the turtle, and the distant sound of ox-bells, that had the effect of the gurgling of a rivulet. I spent the day in reading and devotion; in the morning and evening I walked to the top of Boorsey, to see my hill man, who had been taken with a fever some days before. Of the people who accompanied me, one now only remains, and even he is beginning to complain. The police men, that the judge kindly allowed me to take for a guard, have left, and another man who supplied their place, goes away sick to-morrow.

Monday, Dec. 11th. Opened school this morning, with but middling encouragement, having only two children attending.

Tuesday, Dec. 12th. The naib came this morning for some medicine for his child, and gave me an opportunity of pointing out some of the errors they entertain. He did not give much credit apparently to what I said. I spoke to him of the truth of God, the salvation of the world by Jesus Christ, and future rewards and punishments. I fancy he seemed a little struck at this, but it was very transient. He promised before going away, to use his influence in getting children to come for instruction. Began to revise my translation of St. Luke, after an interval of many days: I think I can find some mistakes, which I hope is an argument that I am getting on a little. Took a walk among the hills in the afternoon, and stopped at the hut of an old man that fell in our way. I called to him; on his appearing, found him to be a person who applied to me for medicine for a disease he had been afflicted with for two years. On asking how he did, he said he felt a great deal of pain. I then recommended him to be patient under the hand of God, to regard this sickness as a punishment for his offences, or the promoting of some good end; that all men more or less had their troubles, and were not to look on this life as the place where they were to expect their happiness; that we were all travellers in this world, journeying to another country, where we were to be happy or the contrary for ever. I asked him if he ever prayed to God, he said 'yes.' 'I fear,' said I, 'that the worship due to Him is given to those who are no gods, and the prayers given to Ruxey or any other deota are offensive, and not pleasing to him. You should pray to Him who is the Creator of heaven and earth.' 'Very well, sir,' said he, 'how am I to do it? to make a salam first to heaven, and then to earth?' I said, 'No, you must pray to God, who is in heaven, and everywhere present; you must ask him to forgive you your sins, to free you from your present

pain, and if it is His pleasure to continue your sufferings in this life, to grant you ease in another.' I spoke to him then about sending his children to learn to read, which he did not much like, however he was at last prevailed on so far as to say he would recommend his son to attend for instructions. Going on a little farther, I came to another hut, where there were standing a man, two women, and two children. They brought me a child to look at, who had a large sore on its side; this is quite common among this people, and there are not less than three children on this hill who have sores of a similar description. It seemed clear of any matter, and I recommended, because I knew no better, that they should keep it clean, and bind it with a piece of clean linen, what I had recommended to the others. I could not help smiling at myself when I recommended this, as it seemed my sovereign remedy, and I thought myself not much unlike the famous doctor, who was such an advocate for bleeding and hot water. The mother of the child was very good-looking, her features were Grecian, and had a softness and bashfulness of expression, that made her appear very interesting: there was one circumstance in her favour, she was divested of that common and odious ornament, the nose-ring, that the hill women make an indispensable part of their dress, and which is sufficient to deform the most regular set of features in the world. The hill women are much better off than those of the lowlands; they seem more companions of their husbands, and less considered as slaves; their appearance speaks this, for they have nothing of those worn down marks, that even young women in the plains have. They look as if they were well attended to, and they seem to be very much beloved by their husbands, and always eat with them; a thing never done by the lowlanders.

Wednesday, Dec. 13th. This morning, an old man brought me some honey; he boasted himself the only man now living, who had served Mr. Cleveland. I asked him how old he was, he said he could not tell, but believed he might be about twenty, at the time of Mr. Cleveland's death. I knew this to be about the year 1784, so that I easily found out his probable age, which my hill man observing, took me for a conjuror, and asked me how old he was. I entered into conversation with the old man, and spoke to him about religion, and said 'how sad it was that they had forgotten God, and that among the hills there was not one who praised Him.' He said 'It was very true he was forgotten among them; that the great God was in heaven, and that there was another subordinate to Him, who gave rain to the earth, and fruitful seasons.' I said 'That the God who made the earth, watered it with his rains; that it was he also who caused His sun to rise upon the earth, and ripen the increase of it for the use of man; that God was not remembered, and His worship was given to others.' He said, 'Formerly God dwelt among the hills, when every man among them attained a good old age; that none died a young man among them, but each went to the grave loaded with years; that since He had left their hills, death made havoc among them, making no distinction between old men, youths, and children of a cubit long, and these men were regular in worshipping and sacrificing to Ruxey.' I told him, 'That they worshipped Ruxey ignorantly; that Ruxey was a creature formed by the devices of men, or the suggestious of demons; that Ruxey had no power to hurt them

if God forbid it, and that it was He alone, who could either help or suffer them to be afflicted materially.' I then spoke of their sacrifices, the origin and design of them, and the atonement of a Saviour. He could not understand me very well; yet this much I gave him fully to believe, that Ruxey was no God, nor deserving of divine honours; that God was one who made heaven and earth, to whom all men are amenable, and all called upon to adore. The old man, on the conclusion of our conversation, went away apparently well pleased.

Thursday, Dec. 14th. Went up to the neighbouring village this morning, and sitting on a large stone beside the manjy, entered into conversation with him and his brother the jemadar, on the unreasonableness of idolatry, and the ingratitude of men, in forsaking the God who formed them, who preserved them, and gave them all their enjoyments. I perceived that my conversation began to weary them, and I stopped from going farther.

Saturday, Dec. 16th. This evening went to the top of Boorsey, to witness the ceremony of a sacrifice to Koll-Gosiah, or the god of agriculture. A cot was prepared for me to sit on, opposite the manjy's house, when baskets and different vessels with offerings were placed, and a hog, the victim, bound by the feet, lying near them; and a little on one side, at the corner of the house, stood the musicians, consisting of five drummers, and one playing, or rather striking a cymbal. The divinity of the village, represented by three black stones, was marked over with red paint, and part of the oblations thrown over it, and crowned with a small bough of green, which the hill people call the mukatgha, or the muk-leaf. The manjy took his seat opposite the oblations, and the different persons came forward, and presented to him their baskets and vessels filled with rice, Indian corn, dough, and a coarse kind of pulse. Of each of these he took a small quantity, and having first washed a space with water from a vessel he had standing by him, he strewed them on the ground. When all the people of the village had presented their offerings, the victim was brought, and the manjy killed it, by making a large wound in the left side: as the blood flowed, he pressed his hand close to the passage, and received it, and then sprinkled it on the offerings that lay on the ground. This he repeated, till there was no more, so that no part of the blood fell, save on the offerings: as the manjy took from each vessel, and strewed it on the earth, he pronounced a prayer.

Thursday, Dec. 21st. After teaching the little boys, went to see the child of a naib, who was ill. Seeing the man very earnest in all he said, I recommended him to use all his endeavours at getting the best advice for the poor thing, and to leave the success of it to Providence; that God had given man the faculty of finding out means to continue the health of the body and remove its pains, but God alone could give life. I recommended him to address his suit to Him who rejected not the broken-hearted; but when he prayed, not to address himself to a senseless stone or a tree, which were not like the Deity, and had no power to help him. I then spoke of the true God, His mercy and His love; told him how much the world had wandered from Him; exhorted him with great earnestness to believe; to repent, when he had done

amiss ; to return when he had gone astray : that he would be received with favour ; and that He who desireth not the death of any, would abundantly pardon. I then spoke of their manner of conciliating the deity, and of their sacrificing to stones, which object of their adoration I saw a few paces from me. This was a tender subject, which will require time to press home with success. He put it off, by saying, that this was the custom of the hills, and intimated that it could not be dispensed with. Leaving this village, I went to another, called Gunechune ; this was small, containing only twelve houses ; the people (a few were only at home) less clean and worse-looking in every respect than any I had seen, and scarcely understood a word of Hindoostanee. The manjy was in the field ; his son went to call him, but as he was long in coming, I went away without seeing him, and walkad to another village, called Chombdy, a large place, containing forty houses. The manjy's son brought me a cot to sit down on, which I did, and talked to the people for about an hour. How much I regret my ignorance of the language ! How delightful would it be, to walk (as I did this day) from village to village, and declare, in a language that the people could understand, those glad tidings of great joy that were intended for them and for all people !

Friday, Dec, 22d. The manjy came to see me this morning. I spoke to him of the sacrifice I had witnessed on the hill the other evening, and mentioned, that formerly these customs were common to many nations. I read to him in Hindoostanee (which he understands pretty well) the account given by Moses of the offerings of the first-fruits of the Israelites, but that he might not think theirs were equally good, added, that they had received directions from the most high God for what they observed. I then spoke to him of the world from the creation, the increase and apostacy of man, the destruction of the world, and salvation of Noah ; the second increase of mankind, their wickedness, and the fidelity of Abraham among an idolatrous nation ; his blessing ; a promised Saviour, who was manifested when the time had come ; His satisfaction, for the sins of the world, His command to teach all men, His atonement, and the end of His coming, and invitation to all men to come to Him ; the unwillingness of the world to believe this, their fondness and adherence to established customs which were false and useless. I then read to him Acts xxii, from verse 22 to 32. I thought his attention was given to the greater part of what I said, but of this I am not very certain. A knowledge of their language alone can make me able to convey these great truths to their minds with effect. He waited to hear his children say their lesson ; he seemed greatly delighted at finding they could repeat their letters.

Taught the children to-day the first and second commandments in Paharia.

Wednesday, Dec. 27th. Remained at home all the morning, and took a walk to the village in the evening.

Thursday, Dec. 28th. My servants that I left at home, joined me to-day, and brought some provisions, and a little of the produce of my garden.

Friday, Dec. 29th. Engaged in instructing the children, and reading.

Sunday, Dec. 31st. Read divine service, and Beveridge's sermons, the strength, simplicity, order, and piety of which greatly delighted me.

Monday, new-year's-day. Went to Raj-Mahul this morning, and returned on the 5th of January.

Sunday, Jan. 7th. Read the scriptures, and Beveridge's works.

Monday, Jan. 8th. Went to Raj-Mahul this afternoon, and returned on Thursday the 11th, at night, lame from fatigue.

Sunday, Jan. 14th. When I had read divine service to-day, and some of Beveridge's sermons, I took it into my head to walk over to Choumbdy Pahar, a village about a mile distant, for I had heard that they were celebrating a great sacrifice to Keppe Gosiene, or the god of the village, and hearing the drums kept up beating, and now and again the discharge of a gum, I thought I might be in time to see the ceremony. This sacrifice takes place once a year, in the month of January with those who are rich, and as there is a considerable expense attending it, those who are poor content themselves with observing it every three or four years. The manner in which this sacrifice is kept, is as follows. For some considerable time before, the chiefs and villagers collect all they can, and when they have a sufficiency, they purchase a buffalo, and whatever other things are necessary. The night previous, the village and neighbouring villages assemble, and commence with dancing, singing, and the rude music the hills afford, consisting of drums and timbrels. This is kept up all night, and the next morning, at the first division of the day (for the hill men divide the day into four portions, 9 o'clock, 12, 3, 6, or sun-setting; erber, tekana, boho dine, bedo korichbere, and erthombere) assemble round the buffalo, which is bound all night to a stake, and the manjy, or one of the villagers, hamstring it with a blow from a sword, which brings it to the ground, and then, with a few strokes more, he severs the head from the body, and when the blood begins to flow, the demons, and persons possessed of evil spirits, rush forward and drink the blood; when they are supposed to be exercised, they go and bathe in some running stream. After the sacrifice is ended, the drinking and dancing is kept up as long as the flesh of the sacrifice lasts. When I got to this hill, I saw some of my little boys running on before me. I would rather have not seen them, as I had been that morning endeavouring to convince them that such ceremonies were not proper to be observed. However, they were but children, and when their parents shewed the example, it was not to be wondered at that they followed. When I ascended to the top of the hill, I met a man leaving the festivity, who had just strength enough to keep himself from tumbling down to the bottom of it; but notwithstanding he had had quite enough of what was going forward, and was returning home, he thought it but right to accompany me into the village. The house opposite to me, as I entered, was filled with persons drinking, dancing, and singing, with their arms round each other's necks. They stopped when they saw me, but I made a salam, and walked before. Almost in every house was seen one or more persons, either men or women, falling down insensible from excessive intoxication and fatigue; when they were not sleeping, they were keeping up the festivity, some in large companies, and some in parties of three or four.

On getting opposite the manjy's house, I saw the headless carcass of the buffalo that had been slain, and the head placed upon a small wooden frame : at a short distance a slain hog was lying also near the buffalo. I stood looking at this, and presently all the village that could walk assembled round me, and brought a cot for me to sit on ; three or four got about my feet, and began to rub the sinews of my legs, and one wished to take off my shoes to rub my feet. When I acknowledged all their civilities, I spoke to them of the sacrifice, and asked why they had not called me to witness it. They said they took great fault to themselves for not having done so, but they thought I would not have come ; one said (which I believed to be the truth), that he had not sent for me, that my presence should he no restraint on their excess, as, had I been there, none of them would have ventured to have got drunk. I asked for the manjy, he said he was drunk, and asleep, but offered to call him ; though I forbade him to do this, some of them awoke him, and he came, as like a maniac as a person could well fancy ; his long hair was loose, and falling on his face and shoulders, his back glistening with oil that was thickly smeared on it, and a mark of red paint on his forehead. When I asked if he was the chief, he said 'yes,' and then with violent gesticulations began to describe how he had killed the sacrifice, observing that there was very little blood on the ground. I asked (though I knew) what had become of it ; they said that the demons and four possessed persons had drunk it. Seeing that they were straining the little wits they had remaining, how they could be kind to me, and being sensible that I could say nothing that would benefit them in their present state, I got up to go away. On this, a person came to me, and said, 'we have got a sort of brandy among us, which we hill people drink, and we wish you would drink a little of it with us ;' I thanked him, and said I would rather not. When I was going back, I saw four of my little boys had accompanied me : which gave me great pleasure to find that they preferred being with me and attending to their instructions, than in witnessing what to a hill man has charms irresistible. When I got home, I told them how much gratified I was with their behaviour, and gave them a small reward, with which they seemed quite delighted.

Thursday, Jan. 16th. The naib, Gooty-Beera-Magy, and some of their people came here early this morning as they were on their way to the plains. I spoke to them again of their not sending their children, which they endeavoured to excuse, by saying that they were very anxious for it, but that their children could not be prevailed on to come. I shewed them how unreasonable it was to expect anything else from children, but it was incumbent on them as parents, and entrusted with their children's future happiness, to insist on their coming, and I would engage, when once they came, they would have no desire to absent themselves. To remove any apprehensions of witchcraft, if they still entertained any, I read to them that passage of Exodus, in which such works are forbidden.

Saturday, Jan. 21st. As I was going to teach the children this afternoon, Gooty-Beera-Magy came up to me, and after some common observations, turned the conversation to the sacrifice they had celebrated a few days before. I explained to him, as I had often done before,

the nature of the institutions of sacrifice, and then shewed him how much he was now called upon to lay their present customs aside, and put his trust on a more sufficient sacrifice, even Jesus Christ, our Saviour. He said he felt assured that as soon as the true way of God was perfectly known among them, these would be all thrown aside ; but, as they could not live without some religion, it would not be possible for them to give up their present customs, till they had quite learned others. I said, that in my opinion, the wisest way of doing, was to put away their evil and useless customs now, and by turning from the vanities they had walked in, they would be able to seek out a new and better way, and God would be more ready to grant them his assistance to come to him, as soon as they had thrown off their allegiance to their present false gods ; that they need not fear taking a bold and resolute step, for though the devil had great power in the world, if God be with them, they need not care who should be against them. At present, yours is the religion of devils, they convey no other idea to you than that of terror, whereas our God, who invites you to his service, is love and so loved the world, that he gave his only Son, to save it from misery and death eternal. You have not to reproach yourselves, it is true, with being the inventors of your present customs, but you will have to reproach yourselves for keeping to them, when you are shewn a better way, the only way that can give you peace here and happiness hereafter. This, said he, will all be, when our children are taught in the ways of God : they will be able to direct us, and keep us in mind of our duty, by having the book, in which God's will is made known, to instruct us from.

Monday, Jan 22d. This morning I breakfasted early, and accompanied by my little boys and Chand, went to Libba-Pahar, to witness a sacrifice of the same description as that which took place at Choumbdy. After an hour's walk, we reached the village, where nothing was to be seen but companies of hill people here and there dancing and nothing to be heard but their songs and tom-toms. As soon as I was perceived the manjy of the village, his Cutwauls, and two or three other manjies came up to me, and conducted me to the shade of the manjy's house, opposite to the place where the sacrifice was to be slain. After sitting here for some time, the buffalo was led forth, his fore-feet tied, and led to a stake at a little distance, where he was bound in the midst of shouts of the people, who screamed as with delight, brandishing their swords in the air. After standing here some time, two men went and seized it by the tail, and began to torture it, by taking the tail in their mouths, and gnawing it with their teeth till they tore off the flesh, as if working themselves up to phrenzy. When the creature was tortured for about an hour, a young man brought a bamboo tray, having on it Indian corn, boiled rice and flour. Taking a small vessel of water, he washed the shrine, and sprinkled water on the ground about it. Another person now brought a green bough, and stuck it in the ground, at the east side of the three unformed stones that represented the deity, which the man, from his small brazen vessel, sprinkled with flour and water. The koodom, or sacred stool, was then washed and sprinkled, and placed upon the stones. This done, the manjy brought some oil, and

anointed himself, and a young man who was to assist him in the ceremony. This person he marked on the forehead, shoulders, and back, with red paint. The party then rose from before the shrine where they had been sitting, and the chief took a new earthen vessel, which he broke in pieces by dashing it violently on the ground, at the end of a speech which I did not understand. The Cutwaul of the village, taking an egg, went up to the buffalo, and broke it on its head, and in the next minute, the chief, with one stroke of his sword, cut the hamstrings of the poor animal, which brought it to the ground. The cord that bound it to the stake was now loosed, and it was dragged to the shrine, when the people with their swords began cutting at the neck. I never saw a sight so barbarous; for a long time, as they continued cutting at it, by its struggles it forced itself two or three times round the shrine, during which, I was obliged to hold my hand over my eyes. At last, from loss of blood, it was exhausted, and fell down about two yards from my feet, and suffered its butchers to hack away without a struggle. I just raised my eyes at this time, and looked at the poor thing; they had cut about half way through the neck, and the blood seemed like a well in the horrid looking gash, which their swords scattered to some distance. When the head was parted, it was brought and placed opposite their deity, and the young man who had prepared the place, took up blood in both his hands, which he sprinkled over it, and on the branch, and two altars that were at a short distance, and sprinkled some on the people. The possessed persons came forward at the same time, and with great eagerness caught up some of the blood, which they drank. Drinking the blood does not seem peculiar to the possessed persons, for I observed a chief among them put his hand into it and drink some. The whole of this seemed to give them the greatest pleasure, and I am almost inclined to think they have these sights, as much to gratify a barbarous and inhuman propensity, as out of respect to their divinity. They crowded around me to pay their respects, said this was their custom, and called it Tamushu. Just before the buffalo was slain, and the shrine prepared, a cock was brought and killed, its blood poured on the koodom, the stones, and branch; and while the neck was yet streaming, the sacrificer put it into his mouth. Just as the buffalo was about to be killed, they began dancing and leaping with great violence, and crying out, "kuso, kuso," blood, blood. The people of the village, and those present from neighbouring ones, were more or less drunk, without exception of age or sex. In one party I observed six women, who, though they seemed just able to stand, were keeping up the dance, and poor little children, for whom I felt most, as they seemed the most hopeful part of the assemblage, were taught to practise all the excess of their elders. When the sacrifice was ended, I rose, and went away, satisfied at having seen this, at the same time horrified and disgusted. May He, in whose hands are the hearts of men, give me zeal and ability to undermine this empire of Satau, and open the minds of these deluded people, that they may turn to the Lord, who bought them, not with the slaying of beasts, but with his own precious blood. My good little boys and Chand kept close at my side, and when I came away, they followed me.

IV.—*Proposal to reprint the Rev. C. G. Pfander's Treatises on Muhammadanism.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Most of your readers are probably aware that the Rev. C. G. Pfander of Agra, a Missionary of the Church Missionary Society, has written and published several treatises in which he exposes the nature of Muhammadanism and proves the divine origin of Christianity. These treatises are universally acknowledged to be works of uncommon merit, and it is a pleasing fact, that in consequence of the force of argument and the spirit of benevolence which pervades them, they have produced a great sensation among the educated class of Musalmáns in Persia, Affghánistán and India, and given rise to more than one controversial production written by Muhammadans in defence of their own creed.

The treatises are four in number, viz.

1. *Mizan-ul-Haq*; 2. *Tariq-ul-Háyát*; 3. *Miftah-ul-Esrar*; and 4. *Thamarát-i-Shajar-ul-Háyát*.

Allow me to explain, in a few words, the contents of each of them.

1. The *Mizan-ul-Haq* discusses the controversy between Christians and Muhammadans in three books. In the first it is shown that the Bible has neither been abrogated nor interpolated; the second contains an extensive survey of the principal doctrines of the Bible; and in the third the claims of Muhammad and the Qurán are shown to be unfounded. This treatise is of considerable length, occupying 350 pages.

2. The *Tariq-ul-Háyát* is considerably shorter. It treats of sin and its consequences; and of salvation, its source and its means; and of the fruits of faith in Christ.

3. The *Miftah-ul-Esrar* or *key to the mysteries*, treats of the divinity of Christ and the doctrine of the Trinity.

4. The *Thamarát-i-Shajar-ul-Háyát* is a copious collection of important passages of Scripture, which in a brief introduction the Muhammadans are invited to compare with the doctrines and precepts of the Qurán.

These four treatises have been published in both the Persian and Urdu languages, but are now out of print, and it is highly desirable that some steps should be taken to obtain the means of publishing a new and revised edition of them.

From an estimate I have seen it appears that the cost of printing 5,000 copies of the *Mizan-ul-Haq*, and 2,000 copies of the other three treatises, in Urdu, would be somewhat above 2,600

Rs. ; and the cost of lithographing 1000 copies of the four treatises in Persian, nearly 2,000 Rs. This is exclusive of paper, which it is hoped the Religious Tract Society may be induced to supply.

The above sum of 4,600 Rs. then is wanted to enable Mr. Pfander to put a new edition of his treatises to press. It is utterly impossible for the local Tract Societies, established at Calcutta and in other parts of India to supply anything like such a sum. The Calcutta Christian Tract and Book Society is able to do little more than keep up its present stock of vernacular publications. An appeal is therefore made to the liberality of the Christian public in India, whilst it is expected that contributions will also be obtained from friends in Great Britain.

I cannot urge the importance of this subject more appropriately than by quoting the following remarks of a ripe Oriental scholar, who, from the high rank in society which he occupies, has had every opportunity of testing not only the intrinsic theological and literary value of these treatises, but also their remarkable adaptation for practical usefulness. He concludes a lengthened article in the *Calcutta Review* by the following words :

The stimulus of a *prize* is sufficient to entice the learned inmates of Oxford and Cambridge to combat the remote and dimly distinguished tenets of the *Hindu*. And shall not the interest and proximity of the subject, its close connection with Europe, and the ample resources near at hand for obtaining a knowledge of the principles of Islam, be sufficient to tempt our learned and pious countrymen to come forward in the Muhammadan contest ; and thus without the labour or the banishment of a missionary life, to forward the Christian cause by aids more valuable than thousands of silver and gold ?

We would also impress upon those who are unable to help by writing themselves, the duty which the more heavily devolves upon them of furnishing means for the printing, and forwarding the circulation, of the books which are already provided. We understand that Mr. Pfander's works are nearly out of print ; and we would strongly recommend that *five*, or, if possible, *ten* thousand copies of the *Mizan ul Haqq*, and two thousand of the other treatises, be struck off in Urdu, and a reasonable proportion in Persian ; for this, we believe, extraordinary funds will be required, but we are greatly mistaken if the Christian public, when fully and intelligently awakened to a sense of the magnitude and urgency of the object, will be backward in furnishing them. At all events, we feel that, in thus prominently directing public attention to the subject, we have discharged a duty towards one of the worthiest of men and one of the noblest of causes. Of Mr. Pfander or his writings, many of our Indian residents may probably have never heard. And if what has been written shall prove the means of leading any of them so to esteem the author and so to appreciate the value of his works, as to stir them up to lend effective aid in circulating them throughout the Muhammadan world, one great object which we had in view shall have been gained.

J. W.

[Subscriptions for the above object can be forwarded to the Editors.]

V.—*German Mission.*

We have been favored with the sixth report of this Mission in the Canara, Southern Mahratta and Malabar Provinces. Eleven years have marked the progress of this Mission; during that time thirty Missionaries, of whom thirteen are married, have been sent out, twenty-one of whom, eleven being married, are still actively engaged in the work. During the past year two have died, and three returned home on account of ill health. The number of stations at which labour is carried on, amounts to ten, six below and four above the ghats. During the year at the Mangalore station twenty-five members, viz., seventeen adults and eight infants, have been added by baptism to the Tulu congregation, four couples have been married, and four have died. To the Tamil congregation, consisting of 30 persons, three adults and one child have been added, one woman and two children have been removed by death and one couple has married. The boarding school under the care of Mrs. Greiner has increased in number, seven boys belonging to the Seminary have also been baptized. The Rev. Mr. L'ayer, stationed at Honore, in a tour he took, gives the following pleasing account of a native whom he baptized, we refer to it as shewing the importance of masters instructing their servants, or when they are unable from not knowing the language to do this, the desirableness of employing a teacher, so that those under them may hear the truth of God. We fear this duty is but little attended to; would that the mentioning the circumstance here may be the means of stirring up Christian masters to this duty and privilege:—

“On this tour I had the joy of baptizing a servant of Mr. Forbes, the assistant collector of that district. The manner in which he was brought to the knowledge of the truth shows, how the Lord is still ‘a God that doeth wonders.’ He had come from a great distance to visit his brother, also a servant of Mr. Forbes. The latter had become a Christian shortly before, and without the former having heard of it. Great was his anger when on his arrival, he learned that his brother had left the way of his fathers, and he would probably never have come to see him, if he had been informed of this before. Having, however, come from so far he remained with his brother, and afterwards entered the service of Mr. Forbes as a water-bearer. By the religious conversations his brother had with him, as also by attending the scripture reading meetings, held by a native christian school-master, whom Mr. Forbes employed for the purpose of instructing his servants, it was not long before he became thoroughly convinced of the vanity of the Hindoo religion, and before he followed the example of his brother in becoming a disciple of Jesus.”

At Moolky one young man who relapsed into heathenism has been restored to Church fellowship.

At Dharwar, the church, spoken of in the last report, was finished in November and was opened on 14th December last, it has cost Rupees 4,539, of which 4,453-12 have been subscribed. The Rev Mr. Lehner relates the following:—

“In July last we had a visit from a Lingite Priest, and about two hundred of his followers, from a village called Managuaddy, about 20

miles east from this. They came on a Sunday morning all cleanly dressed, and behaved uncommonly quiet during their stay of three hours. They brought with them a number of books they had formerly received from us, and said, that they were constantly reading them, being convinced, that the truth was contained in them, and that their religion and religious books were false, and had been consequently discarded. They went further, they asserted their belief in the Lord Jesus Christ, and considered themselves his disciples. We were of course greatly rejoiced by their uncalled for declaration; but after further conversation we found they had fallen from one error into another. Their priest had conceived the idea, that he was an incarnation of Christ, ordained to bring these idolaters to the knowledge of the true God; being better pleased with the idea of converting others than to be converted himself. He was displeased with us, when we pointed to himself as being a sinner who needed a Saviour, and begged him to desist from his self-delusion. He left us, and we have not seen any thing of him since; but we have had several opportunities to converse with his followers, who set very light by caste, and seem on the whole an interesting set of people. They form a counterpart to the old "Kalegnânies," and we hope that the Lord will still direct many of them both to the true wells of salvation."

At Cannanore 15 have been baptized and 13 have died. The following is an account of the celebration of two festivals:—

"This year we celebrated two festivals, the one at Chirakal on the 4th of December last, and the other at Tahy on the 27th of the same month. I do this, to bring our out-stations more to the remembrance of the congregation here. We prepare usually at such times a meal for the whole congregation, and make it a day of rejoicing in the Lord. At about 9 or 10 o'clock in the morning we meet, and from 11 to 2 o'clock we edify ourselves in our God. Besides myself there spoke on these occasions, Jacob, John, Timothy, Joseph and Gnanamuthu. Many heathen are attracted by it, who come to listen. After prayer we sit down to a frugal repast which we all much enjoy, and before we separate we sing once more the praises of our God, when each returns to his home richly blessed. At that at Tahy some of our European brethren favoured us with their company, and in the evening we sang in our garden, in the midst of a heathen village, the praises of our God and Saviour: What a precious and joyful thing it is, to see the image of Jesus reflected in a poor sinner even in a white man, but to me there is something more gratifying to see it in a black; and how truly rejoicing it is to see them both uniting in common praise to their common Lord. Oh that we might be more diligent in our high calling. Give us more faithfulness, O Lord Jesus! and we have it.—Amen.

At Malsamudra a young man, a Lingite, and an old man, a weaver, have been added to the Church.

At Tellichery four have been admitted into the Church by baptism, and five others are candidates for the sacred rite.

As Anjarcandy and Chroniballa, out-stations, ten baptisms have been performed.

At Calicut two families, consisting of four persons, were also received

into the pale of the Church, and consequent thereon a young man of the same caste and about 22 years of age being stirred up to enquire after the truth, on the 12th October was baptized; besides these, ten children have received the rite. This Mission at this station has been tried by a number of Tamil Christians separating themselves in consequence of the Missionaries refusing to give place to their caste privileges. Much as the separation is to be regretted, we rejoice in the stand made by our Missionary brethren. This caste monster must be overcome, and caste distinctions must be put away; so long as they are allowed to remain, they will breed discord. We do trust that every Missionary will set his face against this terrible system, and then we may expect to see it banished from within the pale of the Church. We shall not do right in concluding our remarks without informing our readers that this Mission stands in need of funds. We need not say anything in behalf of a Mission which takes a prominent place in Missionary labour in the East. We trust that Christians will shew their sympathy with the Mission by aiding the Missionaries with funds, and that the Head of Missions will abundantly bless his servants in the great and mighty work of making known to the benighted Heathen the everlasting Gospel of the grace of God. The following is the Census and Expenditure of the Mission.

## CENSUS OF THE MISSION.

Missionaries and their Wives in India.....	33
Missionaries in Europe.....	4
	—37
<i>Mangalore Station.</i>	
Tulu Congregation .....	152
Tamil Congregation .....	30
Seminary .....	43
Female Boarding School .....	30
English School .....	45
Canarese Schools, two .....	44
Schoolmasters .....	6
	—350
<i>Moolky Station.</i>	
Congregation .....	54
Monitor .....	1
School of Christian Boys .....	11
	—66
<i>Honore Station.</i>	
Congregation .....	2
Catechists .....	1
Canarese School, one .....	18
	—21
<i>Dharwar Station.</i>	
Congregation .....	19
Catechist and Schoolmasters .....	5
Female Boarding School .....	12
Female Day School, one .....	15
Boys' Schools, three .....	170
	—221

*Hoobly Station.*

Congregation.....	2
Schoolmasters .....	8
Girls' Schools, three.....	50
Boys' Schools, five .....	280
	—340

*Bettigherry Station.*

Catechists .....	1
Schoolmasters .....	4
Girls' Schools, two .....	36
Boys's Schools, two .....	100
	—141

*Malsamudra Station.*

Congregation and Colonists who attend Divine Service about ..	80
Schoolmasters .....	3
Boys' Schools, three .....	100
	—193

*Cannanore Station.*

Catechist .....	3
Schoolmasters .....	4
Scholars about .....	200
Native Congregation (Communicants about 80 and children 67) .....	147
English Congregation (Communicants 50, 60) .....	110
Under instruction, Natives, about .....	10
	—464

*Tellicherry Station.*

Catechists .....	3
Schoolmasters .....	9
Scholars.....	205
Congregation, (at Tellicherry 57, at Anjarkandy 56, at Chembalu 11) .....	124
Seminary .....	37
Female Boarding School .....	23
Female Day Schools.....	40
	—441

*Calicut Station.*

Catechists .....	2
Schoolmasters .....	10
Scholars, Malayalim and Tamil Boys 240, Girls 15 .....	255
Congregation.....	41
Female Boarding School .....	13
	—321

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Total,.. 2595

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*Expenditure of the Mission during the year 1844-5.*

	R.	A.	P.
Private expenditure of 22 Brethren, 11 of whom were married .....	22,379	1	0
Journeys .....	1,499	2	0
Native Schools .....	2,967	1	0
Catechists .....	1,543	1	8
Munshees .....	796	2	0
Libraries .....	658	1	0
Postage .....	1,249	2	1
Buildings and Repairs .....	11,474	1	0
English School at Mangalore .....	842	2	0
Seminaries .. . . . .	4,555	0	3
Girls' Boarding Schools .....	1,394	0	0
Printing Establishments .....	2,661	0	0
Agricultural Outlay .....	257	2	3½
Sundries .....	534	0	5½
Total Rupees,	52,812	0	9

VI.—*Holidays and Festivals.*

To the Editors of the Calcutta Christian Observer.

SIRS,

We were much gratified to find the subject of Hindu festivals so fully and ably discussed in your last number, and as it is a subject with which we have been called to contend for a few years past, we will give in brief our experience, so that, perhaps, by comparing notes, there may be evolved principles to guide us in future.

On entering the country we were at once met with oft-repeated and frequent requests for leave to attend one of these festive occasions. At first we complied, because we deemed it *necessary* in order to secure the services of those employed. But we soon learned that these occasions, particular and general, were very numerous, and confined to no definite period, so that we were totally at a loss to know when we could finish a job of work upon which we had entered.

Our second step was to teach our workmen that we experienced great inconvenience and loss, besides that such a course of conduct on their part was unjust. We mutually agreed to select a certain number of days, both for Hindus, and Muhammadans, which they were to enjoy during the year. The limit was about six days for the season. But in this arrangement also we found innumerable difficulties, as the parties would profess

that some festivals left out were more obligatory than those selected. Hindus would prefer to give up one of their days in order to attend the *Táziya*, and Muhammadans would change about in the same way. Thus passed about three years. Upon a little more reflection it not only appeared unjust for our workmen to demand, as their right, leave on these occasions, but improper for a Christian to have any thing to do in the case. We seemed to give countenance to these occasions and to think lightly of the attendant abominations.

We were thus led to take another step, and that was to let each man act upon his own responsibility. We explained fully our own impressions on the subject, and our desire to oppress no one, nor to be oppressed by any. If any chose to take the day, they received no pay for that day. In carrying out this plan we found no difficulty as far as workmen are concerned, but we do find some in regard to servants in the house. In regard to workmen we find that some will hardly take *one whole day* during a year, and most take but one or two of the most noted days. We do not now remember that a Hindu has lost a day to attend a Muhammadan festival, or that a Muhammadan has joined in a Hindu *melá*.

Their conduct for about four years has clearly shewn that they value *pice* more than their festivals, when really called to take a fair choice, and we are pretty fully convinced that they are more moved by a desire to see and be seen, than by any desire to observe the rites and customs of their religion. This is especially true of the Hindus.

Our greatest difficulty in carrying out our plan has arisen from the closed doors of Government offices. Let Government adopt our plan, and our work is easy, our triumph certain. Nor do we believe that Government would have the least difficulty, should they adopt some such plan. The natives would prefer their salary to a little sight-seeing, and if they were so inclined, they could go either before or after office hours. But we do not presume to suppose that Government will take such a step for many years to come; what is done must be done by individual Christians. Let them be faithful in taking the lead, and their influence will soon be felt at the different stations, yes felt by many who now boast that their systems are approved, and upheld by Christians and a Christian Government.

HOPE.

September 18th, 1846.

VII.—CHRIST ALL IN ALL.—*Scriptural Arguments for the Deity of Jesus Christ;—by the late Mrs. Mary Eleanor Grant, of Calcutta.*

INTRODUCTION.

The following pages had their origin in an incident strongly illustrative of the christian amiability of the authoress, and of her pious zeal in the cause she has advocated. The Unitarian Creed had been a subject of frequent conversation with her husband, who (though Trinitarian in his faith) was led to remark that, with reference to the subject as one of controversy, the Unitarians, of late years, had adopted a system which, in his opinion, was more calculated to induce proselytes to the Unitarian Church, than that pursued by the Trinitarians, in their efforts against the Unitarian errors, was likely to prevent apostasy or induce converts. In support of this opinion, he referred to a Tract published by a Unitarian Tract Society, under the simple title of "*Scriptural Arguments for the Unitarian Faith;*" whilst, opposed to such publications (combining as they appeared to do—simplicity of plan and style, with great economy in price), the advocacy of the Trinitarian Creed, in the few instances with which he was familiar, was confined to expensive, scarce, or erudite works, too frequently (as in the instance of Dr. Macgowan's controversy with Dr. Priestley), containing more personality—more of the *argumentum ad hominem*, than direct argument to the subject at issue, and too usually alike beyond the *means* and the *minds* of those to whom the Unitarian Tracts were of easy access—and, so far as their arguments went, of easy comprehension. Taking this view of the subject, the *bane*, he argued, appeared still to need an *antidote*, and that antidote, he suggested, the peculiar bent of her mind and talents, in the absence or indolence of abler labourers, well qualified her to supply. Her modesty (one of the bright gems of her character) at first yielded little hope of the task being undertaken—but her zeal overcame all obstacles; though circumstances of subsequent occurrence, and her industrious, untiring application to the duties which those circumstances cast upon her (the education of an only child being one in the number) left not an hour of her time unoccupied, and have since excited the wonder how and when she managed to dedicate to the task (trifling though it appears) so much time and mind as it must have occupied. Shortly, however, before her lamented death (in Dec. 1845), she announced the completion of her rough draft of the following "Arguments" in favour of the Trinity, which she was desirous of submitting for sugges-

tions of correction or improvement to her husband. Having no confidence, however, in his own ability for such a task—though much in her talent for that performed, Mr. Grant urged her to commence her fair copy, to the perusal of which, immediately after completion, he promised his best attention; after which it was decided that the manuscript should be transferred to the Rev. T. Boaz, for anonymous publication in the “*Christian Advocate*,” or any other religious periodical to the pages of which it might be acceptable. But, ere her task was done, it pleased the Almighty to close, by death, her career of mortal usefulness, and of 21 manuscript pages only 10 were fairly copied; these, under the additions and improvements made, in the progress of her labour, having, in the fair copy, increased to precisely double their original number, exclusive of the quotations or texts, the collection of which (according to the original references) has formed a subsequent *labour of love* with a near and dear relation. The arguments, consequently, appear under great disadvantage, though they are, nevertheless, it is hoped, likely to be serviceable to many to whom a short popular Treatise is frequently more acceptable than a large book, even when more elaborate works are available. Mrs. Grant’s own manuscript notes and references have suggested some few additions in the body of the Treatise; and their appositeness to the arguments have induced the further addition of the quotations, as foot-notes, from the excellent, but voluminous work of the Rev. D. Simpson, his “*Plea for the Deity of Jesus*,” which, not being in the number of the few books kept at hand, she had not consulted; her study, indeed, having been to confine her arguments to the *BIBLE testimony*, to justify the title prefixed.

Though during her life she would, under any circumstances, have shrunk from the publication of her name, it has been deemed right to furnish it now, if merely to set an example of attempted usefulness, under many difficulties, to her sex in general—and some of her friends in particular, to the extent of *their* talents, to fulfil the injunction—“*Go thou and do likewise.*”

Calcutta, Aug. 1846.

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The following quotation from a late pious divine, describing the *Unitarian* in contrast with the *Trinitarian* Creed, may, with many, facilitate the application of the arguments that follow against the errors which, of late years, have, unhappily, spread their baneful influence to the injury of the Christian Church—and the robbery of our Redeemer’s glory.—“The faith of the Unitarians (states Bishop Heber) is, that the Messiah is already come; and that Jesus of Nazareth was, indeed, the Saviour,

whom the Prophets of ancient times foretold. But they believe, that, when Christ did come, *He was nothing more than a man, like other men*; that He was born (they, many of them, would persuade us), *not* of a virgin, but of Joseph and his wife Mary: and that He was sent by God to preach to mankind the necessity of a holy life, and the fact that all men shall, hereafter, be raised from the dead, and be rewarded according to their works, whether those works have been good or evil.—The difference (continues the same interesting and instructive writer) between these opinions and those which, on this subject, by far the greater number of Christians hold, I hardly need explain to you. We believe, that not only the character of the Messiah was fulfilled by Jesus of Nazareth; but that this Jesus, though formed in fashion as a man, and though truly man—*so far as His body and His reasonable soul were concerned*—was, in other respects, far more, and more exalted. We believe Him to have been God Himself, proceeding eternally from the Father; and in some mysterious manner, eternally *one with Him*; by whom the Father had, at first, created all things; and who now, for the fulfilment of the Father's merciful counsels, came down from Heaven; and became a man among men, of the substance, and from the womb of a most pure virgin. We believe, indeed, no less than the Unitarians, that our Lord was a Preacher of Righteousness, and of the Resurrection; but we believe, that these were not the principal ends of His coming; which was—by His obedience, and by His merits, and by the Atonement, which, through His blood, He made for sin—to take off from the world that curse (Gen. iii. 8—19.), under which, from the time of Adam, the world had been.\*—In brief:—Trinitarians believe Jesus Christ to be the one, eternal, self-existent, Almighty, Incomprehensible (because) Infinite, Omnipresent, Omniscient, and unchangeable God, as well as man, and the redeemer and exemplar of men. They believe that He is “equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood.”—“They believe in the divinity of His mission, and in the divinity of His doctrines. They believe that the Gospel which He proclaimed, came from God; that the knowledge it imparts, the morality it enjoins, the Spirit it breathes, the acceptance it provides, the promises it makes, the prospects it exhibits, the rewards it proposes, the punishments it threatens, all proceed from the Great Jehovah.”†

\* Bishop Heber's "Parish Sermons," vol. ii. Sermon 67: on the Text—“And this is His name, whereby He shall be called, *The Lord our Righteousness*.”—Jer. xxiii. 6.

† The paragraph quoted is from the Unitarian Tract referred to in the introductory notice.

For this belief they urged, among other reasons, the following arguments from the Scriptures.

I commence with that which argues most satisfactorily the necessity of allowing the Old Testament its due place among the many witnesses of our GOD and Sacrifice CHRIST JESUS the Saviour, because the evidence of the *Old Testament* is indispensably requisite in support of that which I wish to educe from the *New Testament* in favour of the divinity of Jesus.

In our Lord's lifetime no other than the Old Testament Scriptures were extant; therefore, when giving the following injunction, He could have had *no other than these* in view—"Search the Scriptures for in them ye think ye have eternal life, and *they are they* which testify of *me*." (John v. 39.)—And a little further on (in verse 46), He adds—"For had ye believed *Moses*, ye would have believed *me*; for *he wrote of me*." Yet many, who are opposed to the divinity of our Redeemer, make reference principally, if not *wholly*, to the New Testament (which, we must not forget, is a history of the days of Christ's *humiliation as man*) in support of their Creed—but why so? Why reject the witness of the Old Testament in Jesus' favour, when we are told (Rev. xix. 10,) that "*the testimony of Jesus is the Spirit of prophecy*"—that "*to Him give all the prophets witness*," and that Jesus himself, after his resurrection, when expounding to the two disciples, who were journeying to Emmaus, "the things concerning Himself," began "*at Moses and all the Prophets?*"

Then he (Jesus) said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that *all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me*.

Then opened he their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: (Luke xxiv, 25—27. 44—46.)

May not the language which He then used towards the two disciples, with propriety *now* be adopted towards the rejectors of the Old Testament testimony? "O fools, and slow of heart to believe all that *the prophets have spoken!*" What reason can such objectors assign for the frequent occurrence, in various parts of the New Testament, of such passages as the following, which either make positive mention of Jesus, or otherwise distinctly refer to Him—viz:—

Referring to those events which preceded the birth of our Redeemer, Matthew states—

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying—Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is, God with us. (Matt. i. 22, 23.)

Compare this with the Old Testament prophecy to which it refers—

Therefore the LORD himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel. (Isaiah, vii. 14.)

When Jesus was born, and the enquiry for his birth-place by the wise men from the East, led Herod, in alarm, to make the same enquiry, the Priests and Scribes, after answering—“In Bethlehem of Judea”—added their authority,—

—for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel. (Matt. ii. 5. 6.)

That prophet was Micah, whose words were these—

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (Micah, v. 2.)

Again—the apostle, after describing the jealous Herod’s dreadful massacre of infants in Bethlehem and its coasts, continues—

Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.—(Matt. ii. 17, 18.)

This refers to the prophecy of Jeremiah—

Thus saith the LORD, A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not. (Jer. xxxi. 15.)

The Baptist, John, is thus described by Matthew—

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Matt. iii. 3.)

And Mark, in harmony, refers to the same prophecy—

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Mark, i. 2, 3.)

The prophets referred to are Malachi and Isaiah, who wrote thus—

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple,

even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts. (Malachi, iii, 1.)

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. (Is. xl. 3.)

Christ, after repeating his parable of the Vineyard, to bring the moral the more home to the hearts of the rebellious Jews, reminds them of a prophecy of the Psalmist which he clearly applies to himself, as thus testified by three of the Evangelists—

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? (Matt. xxi. 42.)

And have ye not read this scripture : The stone which the builders rejected is become the head of the corner : This was the Lord's doing, and it is marvellous in our eyes ? (Mark. xii. 10, 11.)

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ? (Luke xx. 17.)

And Peter, whilst " filled with the Holy Ghost," in direct terms, in his address to the " rulers of the people, and elders of Israel," confirmed the testimony, after our Saviour's ascension—

This is the stone which was set at nought of you builders, which is become the head of the corner. Acts, iv. 11.)

Now refer to the words of David and those of Isaiah—

The stone *which* the builders refused is become the head *stone* of the corner This is the LORD's doing ; it is marvellous in our eyes. (Ps. cxviii. 22, 23.)

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation : he that believeth shall not make haste. (Isaiah, xxviii. 16.)

Mark thus refers to the prophecy which foretold the disgraceful nature of our Redeemer's death—

And the scripture was fulfilled, which saith, And he was numbered with the transgressors. (Mark, xv. 28.)

The prophecy was this—

Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors : and he bare the sin of many, and made intercession for the transgressors. (Isaiah, liii. 12.)

Mary, the virgin mother of our Lord, after expressing her gratitude and praise for the blessing which the angel Gabriel, as the messenger of the Almighty, had promised through her womb, refers to the prior promises of God to her fore-fathers—

As he spake to our fathers, to Abraham, and to his seed for ever. (Luke, i. 55.)

The *old* Testament tells us that God thus spake to Abraham—

I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing :

And I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all families of the earth be blessed. (Gen. xii. 2, 3.)

And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice. (Gen. xxii. 18.)

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed ; (Gen. xxvi. 4.)

Zacharias, the father of John, whilst " filled with the Holy Ghost," and prophecying of the mission of his son, as the messenger of Christ, is not forgetful of the prophets before him, and of God's promise to Abraham—

Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David ; As he spake by the mouth of his holy prophets, which have been since the world began ; That we should be saved from our enemies, and from the hand of all that hate us ; To perform the mercy promised to our fathers, and to remember his holy covenant.

The oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear. In holiness and righteousness before him, all the days of our life. (Luke, i. 68—75.)

The substance of God's promise to David, by the prophet Nathan, was this—

And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever. (2 Sam. vii. 16.)

And Isaiah, in direct terms, refers to Him through whom " the throne of David" is to be established " even for ever!"—

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isaiah, ix. 6, 7.)

When Christ, to avoid the tumult threatened by the counsel which the pharisees held against him, withdrew and charged the multitudes not to make him known, the pacific measures thus adopted were, we are informed by Matthew, in fulfilment of a prophecy :—

That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased ; I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry ; neither shall any man hear his voice in the streets.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

And in his name shall the Gentiles trust. (Matt. xii. 17—21.)

Our translation of the prophecy runs thus :—

Behold my servant whom I uphold ; mine elect, in whom my soul delighteth : I have put my spirit upon him ; he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. (Isaiah xlii. 1—3.)

At an early stage of His ministry, Luke informs us that our Saviour went into the synagogue at Nazareth, and stood up to read—

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written.

The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him,

And he began to say unto them, This day is this scripture fulfilled in your ears. (Luke, iv. 17—21.)

The words of the prophet in our version of the old Testament are these:—

The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the LORD, that he might be glorified. (Isaiah, lxi. 1—3.)

In the very beginning of our Saviour's ministry, one of His disciples identified Him as the Messiah of the prophets:—

Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. (S. John, i. 45.)

Paul, after his Shipwreck, when commending his calling to the Roman Jews, expounded and testified out of *the Law and the prophets*:—

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. (Acts, xxviii. 23.)

And the same apostle thus ends his epistle to the Romans—

Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; (Romans, xvi. 25, 26.)

Peter argued that salvation by Christ was no news even in his day—but a doctrine prophesied of old—

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you :

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into. (1 Peter, i. 10—12.)

I have confined myself to the foregoing passages as examples, for brevity's sake, or I might have inserted numerous others which would be rendered equally as unaccountable as the foregoing, by confining the evidence in favour of the Redeemer's divinity, to the limits of the New Testament.

Observe, also, that they who thus silently reject the witness of the Old Testament, in favour of our Saviour, make void the utility of a great portion of its prophecies, which met their fulfilment in the Redeemer alone.

Having, I trust, unquestionably and irrefutably established the *necessity of allowing the Old Testament its due place among the many witnesses of our God and sacrifice\* Christ Jesus the Saviour*, I feel myself at liberty freely to draw from the vast body of evidence which it contains.

To commence with the eternity of our Redeemer's existence as the second person of the Holy Trinity—one simple but conclusive argument (from an abler advocate, already quoted—the amiable Bishop Heber) will, to all candid minds, sufficiently prove that “before all things, He was.”

“When Moses asked, in whose name he should bear the message of the Eternal to his people—“*I AM THAT I AM,*” said Jehovah : and again—“Thus shalt thou say to the Children of Israel, *I AM* hath sent me unto you.” (Exodus, iii. 14.) —“Before Abraham was *I AM,*” was the parallel expression of Christ : (St. John viii. 58.)—and that the Jews understood the declaration, as we should understand it, is evident from what follows—that “then took they up stones to cast at Him,” for this supposed blasphemy : and because, as we are assured in another place, they considered Him, in this declaration, as “making Himself equal with God.” Further, still referring to Abraham, “He rejoiced (saith Christ) *to see My day.*” (St. John viii. 16.)—But this is not all : for Christ the Son of God, the Second Person in the Trinity, actually appeared to him—“*He*

\* Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts, xx. 28)

saw it and was glad." And, here again, the words of Scripture bear a positive argument (an argument not to be controverted), against the Unitarians. For if Christ, as they maintain, were a mere man, and like other men; and if, consequently, He had first received the gift of life and being when He was enclosed in the womb of an earthly female; what Christ was that, who spake, as we have heard, to the Jews in the temple? who declared that *Abraham had seen Him*? that he had rejoiced to *see His day*? For that these expressions were understood by the Jews, as bearing the same meaning—that to *see Christ*, and to *see His day*, was regarded as one and the same thing—is plain from the answer which they made to Him:—"Thou," say they, "Thou art not yet fifty years old; and *hast thou seen Abraham*?" And, as it is plain, how they understood this speech, so it is no less so how our blessed Saviour meant that they should understand it:—since He still more clearly explains Himself in the sentence, already quoted—"Before Abraham was—I AM." In these words, it is evident that he not only asserts his own pre-existence to Abraham;—not only does He declare to those who have ears to hear, that He was the CHRIST, the word of GOD, the Messenger of the Covenant, who was before all things;—but he lays claim, in unequivocal language, to the dreadful and incommunicable name of GOD, of JEHOVAH;—He describes Himself, not only as one who had existed *before* Abraham; who might have, at some time, begun to exist; and might, since, have ceased to do so; but He uses an expression, which, if it have any meaning at all, *can only refer to Eternal duration*. "BEFORE ABRAHAM WAS—I AM!"\*

I now proceed to shew that *Jesus must be God, because the Scriptures declare Him to possess the same attributes with the Father, and call Him the Father—and because they apply to both the Father and the Son the same titles indiscriminately on numerous occasions*: see Isaiah who speaking of Christ's birth, calls Him "the mighty God, the Everlasting Father:"—

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace. (Isaiah, ix. 6.)

The Psalmist speaking of the majesty and grace of Christ's kingdom, thus addresses the Saviour:—

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. (Ps. xlv. 6.)

\* See Bishop Heber's excellent Sermon on this text ("Parish Sermons," vol. 1.)—from which the foregoing argument, with a few necessary verbal deviations from the original, is entirely quoted.

But the Apostle, quoting the same words, quotes them as the words of God *Himself*—of “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,” and thus applies them as the address direct *from the Father to the Son* ;—

But unto the Son *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Heb. i. 8)

Again the Psalmist, addresses *God the Father* ;—

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end. (Ps. cii. 25-27).

And again the same Apostle, quoting the Psalmist, though, in this instance, in his own person, applies the words of prophecy to *God the Son* ;—

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

They shall perish, but thou remainest; and they all shall wax old as doth a garment.

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail (Heb. i. 10—12.)

Admit the Godhead of Jesus, and His unity with the Father, and the language of the apostle is *just and rational*; deny it, and his language is not only *unaccountable*, but *blasphemous*!

See further the testimony of Paul to the Phillipians ;—

Let this mind be in you, which was also in Christ Jesus;

Who being in the form of God, thought it not robbery to *be equal with God*; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name.

That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 5—11.)

In these words both the Godhead and Manhood of Jesus are each clearly maintained. In the 6th verse, He is stated to have been in *the form of God* (that is *a spirit*, for “God is a Spirit.” John iv. 24.), and to have thought it *not robbery to be equal with God*; but if the *honours* of the divine Being had not been Christ’s, by His own right and title to them, He could have claimed them alone by “*robbery*” and *blasphemous presumption* committed against God, which no *holy* created intelligence (and Jesus is allowed to have been such at least) ever either *could* or *would* do. This remark cannot apply to the divine *attributes* which

are incommunicable, for the *created* can never become the *Creator*—the *finite* can never possess *infinity*. God is the “Great first cause” of all things, but one *invested*, as some have said of Jesus, cannot be *such*. God may *assume* what creature form He please, for with Him all things are possible, but man *must be* what God either *makes* or *permits* him to be. In the 8th verse of the Chapter I have just quoted, Christ is said to have taken upon himself the form of a servant, that is, “the likeness of man,” in which form “He humbled Himself, and became obedient unto death, *even the death of the Cross*.”—“The death of the cross” was considered so dishonourable by the Romans, to whom the Jews were at this time subject, that they inflicted it only on the most despised criminals—*yet our Lord* endured the approbrium of it. “Wherefore God also hath *highly exalted* and given Him a *name above every name*,” &c. Now it is clear that God could not (I speak with reverence) exalt Christ in His *Godhead*, in which as we have already seen, He is declared to be “*equal with God* ;”—God must, therefore, have exalted Him *as man*—this establishes His perfect *manhood*—but does not annul His claim to the *GODHEAD* in which He is *equal with the Father*—“and yet there are not two Gods, but one God,” for the Scriptures say that “*there is one God, and one Mediator between God and men, the man Christ Jesus* (1 Tim. ii. 5).—Again—“Of whom (says Paul, referring to the Israelites) as concerning the flesh, *CHRIST* came, who is over all, *GOD blessed for ever*. Amen.” (Rom. ix. 5.\*)—Thus we

\* This celebrated text is decisive upon the subject of Christ's divinity, and therefore all possible means are taken by the Socinians to evade the force of it. Dr. Clarke also (in his “Scripture Doctrine”) has tampered with it in the beginning of his observations upon the passage, but in the close he seems to grant all again that the most orthodox can desire. Indeed, no honest arts are equal to the business. The expressions are so full, and the contrast between the human and divine natures of the Redeemer so strong, that we must either quite give up the question, or suppose with Dr. Priestley, that this is one of those many places where “Paul reasons inconclusively!” (See Clarke's Scrip. Doc. London, 1719: p. 75)—Dr. Doddridge (in his “Family Expositor”) says—“I must render and paraphrase, and improve this memorable text, as a proof of *CHRIST*'s proper deity, which, I think, the opposers of that doctrine have never been able, nor ever will be able to answer.” Mr. Gilpin says—“No criticisms on the original have been able to overthrow its force in proving the Divinity of *CHRIST*.” “The title of *GOD over all*, generally reserved to the *Father*, yet is applied to the *Son* too, by all the ante-nicene fathers, as well as the post-nicene, in their interpretation of the 9th Chapter of the Romans and the 5th verse; but still *GOD OF GOD*.” (vide Fiddle's Theol. Specul. vol. 1. pp. 383—424.) “Never any ancient Christian, interpreter, or expositor, or any other writer, did otherwise understand this text, but of *CHRIST*; and not only Catholics, but even heretics and Scismatics, &c.” (Dr. Grabe on Whiston's Testimonies, p. 23).—\* \* \* Tertullian says—“Of whom *CHRIST*

see that CHRIST IS GOD *as well as* MAN; if we do not allow this, how can we reconcile the three foregoing passages of Scripture one with the other, in two of which He is declared to be *equal with God*, and to be *God blessed for ever*, and in the other to have been *man*? One more text from the Prophets, with a clear commentary on its application to CHRIST as GOD, must be conclusive in the minds of all whose minds are open to the convictions of truth and reason. Jeremiah, the Prophet, “to whom the word of the Lord came,” and who, in the womb, was sanctified and ordained “a Prophet unto the Nations,” thus wrote:—

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—(Jer. xxiii. 5, 6.)

This prophecy the Jews refer to their expected Messiah, and we, as Christians, believe to have been fulfilled in Christ our Redeemer; and the great importance of the subject will plead sufficient apology for a lengthy but instructive commentary on its interpretation borrowed from the same excellent sermon before quoted.\*—“We suppose (says the pious Heber), that Christ has from all eternity been, together with God the Father, and the Holy Ghost, the Creator and Governor of the world; and that he now sitteth in his human form, at the right hand of his Father’s glory; awaiting that day, when He is to return again to earth to judge the universal world, with all the nations which inhabit it. But as to the *Unitarian*, who believes that Christ was nothing more than a prophet sent from God; who admits in the present condition of Christ, and wherever he resides, no power to rule the world, no privilege of doing good to his church, no reason for his being the object of prayer for future, or of thanksgiving for present benefit; in what manner can he suppose this prophecy to have been fulfilled in Christ? On earth, and in his human nature, He certainly was very unlike a king; and if they allow him no other nature than that of mere manhood, it is apparent that the words of Jeremiah will not apply. So that either Jeremiah, whom they themselves allow to have spoken by the Holy Ghost, is wrong; or their system of religious belief must, of necessity, be mistaken.

came, who is God *over all, blessed for every age.*” (Adv. Prax. cap. 13.)—St. Cyprian, in his 2nd Book against the Jews, produces this text in proof of the Divinity of Christ—“Whose are the fathers, of whom according to the flesh CHRIST came, who is *over all God blessed for ever.*” (Lib. 2. Cap. 6.)—SIMPSON’S “*Plea for the Deity of Jesus,*” &c.

\* Vide foot-note page 729.

“ But further, “ in His days, saith the Lord, Judah shall be saved.” Now here, again, both the Jews and ourselves, have good reasons, though of a different kind, for applying the prophecy to the Messiah. They suppose, that he will save them from their worldly troubles. We believe, that He has saved all such as believe on his name, whether they be of the tribe of Judah or no, from the burthen of their sins, and from the intolerable wrath of the most High.

“ But what salvation, according to the *Unitarian* notion, can Christ,—supposing him to have been a man like other men, a prophet, and no more than a prophet,—what salvation has he wrought for the Jews, or for any other people? It has been said, that, by bringing us a more perfect law of morals, He taught us to avoid sin; and therefore saved us from it:—that, by teaching the resurrection of the dead, and by himself rising again the third day, He saved us from that fear of death, which we should, otherwise, have naturally lived under: that, lastly, having abolished the law of Moses, He saved us from a troublesome load of ceremonies which incumbered the Jews before. But, though the purity, which Christ required of his followers, was greater, indeed, than the righteousness of the Scribes and Pharisees; yet neither does he himself declare, nor will an accurate comparison of his doctrines with the moral parts of the law of Moses, induce us to believe, that the former covenant was, in these respects, either in itself deficient, or excelled by the Gospel of Christ. There is, indeed, so far as I have observed, no single commandment, or direction for the conduct of life, given in the New Testament, which is not also contained in the Old: and though many of these are laid down by Christ with greater clearness, and with a beauty and touching eloquence, which no other prophet has equalled, yet is not this enough to entitle Him to the lofty name of Saviour and Redeemer.

“ In like manner, it is certain, indeed, that, by the resurrection of our Lord, we are more absolutely convinced of the truth of his doctrine—that all mankind, shall, in like manner, be raised,—than we could have been from the mere dictates of reason, or from the hints contained in the Jewish law. Yet is it certain, that the resurrection of the dead was not, in our Saviour’s time, a new discovery. Of his countrymen the Jews, by far the greater part believed it as thoroughly as we do; and even the heathens, though they were ignorant, that the bodies of men were to rise again, yet were they also persuaded of a life after this; wherein the souls of all men were rewarded according to their deeds in the body. And these lights, imperfect as they were, have been, and are, sufficient with men

of virtuous lives to overcome the fear of death ; and to produce, even without a belief in the Christian revelation, the same or nearly the same effects, which, as the Unitarians pretend, it was the exclusive errand of Jesus to accomplish. The superior clearness, therefore, and certainty, which the preaching and resurrection of our Lord have communicated to the duties and hopes of mankind, though sufficient to establish Him as the greatest of prophets sent by God, are not sufficient to make good his title as the Saviour of Judah and of the world.

“ With still less reason, however, are we told, that our Lord obtained the title of Saviour, by removing the burthens of the Jewish Law. For, in the first place, this will not entitle Him to the name of a Saviour ; so far as we Gentiles are concerned ; since neither we nor our fathers, were ever under that burthen ; and no one can be saved from an evil, to which he was never subject. But secondly, at what time, and in what manner, does the Unitarian suppose that Christ abolished the Jewish Law ? Certainly not by his preaching ; for I need not tell you, that there is no single expression of our Lord, while on earth, wherein He commands, or authorizes mankind to throw off their obedience to the ceremonies enjoined by Moses. Certainly it was not by his example, since we read, in every page of our Gospel, sufficient proofs of his own undeviating attention to all the commandments given on Mount Sinai ; and even to the smallest circumstances, which Eternal Wisdom had given to his chosen people. It must, then, have been by His death. But how can the death of Christ have released mankind from the obligation of those laws, which God Himself had given, unless that death were,—what we must surely believe it to have been, but which the Unitarians will not allow,—a sufficient sacrifice and satisfaction for the sins of all mankind ; by which all other sacrifices for sin (and the ceremonial Law of Moses was a system of sacrifices only), were superseded and rendered unnecessary ?

“ Again, however, the Prophet goes on to inform us, that the Saviour, who was to come, should bear the title of “ *The Lord our righteousness.*” Now here both the Jews and Unitarians must needs be exceedingly perplexed ; inasmuch as neither of them allow, that the Saviour foretold by the Prophet was to be any other than a mortal man, a prophet like Elias, or Moses. But the Hebrew word, which is, in our English Bible, rendered, “ **THE LORD,**” is in the Hebrew, no other than the High and Holy name of God Himself, the most solemn of all words—**JEHOVAH.** You may take it, indeed, as a general rule throughout the Old Testament, that, wheresoever the word “ **LORD**” is printed in capital letters, you would always find on looking

into the *Hebrew Bible*, that the word there written was **JEHOVAH**. And for this difference between the translation and the original word, the following reason is given. The later Jews have a fancy, that this name of **JEHOVAH** is so sacred and awful, that it could never be spoken, excepting by the High Priest once a year, without the sin of taking **GOD'S** name in vain. And accordingly when, at this day they read the Scriptures in their Synagogues, wherever the word **JEHOVAH** is used, they say **ADONAI**, or **LORD**, in its place. But the learned men, by whom our English Bible was translated, had been instructed in Hebrew by the Jews; and were so far moved by their example, as to feel the same anxiety, with their teachers, to prevent this name from being commonly spoken. Instead, therefore, of writing "**JEHOVAH**," they have written for the most part "**THE LORD**:" but they have written it in capital letters that the Lord of Heaven and Earth might be distinguished from all his creatures.

"Accordingly, we regard the present verse of Jeremiah as proving, to the confusion not only of Jews, but of those pretended Christians who deny the Divinity of Christ, that the Messiah, who was to come into the world, must be not only man, but **GOD**. Nor can it be urged with reason, in reply, as some have attempted, that this awful name is not, in the present passage, given to the Saviour, whose coming Jeremiah foretels; but to that Judah who was to be sacred: and that the same name is here given to the people of God, which is, in the thirty-third chapter of the same prophecy, here given to the city of Jerusalem:—

Behold, the days come, saith the **LORD**, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is *the name* wherewith she shall be called, **The LORD** our righteousness.—(Jer. xxxiii. 14—16).

—For first, the 16th verse (the last just quoted) is, as Bishop Pearson has shewn, more properly to be rendered not "*Jerusalem shall be called the Lord our Righteousness*,"—but "*He, who calleth Jerusalem, is the Lord our Righteousness*." And, secondly, it is not only said, in the present verse; that Judah shall be saved, but that Israel shall dwell safely. So then there are two nations, who were to enjoy the protection and help of the Messiah. But if Judah be meant by this title—*the LORD our Righteousness*,—then must Israel be intended likewise. And if so, it would not have been, "this is the name whereby *he*

shall be called ;” but “ this is the name whereby *they*, both Judah and Israel, shall be called.” Turn it as we may, the present passage must always remain unconquerable by those who deny that Jesus is GOD and LORD : inasmuch, as it is allowed, on the one hand, that *He is the Messiah* ; and since the *Messiah*, on the other, is here evidently called JEHOVAH.

“ But, further, not only is Christ called in the words of my text,—*the LORD*, or JEHOVAH ; he is also called “ *The Lord our Righteousness.*” Now here is another circumstance, which as neither Jews nor Heretics can easily explain it away, must entirely overturn their opinions ; inasmuch as they deny, that the blood of Christ is a sacrifice, or satisfaction, for the sins of the world. They deny that we are justified by his death. Yet here the words of Jeremiah do most plainly assure us, that by some means or other, the same Man, the Messiah, whom he calls “ *the LORD*” and who is thereby proved to be also GOD, shall, in his own person, be *our Righteousness.* But by what possible means can either man or God become the righteousness of other and sinful creatures, unless He suffer, in their stead, the punishment which is to discharge the wrath of the Almighty ; or, in their stead, obey and fulfil the law, which the Almighty has given ? But what possible way is there, in which one being, whether human or divine, can make another being righteous, that is free from sin, unless it be, either by proving him innocent of the faults which had been laid to his charge ; or by obeying the laws, on the behalf of the offending person ; by taking his faults on himself ; and by suffering, in the sinner’s stead, his punishment ? But to prove mankind not guilty before the judgment-seat of GOD, is, on the very face of it, a vain attempt ; it, therefore, follows, that it is, by the imputed merits and obedience, and death of Christ, that we are cleansed from sin, and made righteous in the sight of GOD. We conclude, accordingly, against all opposers of the Faith, that, if these words of the prophet Jeremiah be true, we are called upon to acknowledge in *Christ* a mighty GOD, and a most merciful Saviour ; a blessed Advocate, who hath pleaded in our behalf, his own infinite merits and perfect obedience before his Father ; a pure high priest, who hath offered up his own life to undergo the just punishment of sin, on our behalf ; a spotless Lamb, on whom the Lord hath laid the iniquities of us all ; by whose stripes we are healed ; whose blood hath washed us clean from the deep stain of our offences ; in whose grave our sins are hidden from the eyes of God ; and by whose resurrection we shall be also quickened to everlasting life and happiness.”

The ascription of divinity to our blessed Lord reconciles all difficulties, which the belief in His *mere manhood* cannot do ; on

the contrary, faith *simply* in His *manhood* renders the Bible a most contradictory volume. The Scriptures of truth, and human reason, alike support the belief of the *divinity* of Jesus, whereas His mere *manhood* is supported by *neither*. If any doubt yet exist in your mind as to the unity of our Saviour with the divine being, let us listen to Christ's own words:—

Jesus saith unto him, [*Thomas*] I am the way, and the truth, and the life: no man cometh unto the Father but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have *seen him*.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me hath seen the Father*; and how sayest thou *then*, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.\*

Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.—(John xiv. 6—11.)

Here He most directly and clearly asserts His unity with the Father. No *candid* reader of these verses can, for a moment, doubt the unity or oneness of Christ with the Father—and if this be admitted *then is Christ God and Man!*

Some oppose the foregoing passages with this text from John:

No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*. (S. John, i. 18.)

To which I answer—No man hath indeed seen God *as God* “at any time”—but “God was in Christ, reconciling the world unto Himself,” (2 Cor. v. 19.) “for in Him (Christ) dwelleth all the fulness of the Godhead *bodily*,”—that is, in a bodily form, “in the likeness of men.” (Col. ii. 9.)

It is said, in Exodus (xxxiii. 11.) that “the Lord spake unto Moses face to face, as a man speaketh to his friend,” and the verses immediately following contain an account of what passed between the Almighty and Moses in this interview—from which we gather, that although Moses *spake* with God *face to face*, Moses did *not* see God. God said to Moses when he desired to see the glory of God—“I will make all my *goodness* pass before thee—\* \* \* thou canst *not* see my face; *for there shall no man see Me, and live*. And the Lord said Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a *cleft* of the rock and I will cover thee with my hand while I pass by.” (Exod. xxxiii. 11—22.) We see, from this passage of

\* “For in Him (Christ) dwelleth all the fulness of the God-head bodily.” (Colossians, ii. 9.)

Scripture, that, as sinners, we cannot stand before a pure and holy God, in His infinite majesty and glory, *and live*;—we need “*a veil*” to hide from us His awful sublimity, His perfect holiness; even Moses, the servant of God, on his second descent from mount Sinai, after his interview with the Creator, was so surrounded by the glory of God, that Aaron and the children of Israel were afraid to go near him, which compelled him to *veil his face* while speaking with the people (Exod. xxxiv. 29—35.) And if *Moses* was compelled to *veil his face* which possessed, as it were, only *a ray* of the infinite glory which surrounds the “Great first cause” of all things, how much more necessary was it for *Jesus* the identical “*Alpha and Omega*,” to hide the “*brightness of His glory*” from us beneath *a veil*, “*that is to say His flesh!*”\*

But that *Christ was God manifest* in the flesh, the following text will further, and I am sure, *fully* establish;—

“And without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory!” (1 Tim. iii. 16.†)

\* By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh. (Heb. x. 20.)

† It is probable that this text was suggested to the writer of these pages by Professor Henderson’s “Review of the charges brought against the passage,” in that learned author’s “Defence of the great Mystery of Godliness,” a copy of which was found with her papers, though the leaves were cut only to the 16th page. From the 4th page of that work the following is an extract.—“The passage, to the examination of which the following pages are devoted, has ever been regarded as one of the most interesting and beautiful to be met with in the New Testament. While the truths which it predicates are confessedly of the highest importance, and justly entitle it to a prominent place in the minds of all who receive the Christian revelation, the language in which they are announced is so measured and terse, that the place has been considered by some as exhibiting a stanza of one of the primitive hymns. Divided into lines, according to the several propositions of which it consists, it appears thus:—

Θεὸς  
ἐφανερώθη ἐν σαρκί,  
ἐδικαιώθη ἐν πνεύματι  
ὤφθη ἀγγέλοις,  
ἐκηρύχθη ἐν ἔθνεσιν,  
ἐπιστεύθη ἐν κόσμῳ,  
ἀνελήφθη ἐν δόξῃ.

“God was  
Manifest in the flesh,  
Justified in the Spirit,  
Seen by the angels,  
Proclaimed among the heathen,  
Believed on in the world,  
Received up into glory.”

(“The great Mystery of Godliness incontrovertible; or, Sir Isaac Newton and the Socinians foiled in the attempt to prove a corruption in the Text, 1 Tim. iii. 16.—Θεὸς ἐφανερώθη ἐν σαρκί. Containing a review of the charges brought against the passage; an examination of the various readings; and a confirmation of that in the received text on principles of general and biblical criticism. By E. Henderson, Professor of Divinity and the Oriental Languages at Highbury College.” London, 1830.)

This is extraordinary language and strikingly true of Jesus. The following questions naturally suggest themselves to the mind on a perusal of the text.

1.—When was *God manifest in the flesh* if not in Christ Jesus the Son of Man, “in whom dwelleth all the fulness of the Godhead bodily”—whose very name declares His oneness with the Father—for was not Christ called “EMMANUEL, which being interpreted is *God with us*?”\* (Matt. i. 23. Isaiah vii. 14. Isaiah ix. 6.)

2.—What *justification* can a *holy God need*? Christ suffered the death of a *criminal*, and *needed* justification.†

3.—Is not God, *as God*, always attended by His holy angels? Why then should *He* at this particular time be stated to have been seen by them? If this refer not to Jesus when on earth, it *cannot* refer to God.

4.—Was it “*Christ crucified*” or God *as God* (that is as a creator, preserver, and father) that was preached unto the Gentiles?

5.—Was it not Christ who was “believed on in the world” by thousands and by multitudes?

6.—Was it not Christ who was “received up into glory?”

This text is, in itself, sufficient to establish the divinity of the Saviour, being part of the testimony of the word of Truth inspired by the same Holy Spirit which led Jesus to say—“My Father is greater than I.”—However—“to make assurance doubly sure” in that in which well-grounded faith is so indispensably necessary, as it involves the eternal welfare of *undying* souls—even in the *confident belief of the Deity of Jesus*,—I shall divide this text into six different heads thus—1. “*God was manifest in the flesh.*” 2. “*Justified in the Spirit.*” 3.

\* “Irenæus, speaking of the generation of Jesus Christ, says, that He is called *God with us*, lest by any means we should conceive that He was only a man. For the word *was made flesh*, not by the will of man, but by the will of God.” \* \* \* “To be called is the same in Scripture phrase as to be. When, therefore, it is said that our Saviour was to be called *Immanuel*, it means that he should really and truly be, what that name imported, namely, *God with us*—God in human nature—God and MAN in one Mediator. (See Lowth on the place.) In the 8th verse of the 8th chapter of Isaiah, the Land of Judea is named the Land of *Immanuel*, seven centuries before He was born; which seems to imply, in conformity with various other passages, that He was at that time the real, though invisible, *King of the Jews*. John explains the whole—*He came unto his His own nation, and His own people received him not.*” SIMPSON’S “PLEA.”

† *Justification*, δικαιωσις, is a forensic term which signifies the declaring or the pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the signification of the word whenever it is used in an Evangelical sense. (Deut. xxv. 1; Prov. xvii. 15; Matt. xii. 37; Rom. v. 18.) “The Bible Cyclopædia.” 2 Vols. 1841-43. London.

“Seen of Angels.” 4. “Preached unto the Gentiles.” 5. “Believed on in the world.” 6. “Received up into glory;”—and shall endeavour to show, either by positive Scripture testimony, or by just inference drawn from thence, that *none* other than *JESUS* could have been referred to, by the Apostle, in each of these heads taken separately—or in the text *itself* taken connectedly.

1.—“God was manifest in the flesh,” in Christ Jesus “the Son of Man.”

John, in his Gospel, informs us, that—

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. (S. John, i. 1—5.)

And *the Word was made flesh, and dwelt among us* (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth. John (the Baptist) bare witness of Him, and cried saying, This was He of whom I spake, *He that cometh after me is preferred before me: for He was before me.* (S. John, i. 14, 15.)

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

*This is he* of whom I said, After me cometh a man *which is preferred before me: for he was before me.*

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.—(S. John, i. 29—34.)

Read also the evidence of the same apostle in his 1st *Epistle*—

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;)

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. (1 *Epis.* John, i. 1—3.)

We thus see from St. John's testimony, that “*the word was God,*” that all things were made by Him, that “without Him was not any thing made that was made,” that “*the word was made flesh and dwelt among us*” (men), that “He possessed the glory as of the only begotten (Son) of the Father,”—that it was of “*the Word*” that John spake, when

He said, "*He that cometh after me is preferred before me,*" and that "*the Word*" was *Jesus, our Saviour*—"the Son of God."

John's testimony is in harmony with that of Moses who wrote before him;—

And God said, *Let us make man* in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (Genesis, i. 26.)

"God (says Mr. Williams) is represented as holding a counsel on this occasion—"Let us make man." But with whom does he hold a counsel? "With the angels"—say the modern Jews and Unitarians; but the following words—"in our image," seem totally to exclude this sense; for in whose image was man made?—*In the image of God created He him.* Besides—"With whom took He counsel?" saith the prophet Isaiah; "and who instructed Him?" (Isaiah, xl. 14.)—"The Father addresseth the Son (saith Dr. Boothroyd) far more consistently. And thus the Logos, the word and Wisdom of God, is represented by Solomon;—

When he (God the Father) gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth:

Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; (Proverbs, viii. 29, 30.)

"But because the Holy Spirit is represented as having also taken an active part in creation, "moving on the face of the waters," &c. Trinitarians generally consider this as a council between the sacred Three: and they very properly infer from this circumstance the dignity of man in his state of innocence."\*

Consider, also, the following quotation from St. Paul, who in announcing himself a servant of Christ, separated to the preaching of the Gospel of God, concerning "His Son, Jesus Christ our Lord"—adds, "Which was made of the seed of David according to the flesh; and declared to be *the Son of God with power, according to the Spirit of Holiness*, by the resurrection from the dead."† (Rom. i. 1—3)—"*According to the Spirit of*

\* Williams's "Cottage Bible and Family Expositor." 3 vols. 8vo.

† "Here is a contrast between the two natures of Christ; the term *flesh* denoting His *human nature*, and the *Spirit of Holiness* His *divine*; for the word *Spirit* is used frequently by the earliest Christian writers to denote the *divine nature of Christ* (v. note.) And by understanding the passage in this manner, the contrast is kept up between flesh and Spirit.—(Note. See the Testimonies of Grotius, on Mark ii. 8. To which the learned Bishop Bull has added others, Def. N. F. p. 19, and brought several texts of Scripture to confirm them. Mark, ii. 8.—1 Tim. iii. 16.—Heb. ix. 14.—1 Pet. iii. 18.—See, too, Waterland's "Importance of the Doctrine of the Holy Trinity, p. 303, where he produces the sentiments of the Fathers. Clemens Romanus has a similar distinction:—"From him (Abraham) came our

*Holiness* (observes Mr. Lock, in his Paraphrase and Note on this text), is here manifestly opposed to—*according to the flesh*, in the foregoing verse, and so must mean that more pure and spiritual part in Him, which, by divine extraction, He had immediately from GOD: unless this be so understood, the antithesis is lost.”—I now cite a remarkable prophecy by Zechariah. What can be more striking than this;—

“Awake, O sword, against my Shepherd, and against the man that is *my fellow*, saith the Lord of Hosts: *Smite the Shepherd, and the Sheep shall be Scattered*: and I will turn mine hand upon the little ones.” (Zech. xiii. 7.) This prophecy our Lord quotes in reference to Himself—

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. (Matt. xxvi. 31.)

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. (Mark, xiv. 27.)

He distinguishes His *true disciples* from the world in general by calling them His “sheep,” in token of their meekness and gentleness. In His parable of the Sheep-fold, He characterizes Himself as “*the good Shepherd*,” and adds, “*the good Shepherd giveth His life for the sheep*.” (S. John, x. 1—18.)—Christ died for His disciples, and *the sheep were scattered*; for we read (in Matt. xxvi. 56.) that when He was arrested, preparatory to His crucifixion,—“Then all the disciples forsook Him and fled.”\* Let us now examine the remaining portion of this very remarkable text—“*Smite the man that is my fellow saith the Lord of Hosts!*”† In these words we hear God, the Lord of Hosts, Lord Jesus Christ, according to the flesh. From him came the kings, and princes, and rulers in Judah.” Epist. 1. Sect. 32. The distinction made between Christ and the other persons mentioned, is remarkable, and strongly implies a difference in their natures.”—Simpson’s “Plea.”

\* And they all forsook him, and fled. Mark, xiv. 50.

† This expression—“the man that is MY FELLOW”—is well explained by that of Paul in his Epistle to the Philippians (ii. ch. 6) where the Apostle (speaking of Christ) says—“Who, being in the form of GOD, thought it not robbery to be EQUAL WITH GOD.” The original word is עִמִּי *contribulis, vel coequalis—my fellow, or my equal*. The expression occurs nowhere, but in this verse, and in the book of *Leviticus*. In one text it is explained by *Brother*, or partaker of the same nature. In the other place, I believe, it will be found to signify, not barely a *neighbour*, but an equal; one who stands upon the same level with regard to the claims of equality, and the common rights of life.—In either sense it is strongly in favour of the divinity of our Lord Jesus Christ. (See Hervey’s “*Theron and Aspasio*.”—Letter 8.)—The original Hebrew word, says Dr. Eveleigh, will justify any inference concerning the equality of the persons compared, which may be drawn from the word *Fellow* in our translation.—The expression means the same as Zech. ch. 2. 8, 11, where the Father and the Son are equally styled “*Lord of Hosts*.”—Simpson’s “PLEA.”

commanding judgment to be executed on a man whom *He specifies* as being His “fellow” or one like unto Himself—His equal in nature, and in every respect. Who and what man but Christ Jesus, our Saviour, could have been signified in this language? And the judgment none other than that which our Sacrifice and Redeemer suffered in our stead as our Passover;—

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. (1 Cor. v. 7.) For *He* alone was “the man,” from all that distinguished *Him* from other men, towards whom such language could, appropriately, have been used.

From the testimony of St. John, and the prophetic declaration of Zechariah, just quoted, it is clear that—

“God was manifest in the flesh” in CHRIST JESUS “the Son of Man.”

I have thus satisfied the first head of my text, and shall conclude by directing your attention to the following facts which plead their own cause more powerfully than any thing that can be said in support of them. God, in His own Book, characterizes Himself as “a jealous God.”—The language He uses on this occasion is so forcible that I quote it, for it claims deep consideration:—

The LORD, whose name is JEALOUS, is A JEALOUS GOD.—(Exodus xxxiv. 14.)

Again, through the same inspired writer, He declares:—

I the LORD thy God AM A JEALOUS GOD.—(Exodus xx. 5.)

And through His prophet He says:—

I am the LORD; that is my name: and my glory will I not give to another.—(Isaiah xlii. 8.)

Yet GOD, this *jealous* and *just* GOD most Holy, calls the incarnate Saviour, as we have already seen, “His Fellow,” in one passage of Scripture, and in another, as we have also seen, He thus addresses the same divine person:—

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.—(Psalm xlv. 6—Hebrews, i. 8.)

And, elsewhere, according to the testimony of Paul, the Apostle, whilst referring to the very passage just quoted, He commands the Angels to worship Him.\*

\* For unto which of the angels said he at any time. *Thou art my Son, this day have I begotten thee?* And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, *And let all the angels of God worship him.* And of the angels he saith, *Who maketh his angels spirits, and his ministers a flame of fire.* But unto the Son he saith, *Thy throne O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*—(Heb. i. 5—8.)

This harmony of evidence, if we deny the Divinity of Jesus, seems strangely at variance with the *wisdom* of an *all-wise, unerring Creator*,—but admit it, admit the Son's unity with the Father, and there can appear no inconsistency of conduct in the eternal Jehovah.

We are informed by John that when our Lord—  
—was in Jerusalem at the passover, in the *feast-day*, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because *he knew all men*; And needed not that any should testify of man: *for he knew what was in man*.—(S. John ii. 23—25.)

And the same apostle thus narrates an incident which followed our holy Redeemer's first appearance, after his resurrection, to his Disciples at their lodging:—

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, *My Lord and my God*. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—(S. John xx. 24—29.)

But agreeably with the opinions of those who assert the *mere manhood* of the Saviour, Jesus, He, “the Holy one of God”—*who “knew all men, and needed not that any should testify of man, for He knew what was in man:”*—who perceived the unbelief of Thomas, and reproached him for it:—*did not—could not* perceive the heinous blasphemy, the wicked idolatry of His disciple when, in joyful adoration, he exclaimed—“*My Lord and my GOD!*” yet this is the absurd conclusion which must be drawn from this Scriptural fact if we will blind ourselves against the Divinity of our GOD and SAVIOUR, JESUS CHRIST.

Notes on the foregoing,—v. 6. *And again, when he bringeth.* Margin, “And when he bringeth again,” i. e., after his resurrection. So Doddridge, Macknight, M'Lean, &c. *The first begotten.*—Macknight, and M'Lean, “firstborn.” Compare Rom. i. 4; Col. i. 18; Rev. i. 5.

v. 7. *And of—Margin, “unto;”* Doddridge, “concerning”—the angels. *And let all the angels of God worship him.* This appears taken from Psalm xcvi. 7. (“worship him all ye Gods”) which is thus read in the lxx. “Worship him all ye his angels.” Abrabanel, in Isa. lii. 13. confesses that the ancient Rabbies explained this place of the Messiah, who was to be exalted above Abraham, above Moses, and above the angels. See Hammond, in Heb. i. 4.

v. 8. *But unto the Son he saith—*Psa. xlv. 6, 7, which see. *A sceptre of righteousness.* Margin, “rightness,” or “straightness.”—(From the Rev. T. William's “COTTAGE BIBLE.” 3 vols. 8vo. London, 1827.)

(To be concluded in our next.)

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. J. Renalds, of the Church Mission, Krishnagar and Mrs. Dr. Hæberlin and family left on the *Bentinck* for Europe on the 8th. The Rev. D. G. Watt and Mrs. Watt are passengers on the *Monarch* for India. The safe arrival in England of the Rev. W. Buyers and family, is announced in the last *Missionary Chronicle*.

The Rev. R. C. Mather, A. M. and Mrs. Mather of the London Mission at Mirzapore, have sailed for India in the *Alfred*.—The Rev. J. Brooks, formerly of the General Baptist Mission in this city, has been appointed Seamen's minister in the port of Cadiz, in connection with one of the English Seamen's Friend Societies.

MADRAS.—The Rev. G. McMillan and wife, arrived at Madras on the 27th July, by the "*Sarah*," from Boston; and proceeded on the 26th Aug. to join the Mission at Madura.

BOMBAY.—The Rev. Messrs. Candy and Fraser, referred to in our last, have both returned to their respective spheres of labour, Bombay, having been much benefitted by their residence in Poona.

The Rev. Dr. Wilson purposes leaving for India on the 1st of January, 1847. He, with his brother-missionaries, the Rev. Mr. Mackay of Calcutta, and the Rev. Mr. M. Mitchell of Bombay, had had Scotland divided among them, we understand, with a view to the advancement of the missionary cause. The familiarizing the minds of pious and promising young men with the foreign missionary field and enlisting their feelings in its behalf, was one of the great objects of their perambulating and pervading the land on this occasion.

The Rev. James Aitken had reached Edinburgh, and was, we rejoice to hear, much improved in health.

The Rev. J. F. Goldstein to officiate as chaplain of Calaba and the Harbour, during the absence of the Rev. S. F. Pemberton on medical certificate, or until further orders.—*Gov. Gaz.*

A collection for the Jewish Mission Scheme of the Established Church of Scotland was made in St. Andrew's Church on the 23d of August, when Rs. 100-4-6 were realized.

### 2.—SCHOOL AT DORJEELING.

We learn from the *Harkaru* that the Protestant School which was to have been established at Dorjeeling some time back, but which for a while was suspended, is about to be started. The Committee have engaged the services of a gentleman formerly editor of the *Agra Ukhbar*, Mr. Gresenthwaite. He is about to obtain orders in the Episcopal Church. Mrs. Gresenthwaite is to be associated with her husband in this important undertaking. We could have wished that the institution had been not a Roman Catholic but a Catholic institution, one in which no sectarian peculiarity would be inculcated, but this will not prevent us from wishing God speed to those who have commenced and are about to carry out the plan. Much will depend as to the success of our Indian Hill Schools as a substitute for Britain, its schools and climate, on the efficiency with which these incipient efforts are carried out. We doubt not, from the care which the committee have shewn, in commencing the Dorjeeling school, that they have been enabled to secure every thing essential to success. Nothing would afford us greater pleasure than to hear of our Indian Rughys and Mill Hills, in which Christian teachers would raise up a race of ingenuous, enterprising, talented and devoted men. A race reared up in the country, understanding its resources and wants and willing to make it their home, the scene of their labours and reward.

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**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.

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