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THE
CALCUTTA
CHRISTIAN OBSERVER.

JANUARY, 1847.

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

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CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

1847.

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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.

The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 4th of January, 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.

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.

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TO REV. J. THOMAS,

Baptist Mission Press,

Calcutta.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VIII. No. 85.—OLD SERIES, VOL. XVI. No. 176.

JANUARY, 1847.

1.—*The New Year.*

How swiftly the years of our pilgrimage pass on. They are as a vapour which appeareth for a little while and then passeth away. Thus is it with time itself; in the twinkling of an eye it discharges its errand and returns with its report of use or abuse to Him who sent it. How vast its effects and influences; lasting as the Eternity from which it comes and to which it returns. It links man with the Judgment, and during its fleeting moments forms him for the awards of the righteous or the wicked in the world to come. In that day in which all men shall be gathered before God, every man shall receive according to the use he has made of his time, one of the greatest gifts of God to the human race. Such are the views which Christians gather from the Word of God in reference to the period of their labour and probation on earth, and with such thoughts pressing upon them, with what solemnity should they review the past, and anticipate and enter on the future. We have been appointed stewards for Christ,—stewards of time, property, influence. In the past how unprofitably have we discharged the responsible offices connected with our calling. We have been but cumberers of the ground. “Enter not, O Lord, into judgment with thy servants for the sad use they have made

of past years, for if Thou shouldst, in Thy sight shall no one of them be justified." This must and will be the experience of all the disciples of Christ when they feel aright. Compared with the great Exemplar himself, who in his human nature, went about doing good, and whose very meat and drink it was to do the will of His Father in heaven, or even compared with the apostles and early disciples of the Master, how small have been the sacrifices and devotedness of those who profess to be His followers, and who are attempting to follow in the footsteps of the early witnesses for the truth, who now inherit the promises. Premising such to be the sentiments entertained by our readers, we urge them to enter upon the new year in a new spirit. Let the past suffice to have wrought the will of the flesh; henceforth may it be their great concern to live more fully to Him, who died for them and rose again for their justification. Bear in remembrance His work and labour of love, for us, who when He was rich for our sakes became poor, that we through his poverty might be made rich.

The New Year may, with profit and advantage to ourselves, the church and the world, be commenced with *self-searching* and increased *devotedness* to Christ and the promotion of his cause. Our *self-searching* should apply to measures, principles, desires—to the whole inward man—that all within be according to the mind of God, and that the same spirit be in us which was also in Christ Jesus. It should have reference to the employment of time, talent, property, influence, all that constitutes us witnesses for Christ in the midst of a crooked and sinful people. Thus ought the real disciple to close the year. "How can I in future best promote the salvation of men by the use of my time? Should all be devoted to secular objects? Ought I not to give some of the hours of my life to the advancement of Christ's kingdom? My influence, property and talents should they be all devoted to mere selfish purposes and schemes which end with time, ought I not rather to employ them more for the end for which they were given and for which I have been redeemed

and still am preserved in life?" Such and similar thoughts must induce deep humiliation of heart, and thus will the good Spirit lead all who love Christ to say in review of the past and prospect of the future, "Here am I, Lord, send me. Take me and put Thy seal upon me and all that I have, that in my body, spirit, heart and life which are thine I may glorify Thee."

This which we would urge upon all, we would not be unmindful to impress upon ourselves as Christian Editors and Observers. Since the commencement of the *Christian Observer*, upwards of fifteen years have passed away. What a mirror is all this past to us. How in it are reflected many sad and pleasing images of men and things that were, but now are not. How much of imperfection and frailty in ourselves and labours. The reflected images of the righteous, remind us of their devoted labours and earnest desire for the spread of truth. Their countenances as they once were alternately lit up with sadness or joy as the work in which they were engaged advanced or retrograded, appear to remind us of the past. Their voice in council, reproof, comfort and encouragement, still seems to fall upon the ear in sad but sweet recollection, and their whole lives come to us with a freshness and power on these annual seasons, so that they, being dead, yet live and speak, aye, and if the image could be exchanged for the reality, what would be the language they would address to us, to all. Would it not be, "Brethren, beloved in the Lord, Pray more, labour more, be more in the Spirit of Christ. Strive to direct all to the one great sacrifice for sin, Christ Jesus." To such admonitions we would give heed; but still more to the voice of Christ himself, who has commanded all his people to lift Him up, even as Moses lifted up the serpent in the wilderness, that the dying and sinful children of men may look to him and live. "God forbid that we should know any thing amongst men save Jesus Christ and Him crucified."

The age in which we live demands of all true Christians that they be *practically* devoted to Christ, and that they keep

steadfastly in view the simple and sure sayings and saving views of the gospel, and manfully and scripturally contend for and propagate the faith once delivered to the saints. The church of Christ, the elect body scattered throughout the earth, is beset within and without with manifold trials and difficulties—her enemies are active, and their name is Legion. They assume every shape, from open and avowed infidelity, to the utmost extremes of superstition. Within this wide range, how many are the forms in which error appears, and in which the blessed doctrine of *Justification by faith in Christ alone as the ground of a sinner's acceptance* is endangered. Civil liberty, science, irreligion open and disguised, and superstition, aided by the passions and prejudices of men, are all, however varied in their operations, or apparently diverse in their interests, directed against the foundations of this the key-stone of the gospel. This sapped, they know the whole superstructure must fall. This supported and maintained, the powers of hell, though leagued and aided by the powers of earth, shall not prevail. Let it then be the object of all of every section of the church of Christ, who truly love Him and would that His kingdom may come and prevail—to keep their eye steadily fixed on the cross, and to lift up the Saviour who in the fulness and power of His atonement, is the only hope of a fallen world, the only foundation of a suffering but redeemed church.

II.—*The Urdu Bible.*

[Another article on this subject, of great length, having been sent by J. A. S. to the Editors of the C. C. O., one of their number has undertaken to prepare an abridged digest of his paper, from a conviction that the discussion, however unpleasant, is calculated to do good in the end. He cannot say that his views coincide in all things with what J. A. S. has written; but he feels that as J. A. S. was the principal person engaged in carrying the Urdu Bible through the press, he has a right to be heard in his own defence; and many of his opinions and arguments are unquestionably deserving of a fair and attentive consideration.

The paper, of which a digest is to be given, extends over more than a hundred pages; from which those passages are culled, which appear to be most to the purpose. The arrangement of these originates with the compiler of this digest, not with the original writer, whose words are however, for the most part, carefully preserved.]

CONSIDERATIONS OF A GENERAL NATURE.

1.—*Discussions like the present, are no novelty.*—I am sorry that so much disagreement prevails among us in reference to translations; but in this respect we do not much differ from the Reformers and other Protestants. The recent publication of the whole works of the Reformers has shed much light on Luther's Bible and his conduct to the Reformed or Presbyterian party in Switzerland and Germany. He was friendly to them as long as they used his German Bible, but when they made a new German Bible, he would have nothing more to do with them. The consubstantiation question did not split the Protestant party, but the translation question did. The dispute about the "real presence" would have been amicably settled, if the Reformed church had been satisfied with Luther's Bible.

The translation question had much to do with the famous Arminian dispute in Holland. According to Hales' letters from the Synod of Dort, published in his "Golden Remains," the Synod wrangled one day about Arminianism and the next about a new translation of the Bible. How much private dissension must have prevailed in reference to both questions, before they came so prominently before that celebrated Synod.

The authors of our English Bible were much abused. The Puritans would not use it in England, nor did they take it with them to America. But the translators defended their work with vigour. In their admirable preface to the reader they say: "Whosoever attempteth any thing for the public (especially if it pertain to religion, and to the opening and clearing of the Word of God) the same setteth himself upon a stage to be gloated upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's religion in any part, meddleth with their custom,

may, with their freehold ; and though they find no content in that which they have, yet they cannot abide to hear of altering."

How true is every syllable of this remarkable passage, as it respects our own translation troubles.

2.—*Such discussions are attended with serious consequences.*—The discussion in which we are now engaged is no child's play. The October number of your *Observer* may be sent to Mr. Brandram, Secretary to the British and Foreign Bible Society, to Mr. Tidman, Secretary to the London Missionary Society, and to other influential parties at home. They may also be forwarded both in private and official communications to head-quarters in London. When Mr. Brandram sees the Secretary of the L. M. S. he may say to him : See here into what a dilemma your Missionaries at Benares have brought us. Read this review of their version published in the *Calcutta Christian Observer*, and mark its language, "I cannot express the dissatisfaction I have felt, when standing up before a native christian congregation composed of persons of varied capacity, . . . 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 liii. 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," &c. &c.

"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?" You see, Mr. Tidman, another Hindustáni Bible must immediately be made. According to the 31st Report of the Calcutta Bible Society, the sum of Co.'s Rs. 3,729 15 4 was paid simply for the editorship of that Bible. We have paid your Society for the translation Rs. 10,000. The paper, printing, binding, &c. &c. of the whole Urdu Bible and single books has cost about 100,000 Rs. And is it not grievous to think that all this money has been thrown away, and that we shall have the same translating and revising process, and the same expense all over again ?

Mr. Tidman may reply :—"Why, Mr. Brandram, you who have had your mind exercised by long practice, will surely not suppose that the matter is quite such as is here represented. Our Missionary, Mr. Kennedy, one of the translators, is a man of whose talents and acquirements our Society has a very high opinion. The other translator is a Mr. Shurman, a German Missionary, to whom English is also a foreign language. You have seen him yourself, conversed with him, and read his letters. Can we suppose that these two men have published such a translation to the world as is here represented ? Besides the version was revised in Calcutta by a Committee in which laymen, as F. M. and J. H. took a leading part, men who for many years filled high offices in Hindustán, where Urdu is spoken. Surely they could not be magistrates, examine witnesses, &c. &c. without knowing the language. One of them is at present Secretary to the highest court for native law affairs

in Calcutta, and the other is higher still. Now how could you and I, in this unreasonable world, be Secretaries to our great Societies, if we did not know the English language? You have read the admirable letters of one of those men in reference to the correct spelling of our Saviour's name in Urdu and the minute of the Calcutta Bible Society on the same subject drawn up by him. He not only carefully examined and revised the version and revision of our humble agents at Benares, but himself made the translation of the minor prophets, of Daniel, Lamentations and part of Ezekiel, which is published in the Hindustání Bible. Difficult passages were discussed and settled by the whole Revising Committee, and difficult questions, such as the translation of "Jehovah," "Lord of Hosts," the spelling of the name of "Jesus," &c. &c. were decided by the General Committee of the Calcutta Bible Society. Can we suppose that these learned men would publish such a passage, as "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," &c. &c.? You remember the contradictory statements you have received about the Chinese, Bengálí and other versions. So we must not suppose that the Calcutta editions are useless and the money thrown away, unless we have the most satisfactory evidence." Mr. Brandram, to drop the subject, may say, "Surely you will not suppose that I take all for granted, still there must be something wrong, otherwise they would not dare to publish such things in the *Calcutta Christian Observer*."

Yet nothing but the greatest publicity will keep our affairs from going wrong. A Bible Society should not first publish 267,200 volumes, spend Rs. 200,000, and then discuss matters, for we know how difficult it is to raise the money either at home or in India. To transact business first and to deliberate and discuss afterwards is not the proper mode of proceeding. Let all be public, open and above board. I am therefore glad that N. J. has published his criticism on the Hindustání Bible.

3.—*Difficulty of obtaining revised or new versions.*—It is now proposed to set the Hindustání Bible aside before it has had a fair trial, and immediately to make another. I hope the great body of Missionaries and of pious laymen in Hindustán who can have no interest in a new revision, as they will after all be excluded from the projected new Revising Committee, will stand up for the present Hindustání Bible. Their names may be put on the Committee, in order to induce them to agree to a new revision forthwith, but this is all. They will not have the least control over the work. The revision and edition will fall and must fall into the hands of two or three individuals, if a tolerable and creditable work shall be produced. No one would use a Bible translated by fifteen individuals in fifteen different styles. Surely all can understand this. It is a mere form to put the names of many members on a Revising Committee; they can only be honorary members, and serve no other purpose than that of increasing the influence of the real revisers. The Calcutta Bible Society requested us formerly to associate with ourselves other Missionaries, but made us responsible for the work. We did not wish to delude Missionaries at a distance. We asked one to join us in our labours, and that one we greatly offended. We speak from experience when we say that the making of a new Hindustání Bible

must fall into the hands of two or three individuals, and that the putting of many names on the Revising Committee is a mere delusion which will end in bitter disappointment to those who have had no experience in this matter. N. J. says in his paper "the carrying out the principle here advocated involves the simplification of the Old Testament also." Give to a few Missionaries the power of simplifying the Old Testament and they will completely upset Thomason, Martyn and the whole Hindustání Bible. The power of simplifying gives them the power of making a perfectly new translation. If our present Bible be upset, how shall we get another? If a new version be attempted by ten individuals, it will come to naught; if two or three succeed after long years of perseverance to upset our present Bible and to make a new one, they may spoil more verses than they amend. I think no revision of our Hindustání Bible can be attempted for many years to come, for we see at present that if two pull to the north, two pull to the south, if four pull east, four pull also west. Thus we are at a complete stand, and all our efforts only serve to tire each other down.

4.—*The rights of living translators.*—Who shall make the new revision? The living translators and revisors of our present Hindustání Bible, Messrs. Hawkins, Kennedy and Shurman think it would be sinful to let the hundreds of thousands of volumes of our present versions and editions published at the enormous cost of about 200,000 Rs. be eaten by the whiteants or decay in our depositories. Nothing is clearer than that the translators of the Urdu Bible should revise their own labours. Thomason and Martyn are dead, but Messrs. Shurman, Kennedy, Wilson and Hawkins are still alive. What right has the Agra Committee to simplify and revise their labours without their consent, as they are alive and in good health? When the Calcutta Bible Society in 1840 entrusted us with the translation, they reserved to themselves the right of revising and altering it, but stated that it shall be "only printed in the first instance with your approbation." The Calcutta Bible Society, I think, has a right to revise and re-publish the Hindustání Bible as they like, but they cannot transfer their right to other parties. "Tickets not transferable" says the Evangelical Alliance to its members, and so say we to the Calcutta Bible Society. A court of equity will decide that as Messrs. Hawkins, Kennedy, Wilson and Shurman are alive and in good health, no alteration shall be made in their translation without their consent, especially as they have promised to agree to a revision as soon as a new edition is really wanted, and only object to seeing the copies now in store thrown aside, just as if theirs were not a faithful translation of God's word and of no use in schools and churches. All reasonable and right-minded men will see the justice of such a decision.

THE URDU BIBLE DEFENDED.

1.—*History of the preparation of the version.*—We laboured for years carefully and prayerfully, and are now able and ready to defend our work. As Thomason's translation is, upon the whole, very excellent, we showed our high regard of it by reprinting it with a few *slight*

alterations in the Hindustání Bible. We wrote our proposed emendations on the margin of Thomason, and they were fully examined and discussed by the Calcutta Revising Committee before they were adopted; Mr. Hawkins, the chief examiner, controlled our movements completely, and overruled us in all doubtful matters. We had no objection to this, as he is an excellent Urdu scholar. His translation of the minor prophets, the greater part of Daniel, Lamentations and a number of chapters in Ezekiel, is perhaps the best part of the Hindustání Bible. He had the best and most recent helps in Hebrew and Urdu, Hebrew texts with interlinear and literal Latin translations, &c. &c. He has been about thirty years in India, and Urdu is as familiar to him as English. Perhaps some of our alterations are no emendations.

Isaiah has been much altered, but this was owing to peculiar circumstances. The Calcutta Bible Society says in its 31st Report, pages 8 and 9—"The Committee made over these manuscripts to the Rev. Messrs. Shurman and Kennedy of Benares, to make such use of them as might best facilitate the preparation of the Urdu version of the untranslated portions of the Old Testament; these gentlemen, assisted by the Rev. J. Wilson, of Allahabad, and J. A. F. Hawkins, Esq. an esteemed member of our Committee, having revised those portions of the Old Testament translated by the Rev. Mr. Thomason, prosecuted the translation to the end of the Old Testament; and thus the whole work has, after many delays and disappointments, been brought to a happy conclusion." Mr. Wilson revised Isaiah. He had made so many alterations that our Committee thought he had gone too far; that his language and style were altogether different from Thomason's, Martyn's and our own, and that his revision would not agree with the rest of the Old Testament. In short, it was agreed that I should write out a copy that would agree with the rest, and retain as much of Thomason and Wilson as I might think proper. This is the reason why Isaiah is so different from the other books of the Old Testament translated by Thomason, in which only a *slight* alteration here and there has been made.

2.—*Value of the Urdu Bible.*—[On this subject our correspondent makes but few remarks. He says he ventures to affirm that upon the whole it is a faithful version, quite fit for present use. And undoubtedly it is a matter for joy and gratitude that he was enabled to bring out the entire Bible in Urdu, and that it now is in existence.]

REFUTATION OF CHARGES BROUGHT AGAINST THE URDU VERSION.

1.—*Its imperfect typography.*—Many say, that they dislike the Calcutta editions chiefly because they are so incorrectly printed. The editions of the Calcutta Bible Society are certainly inferior to the editions of the Baptist Translation Society, both in correctness and beauty; but the latter body is independent and can in all godliness and quietness prepare their versions, and therefore they deserve not so much credit for the beauty and correctness of their editions, as for the wisdom of having made themselves independent. The Bible Society's editions published in Calcutta are, however, quite as correct as those printed in Hindustán. The Psalms and Proverbs were published for the Society at the Allahabad Presbyterian Mission Press. That edition is disfigured

by sad misprints. The very title of Proverbs is wrong, for they have *imsál* for *amsál*. In Psalms xlv. 9. they have *balki*, *but*, for *malika*, *queen*. The verse reads thus in the Allahabad edition, “*Bád-sháhon kí betián teri izzat wálí auraton men haii, balki Ufir ke sone se árásta hoke, tere dahine háth khari hai.*” In English: “King’s daughters were among thy honourable women: upon thy right hand did stand the but in gold of Ophir.” This is not better than the Society’s Calcutta editions. When I edited the Psalms and Proverbs, I made a long list of the more glaring misprints of that edition, which I, however, destroyed in 1843 when I went home. The Society’s Mirzapore edition is upon the whole, correctly printed, but in correctness it is certainly not superior to the Calcutta edition of the whole Hindustání Bible which I superintended from the ix. of I Samuel, and in paper and type it is far inferior. Let me not be misunderstood. I do not defend faulty editions, or maintain that it is of no great consequence whether the Bible be disfigured by misprints or not. All I mean to say is this, that as our depositories are filled with the Society’s Calcutta, Mirzapore and Allahabad editions, which are good for present use, good for our schools, and good for our churches, no other should be published until the stock on hand is exhausted.

2.—*The terms for Jehovah and Jesus.*—[Hoping that this will be the last time that this subject is brought before the readers of the *Observer*, we give insertion to the remarks of our correspondent.]

All the Calcutta Urdu editions have *Khudáwand* for Jehovah, and *يسوع* for Jesus, the very same words which our Baptist brethren have in all their beautiful Urdú editions. But some Missionaries are determined to upset the Calcutta Bible Society’s decisions in reference to *Khudáwand* and *Yusúá*, adopted after much prayer and deliberation: they are determined to have *Yahowah* for *Khudáwand*, and the Mahometan *Isá* for *Yusúá*, as they are determined to get up revisions and editions according to their own views, and to print them at the public expense. But why should the Christian public be taxed in order to help them to realize their own fancies? *Lord*, *Khudáwand*, is the most natural name of God, for he is Lord of heaven and earth, of men and angels, Lord of our souls and bodies, Lord of our destiny in time and eternity. All nations, heathen and Christian, have called him *Lord*. The Phœnicians called him *Baal*, the Ammonites *Moloch*, which is our Hindustání *Málik*, the Arabs *Rabb*, the Persians *Khudáwand*, the Hindus *Ishwar*, *Parameshwar*, *Bhagwán* and *Prabhú*. The names descriptive of his attributes, as the Self-existent or Eternal, the Omnipotent, the Almighty, the Omniscient, the Merciful and others, appear artificial beside the proper and natural name of *Lord*.

Some Missionaries may say that they will have *Yahowah*, because this sublime name has never been prostituted in idolatrous worship. This assertion has been reiterated in your *Observer* for the last six years again and again, but it is not correct. Let us turn to Exodus xxxii. 1—6, “And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us a god, who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot

not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a golden calf; and they said: This is thy God, O Israel, who brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said: To-morrow is a feast to *Jehovah*. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." Here it is as clear as day that the Israelites worshipped *Jehovah* who had brought them out of the land of Egypt, under the image of a holy bull made of gold. They were not such simpletons as to break entirely with *Jehovah* who had lately shown such wonderful works in Egypt, and conquered Pharaoh, his magicians, horses, and chariots. All they wanted was some visible representation of their valiant god, some holy bull or goat which they might look at; for brutish men can only love and adore a brute. Let us hear the Psalmist's commentary on their proceedings, Ps. cvi. 19, 20. "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory (i. e. *Jehovah*) into the similitude of an ox that eateth grass."

Let us now see how this people conducted themselves when they were republicans and democrats. Judges xviii. "And there was a man of mount Ephraim, whose name was Micah. And he said unto his mother, the eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold the silver is with me; I took it, (i. e. I stole it; but his is a specious and plausible representation.) And his mother said, Blessed be thou of *Jehovah*, my son! And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto *Jehovah* from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. Yet he restored the money to his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made therefore a graven image and a molten image: and they were in the house of Micah. And the man Micah had an house of god, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel, but every one did that which was right in his own eyes." At last the man Micah falls in with a wondering Levite whom he hires and consecrates; v. 13. "Then said Micah, Now know I that *Jehovah* will do me good, seeing I have a Levite to my priest." Here it is again clear that *Jehovah* was worshipped under the form of a graven image and a molten image; but comment is unnecessary.

When the ten tribes revolted from the house of David, they for political purposes set up a worship different from that at Jerusalem, but they never entirely broke with *Jehovah*, at least not in their outward conduct, though they might do so in their hearts. This can easily be proved from the prophets and historical books. To use religion for

political purposes is not an invention of modern times. When the prophets besought the people to worship Jehovah alone and in his own appointed way, not according to their own fancies, these, no doubt, used arguments similar to those which some persons now bring forward to excuse themselves for not using in Urdu that name for our Saviour which was imposed from Heaven, namely, that there is nothing in a name, that it is a mere spelling mania, that it is all the same whether God be called Jehovah or Baal, whether he be worshipped in Jerusalem or Samaria, whether there be two cherubim in the temple, or two splendid bulls made of gold, &c. &c. It is clear that the Jews times without number prostituted the name Jehovah in profane and idolatrous worship.

But the gnostics or wise men of the first, second and third centuries, who called themselves Christians, passed all bounds in their profanation of the name Jehovah. Their doctrine was, that in the dawn of eternity and long before it, God was alone and happy; his rest was glorious, and all creation was slumbering within him. The fulness of the Godhead was surrounded by a flood of brilliant light which shone far and wide through the pure heavens. But far, far away from those realms of light lay matter, a dismal heap, dead, cold and wicked. Whence it had come, how long it had lain there, how sin could reside in a dead heap, or how it had got into the chaos, none could tell, but so it was. In the first days of the emanation of the world, when the divine energy was in its prime, resplendent beings proceeded out of God, each as large as a whole world, and therefore they called them acons or worlds; but in latter days, when the divine energy began to slacken, inferior creatures, were produced. God only intended to people the realms of light, and to keep far aloof from the dismal heap of wicked matter. But alas! a stripling cherub, the product of latter days, passed the boundaries of the realms of light, perhaps out of mere curiosity, came in contact with matter and was lost. His wings were not only soiled, but the mud entered his very constitution, made him extremely wicked and altogether earthly-minded. Now sunk in the mire he turned demiurgus or democratic potter, and to spite heaven, formed of it this mud world of ours. He fashioned of it animals of various and curious shapes, and the gross bodies of men, into which those immortal spirits were banished from the realms of light who sympathized with him and his wicked proceedings. When these had multiplied, the demiurgus assumed the name of Jehovah, and by Moses set up his own worship, to mimic and outrage the kingdom of light and its supremely benevolent Lord. Still there were always some spirits left, who had retained faint recollections of their high origin, and therefore resisted Jehovah and his disastrous dispensations, not without great peril to themselves, but they sacrificed all for conscience's sake. In the galaxy of their saints Cain, Dathan and Abiram, Korah and the two hundred with him, shone as stars of the first magnitude, for they refused to worship any but the Father of light, and fell martyrs in the cause of truth and righteousness. At last Heaven's Lord determined to stop Jehovah's mischievous proceedings, and call the banished spirits home. So he sent Christ, one of the most resplendent acons, who united himself with Jesus at his baptism and by his mouth delivered to the deluded and

wandering spirits on earth a message from their Heavenly Father. A true gnostic Christian must have nothing to do with Jehovah, his Moses, prophets and whole Old Testament dispensations ; he must look with the utmost disdain upon his mud world, and, above all, upon marriage. Some became tired of their ascetic practices, and deemed it wiser and more agreeable to fight the malignant one with his own weapons. Both parties, however, were agreed that no more men should be born, and believed that when the human race had died out and the worship of Jehovah ceased, he being left alone, would be reconciled with Heaven's Lord. This done, our mud world will again collapse into a cold, dead heap of wicked matter, for which none will care ; the released spirits will take their upward flight to the realms of light, and the sweetest harmony will again reign throughout the universe.

One of the editors of the *Observer* informed us in your number for September, 1844, page 119, that in Madagascar the enemies of Christianity look upon Jehovah as the first king of the English. I adduce these sad and solemn lessons of human error and depravity to warn the Missionaries in Hindustán. Let them pause before they rescind the Calcutta Bible Society's resolution. Let the painful, but impressive story of human imperfection, folly and wickedness be pondered.

You know that the resolution of the Calcutta Bible Society in reference to the correct spelling of our Saviour's name was one of the chief causes of the secession of the Missionaries in Hindustán, and the formation of a new Bible Society for Northern India. But this new Society will never be able to discard **يسوع** which we have in all our editions ; and if in their first zeal they pass a vote against **Yusúá** and for **Ysá**, they will be obliged to rescind it after a few years. The reasons which induce me to think so, are these. The Bombay Bible Society has adopted **Yesú** in all their Maharathí editions. When in 1843, I went home overland, I found the Bombay publications with **Yesú**, as soon as I had left the Gangetic valley. I saw the excellent Capt. H. and the European Missionaries at Khamtí near Nágpur, and heard in the native language nothing but **Yesú** among them. Among the American Missionaries at Ahmadnagar, Seroor and Bombay, who are Congregationalists from New England, sent out by the American Board, and among the Scotch Missionaries at Púna and Bombay, I had the same experience. These good men and the native Christians in connection with them do not take Mahomet's **Ysá** upon their lips ; they have not the least regard for the spellings, resolutions, decisions and precepts of Mahomet, the false prophet of the deserts of Arabia. At Cairo in Egypt I called upon the European Missionaries, who informed me that they use **Yusúá**, pronounced in the genuine Arabic manner, that is in two syllables, in which the guttural **á** is distinctly heard. One of them had twice visited Palestine, and heard the same form used at Jerusalem, Bairút and other places. In fact the Missionaries can use no other, as the Arabic Bible published by the British and Foreign Bible Society has it. The first Christians of Arabia believed in **Yusúá** ; for that name they died. The ancient Arabic creeds, liturgies, &c. &c. have this name. Professor Thilo published in 1832 two ancient apocryphal Gospels in

his "Codex Apocryphus Novi Testamenti," which is in our house. One is "Historia Josephi, Fabri Lignarii," and the other "Evangelium Infantiae Servatoris." These ancient documents have Rabb for Lord, Yúsía for Jesus, Rúh ul Quds for Holy Ghost, Muḡhallis for Saviour. The Missionaries in the land of the Pharaohs were surprised to hear that some learned and apparently orthodox divines in Hindustán should stand up for Mahomet's Isá and contend for the misspelling of that arch-impostor, but I assured them that this was really the case. So you see Yesú or Yúsía is used from Jubbulpoor to Bombay, and from Bombay to Bairút. I travelled in Italy, France, Germany, England, Scotland and the United States of North America, but Mahomet's Isá I never heard. I returned to Calcutta and was glad to find that the Bible Society, the Tract Society, and the Baptist Translation Society are as determined as ever to uphold the correct spelling of our Saviour's name. I hope you will continue to do so with unwavering constancy and energy. And can we in this province, in this upper part of the Gangetic valley, for any length of time withstand the influence of the Bengal and Bombay presidencies, of Calcutta, the metropolis of all India, of Europe and America, of the whole civilized world and all Christendom? Such a supposition is absurd. A capital will always rule and overrule the provinces. Paris rules France, London rules the British Empire, and Calcutta will, if not rule, at least greatly influence all India. Rail-roads increase the influence of capitals a hundred-fold. When they are ready in India, the Calcutta Societies will send their publications in every direction, and if they have Yúsía, ours must have the same, otherwise people will not take them. Again, all are not agreed among ourselves. Many of us are for upholding the decision of the Calcutta Societies in reference to this important question, and our number is likely to increase by new comers. These will on their arrival find Yúsía in the Urdu Scriptures and Tracts, and prefer the correct spelling to Mahomet's misspelling. They will be no parties to former disagreements, and be quite free of the unaccountable prejudices of the older men. They will all vote with us, and regard the old men as antiquarians, who have fallen so far behind the age as to stand up in defence of Mahomet's misspellings. But even suppose that the young Missionaries have no strong feelings on the subject, still they will vote with us to show that they have opinions of their own, and are not to be led by their betters. If therefore, the Northern India Bible Society take up the question just now, and by a majority upset the decision of the Calcutta Bible Society, nothing is required but patience: a few years will set the matter right.

The Mahometan predilections of some Missionaries, and their prejudices against the spelling of our Saviour's name adopted by all the Calcutta Religious Societies, are quite unaccountable, because they are so extremely unreasonable. This can easily be proved. The current English spelling of the name of the false prophet is Mahomet. Is it not? To be sure it is, but no Missionary in Hindustán spells it so. What is the reason of this? When the Missionaries began to learn Urdú and to read Musalmán books, they were astonished to find that Mahomet has a meaning, aye, and an important meaning too; for it is derived from

حمد, Hebrew מְדַבֵּר, to desire, to praise. So Muhammad means, the Desirable, Laudable, Venerable. But what do the ignorant Christians in Europe and America know of this great fact? How necessary is it to enlighten them! So the Missionaries having made this discovery, began to upset the established spelling in the English language, and to write and to publish about *Muhammad* and Muhammadans, without any regard to the feelings and understandings of the Christian people who do not know the Hindustání language, in order to enlighten them, to show their own thoroughness in native literature, and their deep insight into Mahometan doctrine. It would almost be deemed a vulgarity in a Missionary to write Mahomet. Now will these men who have upset the English orthography, who have restored the correct spelling of the name of the false prophet even in the English language, any longer oppose the true spelling of our Saviour's name? Will they do less for Christ than for Mahomet? As the Missionaries have shown themselves quite superior to ignorant Europeans in restoring Muhammad, why will they not show themselves equally superior to the Musalmáns who know nothing of Hebrew, Greek and Latin? Why not tell them that يسوع is the correct Hebrew name, and that Mahomet has misspelt it, just as ignorant Europeans and Americans misspell the name of Mahomet? Or have they more regard for the feelings and understandings of Mahometans than for those of Christians? You also know that the established English spelling of the book of the false prophet is Alcoran. Is it not? To be sure it is, but the Missionaries in Hindústán do not spell it so. They have discovered that the name is derived from قرأ qará, Hebrew קָרָא, to cry, preach, read. Qurán means the lesson, the preaching of God by his prophet. How necessary then to upset the English spelling of Alcoran, and to adopt in English writings the significant word Qurán!

3.—*The spelling of proper names.*—You are also aware that a great outcry has been raised against the spelling of the proper names in the Hindustání Bible. Your readers will be glad to hear what is to be done in reference to this subject. As soon as the Northern India Bible Society was formed, the Missionaries at one station drew up, in Roman letters, a list of the proper Names of the New Testament. They first submitted it to the Baptist Missionaries in Calcutta, and told them what a blessing it would be to India, if all parties would agree on a uniform system of spelling the names. But these experienced gentlemen declined having any dealings with them. And how could it be expected that they would antiquate all their translations and editions, undo with their own hands all that has been done by them during the last fifty years, simply to humour a few Missionaries at a distance who *might* adopt the names in their versions if they pleased.* But those Missionaries were not discouraged by this. They printed their list, and sent it to the Secretary of the Northern India

* There is some mistake here. The Calcutta Baptist Missionaries were simply requested to prepare and publish their list. In reply they published the article contained in the *Calcutta Christian Observer* for November, 1843. The subsequent illness and death of Dr. Yates prevented their doing more.

Bible Society. He thought it so objectionable that he altered nearly one half of its names before he put it into circulation. Whether this was done with the consent of its authors, I know not; I merely state the fact. When the list came to Benares, we compared its names with those in the Hindustání Bible, and found that their alterations were no improvements, but the very opposite. For Yarusálam, the list had Urshálim, for Zeus that is ذیوس Zēos or دیوس Deos it had Zís, for Quartus, Kúártus, for Deofilus, Tiufilus, for Haliloyáh Allilúá, for Aqilá Akulás, for διακονος dayákún "in order to connect the idea with dayá." Now dayá means *gift* or *kindness*, and kún is an extremely gross word. How could it be expected that we should undo with our own hands all that we have hitherto done, and which has cost us so many years of hard labour, that we should condemn the Hindustání Bible and its names for no other purpose than humouring their notions and fancies? If they had translated, revised and edited the Hindustání Bible at the expense of the Bible Society, and if other parties should draw up new lists of names and theological terms, would they be eager to assist these new comers to undo all their labours? I trow not. The Missionaries in question are translating the New Testament into the Punjábí dialect. In this version they will of course adopt their own spelling of names, and such theological terms as please them. But as the Punjáb is now open, other Missions will, no doubt, be soon established in that country. The new Missionaries will, of course, find fault with their names and terms, and why should they not do so? They belong to another denomination, and are in no wise dependent on the Loodiana Mission. Now if these new comers submit new lists of names and terms to the senior Missionaries in that field of labour, will these cordially fall in with them, encourage them in their activity, and wish them success and God's blessing in this line? I fear not. Some Missionaries may say, and truly say, that they do not like our names in the Hindustání Bible, and that it is hard for them to use the Scriptures in a form of which they can by no means approve. But what is to be done? Our names are actually in the Bible, whilst theirs are merely on a list in private circulation. When their list was rejected I drew up another. The names of the O. T. are written in four columns, Hebrew, Persian, Roman and Nágari, and those of the N. T. also in four, in Greek, Persian, Roman and Nágari. I was three long months over this list, and it is now circulating among the Missionaries of Hindústán, but I am almost sure it will be rejected. When my list of names was ready, I learnt from a letter in the *Friend of India* that the party whose list was rejected, is now ready to take the Baptist list, if other parties agree; but these, I suppose, will not agree. If they do, I will at once withdraw mine. But I would go a step further and propose that we beg our Baptist brethren not only to give us their list of Biblical names, but also to revise the whole Hindustání Bible* and publish editions for us. This is our only chance of getting out of our translation troubles. The Missionaries in Bengal use their versions, and

* This work was commenced some years ago, but after the Pentateuch had been prepared in manuscript, it was relinquished, partly because in the mean while the Calcutta Bible Society had at length bestirred itself in the matter.

why should we in Hindustán not do the same? When they boldly threw themselves upon their own strength, they established a character for wisdom and foresight which can never be taken from them. They deservedly enjoy the confidence of the Christian public in India, England and America.

4.—*A high and paraphrastic style, with a special reference to Isaiah liii.*—The passage Isaiah liii. 3, is quite correct, its language idiomatic, though difficult; but the original is difficult. Let us see how Mr. Bowley has rendered the English into Hindí: Wuh nindit hai, aur manushyan men uskí kuchh gintí nahín; dukhí manush aur shok se parichit hai, wuh aisá nindit thá, aur ham ne use kuchh na samjhá, jaisá koí apná munh ham se chhipáta hai. As my appeal is to those persons only who know the language, and have a voice in our Bible affairs, there is no need of my retranslating Bowley into English. Let us see whether Thomason has been more successful. Wuh ek mard hai jo khalq men haqír hai, aur logon kí shumár men nahín hai, aur ek ázurda khátír aur áshná i gamm hai, goyá ki ham us se rúposh the, ki us kí to tahqír kí gai, aur ham use hisáb men na láe. Is this expressive? The Hebrew is נבזה וחרל אישים איש מכאבות וידוע חלי which we have rendered Wuh mubtazil aur maḥzúl ul nás húá, wuh mard i alam aur áshná i ázár bana. Bowley has 22 Hiudí, Thomason 24 and the Hindustání Bible 14 Urdu for the 9 Hebrew words. We have still two useless words. A closer rendering would be this, Wuh mubtazil aur maḥzúl ul nás húá, mard i alam aur áshná i ázar. I prefer the omission of the second wuh and the last word baná. If brevity be the soul of wit, it is also the soul of good translation. If a version use 24 Urdu for 9 Hebrew words, it can scarcely be a good one. This the good people in Europe can understand. Wuh mubtazil aur maḥzúl ul nás húá, mard i alam aur áshná i ázár, is the exact Hebrew. There is no grammatical error in Urdu. All the words used are in Urdu dictionaries and books. The same words are used in other parts of the Urdu Bible. And I ask, Has not N. J. grievously misrepresented us? Wuh náchíz jáná gayá aur akelá chhorá gayá sab logon se, wuh dukhká mára húá ádmí thá aur bímári se khúb wáqif thá, would be a translation for N. J.'s "poor and babes," but does it convey to our minds the sense of the Hebrew? We have here again 24 words for the 9 Hebrew. The translation must needs be diluted, vapid and unmeaning. This all can understand. But let N. J. try his skill on the whole chapter, and publish his version in the *Observer*. Most translators have failed in rendering this enormously difficult passage, perhaps he may succeed. The Septuagint has εκλείπον παρά τους υἱούς τῶν ἀνθρώπων, Symmachus: Ἐξουδενωμένος και ἐλάχιστος ἀνδρῶν, ἀνὴρ ἐπίπονος και γνωστὸς νόσφ. This is excellent. Luther's is not a literal rendering. The English is beautiful:—"He is despised and rejected of men; a man of sorrows, and acquainted with grief." "He is despised and forsaken of men; a man of sorrows and familiar with grief" would perhaps express the Hebrew still better, but the English authorized version should not be altered. The Urdu:—"Wuh mubtazil aur maḥzúl ul nás húá, mard i alam aur áshná i ázár" is, in my humble opinion, the best of all, far superior to Symmachus and the English. But the words, they say, are too high,

and inadmissible in a version made for "the instruction of the poor and of babes." But when it happens, as it does in the passage before us, that the very bone and marrow of the Hebrew can be transferred into Urdu by using high words, and in no other way, should a translator not be allowed to use them? Is a difficult and correct version not better than a simple and incorrect one? Different men will answer this question differently, and it is of no use to argue the point. But is it fair to fix upon this enormously difficult passage in order to describe the character of the whole Hindustani Bible published by the Calcutta Bible Society? Bowley uses in this passage 22 Hindi for 9 Hebrew words, and his 22 words he uses without knowledge. Will N. J. travesty him and hold him up to public ridicule? Mr. Thomason has 24 Urdu for 9 Hebrew words, which is sufficient evidence that his version cannot be a good one. In my opinion it is a complete failure.

We should never forget that a version may upon the whole, be very excellent, though some passages are quite mistranslated. Luther has mistaken the exact meaning of a great many passages; still his translation as a whole, is admirable. Ephesians iii. 19. "And to know the love of Christ which passeth knowledge," he has rendered—"And to know that to love Christ is much better than all knowledge." The Germans know that Luther is wrong here, but they will not have their Bible altered by persons in whom they have no confidence. It is quite correct, they say, that love to Christ is better than all knowledge; the passage as it stands in our German Bible is beautiful and quite orthodox, and if some learned men do not like it, let them read Paul's Greek, which we cannot understand. Innumerable pamphlets, prefaces and whole volumes have been written on the imperfections of the English Bible. According to them, it is full of mistranslations, grammatical errors, low, vulgar and, would you believe it often obscene language; and the wonder is that it has not been flung aside long ago and a correct translation of God's word introduced into all the English churches. Mr. Thomason's Urdu translation is, upon the whole, quite admirable, and when it suits the Missionaries, they laud it to the skies, and wonder that any one should wish to alter it. *Wajibi*, in your number for September, 1843, pages 541—543, writes in this strain: "Mr. Thomason's version has been so long before the Indian public, that it has acquired a place for itself and secured a respect for its excellencies, which ought not to be thought little of by those who succeed him in the work of translating the Word of God. Still, if it can be shown that he has erred in any matter, or that a better usage can be established, we will acquit the translators and their supporters, the Committee, of all presumption and want of right feeling in the changes they have made. We may ask them, without being thought unnecessarily censorious, why is Mr. Thomason's usage departed from? Then, why, we may ask again, why are our usages outraged? The dear memory of our leader in translation, Thomason, in whom we have all confidence, why is a slur cast upon it; why are his followers treated as not worth a moment's notice by the present Committee of the Bible Society, who without giving the least weight to our opinion, have taken upon themselves to reverse our customs and to introduce in their room their own novelties?" Here we have a clear-

sighted critic who would have exposed us pretty severely to the public, if we had simplified and entirely altered "dear Thomason"? Were we not right in proposing to the Calcutta Bible Society to print his version unaltered, and in making a *slight* revision only then when requested to do so? Still such a *slight* revision was absolutely wanted, for "Thomason in whom we have all confidence," has some singular mistranslations, for instance Isaiah xxiv. 21 :—" Aur us din aisá hogá ki Yahowah álishánon ke mezbán ko balandí par aur sháhán i zamín ko zamín par sazá degá." English: "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." The word "*host*," Hebrew צבא means army. Lord of hosts is Lord of the heavenly armies. But Thomason has taken host in the sense of "landlord, entertainer, table-keeper." The rendering "God shall punish the landlord (host) of the high ones that are on high" is as ludicrous a mistake as that of the Frenchman's was who, desiring to finish his letter to an English lady with a pious wish, wrote "May God pickle you, Madam!" for "May God preserve you, Madam!" because he found in his Dictionary that the French *préservé* means in English *to pickle*. Now if we had been so unfortunate as to commit such a mistake, what reproaches would we not have had to encounter?

To refer again to the passage Isaiah liii. 3. We have "mard i alam" in the Persian translation, from which Mr. Wilson had taken many renderings; áshná is in the Persian and also in Thomason, but ázár is in neither, and I am not sure whether I would have hit upon the excellent term, the very best we could use in this place. The Hebrew מַלְאָכָה means not so much sickness or sorrow (gamm which both the Persian and Thomason have) but disease, disorder. The first word Gilchrist gives under disease is ázár, which means disease, affliction and injury, but I had no Gilchrist in Calcutta, and on principle seldom used a dictionary. If my memory does not quite deceive me, mard i alam and áshná í ázár is Mr. Wilson's rendering, and as he is in possession of his manuscript he must know whether it is so or not. It is a good one, and he who travesties it, deserves to be rebuked.

The Bible should be the best classic in every language, and in a style which the best writers use. The German, English and Dutch authorized versions were made on this principle. Every living language is a jargon in coubete. In the Greek and Latin classics we have only the cream of those languages, which was never used by the common people. Each dictionary of a living language has much rubbish, which no good writer will touch, and beyond the dictionary is a huge heap of jargon with which no correct writer will meddle. A dramatist will put some of it into the mouth of clowns and others in order to make, by the contrast, his favorite characters shine more brightly, but he will never use it himself. Good writers carefully and constantly read good authors and no others, lest by reading jargon, their own taste and style should be vitiated. If they avoid reading jargon, why should they study it as it drops from untrained lips? The London rabble did not furnish Shakespear, the translators of the English Bible, and Milton with a vocabulary. Their constructions, expressions and choice words are their own.

Luther *made* the language in which he published his translation, hymns and other writings. Long years of careful training and good reading are required to enable us to write our own mother-tongue with tolerable elegance. When we write our mother tongue, we banish from our minds the jargon of uneducated people, and use such words and constructions only as are approved by the best writers. The bazár people of Hindustán can never furnish us with a vocabulary, with constructions and phrases. For these we must go to the best native writers. The very idea of carefully studying and adopting the jargon of the common people is absurd. When a German writes English, what does he care for the jargon of the populace in Britain and America? His only ambition can be to write as an educated Englishman writes? The common people themselves do not like to read books in their own jargon, and despise the man who, in print, will perpetrate their own stupidities. These positions are so self-evident that I am ashamed to use illustrations and arguments. Of what use is it to make a vulgar bazár Bible, to make David, Isaiah and Paul speak in the language of the mob, when our whole native literature is in elegant Urdu? Shall we make a bazár Bible which will never raise the native Christians above the vulgar crowds of Hindustán in taste, language and feeling? I am sure this is not the way of raising our native Christians and India through them. But we have the elegant Urdu words and phrases not only in native authors, but also in our Christian Urdu literature, in the Hymn book published at Loodiana, the volume of sermons lately published at Allahabad, the *Khair khwáh i Hind* published at Mirzapore, in our religious tracts and all other treatises. Now of what use is it to banish elegant though difficult words from the Bible, whilst retaining them in our hymns and sermons? Most of the words used by Thomason, Martyn, Hawkins and the other translators of the Hindustání Bible are used by Mr. Pfander and by the native preachers, whose sermons are published in the Allahabad volume, and others. There are, no doubt, some difficult words in the Urdu Bible which do not happen to be in their writings, and again there are many difficult words in their works which not once occur in the Urdu Bible. I speak of style in general. "What Englishman of good taste" would think of banishing from the English Bible the difficult words *justification, sanctification, redemption, salvation, expiation, clemency, revelation, celestial, terrestrial, terrible* and thousands of others of Latin origin, in order to simplify the word of God for the instruction of "the poor and of babes?" If he banished them from the Bible, but retained them in all hymn books, catechisms and tracts, his inconsistency would be apparent to all. Saxon substitutes might be found for the above words, as *making righteous, making holy, giving freedom or releasing, &c. &c.* but who would give the preference to these, terms? N. J. says page 681, "ver. 11, 12, 13. On the one hand we have *kull, muqaddas, mahbúb, aḥlaq, and nálán*; on the other, as substitutes for them, *sab kuchh and sab, pák, piyáre, mihrbání, and dáwá*. If the latter are not simpler, and yet equally classical, then my study of the language thus far goes for nothing." Again page 682, "ver. 16, 17. In the last two verses the only words that need be notic-

ed for the purpose we have in view in this article, are faráwání, dánish, pand, 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 bahu-táit, dánái, nasíhat, zabúr nur gít." Now I ask all thinking men, of what use is it to banish the elegant words kull, muqaddas, mahbúb, aḳhlaq, nálán, faráwání, dánish, pand, mazmúr and munájáten, from the Bible when they are in our hymns, sermons, tracts and other books, and in the mouth of all decent natives? It would be like banishing eternal, omnipotent, glorious, immortal, interpretation, oblation, vision, instruction, &c. &c. from the English Bible because Saxon substitutes *may* be found for them. N. J.'s sentences seem plausible and specious, but when you analyse them to see what is in them you find little indeed. His travesty of Isaiah liii. 3 is a misrepresentation. You have published in your *Observer* a number of my articles in English which is a foreign language to me, but did I ever send you any thing half as silly as the sentence "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, &c. &c.?" Am I an untrained school-boy who writes of sublunary regions, celestial felicity, &c. &c. without exactly knowing what he is about? I have studied Urdu just as I studied English. Years ago I copied in Roman letters the finest poem in Urdu, called Yúsuf aur Zulaikhá, in order to enter fully into the spirit of native poetry. I have read the best Urdu prose and poetry again and again. The Calcutta Committee never suspected my knowledge of Urdu. Can you suppose that I ever wrote such nonsense read it eight or nine times in the proof-sheets, and then printed it off?

Some may ask, if the version require no simplification, what will future revisers have to do? To prune it of its superfluities. But I cannot express my meaning better than in the words of our esteemed fellow-translator, published in your number for April, 1844, page 243: "Mr. Thomason's version, with all its excellencies, is sadly marred by the amount of paraphrase it allows. This mode of paraphrasing Scripture has been carried on to an extraordinary extent in Indian translations, and has been long considered by the writer their greatest defect. From this bane of Indian versions, Mr. Thomason's translation is assuredly not free. It is on this point capable of an improvement it has not yet received." These important remarks exactly express my own opinion. The adoption of italics by European translators, as Dr. de Wette and others, has served as a check upon the paraphrasing propensities of all translators. It is a pity that Dr. Campbell ridiculed them. The passage in Isaiah liii. 3, to which N. J. has drawn our attention, beautifully illustrates our meaning. Thomason has used 24 Urdu for 9 Hebrew words. Now if 9 words be diluted into 24, the passage must needs be vapid; it must lose all its force and impressiveness. If Thomason had placed upon himself the check of italics, he would have had to print at least one half of his words in that character, and the absurdity of his version would have at once appeared to all and to himself. We tried hard to condense the meaning of the 9 Hebrew into as few Urdu words as possible to make the passage impressive. We wrote

“Wuh mubtazil aur muḥzúl ul nās húa, wuh mard í alam aur áshná í ázár baná” Here we have 14 words for Thomason’s 24, i. e. 10 less. If the check of italics had been upon us, we should have had to print the second wuh and the last word baná in that character, and this might have led us to try how the passage would read without the two little words: “Wuh mubtazil aur maḥzúl ul nās húa, mard í allam aur áshná í ázár.” Here we have the import of Thomason’s 24 words condensed into 12. Our rendering, if otherwise unobjectionable, must needs be twice as forcible and impressive as Thomason’s. Every Urdu scholar will at once perceive that the two little words *wuh* and *baná* greatly weaken the force of the whole passage, and mar its beauty. But if two little words cause so much mischief, what must we think of Thomason’s 12 useless vocables? It would be difficult to find an apter illustration of the mischief of paraphrase. Now to prune the Hindustání Bible of its superfluities will require much patient labour. Nothing is easier than making a loose, off-hand version, and nothing more difficult than making an exact translation. If brevity be the soul of wit, surely it is the soul of good translation. The office which the condenser performs in the steam engine, italics perform in good translation. If steam be not condensed, it has no force, and if translations be not condensed, they lose much of their force. Dr. de Wette, the author of the most classic version of the Bible that Christendom possesses, has made italics quite fashionable, and I propose that we adopt them in the next revision to serve as a check upon ourselves. The books translated by Mr. Hawkins and ourselves, are, I think, to a great extent free of paraphrastic renderings, for we were awake to the mischief they occasion. We have pruned Thomason’s as much as our instructions warranted us to do; still much remains to be done. If such condensation be undertaken, the most significant words and most concise constructions must be carefully sought out, and the mischievous idea of simplifying the whole Bible must be entirely abandoned. The English translators used justification, and sanctification instead of making righteous, making holy, in order to condense their sentences, and by condensation to render them forcible and impressive. We must follow in their footsteps, whatever people may say to the contrary.

DISSUASIVES FROM MAKING A NEW VERSION AT PRESENT.

1.—*The large stock on hand.*—In my reply to N. J. I said that all our depositories are full of Urdu Scriptures in various characters, forms, and editions, which have cost much labour and large sums, and will serve us for many years to come. In order to convince the Christian public of this great fact, allow me to give a list of the Calcutta Bible Society’s editions and their cost. In their 28th Report, page 16, we read thus:

“After mature consideration upon the state of their supplies and the increasing demand for the Scriptures in various quarters, your Committee have resolved on printing the following works:

5,000	Copies	Persian	New Testament in 8vo.
1,000	”	”	Gospels and Acts in 1 vol. 8vo.
20,000	”	”	Separate Gospels and Acts.

5,000	„	„	Genesis, 8vo.
5,000	„	Urdu	Persic Genesis.
5,000	„	„	„ Proverbs, 12mo.
3,000	„	Urdu	Roman Genesis, 12mo.
3,000	„	„	„ Psalms and Proverbs, 12mo.
5,000	„	Hindi	Nágrí New Testament, 12mo.
1,000	„	„	„ Gospels and Acts, 12mo.
5,000	„	„	Nágrí St. Matthew.
5,000	„	„	„ Genesis, 12mo.
5,000	„	„	„ Proverbs, 12mo.
5,000	„	Uriyá	Genesis, 8vo.
5,000	„	„	Psalter, 8vo.

78,000 Copies.

Let us now take the Society's 29th Report, page 7, we read thus :

“ 15. Your Committee stated in the last Report that on consideration of the low state of supplies in your Depository, and the increasing demand for Scriptures in many quarters, they had resolved on printing various portions of the sacred word, consisting of 78,000 volumes. Soon after the Anniversary, your Committee continued their deliberations, and after having satisfied themselves of the extent of the actual want in the various departments of their labours, they determined, in firm reliance upon the necessary help being granted, to supply every want according to the power given them.

“ 16. The following works have accordingly been ordered by your Committee :

1,500	Copies	Persian	1 Kings to Isaiah.
3,200	„	„	Isaiah.
5,000	„	„	Proverbs.
3,000	„	Urdu-Roman	Bible, O. and N. T. 1 vol. 8vo.
5,000	„	„	Testament, 12mo.
5,000	„	Urdu-Arabic	Bible, 8vo.
5,000	„	„	Old Testament, do.
1,000	„	„	Pentateuch, do. 1 vol.
5,000	„	„	New Testament, do.
10,000	„	„	New Testament, 12mo.
3,000	„	„	New Testament (H. Martyn's), 8vo.
5,000	„	„	4 Gospels and Acts, 12mo., 1 vol.
5,000	„	„	John, 12mo.
5,000	„	„	Acts, 12mo.
1,000	„	„	Luke and Epistle to Romans, 12mo.
1,000	„	„	John and 1 John, 12mo.
5,000	„	Urdu-Persic	Psalter, lithographed.
5,000	„	„	Matthew, do.
5,000	„	„	Mark, do.
5,000	„	„	Luke, do.
5,000	„	„	John, do.
5,000	„	„	Acts, do.
2,000	„	Hindui-Nágrí	4 Gospels and Acts, 12mo.
10,000	„	„	Matthew, do.

10,000	”	”	Mark, do.
10,000	”	”	Luke, do.
10,000	”	”	John, do.
8,000	”	”	Acts, do.
1,500	”	Bengálí	4 Gospels, Acts and Revelation, 8vo.
5,000	”	”	Matthew, do.
1,000	”	”	Mark, do.
5,000	”	”	Luke, do.
5,000	”	”	John, do.
1,000	”	”	Acts, do.
2,000	”	Uriyá	Bible, 8vo.
3,000	”	”	Proverbs, 8vo.
2,000	”	Persian	New Testament, Hebrew character, 8vo.

165,200 Copies.

Making with 78,000 vols. ordered just before the last Report was published, not less than 243,200 volumes, large and small, simultaneously undertaken by your Committee.”

Let us now take the Society's 30th Report. Page 6, we read thus :

“ Considering the great number of volumes still in hand, and the want of means to defray the necessary expenses, your Committee have thought it right during the present year to defer any new and extensive undertaking. The only new portions ordered, and which are nearly printed, are :

5,000	Copies	Hindui-Kaithi	Mark.
5,000	”	”	John.
5,000	”	”	Acts.
3,000	”	Urdu-Roman	Isaiah.
1,500	”	”	New Testament.
5,000	”	Bengálí	Proverbs.

24,500,

Making with 243,200 volumes ordered in the last Report, not less than 267,700 volumes.

Let us now turn our attention to their cost, an important item.

Disbursements from Jan. 1840 to Dec. 1840, Co.'s	Rs.	29,008	7	2
”	”	41	”	”
”	”	42	”	”
”	”	43	”	”
Secretary's salary for 4 years, at 300 Rs. p. m.	”	14,400	0	0
Paid to London Missionary Society for translation	”	10,000	0	0

174,161 10 9

I have not deducted the comparatively few Bengálí and Uriya volumes and their expense, as every one of your readers can do this for himself. I wish to keep the plain statements of the public reports. Here we have 267,700 volumes at the cost of Company's Rupees 174,161 10 9!

The London edition of 6000 copies of the Roman Urdu New Testament is not included in the above account, nor the mass of paper and binding materials which the Home Bible Society gave for the Calcutta

editions, to the value, perhaps, of 50,000 Rupees. With these hundreds of thousands of copies all our depositories are filled.

2.—*Greater need of a New Hindui Bible.*—It is said that a new revision and edition of the Hindui Scriptures is required. As Hindui is not used in our native Churches, few Missionaries take much interest in those Scriptures. They are made and published chiefly for heathens. If such a revision be required, let the Missionaries first revise the Hindui Bible, and let the Urdu Bible alone till that is ready. Why have two irons in the fire? As we have an abundance of Urdu Scriptures for high and low, why not let well alone for some time? What possible loss can arise from a few years' delay? Before the Hindui Bible is ready, some Missionaries will have learned much of translation matters. I will gladly leave the whole Hindui Bible to others. I have had enough of translation; our eldest European Missionary here is also weary of it. Let who will, take and revise the Hindui Scriptures, but let the Urdu alone until they are ready. Can any request be more reasonable?

It is a pity that so many Missionaries spend their strength in discussions about versions, when our present versions are good for use, and when we all acknowledge that an authorized or even standard version can never be made by us foreigners. The idea of our making an authorized version for the Hindus would be as absurd, as if Mr. Pfander and myself, both Germans, should take it into our heads to make an authorized or standard version for the millions who speak English.

I must conclude and apologize for the length of this article. I would not have troubled you with my remarks, if N. J. had not published his travesty which, I fear, will injure him in public opinion, and impair his influence with thinking men. Once more I beseech all God-fearing men to resist every attempt to make and publish a new Hindustáni Bible forthwith; for to tell the home Bible Society that more money for more Urdu Bibles is urgently wanted, whilst all our depositories are full—to publish 267,700 volumes at the cost of about 200,000 Rs. and then to allow them to decay in the depositories, in order to enable a new set of revisers to publish a new or improved version without delay, at the expense of other people, seems to me to be a proceeding with which no God-fearing man ought to have anything to do.

I remain, dear Sirs, ever very sincerely yours,
J. A. S.

Benares, 20th October, 1846.

[We are glad to find that J. A. S., far from maintaining that the present Urdu Bible is perfect, only deprecates hastiness in preparing and publishing a new one. From all we have heard and read on the subject, we are induced to believe that a revision, in due time, will by no means be superfluous. But certainly there appears to be no need of publishing a new edition just now. Meanwhile the work of revising the present version might be commenced by way of preparing for a new edition: for if the revision is to be of a good and durable nature, it will

not be accomplished in a day. But whilst the persons who have prepared the edition now before the public, are alive and in India, their work should not be revised, without their consent, by other parties.

We hope that if this discussion be at all continued, our correspondents will bear in mind the apostolic rule "*speaking the truth in love.*"]

III.—On Christian Missions in India.

It is to us an encouraging sign of the times, that our native friends are able and willing to express their feelings and sentiments on the subject of Christian Missions, and it will afford us pleasure to insert their communications when written in a Christian spirit, and with a view to the advancement of the best welfare of India.—Eds. C. C. O.

To the Editors of the Calcutta Christian Observer.

SIRS,—There was a time, when the cause of Missions in India was regarded as hopeless and enthusiastic. The Hindus, said a late Roman Catholic Missionary, who carried on Missionary operations in this country for a series of years, have been given up to a reprobate mind, so that there is little or no hope of their embracing the Gospel. But such a time is happily past, European Christians are now conscious of the obligation which lies upon them, to contribute by their efforts, their contributions, and their prayers, for the aid of the perishing heathen in this unhappy land; and those who may be Christians only in name, and who, being strangers to vital religion, cannot be expected to feel any interest in its propagation; are nevertheless silenced by the visible proofs, authenticated by unquestionable evidence, of the good which has resulted from the efforts of men, whose zeal they miscall enthusiasm, and whose disinterestedness they cannot comprehend. While for some time no results had yet appeared in Christian missions in this country, and the good seed but just sown had scarcely risen above the surface of the ground, the careless and profane branded the enterprize as absurd and vain; but now the aspect of things is changed—and villages in their altered appearance—in their smiling aspect—in the cultivation of the useful arts—in the casting away of idols and the ceasing from corrupt and degrading customs prove, in their eyes, that the efforts of the missionaries have been productive of at least *temporal* good; so that, if philanthropists, they must rejoice in the result, under

whatever misconceptions they may still remain as to the producing agency. But surely all truly enlightened persons will at once confess that this, while an important, is in reality the least valuable of the consequences which have resulted from the faithful preaching of the Cross; that these changes in the temporal, are infinitely surpassed by those which have taken place in the eternal, condition of individuals; that a mightier tribute to the efficacy of the doctrine of Grace, a mightier encouragement to Christian men to persevere in those labours which God has promised to bless, is afforded in the great moral changes that have taken place—in the multitudes of souls that have been rescued from death—in the sight of the heathen shedding tears of contrition and penitence, bowing low at the foot of the Cross, and beholding by faith “the Lamb of God slain from the foundation of the world.”

Both the earlier and later promulgation of Christianity in the world, afford a most interesting theme of contemplation to the meditative mind. When Christianity was first proclaimed, its commencement was small, and outward appearances were unpropitious.

Our Lord, while he abode on earth, after a life of poverty and pain, after encountering every species of hostility which the vindictive fury of his enemies could invent, terminated by his death upon the cross, sent forth his apostles, unsupported save by his presence with them, without any visible means of accomplishing the end: to preach the gospel to all nations. Against these noteless and, to human appearance, unprovided wanderers, the passions, prejudices, and worldly interests of nations, priests and princes were arrayed. “Where were their riches, to provide for the expense of foreign missions—their influence to secure the favor of the great—their learning, to cope with, or overpower that of Greece or Rome—their numbers, to add weight or importance to the strange cause of which they were the advocates?” How could these men convert the nations unto the religion of Christ? to a religion so diametrically opposed to the pride, folly and corruption of the human heart? In spite of all these discouragements, they made the attempt—and their efforts were crowned with success, because their errand was of God, and his Spirit blessed their mission of love. Every where they preached the Gospel of Jesus, which proved to be the power of God, and the wisdom of God for the conversion of Jews and gentiles. In the courts of the temple at Jerusalem—in the forum at Rome—on Mar’s hill at Athens—in the most renowned resorts of learning, wisdom, and eloquence,—the disciples unfolded the doctrines of their religion, and made converts to the truth.

But the power of the pure Gospel has again been manifested in the conversion of souls in this benighted land; how many Hindus who before the coming of the Gospel here, paid blind adoration and hoodwinked veneration to dumb idols, have now learnt to worship God in truth and in spirit? It is too frequently urged by men who have not the slighted acquaintance with our Christian Missions, 'that success which has hitherto attended the preaching of the Gospel in this country, has not been commensurate with the labour and the expenses already made.'

Now, those who have devoted themselves to the cause of Christianity in India, will unanimously confess that the success, far from being inversely proportionate to the labour, has been more than could be reasonably expected, and is a powerful incentive to unremitting exertions. The fields are white unto the harvest; in every quarter of India the old systems of religion are declining in their hold upon the public mind, and the cry is heard for help; few new temples of heathenism are built, and the old ones are becoming ruinous; many of the bráhmans having had their wonted offerings denied, have been compelled to have recourse to secular employment.

Your's truly,

9th December, 1846.

A BENGALI'.

IV.—*Memoir of the late Rev. N. Forsyth, of Chinsurah.*

With a view to gather together the records of the good men that have lived and laboured in India—the pioneers in the good work of Missions, we have, as opportunity has served, presented our readers with the Memoirs of our departed brethren. In the present number we have selected from the *Christian Instructor*, a magazine published at the *Baptist Mission Press* in 1826, and now a rare volume, extracts from a memoir of the Rev. N. FORSYTH, the first Missionary of the London Missionary Society in Bengal. Mr. Forsyth was a most self-denying, laborious and devoted Missionary, possessed of an iron constitution and indomitable zeal, he literally went about doing good to all of every name; instant in season and out of season, rebuking, exhorting, warning and comforting every man, as God gave him opportunity. Would that we had many with equally vigorous constitutions, capable of bearing up under the enervating influences of the climate and the thousand depressing influences under which Missionary labour has to be prosecuted in Bengal.—EDS. C.C.O.

“The Rev. Nathaniel Forsyth was born in the year 1769, of pious parents, at a place called Smalholm Bank, near Lochmaben, shire of

Dumfries, Scotland, where as late as the year 1819, there were three of his brothers and one sister living, who appear from their letters to be serious Christians. From early life Mr. Forsyth was the subject of religious impressions.

After the usual course of studies at the university of Glasgow, he went for the prescribed number of years to the divinity hall, under the Rev. Professor G. Lawson of the New Burgher Associate Synod.

In the year 1797, he was accepted as a candidate for missionary labours, together with the Rev. J. Edmond, who was afterwards his constant friend and valuable coadjutor, by what had then assumed the designation of the *Missionary Society*, but is now generally known by the name of the *London Missionary Society*. At that time he was a tutor in a respectable academy at Islington, under the Rev. Anthony Crole; and occasionally preached where he had a call.

In the year 1793, a very striking and general concern for the benighted condition of the heathen and other unenlightened nations began to be manifested in Great Britain. It was this remarkable year in which the Rev. Dr. Carey and the Rev. Mr. Thomas came out to India. In consequence of an address which appeared the next year, in the September number of the *Evangelical Magazine*, and the different letters which were written to ministers and others, both in town and country, on the subject, this concern was greatly augmented. The effect was, resolutions were immediately adopted for forming "A Society for the purpose of sending the gospel to heathen and other unenlightened nations." In September 21st, 1795, and the three following days, a numerous and respectable meeting of Christians and ministers took place in London, when addresses were delivered, and large sums collected, and a society established under the name of the *Missionary Society*, comprehending various denominations of Christians.

"From the best information afforded to the Society, it was judged expedient to begin with the newly discovered *Islands of the South Seas*. Many persons soon offered their services as missionaries to the heathen, and about thirty brethren were solemnly designated to this work at Sion Chapel, July 28th, 1796. These missionaries, four of them with wives and three children, embarked, August 11th, for the place of their destination, in the *Duff*, a vessel purchased for the purpose, and commanded by Captain James Wilson, a gentleman who had retired from sea service, but who nobly volunteered his well adapted assistance on this occasion."

Amongst others who manifested the same pious zeal and concern in Scotland, two gentlemen, Mr. Robert Haldane of Airdrie, and Captain Jas. Haldane, deserve particular mention. About the beginning of the year 1797, they conceived a design of coming out along with some missionaries to the north quarter of the British territories in India, for the purpose of establishing a college in some central situation, where missionaries might acquire the Oriental languages, and from whence they might go forth to preach the gospel to the nations of the East. With these views the former of these gentlemen sold a very handsome estate, and Messrs. Forsyth and Edmond were selected to accompany them, under the patronage of the Society before mentioned; but on

application being made for permission, the Honourable the Court of Directors thought proper to deny their request. They were, therefore, detained from proceeding in the execution of their plan.

In consequence of the failure of the above scheme, it was determined, in the beginning of the year 1798, that Mr. Forsyth should go alone, in a ship belonging to a friend, in the first instance to the Cape of Good Hope, and afterwards, as opportunity might offer, from thence to Bengal.

Accordingly Mr. Forsyth embarked, and in December of that year joined the seat and scenes of his future labours. On his arrival in Bengal, he obtained permission to preach in Dr. Dunwiddie's Lecture Room at Cossitollah, Calcutta.

In the beginning of 1801, Mr. Edmond arrived, who says, "he found Mr. Forsyth going about striving to do good, without any certain dwelling place, but a very small boat, on which he went up and down the river, and generally lay in at night, though many of his friends would have given him a room with a bed: but he delighted much in retirement."

In June of the same year, he purchased a Bungalow on the bank of the river above Bandel, a place about three miles below Chinsurah, and at that time chiefly populated by Roman Catholics, whose principal church is situated there. From this place he regularly walked down every Sabbath morning to Chinsurah, to preach at the settlement church; and not unfrequently from thence, after service, to Calcutta, to preach at the General Hospital, for which he had obtained the sanction of the Rev. David Brown, then Senior Presidency and Garrison Chaplain. He also preached to the soldiers at the Fort, who were then much neglected.

In a few years after, the teacher of the only boys' school at Chinsurah dying, Mr. Forsyth was induced to remove from Bandel, and take charge of it; and having shortly after purchased a large house and premises, settled there. As some of our readers may like to know the manner in which he conducted his school, we do with pleasure subjoin the following brief sketch of it, which has been kindly communicated to us by a friend, who was one of his pupils.

"The mode of tuition (he observes) that was pursued by the Rev. Mr. Forsyth, was simple, and perhaps not well calculated to ensure the ends for which schools are, or ought to be established. I believe not one of his pupils left him qualified. We had prayers twice a day. In the morning, from the second day of the week to Saturday, after the usual divine services, some of us repeated a portion of the Latin Grammar, and others who did not study Latin, recited passages either out of the Old or New Testament, concluding with reading a chapter all round from the latter. We then went to breakfast, and at 10 A. M. joined the school again; when, Mondays excepted, we occupied our time in working a few sums each, and in reading some religious books till 1 P. M. After dinner, including the hour or two allowed for recess, some of us construed passages out of the Latin Testament, while others repeated portions out of the English version. These exercises were concluded, as those of the forenoon, with perusing a chapter each out of the Bible. On Monday afternoons, he usually favoured us with a

lecture from a verse selected from the portions of Scripture we had to commit to memory the preceding day."

This was the general routine of instructions. Those who are at all accustomed to reflect on the dispositions and capacities of youth, will, on the first glance at the above statement, agree with our correspondent, that it is under every circumstance unlikely to promote the objects of schools; and the objection that would first start in their minds is the disproportion that appears in the allotment of time to the different exercises. Too much of it seems to have been occupied either in reading, or taking by-heart the Scriptures. Some indeed think, that no one can be taught too much of it; but we are inclined to think it is a mistaken notion, and such individuals are as much to be blamed as those who totally neglect or condemn the practice. The higher branches of education seem to have formed no part of his aim. He was probably not unacquainted with them himself; but it is difficult to say why he did not communicate the knowledge of them to his pupils, since they are such essential parts of a liberal education.

For some time Mr. Forsyth held a meeting on Monday evenings at the Mission Church; but some unpleasant circumstances shortly occurring, he was advised by some of the members of that community to give it up, which he did, and commenced a meeting on that evening at his house at Chinsurah, but latterly removed it to the settlement church. On Thursday evenings he conducted a meeting at the house of a printer at Chandernagore; and on Friday evenings another at his own house. Besides these services, he preached sometimes on a Sunday, and sometimes on a week-day at Serampore, in a house which he had hired at his own expense. This, however, had but a short endurance, as he was obliged, from various causes, to give it up.

The Lal Bazar Chapel having been finished, on 1st of January 1809, according to a resolution adopted at a meeting of the subscribers, Mr. Forsyth opened the chapel, in conjunction with Dr. Carey. On this occasion he conducted the evening service. At the time when the resolution was conveyed to him, he received a letter containing a request to know whether he also wished to preach stately in the chapel, and desiring him in that case to fix on that part of the Lord's-day which would be most convenient to him. He accepted the offer, and chose the evening for his part. This opened a new field for exertions. To one who readily embraced every opportunity to preach Christ, it may easily be conceived how pleasing the circumstance must have been; but he was soon disappointed in his expectations. His congregation in a little time deserted him, except a few who stood by him to the last. Whether it was, because they did not admire his plain and unpolished discourses or his unattractive delivery, compared with the more popular mode of his fellow-labourers, that they forsook him, we know not; but he, as if determined to do his duty, continued to preach there, notwithstanding every discouraging circumstance, to the close of his life.

Whilst thus immersed in public labours, which must have left him very little time for any thing else, he yet contrived to husband time by proper management; and without neglecting his own family prayers, occasionally walked over to some friend's house, and tried to set up the

family altar there, or talked with its inmates on the important subjects of religion.

Mr. Forsyth usually enjoyed good health, and being of a strong constitution, was able to bear much fatigue: hence he seldom used any conveyance, even for the longest journey. When he could not get a boat, or wind and tide did not answer, it would not hinder him from prosecuting his design, for he would set off on foot. Palaukeen and bearers he never employed, because he thought it was a piece of cruelty. It was not until within a year before his death that he became, properly speaking, the subject of sickness, when he began rapidly to decline.

A few weeks before his death, he removed to a friend's at Chandernagore, from whence, on the 30th January, 1816, he wrote to a missionary brother in Calcutta the following note:—

“I have been very ill, and not likely to get better. All medicine fails. I think the Lord is about to remove me: well he may, I have so often offended him, and been such an unprofitable servant! But I want to set my house in order. I am at Mr. Wade's, Chandernagore. If you could take a run up with the tide, I would be very thankful. Pray for me. The Lord bless you, and all yours.”

Upon receiving this intimation, the brother written to immediately complied with the request, and on his arrival found Mr. Forsyth much reduced and weak, but in a happy frame of mind. After some short conversation about his worldly affairs, Mr. F. spoke on religion, and requested him to pray. He expressed his joy and thankfulness, adding, he felt much better that day than he did the day before. On parting, his brother requested that he would employ the assistance of somebody to inform him again how he was. On the 4th of the next month, he addressed the following letter to the same person:—

“Instead of employing another, the Lord is pleased to enable me to tell you myself, that by his mercy I am somewhat better. The pile pain distresses me, and I have had no sleep for about a fortnight, so that I am remarkably weakened: you would be much surprised to see me resting at almost every word, and then with difficulty getting over it! I have done! If you see any of the brethren from Serampore, tell them I have been very ill, and am not yet out of danger. I have no doubt of their sympathy and prayers, and that they would do any thing in their power for my recovery and comfort. I much admire the simplicity and fervency with which they worship God, and preach the gospel of his Son, like all the old Puritans and churches of the Reformation, without Popish ceremonies. Christian regards to Mrs. —.”

It is believed this is the last letter that he wrote. At 5 o'clock in the morning of the 14th, amidst the severest bodily pain, but in the happiest anticipations of eternal glory, his saintly spirit took its flight

Straight to yonder world of joy.

Such was the conclusion of the useful life of a man, whose memory had been buried in oblivion, but for the impression which his deeds left on the minds of surviving friends, whose salvation he sought with a diligence seldom surpassed by that of any individual since the first ages of Christianity.

The following extract of a letter written by Mr. Forsyth to a friend in England, exhibits how anxious he was for the salvation of the heathen :—

“ In your last letter, I am happy to hear of the coming of Mr. Thom to join with us in the Lord’s work in these parts. I hope the friends in Britain will not be backward in sending him ; here is need of many labourers ! In the neighbouring settlements, Dutch, French, and Portuguese, Chinsurah, Chandernagore, and Bandel, there are none to preach the gospel of Christ, or to instruct the children, but a poor worm, from weakness and unworthiness very unfit ; but all our sufficiency is from God. I hope you will never forget these dark places of the earth ; their necessities cry aloud, “ Come over and help us.” Let there be no time lost, no enemy dreaded, no danger or want feared ; let us all join, at home and abroad, in love, harmony, and peace, for the glory of God and the good of all. I have written by this fleet, to my friend the Rev. Sir Harry Moncrief of Edinburgh, to send more labourers into this vineyard. Should they come even at the same time with our brother Thom from Gosport, that need not by any means prevent him, for our Lord wants many labourers here. Let them all come—all will be welcome to Him and to me.”

Mr. Forsyth preached often ; but with a seriousness and earnestness corresponding with the awful nature of the subjects he handled. His discourses were plain and evangelical. He never spared any who deserved censure. Where he could gain access, (and he generally found admittance every where,) he personally rebuked them, if necessary ; where access was denied, he wrote, freely exposing their faults. He frequently made them the subjects of exposure in the pulpit,—a practice which cannot be recommended, since it is more likely to inflame the minds of offenders, excite rancour, and provoke opposition, than to produce any good effect.

In his private character, Mr. Forsyth was open and unassuming ; a friend to the poor, and a generous host, to whom both friends and strangers were welcome. He was all his life a bachelor, though he made one or two unsuccessful attempts to enter into the marriage state.

He was a man of much prayer. He has been known to spend some whole nights, and most parts of some days in communion with his heavenly Father. To prayer he added fasting. Every Saturday, from the time of rising to nearly 12 o’clock the next day, and sometimes more, he abstained from every kind of food, except a little *konjee*. On the whole, he was a “ man of God.”

V.—*Aborigines of India.*

KATHIES.*

Origin.—Tradition informs us their progenitor was miraculously born, and entered the world near the close of the Indian brazen age, since which epoch four thousand nine hundred and forty years have elapsed.† At this period the Pandoos‡ lost their kingdom in a game at dice, in consequence of which they were proscribed for twelve years, and went into exile, attended by five thousand religious mendicants, who were prepared to act the part of saintly warriors. Returning before the period of banishment had expired, and being discovered at Berat by the spies of their enemy Durjhadun, a stratagem was laid to allure them from their hiding place, that they might forfeit the pledge which they had given not to appear before the end of the stipulated period. As they deemed the cow sacred, possessed of the attributes of deity and entitled to divine homage, and would endanger their own lives in defending her from bad treatment, to draw them from their strongholds, a predatory attack on the cattle of Berat was suggested by Carna, the prime minister of Durjhadun; but as the subjects of this prince regarded the animal with the same feelings of religious veneration as the Pandoos, and would not go on the expedition, there was no person to make the attack. By striking a rod which he held in his hand on the ground Carna at once obtained a suitable agent, the rod opened and out came a man, who, being produced from wood, was named Kath. On this newly-created person

* Otherwise called Khatties, Catties, Cathie, Catheri.

† 4940 years is the period which has expired of the Cali Yuj or, Indian Iron Age.

‡ Pandoos. The five Pandoos are said to have been god-begotten sons, reared in the snowy mountains, endowed with divine energy, with the gait and prowess of lions, expert archers, lovely as the moon and graced with every auspicious mark, renowned through the world, and honouring the race of Curu. See the *Mohabharut*. Pandoo, the father of these five heroes, was the son of Vyasa and Pandeia. Their mother's name was Koonti, the sister of a prince of Mathura, who was the father of Heri and Baldiva, the Indian Hercules. Koonti, in consequence of the sins of the ancestors of herself and her husband, was doomed to experience the greatest curse that can befall a Hindu female, sterility. However, by a charm, she contrived to remove the anathema by enticing the gods to her bed. She had by Dhermaraja Yudhishtira; by Pavana Bhima; by Indra Arjun; and Nyeula and Sydiva, by Aswini Kumara.—See Colonel Tod's *Disquisition on the Indian and Theban Hercules*.

Moor considers the Pandoos to have been allegorical, and supposes Yudhishtira to represent the virtues of modesty and tenderness; Bhima, strength; Arjun, skill and courage; Nyeula or Nakul, beauty and harmony; and Sydiva wisdom and penetration. See Moor's *Notice of the Pandoos*.

Curu. Curu was the progenitor of the Caurava and Pandava races.

devolved the stealing of the cattle, and to reconcile him to the enterprise he was informed that the gods would never consider robbery criminal in him or his descendants, but would give them permission to seize all property and especially property which consisted in cattle.

These singular people are supposed to be, and with great probability, the ancient Cathi, mentioned by the Grecian historians, who at the time of Alexander's invasion, occupied a portion of the Punjab, near the confluence of the five rivers, and opposed with distinguished valour the progress of the Macedonian arms.* From this region they emigrated to Jesselmere, in whose early annals their chivalrous deeds have a prominent place; and thence in the eighth century of the Christian era, according to their own traditional account, they proceeded to that part of the peninsula of Guzerat to which they have given the name of Kathywar, bounded on the east by Goelwar, on the west by Sorith, on the south by Babreeawar, and on the north by Jhallawar.

“It had hitherto enjoyed a tolerable degree of repose under two or three extensive authorities; but was now invaded by many thousands of a barbarous and warlike race of people, who, whilst they held in contempt the industrious class of inhabitants, and disdained to lay their hand on the plough, acknowledged no law but the sword, and no employment so honourable, as a life of plunder. When a Bhy, or brother, found himself aggrieved by his chief, unable to oppose him openly or to injure the towns which were in general surrounded by walls, he drew others in his cause, and became what is styled Bharwuttia, which signifies an outlaw, either voluntary or otherwise. When a Kathei determines to become Bharwuttia, he gives notice to his villagers, who instantly remove their families and property, place them under the protection of some neighbouring chieftain, or in a tract of country wild and intricate. He next reduces his village to ashes, and commits some sudden and daring outrage on the land of his chief. In such case the country is soon alarmed; every village has its look-out post, and the instant that horsemen are perceived, the approach of danger is announced by a large rattle on the highest trees, which brings the labourers from the fields; and the cattle, as if aware of the danger, are seen returning from the pasture at full speed to take shelter in the village, the inhabitants of which are quickly armed and at their stations.

If he fails in getting the flocks, he seizes the persons of such villagers as he can find, and carries them off. These are styled

* By Ariian, V. C. 22 they are called Cathie, Catheri by Diodorus, and Curtius gives them the same name.

bhan, or captives, for whose release sums of money are demanded. In short, the life of a Bharwuttia is one of blood and rapine, until he is killed, or by the fury of his feud he compels his chief to grant him redress; and the authority of charons and bhats having been given on both sides, the out-law and his family return to their homes and occupations in perfect security.*

Kathywar is tributary to Guzerat, but the realization of the revenue has always been attended with great difficulty and enormous expense. Twenty thousand cavalry have been required to enforce the claims of government. Every village shut its gates against them and fired on them as they passed, and all the chiefs, with their respective vassals, combining, vigorously opposed their progress, cut off their supplies, and generally compelled them to make a hasty retreat, with perhaps no more than a thousand rupees, in the collection of which they had expended ten.

“The Kathies and some of the more enterprizing Rajpoots, allowed to each other rich and fertile tracts of land in Guzerat, which they tauntingly styled jaghirs or manors, and from which they levied contributions at pleasure. A Kathie could collect in a short period of three days seven or eight hundred cavalry of his own caste, capable of undertaking the most hazardous and fatiguing expeditions; and their attachment to a roving life and habits of plunder was such, that no danger, however great, could overcome what might be considered as inherent in their disposition. The superiority of the breed of horses in the peninsula gave these robbers a wonderful advantage over their neighbours in Guzerat. If overtaken, their acknowledged bravery, which when attacked borders on desperation, often deterred the pursuers from effecting any thing of consequence, and the death of a single Kathie was looked upon as an instance of surprising success.”†

On the decline of the Mahommedan power they conducted their marauding expeditions with greater boldness and spread desolation in every direction. The force employed in these pillaging excursions was composed of Kathie cavalry and hired infantry matchlockmen, who received for their wages a portion of the plunder. Of their depredations some idea may be formed from the state of Kathywar in 1807, in which year a detachment from the Bombay army, under the command of Colonel Alexander Walker, marched through the country. “The detachment passed thirty towns and villages waste and destroyed; of the buildings some vestiges were still visible, but of

* Captain Macmurdo, *Trans. Society of Bombay*. Vol. I. p. 270.

† Coleman's *Mythology*, pp. 278, 279.

many others nothing remained but the sites and foundations. Such of the villages as had not been deserted were mortgaged to creditors by their chiefs, whose children and relatives were hostages for the payment of the revenue. Reduced to this extremity, rapine and open robbery were their only resources, and these they exercised without the slightest remorse or shame, openly proclaiming themselves thieves and robbers. In this exigence, the first operations were to reduce the forts of Khundadar and Mullia, which served as depôts for the plunder of the Kathies and Meannas, and by affording an asylum encouraged their depredations. By these and other well-concerted measures, Colonel Walker succeeded in curbing the licentious disposition of the Meannas and in settling the affairs of the turbulent Kathies.”*

Arms.—“The arms are the same throughout the peninsula, and consist of a sword, shield, and spear, the latter about eight feet long, made so slender as to break when thrown at the enemy, to whom it thus becomes useless.”

Since the ascendancy of the English their power has been broken, their forts reduced to ruins and the levying of black-mail, which was their boast and glory, almost entirely prevented, and they have now little to distinguish them from other thieves, who are compelled to follow their calling in secrecy and darkness.

Feuds.—A feud between Kathiean chiefs involves their respective families and vassals, and is often conducted with barbarous cruelty, causing much blood to be shed and many lives to be lost.

When a member of a chief's household falls in such warfare, and the person by whose hand he was slain desires to be reconciled to the family to escape their retributive vengeance, the way he takes to appease their wrath is somewhat peculiar and may be here mentioned.

“He proceeds to the house of the deceased, and after submitting himself to their mercy, makes an offer of his daughter in marriage, a favorite mare, cows, or any thing, as an earnest of his sorrow. It is disgraceful for the other party to reject his humble offers of reconciliation, and an instance of their taking advantage of their power over his person probably never occurred; but until these advances have been made, or revenge taken on the person of some of their opponent's family, a Kathie will not speak to another who has slain his relation.”†

Classes.—The Oortea division comprises those of pure and unmixed blood, and the Shakaijoot descendants of a Walla Raj-

* Hamilton's Hindostan, Vol. I pp. 646, 647.

† Transactions Society of Bombay.

poot father and Kathie mother, but this distinction of race is unprejudicial to the public and private interests of the people, and in no wise affects their civil rights and domestic habits, they freely associate with each and likewise intermarry.

*Bards of the Kathies.**—Among the agencies which have contributed to form the character, guide the energies, and sustain the spirits of nations, to bards must be assigned a place of eminence. Superstitious ages paid them more than earthly honours, deemed them sacred persons, against whom no individual could speak or lift his hand without rousing the vengeance of the gods; but unaided by the terrors of future punishment they have always secured the veneration of their countrymen, and exercised over the kingdom of intellect and passion a power inexpressibly great. In ancient times every man in India of wealth and celebrity, had in his retinue a bard, who saluted him every morning in eulogistic strains, wishing him health, long life and prosperity; recorded the annals and genealogies of his family; and immortalized his name in verse. The office was hereditary, and its emoluments consisted of grants in money and land, and an exemption from all fiscal dues.

Bards sometimes filled the high and responsible situation of ministers of state, being employed in both the legislative and executive departments, and likewise sent as ambassadors to the courts of foreign princes.

In Kathywar and the neighbouring provinces, for a small remuneration, they become security for the payment of debts, the good conduct of individuals who have misbehaved, and the appearance of persons in pending actions, either civil or criminal. On the same terms they conduct travellers and caravans through districts infested with robbers or in a state of war. If a troop of predatory horse appear the bard commands them to retire, and brandishing his dagger, takes a solemn oath, that if they plunder the persons under his protection, he will stab himself to the heart and bring upon their heads the guilt of shedding his blood. Such is the veneration in which he is held as a person of celestial origin, and such the horror at being the cause of his death that the threat in almost every instance deters them from making the meditated attack, and the party is allowed to pass on unmolested.

Some of them carry on an extensive inland trade in grain and other commodities, and amass considerable wealth.

Others guarantee the payment of revenue for a small percentage on the amount realized, and poor and feeble governments which cannot manage their turbulent subjects, are continually

* Otherwise called Bhats, and Charons.

obliged to have recourse to their agency. The abuses of which such a system of things is productive may be readily imagined. The bards finding themselves necessary to the state take every advantage of their employers, insist that no inquiries shall be instituted respecting the way in which they have accumulated their present riches and the nature of the tenure by which they hold lands they have not inherited, and that no notice shall be taken of the oppression and extortion they may practise. These unreasonable conditions are accepted, written down, and solemnly ratified by the mark of the instrument of death, a curiously formed dagger, the shape of which is drawn on every bond they make either with prince or subject.

Faithful to their word, they replenish the empty treasury, but though generally, yet not always can they succeed in effecting this without the sacrifice of life.

“In the year 1806, a Bhat of Veweingaun, named Kunna, had become security on the part of Dossajee, the present chieftain of Mallia, in the Muchoo Kaunta, for a sum of money payable to the Guicowar government. The time specified for payment arrived, and Dossajee refused to fulfil his engagement. Government applied to the Qamin or Memotidal, who, after several fruitless attempts to persuade Dossajee to comply with his bond, returned to his house, and after passing some time in prayer, assembled his family, and desired his wife to prepare a daughter, about seven years of age, for tragu. The innocent child, taught from her earliest infancy to reflect on the sacred character and divine origin of her family, and the necessity which existed for the sacrifice, required no compulsion to follow the path by which the honour of her caste was to be preserved. Having bathed and dressed herself in her best clothes, she knelt with her head upon her father’s knee, and holding aside her long hair, she resigned herself without a struggle to the sword of this unnatural barbarism. The blood of a Bhat being sprinkled on the gate of the chieftain, produced an instantaneous payment of the money. Presents of land to the father, and a handsome mausoleum or doree to the daughter, marked the desire of the Rajpoot to avert the punishment supposed to attend the spilling of a Charon’s blood.”*

The English, during the early stages of their rule in Guzerat, like preceding governments, employed the agency of the bards to check and keep in order the unruly portion of the inhabitants, but becoming deeply sensible of its total inefficiency to accomplish these objects, and of the great evils to which it gave rise, both in the administration of justice and collection of revenue, they determined to dispense with their securities within

* Coleman’s Mythology, pp. 281, 282.

the limits of the British territories, and to intrust the entire management of Kathywar and the neighbouring country to the Company's own servants. This resolution was carried into effect in the year eighteen hundred and seventeen.

Religion.—Having no sacred books or any prescribed forms of prayer, with their hands joined and uplifted and their eyes steadily fixed on Bheenath, the sun, the Kathies offer thanksgiving and praise, supplicate pardon, protection and blessing in such language as their conceptions of the divine character and attributes suggest.

That a plundering expedition may be successful prayer is made to the sun and the other deities they adore, and if the undertaking be rendered prosperous, a portion of the money stolen is consecrated to the service of religion; expended in making a feast, which the grateful thieves eat in the names of the propitiated gods.

They have priests but their functions appear to be confined to the performance of marriage-ceremonies and funeral solemnities. Of sacred buildings they possess but one, a temple situated near Thau, which is dedicated to their principal deity, the sun, and contains an image of that luminary.

Omens.—Like other nations in the same stage of society they believe in omens, and are influenced by them in nearly all the transactions of life. The most important of these prognostics is the call of a partridge, which if it be to the right is deemed unfortunate, but if to the left auspicious.

Marriages.—Matrimonial alliances are never formed till the age of puberty, and very often not till the young people have attained their sixteenth or seventeenth year, which may in some measure account for the strength and vigour of the Kathian race.

“The marriage-ceremony of this irregular tribe deserves notice, as being totally opposite to all Indian notions of female treatment, although there is a trace of the same to be found in almost all Indian castes. A Kathie, to become a husband, must be a ravisher; he must attack with his friends and followers the village where his betrothed resides, and carry her off by force. In ancient times this was no less a trial of strength than of courage: stones and clubs were used without reserve both to force and repel; and the disappointed lover was not unfrequently compelled to retire, covered with bruises, and wait for a more favorable occasion. The bride had the liberty of assisting her lover by all the means in her power, and the opposition ceased when her dwelling was once gained by the assailants, and the lady then bravely won submitted willingly to be carried off by her champion.”*

* Coleman's Mythology.

Polygamy.—Polygamy is practised, and the number of wives left to be determined by the wishes and means of the husband, who seldom however takes, it is said, more than two.

“When an elder brother dies, leaving a widow, she invariably becomes the property of the younger brother, unless she altogether decline any future connexion for life. The wife of the younger brother on the death of her spouse, is left to do as she pleases. When a female Kathie dies, her nearest relations take possession of the moveable property and of the children, who are then withdrawn from their father, and educated by the relations of their deceased mother.”*

Monumental Stones.—“A custom prevails throughout the country, of erecting a stone to the memory of those who have died a violent death; but it appears now to be common, also to those who have departed in the course of nature. The stone is called a pullia: it resembles a European grave-stone, has the name, date, and mode of death engraven, and is surmounted by a roughly executed figure, representing the manner in which the deceased fell. Thus you see them on horseback with swords and spears; also on foot, or on carts, with the same weapons! I have even seen them on vessels, of course applicable to fishermen. In the upper parts of the pullia are the sun and moon rudely represented.”†

Law of Inheritance.—Daughters are excluded from inheriting any portion either of real or personal property; the whole descends to the sons, and is divided among them in equal shares.

Character.—The character of the Kathie is composed of the extremes of praiseworthy and objectionable qualities. “He is hospitable to strangers, and will defend them at the expense of his life and property. Indolent and effeminate to an extreme degree, he will, in cases of emergency, or when his own interest is involved, be roused to an incredible exertion of energy and activity. As an enemy he is often cruel. Impatient of an insult or injury, though seldom or ever offering one, he is upon the whole an inoffensive character, but what may perhaps be considered the most admirable ingredient in the composition of his mind, is a certain pride of family, which raises him above the level of his neighbours, and which, united with a passionate love of liberty and attachment to each other, forms a character which, if it does not call for admiration from its virtues, is probably entitled to it on the score of novelty.”‡

Personal Appearance.—“The size of the Kathies is considerably larger than common, often exceeding six feet. He is

* Hamilton's Hindostan, Vol. I. p. 646.

† Captain Macmurdo, Transactions of the Society of Bombay.

‡ *Ibid.*

sometimes seen with light hair and blue eyes. His frame is athletic and bony, and particularly well adapted for his mode of life. His countenance is expressive, but of the worst kind, being harsh, and often destitute of a single mild feature.”*

The women are likewise tall and of powerful make, but always good-looking and often remarkably handsome, and generally speaking modest, chaste and faithful to their lords; few females, of easy virtue are found in the villages, and those in the large towns are frequently natives of other countries. They exercise a humanizing and generous influence over the minds and dispositions of the men, which they frequently use for the noble purpose of alleviating the misery and anguish of captives, whom their husbands torture to discover the place of their hidden treasure or to extort from them large ransoms.

Dress.—“Their dress differs from that of most Indians; it consists of a fine white angarkha or jacket, a pair of very wide trowsers of the same cloth, with a tight button on the ancle. Round their loins they gird a broad kammaband of dark brown cloth, which covers the buttocks and thighs, and above this is tied a white dopatta. The turban is generally of a fine texture, tied on the head in loose twists to an inconvenient height, sometimes two feet, and inclining a little forwards, and forms probably the handsomest head-dress to be met with anywhere.” The women are dressed in long dark garments. “The shoe of the Kathywar, as it is confined to their particular district in the province, is perhaps to be seen no where else in the world. It is generally made of leather extremely soft, and being stuffed with cotton, is pleasant to the foot; the outer leather is strong and stamped in flowers or other little ornaments, and the point turns up perpendicularly (in men of rank), sometimes as high as the lower part of the knee, quite stiff, and terminating in points of loose leather cut to resemble a bird’s beak.”

“The women of Charons and Bhats are clothed in long flowing black garments, and have a sombre, if not actually horrid appearance. They do not wear many ornaments, and are not restricted from appearing in the presence of strangers; accordingly, in passing a Charon village, you are sometimes surrounded by women who invoke blessings on your head by joining the backs of their hands, and cracking the knuckles of their fingers in that position over their heads.”†

Food and Drink.—About these they have no restrictions. They eat the flesh of sheep, goats and wild hogs; but are more partial to bread made of bajaraní flour, baked in clarified butter,

* Captain Macmurdo, *Transactions of the Society of Bombay*, Vol. I. p. 270.

† Coleman’s *Mythology*, pp. 279, 280, 282

and taken with milk. Drunkenness is a prevailing vice ; in both opium and spirituous liquors they freely indulge.

Occupations.—Beggars and Jugglers.—"At Sakra," observes Bishop Heber, "we met a large party of poor Kathywar emigrants, who had formed themselves, (as they said) out of pure want, into a society of religious beggars and jugglers, with the usual equipments of beads, peacock's feathers, tame snakes and music. I observed to some of hem that they were strong, able bodied men, and might work ; to which they answered, 'How can we work when God gives no rain ?' I asked whither they were going, and a poor woman replied 'a begging.' They were very thankful for a trifling charity which I gave to their chief, whom they called their "Khaleefa," (Caliph,) a title which I had not heard before in India. Here, however, it is one of many circumstances which marks our approach to the Arabian Gulph. The price of flour at present was about three annas the seer, or three half-pence per pound English, which even in England would be thought a grievous rate, how much more in a land where there is so little money stiring, and where the prices of labour are so much lower than in England."*

Horse Dealers.—Kathies rear horses of a fine breed and very powerful make. The stallions they sell, but retain the mares for their own use, which not neighing are more serviceable and safe on expeditions of plunder.

"A Kathie's mare is one of his family : she lives under the same roof, by which means she is familiarized, and is obedient to his voice in all situations. A Kathie is seldom seen but walking or galloping his beast. He is so averse to walk on foot, that he rides to the field where he means to labour, and is prepared either to join a plundering party or resist attack."†

Silversmiths.—By filling the cup, watch-case, box, or other vessel with gum-lac, and punching it in, to the shape required, with a small chisel, they emboss very neatly ; and prettily ornament the articles with figures of flowers, insects, beasts, birds, or fishes. They also cut, polish and set cornelian and other stones exceedingly well.

Agriculture.—Much of the southern division of Kathywar is forest and jungle, but the hills in the north are almost entirely unwooded, barren and dreary. In other parts the surface of the country is unequal and its appearance variable. The soil though not uniformly the same, is in general of a sandy nature, and mixed with the reddish coloured stone of which the mountains are composed.

* Bishop Heber's Journal, Vol. II. p. 168. April 8th, 1825.

† Transactions of the Society of Bombay.

Formerly the Kathies considered agriculture degrading, and almost entirely neglected it, but changed in their views and habits they now pay some attention to it; till, sow and reap like their neighbours.

The first crop of the season is of bajaree, jowaree and other coarse grain, yielded in great abundance, and the second of wheat, the growth of which is promoted by irrigation from wells, and ripened for the sickle by the month of February.*

VI.—*Customs among the Santals.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—The substance of the accompanying paper was prepared for a Missionary Journal in America. If in your opinion, it could be interesting to the readers of the *Observer*, it is quite at your service. I would just add that the Appeal on behalf of the Santals you were so good as to publish for us in the *Observer*, has been the means of our receiving from a very generous "Friend at Lodhiana," the sums of 200 Rs. and 500 Rs. for this object. To this "Friend," we beg to tender our most sincere thanks, and should this paper meet the eye of any other of the Lord's stewards, whose liberality may yet be unappropriated, we would solicit their kind consideration on behalf of this most interesting yet destitute people, destitute of the bread and water of life. No return from America has as yet been received since the appeal above alluded to was sent home. Still, our latest accounts give us to understand that the brother before mentioned, was ready to join us, and was only detained for want of means, which our committee had been unable to command.

Your's in the Lord,

J. PHILLIPS.

Jellasore, Orissa, 18th Dec. 1846.

First Fruit Offerings.—In common with their Hindu neighbours, the Santals regularly observe the practice of offering the *first fruits* of their fields. This is generally done twice a year, viz. at the time of gathering in the early and also the latter harvest. The process is most simple. The village priest causes a few heads of corn to be collected from the field of each ryot belonging to the village. These he takes, in a bundle, accompanied by numbers of the villagers, to their rude altar, which is usually situated in a grove near at hand. A small portion of the corn is there offered, accompanied by a few simple rites, and the

* Bajaree, *Holcus spicatus*; Jowaree, *Holcus Sorghum*.

remainder is taken home and prepared for food, of which all in the village partake. After this ceremony has past, each man for himself, makes a somewhat similar offering, and then all are at liberty to cut and eat of the new crop, but not before.

Expelling Lepers.—When it is ascertained that a man has the leprosy, his friends are required to provide for him a hut outside the village, in which the poor man becomes a tenant for life. The hut is made with two doors; one for ingress and egress of the inmate, through the other his friends give him his food. This is taken to him on a broad leaf which is thrown away when the repast is over. No one will wash his clothes, or shave him. Hence once he receives a garment, he wears it unwashed till it is worn out. His beard is left to grow long, and his nails become like bird's claws. My informant says he once saw one of these miserable beings sitting at the door of his solitary hut, in appearance more resembling a bear than a human being. When a leper dies his corpse is drawn away to the jungle and buried.

Burning the Dead.—The Santals burn their dead, (lepers excepted) preserving a small portion of the bones, as a sacred relic, which at certain seasons of the year, they carry and deposit in the river Ganges. A few small cakes are also prepared for the occasion, and offered, it would seem, to the manes of their departed relatives. The funeral rites performed, they shave their heads, bathe and return home. For a father or mother's funeral, the son who conveys the sacred relic to the Ganges, shaves his entire head; for other relatives he shaves only in the usual way. I am told that large companies of Santals from different and very remote parts of the country meet at the ghâts, when these relics are thrown into the river, as all are particular to observe the same auspicious season. In place of the bones of a *leper*, a friend goes and bathes in the Ganges for him. Should any one neglect to perform these obsequies for a deceased relative, he is regarded as unclean and treated as an *outcaste*.

Caste.—For a long time we were inclined to regard the Santals as altogether unshackled by the accursed system of caste. Such however, in Orissa, is not the case; still, caste among them is not what it is among the Hindus. I find they reckon not less than eight or ten different castes among themselves. But these are all on one common level, there being no high, no low. All eat together, and as for intermarriages, a man is not *allowed* to marry in his own caste! The children invariably are reckoned to belong to the tribe or caste of the father. Were this all, caste among the Santals might be regarded as offering but a slight barrier, if any at all, to the introduction of the gospel. But they are altogether a caste by themselves, and refuse to

take food that has been cooked by any one not a Santal. A man at once becomes an *outcaste*, who is known to eat with any but his own people. This must operate as a barrier. It seems by no means improbable that the regard the Santals have for the Ganges, and whatever of caste is among them, may all have been taken from the Hindus.

Priests.—Among the Santals the sacred office is elective, and not as with the Hindus, hereditary. There is one priest in each village, chosen by the people, and he is allowed to hold office during good behaviour. On the death of a priest, a successor is chosen. A son of the deceased is preferred, but he is required to obtain the suffrage of his constituents, before he can be invested with the priestly office. The duties of the priest are few and simple, and his emoluments mean and inconsiderable. He is required to offer sacrifices three times a year, once at the time of seed sowing; again after the harvest has been gathered in, and once also, at the season when certain trees put forth their blossoms. Hens, goats, sheep and hogs, are sacrificed, principally, it would seem, to the spirits of deceased relatives, especially to deceased ancestors; but, in some instances these offerings are made to *images*. This custom has probably been borrowed from the Hindus, as their images are those of horses, elephants and others made use of by the Hindus. The sacrifice at the close of harvest, is a season of universal feasting and revelry. The priest labours for his support, with his own hands, like other men. He is allowed, by his village, a small piece of land free of rent, which he cultivates. But out of this mere pittance he is required, once a year, to treat all his parishioners with a kind of native grog, in addition to providing a feast annually for all the males in his village! It will readily be seen that the office is not a lucrative one. The priest not unfrequently appears the poorest man in the village.

Witchcraft.—The Santals are staunch believers in the existence and great power of witches, but not, as I can learn, of wizzards. Their witches play the usual pranks, but are most complained of for eating people! There is a class of people, called *Ján*, half doctor, half juggler, who are able to detect witches. When a woman is suspected of being bewitched, her neighbours apply to one of the *Ján*, who after listening to their tale, drops a drop of oil in water and by it divines. The concurrent testimony however of at least three of these sages is requisite in order to condemn a witch. She is then expelled the village and allowed to wander about and provide for herself, as best she may; or if on any account, this cannot be done, the people all abandon their houses in a village thus haunted, for fear of being devoured. Disputing, one day, with my teacher about

his witch stories, he replied with warmth, "Let all the gods go for false; if you like, but do *believe* in witchcraft!"

Marriage, &c.—Unlike the Hindus, Santal parents do not contract marriage for their children during their infancy; and if children are not allowed to choose for themselves their partners for life, it is seldom, I believe, that they are compelled to marry against their will. When a young man wishes to marry, a council of his neighbours is called, to whom he makes known his mind, and should there be no objection to his choice, a messenger is dispatched to negotiate the marriage with the parents of the young woman and the headman of her village. The preliminaries settled, (which seldom require more than a month, and often less,) the friends of the young man go and bring the bride elect to his village, taking with them, at the same time, the presents before agreed upon, for the relations of the young woman. These usually consist of a bullock for the father, the same for the elder brother, three rupees and a new garment for the mother, and should there be an elder sister unmarried, two rupees to provide her with ornaments, also one rupee to the headman of the village. The bride is not taken at once to the house of her intended husband, but to a separate house in his village, where he goes and meets her. He rubs red paint on her forehead, they join hands, and after some few other ceremonies, return to his house, where food is placed before them. They partake of the food, and the ceremony concludes, when music and dancing, feasting and drinking follow.

Poligamy is allowed, though I should think it is not very common except in cases where the first marriage fails of issue, or a man takes the widow of an elder brother. On the death of an elder brother the younger, if there be one, inherits the wife and children and the property of the deceased, and in this case, no new marriage is deemed necessary. Should a widow refuse to live with her deceased husband's brother, he can turn her out of her house and home, and take possession of all himself. The Santals make a very nice distinction between the wife of an elder and a younger brother. With the former, all liberties are taken, and elopements are not unfrequent, and little notice is taken of such irregularities; but a Santal man feels himself quite too good to allow even the shadow of his younger brother's wife to fall on him. If left a widow, she is shunned as an unclean thing. She may live by herself, marry again or return to her parents, while the widow of an elder brother is taken at once into the younger brother's family, becomes his wife, and receives equal attention and respect with his first wife. I have known an instance when the woman thus received, became mistress of the family, the first wife being compelled to submit to her rule.

The Santals, like most heathen people, are not accustomed to eat with their wives; it is the duty of the wife to cook for and serve her husband, children and all the other members of the family, and after all have been served, she takes *her* food. Little to engage their attention in the house, the females usually share, with their male relatives, the fatigue and labours of the field. This they appear to do from choice, at all events, with great cheerfulness. Unlike Hindu women, they seldom cover their heads, and when engaged in labour rarely conceal more than one breast. It is very common to see them carrying loads on their heads, with a child bound on the hip, in a position to allow of its nursing at its own option. They often travel miles in this manner, and not unfrequently labour as common coolies, with a child thus at the breast. The Santal women are far more cheerful and sociable than Hindu females, and notwithstanding all the drudgery that falls to their lot, are to a great extent the companions of their husbands. They are accustomed to be heard and have some degree of respect shown to their opinions, still they are heathen!

It is among this people, emphatically without God and hope in the world, that an effort is being made to introduce the gospel of the grace of God. But the gospel cannot be preached among this, or any other heathen people, without incurring expense; and this expense must be met by somebody. If those to whom God has given the means, lack the disposition, and so refuse their aid, the work cannot go on. It must come to a dead stand. On whom then rests the greater responsibility, "the heathen in his blindness," or, "we, whose souls lighted with wisdom from on high," still withhold good from them to whom it is due, while it is in the power of our hand to do it?" Brethren in the Lord, will you answer? And will you not come forward and aid us in this good work? Two hundred rupees have been kindly sent us, for this object, by a person who is an entire stranger to us. The same generous "FRIEND," pledges 10 Rs. monthly for the support of the mission, as soon as the new missionary shall arrive in the country. Ought not the generous liberality of this *stranger*, to provoke very many of our own dear brethren to love and good works? I trust it will, and pray that there may be no lack of means for speedily bringing out and sustaining the dear brother who stands ready to join us and whose aid is so urgently required in Orissa. We continue to progress in acquiring this hitherto, uncultivated language; and fondly hope we shall soon be able to preach unto these rude sons of the forest, in their own tongue, "the unsearchable riches of Christ."

VII.—*Switzerland.*

To the Editors of the Calcutta Christian Observer.

MY DEAR FRIENDS,—After the public collections made on behalf of the persecuted Vaudois Pastors in March last, at the Free Church and the Union Chapel, several Christian friends in the Mufassal kindly sent to me various sums, amounting in all to about 400 Rupees, with the request that I would forward them to *Lausanne*. I did so in July, and now beg you will, for the information of those friends, have the goodness to insert in the *Observer* the following extracts of a letter from the Rev. C. Scholl, received by the November mail, and acknowledging the donations in question.

Your's very faithfully,
A. F. LACROIX.

(*Translated from the French.*)

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

Lausanne, the 22d Sept. 1846.

VERY DEAR BROTHER,—I hope you have long ere this received my reply to your first favor giving cover to two letters addressed to the respected Pastors of the Free Church and of the Union Chapel at Calcutta. You will therefore have learned that we have duly received the gifts forwarded to us as an expression of the brotherly love felt for us by the Calcutta Christians belonging to those two Churches and Congregations. I must confess I did not expect to receive so soon again the sum of forty pounds sterling which you say has been sent to you for us by other Christian friends residing in the country, accompanied by a second letter from you so full of expressions of your own sympathy and that of the kind contributors of the monies remitted to us.

All the details you mention concerning the interest which so many Christians in Bengal continue to take in us and our affairs have deeply affected us. Accept for yourself and them, our sincere thanks for the same. When we were compelled by our sense of duty to our Divine Master, to separate ourselves from the State, we had no expectation to meet from every portion of the Christian Church, and especially from such a distance as Bengal, so much cordial sympathy as we have done. This has proved to us a source of great consolation indeed in the midst of the injustice, false representations and calumnies of which our adversaries have made us the objects; and we are moreover convinced that both in regard to our *external* circumstances, which since some months are more favorable, and to our *internal* state, which bears tokens of the Lord's blessing, we are now reaping and shall yet further reap the fruits of the many prayers offered in so many places on our behalf to the Author of all good.

You ask me for some details respecting our present position, &c. I shall with pleasure give you as many as a single letter will contain. But you will find far more circumstantial and complete information in a Scotch paper, which from the beginning of this year has contained a series of letters, which will acquaint you with almost every thing of importance

relating to the state of things in the Canton de Vaud, to ourselves and to our flocks. That paper is called *The Herald of the Churches*. It is published in Edinburgh, and probably finds its way to Calcutta; or if not, you can easily send for it. The letters are not generally signed, but dated Lausanne; they are sometimes signed "Switzerland." I shall not fail, according to your request, to forward to you regularly the new paper published here by one of our pastors, and called *l'Avenir*. It is the organ of our party, but will not give you so much information as my letters above alluded to. The reason is, that living as we do, under a government hostile to religion and liberty, and which is doing all in its power to crush our infant Church, we require to be extremely cautious as to what we publish at home, omitting every thing which could increase the irritation of our enemies and retard the progress of the good cause. Please keep this in mind when you peruse it.

These three months past, our meetings for religious worship in private houses, although well known to the authorities, have been tolerated, and neither disturbed nor forcibly dissolved. This is a great improvement in our circumstances, for which we feel deeply grateful. If religious liberty finds no place in our present laws nor in the spirit of the government, yet, I am happy to say, it is looked upon with a more favorable eye than heretofore by the public in general. Let us hope that it will by and by be introduced into our laws also. But in regard to this, we are still in the most complete ignorance and uncertainty. We are most anxious to organize speedily a Free Church, and we have already so far succeeded that as relates to the performance of public worship, the preaching of the word, the administration of the sacraments and the celebration of marriages, it is actually in existence. About twenty small parishes are already constituted; and as soon as a few more which are expected, have joined, a Synod or General Assembly will be convened, whose object will be to frame an ecclesiastical constitution for those Christians in the whole Canton who have been compelled to leave the State-Church. This undertaking will meet with difficulties, no doubt;—but I hope and trust, that the Spirit of God will watch over us and guide us at that most important and critical period, so that whatever decisions be come to, they may be in furtherance of the Divine glory and of the spiritual welfare of the Lord's people in this part of the world.

The government has appointed to the Churches under its control, a number of foreign pastors, good and bad;—(I regret to say mostly of the latter sort). They are chiefly Rationalists and the refuse of the Churches of France, who have thus accepted the call of the Vaudois government, attracted by the prospect of the secular advantages which seem to be superior in Switzerland to those which their own country afforded.

As to our internal state, it is, I am happy to say, on the whole encouraging. The Lord causes the power of his grace to be felt among us, and he sheds forth blessings on the souls entrusted to our care, which cheer our hearts. At Lausanne alone, there are about 1200 persons united with us. Fifteen meetings are held every Lord's-day in private houses and are well attended. As for me, I never had so much

enjoyment of my ministry as I have now, and I have more occupations than I can well attend to. We are however still without public places of worship where large congregations can come together. In fact we at present assemble in defiance of the law which interdicts religious meetings out of the parochial Churches. The Oratoire has been closed eight months, and we do not know whether we shall ever be able to open it again, although, as you well know, it is the private property of some of our wealthy friends. The magistrates are still invested by the government with powers to cause all places of worship not connected with the state to be forcibly closed by the Police. Happily they have not of late acted very strictly up to their instructions. These obnoxious powers will expire at the end of the year, when a crisis is expected. We shall then see whether the government will renew them or grant us the boon of religious liberty.

You will be sorry to hear, my dear brother, that our beloved native country, Switzerland, is in a very precarious state.* It may well be said of the whole of it, that it is on a volcano.—The spirit of radicalism, which here means infidelity, is progressing with dreadful strides, especially at Bern and Zurich, the principal Cantons. On the other hand the Roman Catholic Cantons have united in a defensive league against radicalism. All this will very likely bring us a civil war this winter. God alone knows what awaits us.—We stand therefore in more respect than one in need of the prayers of the dear friends who have already so kindly interested themselves on our behalf. I have however the deepest conviction, that the stand for the truth which has been made in the Canton de Vaud is destined to preserve and revive the spirit of religion among our population ;—for as to the State-Church, it is daily becoming more and more a political institution : Government being its conscience, its master, its tyrant, its all !—Great efforts are made to introduce into our heretofore happy country, the principles of Socialism and Communism ; and these alas ! begin to operate already powerfully upon the masses. But in the midst of all this, we know that the Lord reigneth, and *that* gives us hope and confidence that all will be well in the end. He may afflict us for a time, but he will never finally leave nor forsake us. He will care for us ;—and while storms rage around us, he will be our strong rock and defence.

All your Vaudois friends affectionately remember you, not only in their minds, but I trust, in their prayers also. Pray, present my Christian regards to my old friend Mr. Macdonald, and to Mr. Boaz, the pastor of Union Chapel. The addresses of their Churches have greatly comforted us. We have had them, and all the others we have received from every part of the Christian world published in one volume. Truly amidst all our trials, we are the spoiled children of our brethren ! May the Lord reward them abundantly for all the good they have done to us, and of which we feel ourselves unworthy ; but for that very reason, the more grateful.

Your's affectionately, in the bonds of the Gospel,

(Signed)

CHAS. SCHOLL, *Pastor.*

* The revolution here referred to, has already broken out.—EDS. C. C. O.

VIII.—*The Urdu Bible.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

About a week ago I first saw the December number of your Journal and was grieved beyond expression to notice the tone and the assertions of an article signed "J. A. S. Banáras." I refrained from writing at once in order that I might ponder over the subject carefully as to whether it were better that any reply be given, or let the evil cure itself by being forgotten. The more I have thought of it the more has the conviction fastened itself upon my mind that there is an amount of disingenuousness in some parts of it which it were wrong to allow to pass unrebuked. The article treats "N. J." and "Wájibí," (the writers of former articles in your paper,) in a style in which J. A. S. alone could handle correspondents in such a discussion. I leave the parties themselves to reply to his strictures or not, as they think the case requires. The parts of the article to which I will give attention chiefly are those in which J. A. S. drags "American Missionaries" forward to hold an invidious and also a suspicious position, and where he affects to set off the Calcutta and Agra Bible Society's Committees as virtually opposed to each other, and *himself* the *champion* of the Calcutta Committee.

Now as J. A. S. has created the necessity to do so, I will raise the curtain a little and explain the history of some of the facts to which he alludes.

He says, in page 842, "If the American Missionaries are not satisfied with the innumerable copies in our several depositories, let them publish another edition with their own money, which they as a Mission, receive from the American Bible Society. That Society will not give it to the Bible Society for N. India, but to the Mission of the Presbyterian Board in N. India, and I do think it should remain in their hands and not be mixed up with the money raised in India for, or received from the British and Foreign Bible Society."—Now, I have been familiar with this subject from the first, and I do not recollect to have ever heard any member of the American Bible Society, or any one having any acquaintance with that Society's policy, make any such suggestion. I do remember to have received more than one letter from this same J. A. S. some four or five years ago, urging me in the most earnest manner "by all means to keep the funds sent by the American Bible Society from falling into the *hands*, or *under the control* of the *Calcutta Committee*;—to keep it as the nucleus of the funds of an independent Society to be got up in Upper India." But at that time the Calcutta Committee had not consented to put J. A. S. forward to a prominent place in the translation and revision of the Urdu Old Testament, and he was very earnestly engaged in trying to curtail the powers of the Calcutta Committee, and anxious to put forth his own favorite New Testament, to the supercession both of Martyn's translation and the revision by the "Banáras Committee." To effect this he hoped to put himself at the head of a party, of which the American Missionaries, and American funds were to constitute a prominent part. Gra-

dually he learned that American influence and American funds could not be purchased at such a price. That Americans had neither that confidence in him nor his translations, nor such want of confidence in the Calcutta Committee, as was necessary for the effecting of such a purpose. About the same time the Calcutta Committee disarmed all his opposition by appointing him to a prominent place in the preparation of the Urdu Old Testament, for the press. From that day J. A. S., with a facility peculiar to himself, began to put himself forward as the champion of the Calcutta Committee, and to say hard things of those who he thought were criminal in sustaining him in opposition to the Calcutta Committee. Now I leave the readers of your paper to judge of the disingenuousness of that turning about and trying to throw odium upon others for that which he cannot but remember that *he himself* urged them to do, and they steadfastly declined doing.

The course pursued by the American Bible Society and by American Missionaries in this matter is simply this:—The American Bible Society has for many years been accustomed to make an annual estimate of the funds at its disposal—of the part of those funds necessary for the demands at home. The surplus is aimed at distributing for the supply of foreign and heathen lands according to the apparent urgency of their respective cases. Thus a small sum went to the Sandwich Islands, another to the Levant—another to Africa—another to China, Ceylon, and India, &c. That Committee, being acquainted with Missionaries in all those places and with their respective Boards at home, committed these funds to those Boards respectively to be used according to the discretion of their Missionaries in their respective fields, and a Report to be made annually to that Committee, as to how these funds were expended. The moiety which has thus been committed to the discretion of the Missionaries in N. India has been expended in the following manner. Sometimes a single gospel, of the translation patronized by the Calcutta Committee, has been printed with it. And at any time when the Calcutta Committee wished to have a portion of the Bible in any dialect printed at either of the presses in the charge of American Missionaries, this fund was taken into the account of payment so far as it went and the Calcutta Committee paid the remainder. Thus this fund has uniformly been worked in as a part of the funds of the Calcutta Bible Society, and I suppose will continue to be so used in connexion with the funds of the Agra Bible Society, if J. A. S. does not succeed in throwing any unworthy suspicion around the subject, or dragging in some untoward element which may cause difficulty in that which has hitherto been conducted with unbroken cordiality.

Again, J. A. S. says, “Let us remember the trouble the Free Church of Scotland has been in for receiving money from the Southern states to build their churches with; let us be wise in time.” Here J. A. S. seems to have observed that some parties in Scotland, having more fire than judgment in them threw, a little wormwood into their otherwise happily progressing work of providing for their destitute churches.—And he thought by a dextrous insinuation he could throw in a bitter element and raise a prejudice here in India which might operate to

trammel the measures of the Agra Bible Society. Of the animus of this insinuation I say nothing.

Again, he says, "the American Missionaries have lately, in a body, voted for upsetting the Calcutta Bible Society's decision and retaining Jehovah untranslated, whilst almost all Europeans have voted for Khudáwand." Now compare this with a simple history of facts. A few months ago the Translation Sub-Committee of the Agra Bible Society, in contemplating a revision of the Urdu New Testament, remembered that the subject of Scripture Proper names was not at all settled amongst the Missionaries and friends of the Bible cause in N. India generally. They therefore attempted in a friendly and quiet way to see if they could not generally unite in a few of the most prominent and important names and thus save all the evils of unguarded and acrimonious public discussion. A paper was therefore prepared containing a few of the names on which most solicitude was felt. That paper was circulated amongst all the Missionaries from Patna to Kote-gurh, each one pledging himself to *submit quietly to whatever form might obtain in this way a majority of votes*. J. A. S. himself pledging himself that he "*would not be behind any one of them in yielding to the wishes of the majority.*" It so happened that without any concert or consultation on the subject 12 Americans and 7 Europeans voted for retaining the term Jehovah generally untranslated, whilst 14 Europeans voted for translating it generally by the term Khudáwand. *Three* of these voted thus only in part. As soon as J. A. S. learned the result of this vote he immediately sat down and wrote to your *Observer* trying to work upon the baser passions of our nature, and get up a decision in the opposite party by exciting a prejudice against Americans as inimical to Europeans, and having opinions so opposed to theirs that there remains no more hope of co-operation, and recommends a division of the Bible at once, one Bible made to suit the American and the other the European taste!

Again, I leave your readers to make their own estimate of the *fairness* of this attempt.

I trust it will be found in the end that reverence for the name of Jehovah is not confined to Americans alone. Again, nearly all the Americans and Europeans who voted for retaining the name of Jehovah stated a willingness to forego their preference if by so doing they could attain to unanimity, and avoid the humiliation of public disputation on the subject. But J. A. S. says, "We like nothing better than public discussion." And I fear that so long as he retains his fatal fondness for public discussion, and the pages of the *Observer* are open, they will have very little chance of arriving at unanimity, or at any thing satisfactory.

Now, once for all, I leave you and your readers to judge between Americans and their quondam friend J. A. S. They have been quietly labouring for years in their respective spheres, feeling, and trying to cherish the principle that they are members of a kingdom in which the terms *Jew, and Greek, barbarian, Scythian, &c.* are not recognized,—where German, and Englishman and American are one in Christ, are co-workers in the service of a common Lord, and in the vineyard of a

common Master—endeavoring to lay aside and forget all those petty sectional and geographical prejudices which have wrought so much mischief, and so much marred the communion of those who ought to be, and really are, one in Christ. But J. A. S. seems to have purposes to serve which require them to be dragged before the European public in an invidious light, and forced to choose between the alternative of bearing unmerited odium, or the painful and humiliating alternative of public defence.

As to the general subject discussed in the paper of J. A. S. I have, at this time, no wish to say much. I like many of the terms which J. A. S. has selected to render certain Hebrew terms by, and shall probably like more of them when I shall have had time to satisfy myself more fully about their exact bearing. I regret that the subject has been thus forced upon us so long before it becomes a practical one. Years are likely to pass before the Sub-Committee, or any one else is likely to be ready to do any thing in the way of revising the Old Testament for a new edition. And when the time does come for that, who will tell us whether J. A. S. or which of us will be here to do it?

The article of "N. J." I judge from the drift of it, was called forth by a desire to make some suggestions to the Translation Sub-Committee, as to the revision of the Urdu New Testament, now in hand, which he thought would tend to give a right direction to their labours. In some things I would not go quite so far as N. J. does, still I have no doubt that the plain, common sense remarks which pervade his article did commend themselves to the judgments and the hearts of nine-tenths of the readers of the *Observer*. And in this I would include the members of the Calcutta Committee, whom J. A. S. seems desirous of arraying against all parties in Hindustán who venture to say or do any thing about the Urdu Old Testament. For I am fully convinced that the sentiments and assertions of J. A. S. are no index to the opinions and wishes of the Calcutta Committee, if that Committee felt constrained to speak out its sentiments on this subject. And I owe it to N. J. to say that I have received communications from more than one person calling my attention to that article, as containing hints to which the Translation Sub-Committee ought to give especial attention in their contemplated revision. And these were not Missionaries—and some of them parties who do not know anything about N. J. or J. A. S.

As to the present Urdu Old Testament, I believe the translation is generally a good one, but in many of its phrases and expressions too high and hard to serve the purpose for which it is designed. For the parties who J. A. S. thinks will so surely prefer that style and Martyn's, &c. will very generally prefer the Bible in *Persian* or *Arabic* to the *Urdu*, and we can gratify them by giving them the Persian or Arabic Bible. But of the persons for whom an *Urdu* version is prepared and who read Urdu alone, the style recommended by N. J. will be preferred by nine out of ten. But when we are ready for it a *slight* and *careful* revision of the present Urdu Old Testament may make it all that we want, or all that the present partially cultivated state of the Urdu dia-

lect will permit. I pass over all the severe insinuations of J. A. S. about "the would-be translators" and "the source of evil turning all the Missionaries into Translation Committers," &c. believing that when he feels better on the subject he will not speak or think so.

With these remarks I leave the subject, hoping that it may prove the first and the last of the kind, as it has been by far the most painful and unpleasant article that I ever prepared for the public press. I may have erred in judgment. I thought the circumstances required it. If you think otherwise, and that the publication of it will do more harm than good you have my full permission to suppress it. If you suppress it then do not make any allusion to it. For if you merely allude to it and do not publish it, it will tend to give the impression to the readers of the *Observer* that the tone and bearing of it were such as rendered it unfit for the paper. I do hope that no other Periodical will quote either the remarks of J. A. S. or these that I have written. It is enough that the readers of the *Observer* should be afflicted with such communications. And I hope that they may never again have to be troubled with such.

Yours, very sincerely,

AN AMERICAN.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In reading the article on "The Urdu Bible" in your December number, I felt grieved and humbled at the thought, that a Missionary should write in such a spirit, as the article has been written in, and should speak of his brother Missionaries in the manner he has done. What must the world think, yea what will even Christians say, if Missionaries cannot carry on their discussions in a better way. Discussions, especially on the important subject of Biblical Translations, are useful and desirable, but they must be carried on in the right spirit, if not, however ably otherwise written, they will only do more harm than good. It is therefore much to be regretted, that the writer of the article, has not, before its publication, been requested to leave out such passages as those at p. 835. "These (speaking of the Missionaries) will be the men of the day, who will carry all before them," &c. &c. "The would-be revisers will say," &c. &c. and other passages which are dearly personal, and have evidently been penned under the supposition that the article of N. J. has been written by a former opponent of S. in which he has however been mistaken.

I will say nothing in defence of N. J. who will no doubt do himself the needful, but only add a few remarks in order to correct any false impression, which the article might make on some of your readers in regard to the North India Bible Society lately established at this place.

The manner in which S. speaks of the N. I. B. Society cannot but leave on the minds of those not acquainted with the formation of this Society, the impression, as if it had been formed in opposition to the

Calcutta Bible Society, and as if the object of the Agra Committee was none other, but to undo all that the Calcutta Bible Society has done in Urdu translations. Now this is not the case. The N. I. B. Society has been formed, as is well known to all connected with the Calcutta Bible Society, at the repeated request of the Committee of the C. B. S., and the most friendly relations exist between the two Societies, and it is hoped will, through God's grace, ever exist, and that they will always heartily co-operate in carrying out the great work committed to their charge. And I trust, that this harmony will be found so strong as never to be broken by any insinuations from whatever quarter they may come.

In respect to revisions, the Committee are of course obliged to fix on some one or other of the various translations and revisions of the Urdu N. T. that have in late years been put forward, to be adopted and printed by them. Now, although a large majority, if not all the members of the Urdu Sub-Committee of the Society agree, that Martyn is the best translation we have, still at the same time the greatest number, not only of the members of the Sub-Committee but of all the Missionaries in Hindustán, are unanimous that Martyn's Urdu is too high and too difficult for the generality of those who speak the Hindustání. This has led the Sub-Committee to adopt the revision of the Urdu N. T. made by the Benares Committee, as they considered that the best of the revisions, attempted to bring down Martyn's translation to a more generally understood Urdu. But before they will put this version to the press, they have resolved that the Sub-Committee, in connection with the original revisers, shall go over the translation once more, in order to make it as perfect as they can. Now that S. differs on this point from the other members of the Sub-Committee, this they cannot help. But they will notwithstanding go on in their work and carry it out, if the majority of the Committee approve of the alterations proposed. Should they fail in obtaining a fair majority, in favour of their revision, among the Missionaries and other friends in Hindustán able to judge, then the plan will be given up, and the Society will in that case, probably, be obliged to patronise two Urdu translations, Martyn's, as high Urdu, and the Benares version, unaltered, for low Urdu. But as it is not desirable to introduce different versions, this step can be resorted to only after the first has been actually found unattainable.

In regard to revision of the Urdu O. T. the Agra Committee have as yet taken no step whatever. They are most thankful for the work achieved in this respect by the Calcutta Bible Society. Many Missionaries of these parts however are of opinion, that the language of many passages of the O. T. is too high and too difficult, and should therefore be altered whenever a new edition shall be printed. But this will be taken into consideration by the Committee only in case their labours in regard to the Urdu N. T. meet with general approval. All this will require time. There will therefore be sufficient opportunity for the Missionaries as well as for other friends, interested in Urdu translations, to make themselves fully acquainted with the present translation of the O. T. so as to be able to give a decided opinion when the question of a reprint and a revision of the Urdu O. T. will be dis-

cussed by our Committee here. S.'s apprehensions about a hurried revision, and of undoing all what the Calcutta Bible Society has done, are therefore quite gratuitous.

In respect to S.'s invitation for discussion, I think I may say, that few, or none of the members of our Sub-Committee have any wish to enter into the arena with S. Discussion unless carried on in a right spirit, will, as already mentioned, always do more harm than good to the cause. And all recollect yet too well the animus in which a few years ago the discussions about translations were carried on by S. with some other Missionaries.

It was hoped, and S. has also been privately requested to assist, and, also on his part, to do what he can, to preserve harmony and unity among all those labouring together in the Bible cause in connection with this newly formed Society, but the article in question almost destroys that hope. I should therefore feel very thankful if these lines should induce S. to give us in future his observations and criticisms in a more acceptable form, and thus secure to them that attention, which they may deserve, and preserve to our Committee his hearty co-operation, or on the other hand, to prevent others from feeling it necessary to resume the discussion.

Sincerely your's,

C. G. P.

Agra, 17th December, 1846.

IX.—*Proposal for a General Conference of Missionaries in India.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—Will you oblige me by inserting the following proposal in the next *Observer*. It has often suggested itself to my mind that much good would be effected by *A General Conference of Missionaries in North India*. Missions have now been in operation more than half a century, and we have the fruits of a long and varied experience in every department of Mission labour to guide us in our future work. We have the result of the experience of our devoted brethren, but it is scattered, and difficult to gather into a portable and practical form. If the Missionaries of different societies could be gathered in some central spot, and spend, say a week, in prayerful and solemn council; it would, I think, be of great advantage to the good cause generally. Past measures might be discussed and new plans suggested. The actual position of missions and their fruits, would be elicited; the labourers would have an opportunity of seeing one another in the flesh, and of becoming acquainted with each other's sentiments and views, and the result would be, I would fain hope, that a more organized and united bond would be entered into on a variety of subjects deeply affecting the religious welfare of India. Good for India, would, I humbly think, arise out

of such a synod of men who live and labour for the best welfare of the country. Time, place, subjects—these may be arranged when the feelings of the Missionary body are ascertained. It is probable that it may be objected to the proposal that all the Missionaries could not leave their posts for such a meeting. Delegates may be appointed by the remoter stations, and even if it be found impracticable, to centre all in one; two conferences might be held, the one for Upper, the other for Lower India. Nor would I confine it to North India, but would humbly suggest the subject to the serious consideration of the brethren labouring in the Madras and Bombay presidencies.

Your's sincerely,
A FRIEND TO MISSIONS.

Dec. 30, 1846.

X.—*Conversions in the Bengal Presidency.*

To the Editors of the Calcutta Christian Observer.

SIRS,—In your last number a paper appeared from the pen of the Rev. Geo. Pearce, recommended by the Missionary Conference, on the progress of conversion among the heathen in Bengal; as a Member of that Conference I voted for the publication of that paper, on the ground of its being, *as far as it goes*, a most valuable contribution to the important department of Missionary statistics. Various members however felt there were sundry *omissions* in it—in fact the subject was too wide to be fully investigated by one individual, however persevering his research. I therefore beg to supply certain omissions as far as the Missions of the Anglo-Episcopal Church are concerned.

The era of modern missions in Bengal commences properly with the arrival in Calcutta of the Venerable Kiernander, in 1758—33 years before Dr. Carey arrived in Bengal. I pass over his labours among the Portuguese in Calcutta, which were unceasing. Wilkinson's most valuable book "*Christianity in North India*," "*Hough's Christianity in North India, Vol. 4th*," throw much light on the Missionary labours of Kiernander, and serve to rescue his memory from the undeserved reproaches which Carne has poured on the sainted name of Kiernander in his "*Lives of eminent Missionaries*." Carne's *Life of Kiernander* is written more in the style of a romance, like "*Rob Roy*" or "*the Fortunes of Nigel*" than of a true and accurate history. The reports of the Christian Knowledge Society show how active and energetic Kiernander was in the cause of the natives of India—the man who sold his wife's jewels in order to found a school, and who devoted over a lac of rupees from his own property to the

building of the Mission Church and premises, ought not to be consigned to oblivion, as if he bore no share in the commencement of the Missionary enterprise in North India.*

With respect to the Krishnagar Mission, which occupies so little space in Mr. Pearce's account, I would refer your readers to an excellent and impartial statement from the Bishop of Madras, just issued from the press, and entitled "a brief account of the Church Missionary Society's Mission in the district of Krishnagar." While he admits there is much chaff, he however states—"Still it is satisfactory to be assured by those who have frequent intercourse with them (the Krishnagar Christians) and who, therefore, have the best means of judging, that *there is a goodly number in whose hearts the work of grace has commenced.*" The records of the Burdwan, Benares, Chunar and Agra Missions also afford various instances of conversion among the natives. I am sure that Mr. Pearce would himself regret if the impression were left on any persons who read his article—that because he gives the chief prominence to conversions among the *Baptist Missions* because the facts have been more familiar to him and his sympathies more alive with them—therefore few conversions have resulted from the labours of the Church Missionaries. Mr. Pearce has done justice to the subject of conversion in the *Baptist Missions*; we hope some one else may hereafter be induced to do equal justice to the subject of conversions in the Church Missions.

Your's truly,

JAMES LONG,

Church Missionary.

Calcutta, Dec. 21st, 1846.

* The following are the chief baptisms performed by Kiernander.

Year.	Adult Heathen.	Musalman.	Malays.
1761	12	0	0
1763	8	0	0
1770	11	0	0
1771	3	0	3
1772	7	0	0
1773	16	0	0
1774	15	0	0
1775	15	2	0
1776	14	6	3
1780	4	1	0
1782	6	0	0
1783	17	0	0
1786	18	0	0

In all 146 *adult* converts from Hinduism : 9 from Muhamedanism and 7 from other bodies. Kiernander was therefore the *first* Protestant Missionary in Bengal.

XI.—*Death of Rev. D. Jones, of Cherrapunji.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,—It is with deep regret that we communicate to you the sad intelligence, of the death of one of our number ;—the Rev. Daniel Jones, of the Welsh Calvinistic Missionary Society, who died at Cherrapunji, on the Cossyah Hills, of jungle fever, contracted in a recent Missionary tour to the Jaintiah Hills, undertaken for the purpose of establishing a new station.

Our late dear brother arrived at Cherrapunji on the 23d Feb. of the present year, and died on the 2d of this month. So short was his Missionary career ! His illness continued only about six days, and he then, full of peace, quietly slept in Jesus without a struggle. From a knowledge of his previous character, of his industrious habits, and of the praiseworthy attainments he had already made in the language of the Khassias ; his death is deemed a serious loss to our infant society. Mrs. Jones, his bereaved widow, was also attacked with the same fever, and at the same time, which brought on the premature birth of her dear child on the very morning on which her late dear partner died ; it lived a short time only, and was interred along with its father. Though unknown to each other in this vale of tears, it is possible that an acquaintance has already commenced between the two, in that bright world of spirits, into which both entered at the same time, but of the mysterious nature of which we are comparatively ignorant. Mrs. Jones' condition has been a very critical one ; but, through divine mercy she is now convalescent—and purposes in the course of next month, to return to England for the renovation of her shattered health. It is with grateful hearts that we record that she has been wonderfully supported by a gracious God, which is evidenced by her composed mind and Christian resignation. Thus we sing of mercy as well as of judgment.

We desire to acknowledge the hand of the “ Great Head of the Church ” in these solemn events, with which he has been pleased to visit our little Mission, to humble ourselves at the footstool of mercy, that we may thereby possess our souls in patience, and wait in the exercise of faith for the display of God's salvation, and for that blessing, which shall cause ultimately these solemn events to turn out for the furtherance of His blessed Gospel.

Humbly trusting in your kind Christian sympathy, that you will remember our afflicted Mission in your fervent prayers, and praying that you may be abundantly supported in your onerous labours, for the advancement of our Redeemer's kingdom, and that you all may be blessed with a large measure of His Spirit, the fountain of all gifts, and of all graces,

I remain, my dear brethren,

Your's in the bonds of the Gospel,

Cherrapunji, Dec. 15th, 1846.

W. L.

We sincerely sympathise with our friends in their afflictions, and would commend them, and especially the tried widow, to the sympathies and prayers of our friends.—EDS. C. C. O.

XII.—A Short Account of Hindu Marriages.

The accompanying paper, on the Marriage Ceremonies of the Hindus, is from the pen of a respectable young native, formerly a student in the Hooghly College. Its brevity and truthfulness regarding the present marriage ceremonials of the Hindus, renders it interesting; the more especially as it is the production of one who writes of what he has himself seen and heard.—EDS. C. C. O.

Marriage in this country generally takes place as early as twelve, and earlier when females belonging to respectable and wealthy families are concerned. The case with the daughters of the first rate Kulin bráhmans is quite the contrary; they are suffered to remain in a state of maidenhood till they pass the meridian of youth, and some of them die

The laws of *Manu* ordain that every parent should seek his or her daughter's matrimonial alliance within twelve years; any marriage which is solemnized after that age is considered void and unlawful. But the Kulins do not appear to be bound by these institutes, as they are often seen acting in opposition to them. They seem to pay greater

respect and veneration to Ballál Sen, the founder of their order.

With regard to the marriage of the males no such rule as to period of life, appears to be enforced. They are wedded at the age when the circumstances of their parents will allow them to be so united.

The choice of consorts is always left to the parents and not to the parties whose woe or weal in this life may, in a great measure, depend upon the selection.

The marriage contract is signed and sealed by certain bráhmans called Ghataks or match-makers, who hold themselves accountable to the bridegroom and bride party for the certainty of the nuptials. This contract is signed at the residence of the bridegroom in the presence of many respectable persons invited on the occasion, who after being thoroughly informed of the conditions of the match, are dismissed with sweetmeats and betel-nuts.

Soon after this another deed, commonly termed *Lagnapatra*, or a written specification of propitious time for marriage, is contracted, to which the Ghataks or negociators of marriages also append their signatures.

When the day is appointed both the bridegroom and the bride undergo the ceremony of *Gátrer-haridra*, or the daubing of their bodies with powdered turmeric mixed with oil. This is done in the presence of their friends and relatives, at their respective houses. Their parents celebrate the occasion by distributing oil, turmeric-dust, &c. among their neighbours, and end it by giving a feast. The neighbours on the other hand entertain the bridegroom and the bride, and present them with clothes.

About two or three nights previous to the marriage, the ceremony of *Ananda-láru*, or the preparation of a kind of sweetmeat balls, takes place. It is observed on all festive occasions, and is absolutely necessary to marriage. The ceremony exclusively belongs to the females;

they do every thing connected with it by themselves. Whilst engaged in preparing these sweetmeats they sit in a circle, placing the ingredients of which they are made, in the centre ; and beguile the hours with merriment and joy.

This ceremony is succeeded by another, named *Jalsahá*, which is equally important but more ostentatious. In this the women only are concerned. It is held between 10 to 11 o'clock, p. m. preceding the marriage night, when several women of the neighbourhood, together with the female relatives of the bridegroom, after decorating their persons with rich ornaments and gay apparel, set out in a great procession, and are followed by musicians and torch-bearers, to bring *Shrí*, the idol goddess of marriage, from an adjoining house, the inmates of which are previously instructed to construct it. On their way they go in whistling, sounding bells and shells, till they arrive at their destined place. Their returning home with the idol finishes the ceremony.

In the morning of the marriage-day *Abhantik Shráddha*, a kind of offering dedicated to the manes of deceased forefathers, is observed by the bridegroom alone. It takes place either at the bridegroom's or bride's house, according to the convenience of the parties. When this is done, a dinner is given to the wedding guests, and after this the bridegroom sets out for the bride's residence. The persons that accompany him are his kindred and friends, including his spiritual guide, family-priest, barber, a large retinue of musicians, &c. When they arrive they are welcomed by the bride's party and are provided with splendid seats. Before the auspicious hour for marriage arrives the two parties sit face to face and spend the tedious time by conversing with each other on various topics. Each party try to beat down the other in conversation ; and feel extremely delighted if they succeed. The time at last arrives when the bridegroom is conducted to the female apartment, where the ceremony of *Sampradán*, or giving away the girl, is performed. None of the wedding party save the nearest kinsmen of the bridegroom is allowed to witness it. Ere the ceremony commences, the following arrangements are made :—the bridegroom sits with his face towards the east with the priest at his side, the bride is placed opposite to him, and her father takes his seat close by her. When they are thus seated, the priest invokes *Prajápati*, the Indian Hymen, and repeats several *mantras* to cement the bond of affection and love between the young couple ; after this, the father gives away his daughter with gifts, in dress, jewels, brass and silver plates, beadstead, &c. to the bridegroom. When this part of the ceremony is completed, the young pair are carried to a room called *Báser-ghar*, where they pass the night in company with about a dozen girls, who sing songs, tell tales, and play cards with the bridegroom one after another. In the meantime the wedding party are sumptuously entertained by the bride's father, under whose roof they spend that night. At daybreak the bridegroom, accompanied by the bride, together with all the hosts, return home in the same pompous manner. The young couple go in *páلكis* surrounded by guards, the rest follow on foot.

When they reach home they are received with uncommon joy by the household, who immediately conduct them to the women's apartment,

placing the bridegroom behind the bride and obliging the former to put both his hands into a measure full of paddy previously put upon the head of the latter. In this posture they continue till the ceremony of *Baran*, or reception, is over. Then they are brought to a closet in which several females wait to see the face of the bride, to whom they give trifling presents, the moment their curiosity is satisfied.

On the second night after the marriage the bridegroom in conjunction with the bride, undergoes the ceremony of *phulsajyá* or the enjoyment of beds bedecked with garlands of flowers. On this occasion a splendid supper is given to the women of the neighbourhood.

The next day is held the last but most costly ceremony which the bride and bridegroom unitedly observe. It is named *Baúbhát*, or the bride's distributing boiled rice, curry, sauces, frumenty, &c. to her husband in the presence of persons of her own sex. This is concluded by giving a grand dinner to a large party consisting of men, women, and children. From this feast none, even the low caste or most despicable sudras, are excluded.

XIII.—*Editorial Note.*

In an Editorial prefatory note to Article IX. of last number, entitled, "The Evangelical Alliance," there occurs the following passage—"We regret that the basis has not been made broad enough to admit such men as Joseph John Gurney, the evangelical "Friend"—and all of whom he is the worthy type, and our brethren who in all points agree with the members of the Alliance save on the doctrine of eternal punishment."

It is generally known that the *Observer* is the organ of the Calcutta Missionary Conference, and that that body appoints three Editors, with a view to secure a full representation of its sentiments on all important subjects. The above paragraph, it is almost needless to state, was written by one of the editors. Owing to an oversight, his co-editors did not see the article in which it occurs until it was published. This the writer regrets, and as one of them, and others connected with the Conference do not coincide with him in his views, especially as expressed in the passage marked in italics and the other editor being out of town, and therefore unable to express his sentiments on the subject, he would request the subscribers to receive the article, not as from him in his editorial or representative, but private or correspondent capacity. He most cheerfully yields to his brethren that which he has alone always sought for himself, the candid expression of opinion. The writer of the paragraph believes as fully and receives as cordially as his brethren, the doctrine and practices referred to in the paragraph, yet in common with some others, regrets the course which the Evangelical Alliance, in its deliberate and prayerful judgment, has been constrained to pursue on the subject.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last notice of the arrival of Ministers and Missionaries, the following have reached India :—The Rev. R. C. Mather, M. A., of the London Mission, Mrs. Mather and family. Mr. Mather left on the steamer for Mirzapore.—The Rev. J. Linke, of the Church Mission, and Mrs. Linke, and family. The Bishop of Calcutta, the Rev. J. H. Pratt, Bishop's Chaplain, Rev. J. Kruckeberg, of the Church Mission, and Mrs. Kruckeberg.—Rev. Mr. Keane, Episcopal Church.—The Rev. Mr. Mackail, the Pastor of the Free Church congregation ; the Rev. Mr. Anderson and Mr. Smith, attached to the Institution of the Established Church of Scotland. The Rev. W. Fox, of the Church Mission, Madras, returned on the *Hindustan*.—The Rev. W. S. Mackay, and Mrs. Mackay, of the Free Church of Scotland, 23rd Dec. on the *Queen*.—Rev. Dr. Judson, and the Missionary party whose departure from the United States we recently announced, at Maulmain.

The Bishop of Madras, and the Rev. Mr. Whitehead, Bishop's Chaplain, have left for the coast and Madras on the H. C. brig *Colleroon*.

The Rev. J. R. Campbell. Mrs. Campbell and family, of the American Mission, Saharunpur, have arrived in Calcutta on their way to the United States. Our friends will sail on the *Monarch* viâ England.

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Union Chapel, on Monday, the 7th Dec. The address was delivered by the Rev. J. Ogilvie, of the Mission of the Church of Scotland, and was based upon Romans vii. 14—25. The devotional services were engaged in by the Rev. R. C. Mather, of Mirzapore, and the Rev. J. Mullens. The attendance was encouraging.

3.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday, the 9th Dec. The Rev. T. Boaz addressed the audience from Zechariah iv. 10. The devotional services were conducted by Rev. Messrs. Mullens and Boaz. The attendance was good.

4.—THE ANNUAL MEETING

Of the friends of the Church Missionary Society, was held at the Town Hall on Tuesday evening, the 22d Dec. The Bishop of Calcutta presided. The meeting was addressed by the Chairman, the Archdeacon, the Rev. Messrs. Kruckeberg, Cuthbert, Krishna Mohun Bannerji, Pratt, and C. Congreve and J. Richards, Esqrs. The attendance was not cheering.

5.—CHRISTMAS AND NEW YEAR'S PRESENTS.

We would at this season, when gifts are presented, especially to the young, bring to the notice of donors the beautifully printed and admirably bound English BIBLES on sale at the *Calcutta Bible Depository*, Lal Bazar. The prices of these beautiful editions of the Word of God, are exceedingly low :—a quarto Bible, gilt edged and well bound, for 10 or 12 rupees ; smaller sizes, 5 to 6 rupees. A few years ago the larger size could not have been procured under £10 or £15, and the smaller sizes, £5 to £6.

We need scarcely add, after stating the prices of these Bibles, that the object of the Society is not gain, but to circulate far and wide the Word of Life,

not only in a cheap way amongst the poor, but in an inviting and economical form amongst the affluent. The Bibles to which we refer, are, from their external appearance, worthy a place in the most elegantly furnished mansion in India.

6.—CHRISTIAN'S CABINET LIBRARY.

Our Publishers have received a few copies of the first three volumes of the new Christian's Cabinet Library, one of the wonders of this age of printing. The two first volumes contain choice selections from the works of Bunyan, the third from those of Howe, with memoirs of the authors. They are got up in the best style, and are to be had in India for one rupee four annas a volume.

7.—BABU DWARKANATH TAGORE.

A public meeting of the friends of the late Dwarkanath Tagore, was held in the Town Hall on Wednesday, Dec. 2. The meeting resolved to establish a fund, to be called the Dwarkanath Fund, to be appropriated to the support of students at the London University.

8.—REV. MR. PFANDER'S WORKS ON THE MUHAMMADAN CONTROVERSY.

A late number of the *Observer* contained a proposal for a reprint of Mr. Pfander's Persian and Urdu works on the Muhammadan controversy. The proposal appears to have awakened the attention of many interested in the propagation of the gospel amongst the Muhammadans, and sufficiently we believe to secure another edition of Mr. Pfander's works. With a view to aid the call we may state that the sum required to secure 5000 copies of the most popular of the four, and 2000 copies of the other three books, is about Rs. 5,600 or 6000, exclusive of paper, which will, we believe, be generously granted by the Religious Tract Society. Why not strike off larger editions while the type is standing? The cost would be comparatively trifling compared to the getting up of a new edition of works calculated to be so permanently useful. They are not *tracts*, which can be struck off quickly and at little cost, but extensive and elaborate treatises on a difficult and important theme. We may add that a gentleman at Agra, where the works will be lithographed, under Mr. Pfander's immediate inspection,—has generously offered to undertake the collection of *funds* for this object.

Donations,—and we hope they will be ample for the reprint of a large edition,—can be forwarded to the Secretary of the Calcutta Religious Tract Society, or to the Rev. Mr. Pfander, at Agra.—*C. C. Adv.*

9.—THE ANNUAL ASSOCIATION OF BAPTIST CHURCHES,

In the Bengal Presidency, was held at Serampore, in the early part of the past month. The number of missionaries and delegates from the more distant mufussal churches was, owing to special circumstances, less than on former occasions, but the meetings proved very interesting, and it is hoped that the result will be of lasting benefit.

An introductory service of a devotional nature in the Bengali language was held at the Christian village, Jannugur, on Monday afternoon, Nov. 30th.

In the evening of the same day a meeting, partly devotional and partly for business, was held at the Mission Chapel in Serampore. At this meeting the Circular Letter on the important subject of spiritual-mindedness, prepared by the Rev. Mr. Robinson, of Dacca, was read.

On Tuesday, 10 A. M. the ministers and delegates met for prayer and business. After the Rev. A Leslie had been chosen Moderator for the year, the

English letters from the churches were read. It is pleasing to state that, although the letters were all of a mixed character, containing statements painful as well as pleasant, on the whole they indicated evidence of the blessing of God upon the churches generally. The statistics showed a clear increase of about 200 souls, almost all of whom are natives.

A similar meeting was held at the village chapel in the afternoon, when the Bengálí letters were read for the information and benefit of the native brethren.

In the intervals between these services the standing committee met for business, and in the evening a conference meeting was held for receiving the report of the standing committee and considering other important matters connected with the welfare of the churches and the promotion of the glory of God. Among other things it was resolved that the publication of a Bengálí Magazine should be immediately commenced, under the auspices of the Association, and to be edited by the Rev. Mr. Wenger. The subscription price to be fixed at 2 annas per number, or 1 Rupee 8 annas a year. It was also considered highly expedient that a magazine should be published in English, to be identified as the organ of the denomination, and published at a low price, so as to be within the means of the junior branches and poorer members of the churches or congregations.

On Wednesday morning, 10 A. M. the Bengálí Association Sermon was preached in the Mission chapel, by the Rev. Mr. Williamson, from John xlii. 34.

In the evening of the same day an English sermon was preached in the same place by Rev. T. Morgan of Haurah. Text, Eph. iv. 13.

After the sermon the Secretary read over before the congregation, the minutes of the several meetings which had been held and of the business transacted, which were confirmed, and a few more matters of a business nature having been disposed of, the meeting broke up.

On Monday morning, at $\frac{1}{2}$ past 7 o'clock, the usual weekly prayer meeting was held in the chapel, and at 10 A. M. a concluding service in Bengálí was held in the native village. This meeting is said to have been particularly interesting. We earnestly hope that the intercourse of our christian brethren and the measures adopted in their recent meetings will prove productive of lasting benefit, and that each one in his several station will be enabled to labour in his Lord's vineyard with increasing energy and with a more abundant blessing resting on his efforts.

10.—RECENT BAPTISMS.

We have much pleasure in placing on record the following additional cheering information respecting the baptisms at the Baptist Mission station at Barisil. *Fifty-eight* new converts have been baptised in addition to the *one hundred and fifteen* announced by us some time ago, making in all 173 within two months:—

11.—THE OPIUM TRADE

Is one of the spots on the Government of India. It is also one of the greatest anomalies connected with the British government in China and the authorities in this country.

In India the drug is grown and raised under the immediate sanction of government; it is purchased by British and other merchants according to law; is shipped in vessels under British colours, and with regular port clearances. In China the drug is contraband, the vessels liable to seizure, their cargoes to confiscation, and their owners and captains to heavy penalties. In

India the whole trade is under immediate government sanction, in China it is declared contraband by the British authorities. It is true the two governments are nominally distinct, but the distinction is of a nature not to be readily understood or appreciated by the Chinese. The agents of both governments are Britons and Christians, and to the Chinese, with their ideas of government it must appear a strange anomaly that a nation like Britain should not be able to enforce its own laws in India as well as in China. They must imagine the whole arrangements a mere plea on the part of the British for inundating the celestial empire with the desolating drug and draining it of its wealth. Independently of this feature of the opium trade, we have had another injurious development of the trade in Calcutta during the last few weeks. It appears from the public prints that the trade has been the cause of much and daring speculation in some circles of the mercantile world. This at last reached such an height that at one of the regularly advertized opium sales, the government, apprehensive of a disturbance amongst the opium speculators, were compelled to have a considerable police-force on the spot; no disturbance however took place, but through the cunning of the interested parties the sale was frustrated. The whole day was spent by a few natives bidding up the first lot until it reached an amazingly exorbitant rate, and the sellers exhausted and the auction closed without a single chest being sold. This was done for the purpose of preventing delivery on the day of sale at the average of the day's prices. According to the published rules of the sale, the government could not interfere, and the whole transaction was a miserable farce. The government has thus been set at defiance at headquarters by a few opium speculators in the sale of a, though here legal, yet in China, contraband article. We could wish that this circumstance, so disreputable to the metropolis of India, might serve to call the attention of those in Britain who seem to be eager to discover Indian grievances, and that they exchange the agitation of salt for the opium monopoly. The former may need discussion and reformation, but the latter would be a legitimate and fine field for the ingenuity, eloquence and zeal of those who would not only benefit India, but also China, and remove the government, in many respects good, from the anomalous position in which it is placed by its own regulations in India, and the laws of Britain in China.—C. C. Adv.

On Monday, Nov. 30th, the Bishop of Madras consecrated a new chapel at Barripore; on Tuesday, Dec. 1st, he performed the same ceremony in the new church at Magra Haut. Both places of worship are situated to the south of Calcutta, and are connected with the Missions of the Propagation Society.

The *Christian Intelligencer* for December, gives an account of the opening of a new Mission Church at Benares. The style is Gothic; its size 70 feet by 40. It is capable of holding 500 hearers. The cost, Rs. 14,000. The Arch-deacon of Calcutta preached on the occasion from Ezekiel xxxiv. 20.

12.—PUBLIC EXAMINATIONS OF EDUCATIONAL INSTITUTIONS.

Our present issue contains an account of the examinations of the pupils of several public seminaries of learning, conducted on Christian principles, in and around Calcutta. It is quite cheering to have to place on record the annual gatherings of so many schools whose object it is to train up our youth in the way they should go; to guide them into the path of life, and form their characters for usefulness and happiness on earth, and for blessedness in heaven. What a contrast to former years, when the means for and quality of education, were so limited and inefficient.

It is impossible not to look forward to the next, or at least the succeeding generation, with high hope for India—that her sons will become enterprising

and devout, cheering her by their bright example, and calling forth her resources by their active and persevering energy. An educated and religious people must be a prosperous and happy people. May this—and we hope and believe it will—be the lot of India. To effect this the Church must be roused to a due sense of her duty and responsibility. *She must feel that on her the Christian education of the youth of India devolves.*—C. C. Adv.

We extract the following brief account of the examination of the *London Society's Christian Institution*, from the *Englishman*. We hope to give a detailed account in our next number.

"The eighth Annual Examination of the London Missionary Society's Institution, was held on the premises, at Bhowanipore, on Saturday, the 19th December. The examinations was conducted by the Rev. Messrs. Ewart, Lacroix, Wenger and Mullens, several other ministers and friends were present. The pupils underwent the usual routine of such exercises, and acquitted themselves with the accustomed tact and intelligence of native youth. Their replies in History, and their acquaintance with the Christian and Hindu systems, would have done credit to students endowed with higher privileges. The number of pupils in attendance at the Bowanipore Institution, and its affiliated schools at Byalla, Kidderpore, and Ballygunge, is upwards of 700. The monthly cost of the whole, the Missionaries' salaries excepted, is about 400 or 450 Rupees. For each pupil about 9 annas a month. The pupils are nearly all bráhmans. At the close of the examination, which was brief and satisfactory, A Grant, Esq., distributed the prizes, and in so doing expressed his high satisfaction with the progress made, and urged the pupils to increased diligence in the coming year."

13.—THE EXAMINATION OF THE BENEVOLENT INSTITUTION

Was held on Thursday the 17th Dec. The Rev. Messrs. Duff, D. D. and Ewart, of the Free Church Mission, Messrs. Boaz and Paterson of the London Society's Mission, and Messrs. Leslie and Thomas of the Baptist Mission, together with Messrs. Denham and Wenger, two of the Trustees, were engaged in examining the pupils.

The *Boys' Department* has throughout the year numbered about 160 boys in daily attendance; and in the *female Department* the average daily attendance has been about 60. During the rains it was less, but during the other seasons of the year it was larger.

In both departments the scholars are in too many instances removed almost as soon as they have learned to read, in consequence of which unfavourable practice the lower classes are comparatively too full.

We understand that the premises are about to undergo a thorough repair. The roof was put up full twenty years since, and consequently nearly one-third of the beams require to be changed.

We subjoin an outline of the studies of the boys, which is not complete, but correct as far as it goes.

1st. CLASS.

Bible.—The greater part of the Pentateuch; the four gospels.

History of England.—From the Ancient Britons to the reign of Henry IV.

Introduction to the Sciences (Chamber's Educational Course)—the whole.

English Grammar—the whole.

Clift's Geography.—Europe, Asia, Africa. with Maps and the Globes.

Arithmetic.—1st. Division, Vulgar Fractions; 2nd. Division, Rule of Three.

Writing.—English Composition.

2nd. CLASS.

Bible.—Genesis and Exodus—Matthew and Mark.

Reading Lesson.—History of England. From the Ancient Britons to the

reign of Charles I. Daily Lesson Book No. IV.
 Grammar.—From Orthography, to the Adjective Pronouns.
 Geography.—Europe, Asia, America, with Maps.
 Arithmetic.—From Simple Addition to Reduction.
 Writing.

3rd. CLASS.

Reading.—Daily Lesson Book No. III. to page 116.
 Grammar.—To the Verbs.
 Geography.—Europe, Asia, Africa, with Maps.
 Arithmetic. From Simple to Compound Addition.
 Writing.

4th. CLASS.

Writing on Slates.
 Reading.—English Instructor No. III. }
 English Reader No. III. } The whole.
 Daily Lesson Book II. }
 Geography.—Asia with Maps.
 Murray's Grammar (abridged)—As far as the Verbs.
 Arithmetic.—As far as Division.

5th. CLASS.

Writing on Slates.
 Reading.—English Instructor No. I. }
 English Reader Nos. I. II. & III. } The whole.
 Daily Lesson Book No. II. }
 Geography.—Asia, with Maps.
 Arithmetic.—Subtraction and Addition.

6th. CLASS.

Writing on Slates.
 English Spelling book, with Reading Lessons to the 69th page.
 English Instructor No. II.—The whole.
 Arithmetic.—Simple addition.

7th. CLASS, 1st DIVISION.

Writing on Slates.
 Reading.—2nd Book of Reading to the 30th page.
 English Instructor, No. I. to the 11th page.
 Spelling.—Words of one Syllable.

2nd. DIVISION.

Spelling.—Words of one Syllable.

Writing.—Alphabet and Strokes.

3rd. DIVISION.

Spelling.—Words of two letters.

Learning the Alphabet.

Writing.—Alphabet and Strokes.—*C. C. Adv.*

14.—ANNUAL EXAMINATION OF THE PUPILS OF THE PARENTAL ACADEMIC INSTITUTION.

On Friday, the 18th Dec. the Annual Examination of the pupils of the Parental Academic Institution, was held on the premises, Free School Street. The attendance was as numerous, and the interest manifested in the success of the young men as intense as on former occasions. The examination was conducted by the Rev. Messrs. Duff, Smith, Boaz, Sandys, Thompson, Wenger and others. The boys acquitted themselves with credit, both to themselves and their tutors. The Rev. A. Duff, D.D. in addressing the audience, stated that the number of pupils was equal to the average of the best days of the Institution, and that its prospect were encouraging. Some delay had occurred in the selection of a new Rector, but this had arisen entirely and alone from a

desire on the part of the examiners to select the best man that could be procured for the future Rectorship of the Parental. The usual prizes were distributed, and the examination passed off to the mutual satisfaction of all parties.

15.—THE CALCUTTA HIGH SCHOOL.

The distribution of prizes to the pupils of the High School took place on Wednesday, the 23rd Dec. The Bishop of Calcutta presided. He expressed himself much gratified with the efficiency of the Institution, and commended the exertions of the acting Rector, the Rev. Mr. Slater, for the efficiency of the pupils. He stated that a new Rector had been appointed, the Rev. Mr. Kidd, and that he would enter on his labours on the 15th of January. The Bishop concluded by exhorting the boys to seek after the things that pertain to their salvation, and with an expression of his hope that, under the new management the High School would increasingly prosper and become one of the first educational Institutions in India. Other ministers of the gospel addressed the audience and the pupils on the important subject of youthful training. The Rev. Mr. Slater, the acting Rector, in addressing the scholars, is reported by the *Star* to have said—"That it was his conviction that the boys were by no means deficient in talent, but that what they wanted was industry. He had observed amongst them too great a disposition to depend upon past acquirements, and to trust to previous knowledge." In a word, that they lacked *perseverance*, a fact well worthy the serious consideration, not only of pupils, but also of teachers. The causes, what are they, and the remedies, in what do they consist?

We are happy to find that the Parental and High Schools are in so prosperous and hopeful a condition, and the more so that they appear to be engaged in that competition for public favor which must issue in the good of the pupils, viz. not only that they obtain the ablest, but the best men to occupy the important offices of Rectors and Masters for the youth committed to their care.

We are indebted to our contemporaries for the following notices of examinations:—

16.—EXAMINATION OF THE CHURCH MISSION SCHOOL.

An examination of the Church Mission School at Mirzapore, Calcutta, was held yesterday. The various classes were examined by different examiners; this plan gives a fairer opportunity of judging of the merits of the boys. The subjects examined in, were, Euclid, Taylor's Ancient History, Scripture, Butler's Analogy, the Histories of Rome, England, and Bengal, the Elements of Mechanics and Astronomy. The study of Nautical History by means of pictures and books has been introduced with considerable profit to the boys. The Etymology of the English language from the Latin is also attended to. The boys are taught to question each other on their studies. The examination was conducted by the Rev. Messrs. Kean, Sandys, Aguillar, Lacroix, Patterson, Long, Osborne, Krukeberg, Dr. Clarke, Messrs. Wilkenson, Mitchell, DeRozario, and Mitre. This school at the present time contains about 250 boys.—*Hurkaru, Dec. 24.*

17.—EXAMINATION OF THE CALCUTTA FREE SCHOOL.

The male pupils of this institution were examined yesterday on the premises. The weather being unfavourable the number of visitors, both ladies and gentlemen, was extremely small. The Archdeacon Dealtry and the Rev. Messrs. Thomas and Ruspini, were present and examined the pupils in the different branches of instruction they have attended to since entering the school. These consist of reading, writing, grammar, geography, arithmetic,

and religious exercises. The senior scholars in geography are taught mapping, of which there were some neatly executed specimens exhibited to the visitors. The school is divided into two divisions, in the senior there are one hundred scholars, and in the junior, about one hundred and fifty, making in all about two hundred and fifty receiving a good plain education, and forming an acquaintance with the tenets of the Christian religion. The Archdeacon expressed his satisfaction at the proficiency displayed by the pupils, and offered his best thanks to the gentlemen who superintend their education. He exhorted the scholars to remember the instructions given to them, which on their going out into the world would be their best support, and the best return they could give for the pains taken to make them useful to themselves and an acquisition to society. The Archdeacon having retired, the junior boys were examined and acquitted themselves very well.—*Hurkaru, Dec. 19.*

18.—THE SERAMPORE SEMINARY.

“Last Thursday the annual examination of the Serampore Seminary, lately conducted by the lamented Mr. Mack and now under the superintendence of Mr. Montague, was held in the presence of a considerable number of ladies and gentlemen. The pupils of the various classes were very closely and rigidly examined during a period of four hours by the Rev. Dr. Charles, assisted by the Rev. Mr. Herdman and the Rev. Mr. Anderson of the Scottish Institution in Calcutta. At the close of the examination Dr. Charles arose and addressed the pupils, stating that although there was of course room for improvement, he had much pleasure in congratulating them on the superior progress they had made during the present as compared with the preceding year, and assured them that their performances were more satisfactory than when he presided on the last occasion. We were happy to perceive that the number of scholars had experienced no diminution, and that they all appeared to be in the enjoyment of robust health.”—*Friend of India, Dec. 24.*

We have much pleasure in calling the attention of our native friends, Christian and heathen, to the following notice. We hope it will not fail to elicit much valuable information on the deeply important subject of native Female improvement.

19.—PRIZE ESSAY.

“A clergyman in Sussex, feeling deeply interested in the spiritual welfare of India, where he once resided in the service of the East India Company, has devoted £30 to be appropriated in some way calculated to promote the cause of native improvement; and the friend in Calcutta to whom this sum has been transmitted, has raised the amount to Co.'s Rs. 400, with the same object in view. In pursuance of this design, therefore, A PRIZE of Co.'s Rs. 400 is now offered for the best essay in the English language, by a native of this country, on “*the best means of improving the moral character of the natives of India.*”

ADJUDICATORS.—The Venerable Archdeacon Dealtry, D. D., the Rev. J. H. Pratt, A. M., and the Rev. K. M. Banerjea.

CONDITIONS.—1. The Essays must be declared to be the genuine productions of the persons sending them. 2.—They must be forwarded on or before the 1st May, 1847, to the Venerable the Archdeacon, or to any of the other adjudicators. 3.—The successful essay to be at the disposal of the adjudicators. 4.—The essays may, at the option of the writers, be sent either anonymously, or with their proper names subscribed. In the former case, the names of the writers, contained under seals, must accompany the essays, together with an anonymous title affixed alike to the essays and the covers containing the names. The seal of the successful essays alone shall be broken, and that after the judges have declared their opinions.”

THE

ORIENTAL BAPTIST.

*To be published monthly, and to contain 32 pages 8vo. Price
4as. a number, or 3 Rs. per annum.*

Early in January, 1847, will appear (D. V.) the first number of a new monthly periodical with the above title. The Magazine will be published under the auspices of the Associate Baptist Churches in the Bengal Presidency, and is intended, like its predecessors, the *Baptist Magazine*, the *Baptist Reporter*, and the *Baptist Record* in England, to advocate the principles of the denomination.

While the chief object of the **ORIENTAL BAPTIST** will be the diffusion of pure religious and practical truth, and of intelligence respecting the progress of the Redeemer's kingdom in India and other parts of the world, and particularly in connection with that division of the Church universal under whose auspices it goes forth, its columns will be open for the discussion of all questions pertaining to **CIVIL** and **RELIGIOUS LIBERTY**, a cause for which our fathers boldly pleaded and nobly suffered.

The first pages will be appropriated to articles of a Devotional or Practical nature, Biographical Sketches of eminent Christians, or other pieces calculated to improve the heart and promote holiness of life.

The *Miscellaneous* department will contain Essays, Narratives, Notices of Books, Gems of Divinity, Anecdotes and Poetry.

The *Intelligence* department will comprize intelligence referring to India and to other parts of the world.

The *Calcutta Missionary Herald* will occupy the last eight pages, and continue to record Missionary intelligence, with special reference to the Baptist Mission in India.

Though denominational, the **ORIENTAL BAPTIST** will not be sectarian, nor be conducted in the spirit of bigotry. It will be the aim of its conductors to render it not unworthy the patronage of any of what-

ever rank, while the low rate of subscription will place it within the reach of the poor, and particularly adapt it for circulation among the Juvenile members of the community, whose benefit is especially contemplated in its establishment.

The want of a publication like what the ORIENTAL BAPTIST is intended to be, has long been felt, and hence it is confidently hoped that the present attempt will meet with the countenance and support of the denomination generally, and also that many who rank with other sections of the church of Christ in India will encourage the undertaking by subscribing for the Magazine.

Communications for the ORIENTAL BAPTIST should be addressed to the Editor, Baptist Mission Press, Calcutta.

Intending subscribers are requested to apply to the *Rev. J. Thomas*, Baptist Mission Press, Calcutta ; and if residing in the mufassal, particularly specifying their place of abode, and how they may wish the Magazine to be forwarded.

**.* It is requested, that as far as practicable all subscriptions be paid in advance for the whole year.*

CHRISTIAN COUNSELS

BY

PURITAN DIVINES.*

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*“The tongue of the wise useth knowledge aright.”*

We dare say that many of our English readers have at some periods of their lives, heard sayings of such ancient Christian worthies as “famous Mr. John Dod,” and “great Mr. Perkins.” Or, if they have not met with the sayings of these good old men, they may have heard, occasionally, some of the aphorisms which have been current since their days,—like “Brown bread and the gospel, are good fare;” or some hints for prayer of equal antiquity, like the old popular desire, that “all our great men may be good, and all our good men great.”

There can be no doubt that among the Puritan divines there were many men of very eminent gifts and graces, and that many of their sayings were like “apples of gold in pictures of silver.” Of their preaching and writing generally, Mr. Hervey, (no incompetent judge) said,—“To settle faith upon its proper basis, the meritorious righteousness of the Redeemer; to deduce obedience from its true origin, the love of God shed

\* Reprinted from the Calcutta Christian Advocate for July 18, 1846.

abroad in the heart; to search the scriptures, and convince the judgment; to awaken the lethargic and comfort the afflicted soul, and all from a thorough knowledge joined to a masterly application of the Divine Word—these are real excellencies; these, if we may credit history, entered into the preaching, these if we examine impartially, are to be found in the writings, of the Puritans.”

Having recently been led to search for, and to collect, some of the traditionary records of the more memorable sayings of these worthies of former days, and having been successful in finding several scattered in various books on which dependence may be placed, we have now before us, some memoranda which appear likely to be generally interesting. And as we have reason to hope that the sayings which have most struck and refreshed us, may usefully be preserved in modern periodicals, we have much pleasure in now subjoining a few of them.

We begin with some remarkable observations of old Mr. Rogers, of Dedham in Essex, a man, apparently, of singular gifts in the ministry. He lived in the reigns of James 1st and Charles 1st.

“One can never go about study or preaching with much success, if any thing lie heavy upon the conscience.

“A minister had need look to it, that he profits by all his preaching himself, because he knows not what others do. Many, he is sensible, get no good; of many more he is uncertain. So that if he get no good himself, his labour may be in vain altogether.

“Few rare and worthy men continue so to their end; but one way or other suffer some declension or eclipse to befall them; falling into coldness, being surprized

by some gross sin, or seduced or entangled by the world. Therefore let me beware.

“There is much need for ministers, as well as private Christians, to pray to be kept in *old age*, and unto the *end*, as at any time; for many who have run well, and acted very commendably for a while, have sadly fallen, to the great injury of the cause of Christ. This will moderate our grief, when *young* men of great hopes are taken away.

“O how much rather would I die in peace quickly, than live and disgrace the gospel, and be a stumbling-block to any!”

Of Mr. Ball, who was ejected in 1662, on the memorable Bartholomew’s Day, it is narrated, that when “any told him of their experiences, he would say, ‘it is good news, but take heed that it is true!’”

Mr. Mead’s, is a name well known, and his little book: “The Almost Christian tried and cast” is much valued to the present day;—of him it is recorded, that when he was dying, and a relative asked him how he did, he said, “Going home, as every honest man ought when his work is done;” and being in much pain and affliction, he nevertheless was enabled plainly to testify, that “every thing on this side hell, is mercy,” implying of course that every thing a sinner experienced short of condemnation, was mercy, and that having Christ, he had ‘all things.’

Some sayings of Mr. John Hook, another of the ejected ministers, have been printed in an old number of the *Evangelical Magazine*, from a manuscript in the possession of a descendant. They are as follows:

“A new heart consists of an enlightened mind, a renewed will, a tender conscience, and sanctified affections.

“ A hypocrite is in the worst condition of any man upon earth ; for he is hated of the world because of his profession, and hated of God because he has no more than a profession.

“ As an encouragement to Christians to fight the good fight of faith he would often say ; ‘ the conflict may be sharp, but the victory is sure, the reward is great, and the crown is eternal.’

“ Live by the Spirit of Christ, and aim at the glory of Christ.

“ It is grace to be *in* Him and glory to be *with* Him.

“ Some are condemned to an estate and others are exalted to poverty. James i. 9, 10.

“ Where the root is bitterness, the blossom will fly as dust. Isaiah v. 24.

“ It will go hard with men, if they be found in the guilt of the least sin, or (only) in the worth of the best duty.

“ We should learn to do natural things in a spiritual way, and spiritual things in a natural way.

“ By faith we enjoy God, by love we enjoy our neighbours, and by patience we enjoy ourselves.”

Of another of these good men (Mr. Tookie, of Yarmouth) a resolution and remark are narrated thus :

“ In visiting others I find it hard to walk profitably towards company, to make my conversation savoury, ‘ seasoned with salt,’ towards those among whom I converse. Labour therefore after heavenly mindedness, that it may bring on those that are weak, and convince those that are strangers to the ways of grace ; and that I may always aim, either at doing or receiving good.”

The name of Mr. Tallents, of Shrewsbury, is well known to those who have read the life of Matthew Henry. He was a man of eminent wisdom and piety.

One of his exhortations deserves special regard—"Let the work of God be done and done well; but with as little noise as may be." His anticipations of future events were thus expressed: "When God shall repair the church's breaches and build it up, the subtilities of the schools, and many canons of councils, and customs of old, will be laid aside, and a great simplicity in things of faith and worship shall be owned and practised. No more conditions shall be made for the communion of churches than Christ hath made for communion with himself."

In that very instructive and interesting work the Life of Mrs. Savage, (Philip Henry's daughter,) some choice sentences are extracted from her diary, which she had recorded there, as the sayings of persons whom she honored. A few of these we subjoin:

"Whatever takes off from making the favor of God my chief end, and Christ my only way to it, does but deceive me,—cannot satisfy—is not *bread*." *Mr. Lawrence*, (an ejected minister in Shropshire.)

"The world has a great many servants and friends, but I never knew any praise it at parting.—*Ibid*."

"In keeping up a *profession* of religion you meet with difficulties from without. In keeping up the *power*, you meet with difficulties from within: but hold on, and be not discouraged, the pure in heart long to see God, and in a little time those longings shall be satisfied."—*Matthew Henry*.

"Though we cannot wash our hands in innocency, yet we must wash them in penitency."—*Philip Henry*.

"Forced absence from God's ordinances, and forced presence with wicked people, is a grievous burden to a gracious soul."—*Ibid*."

“ Christians are witnesses to the power of God’s grace, to the sweetness of his comforts, to the truth of his promises, and the tenderness of his providence.”  
—*Ibid.*

Mrs. Savage also records a striking remark of a female friend, which though it does not properly belong to the present series, may be inserted as one entitled to much attention.

“ To be amended by a little cross, afraid of a little sin, and affected by a little mercy, is good evidence of grace in the soul.”

To these sayings very many more might be added, but enough have been cited to show how “ the tongue of the wise useth knowledge aright.” We must only here add, therefore, the expression of our desire and prayer, that all who read these lines may be partakers of “ like precious faith” with the eminent saints and sufferers of former days; that, like them, they may be faithful unto death; and be followers of them, even as they followed Christ. Through faith and patience *they* were enabled to persevere, and even in many cases, to “ grow stronger and stronger,” and now, they “ inherit the promises.” Could they return to us, not one would be found, however long and trying his earthly pilgrimage may have been, who would speak of “ all the way the Lord had led him,” as any but a way of unvaried and unwearied loving-kindness and tender mercy, and who would not exhort us all, to “ endure hardness as good soldiers of Jesus Christ,” to “ fight the good fight of faith,” and to “ count not our lives dear unto us, so that we might win Christ and be found in Him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”—“ Wherefore, seeing

we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

But one point requires more particular notice,—we allude to Mr. Roger's remark, that "few rare and worthy men continue so to the end." It is a painful, melancholy truth! Yet, wherefore is this a fact? Who hath hindered, that the truth is not obeyed to the end? The promise stands sure: "Even to your old age I am he, and even to hoar hairs will I carry you." (Isaiah xli. 4.) Grace has often shone very brightly in saints as they approached their final home. But certainly, in many more cases, a love of ease, pecuniary independence, and an abuse of the privilege of assurance, together with physical debility and lassitude, have led to woeful evils, and thus many long courses of earnest well-doing have been closed without honor. "Oh that we may never," said holy Carstairs of Cathcart, "outlive our integrity, or die undesired!" It is a matter much to be considered. Of excellent Thomas Scott it has been narrated, that towards the close of his life he used to say: "Now I want grace to *end well*."—"Happy is the man who feareth always." There is a fragrance in the memory of those old disciples who have continued faithful and fervent unto death, exceeding even the sweetness of the remembrance of Brainerd, and Martyn, and McCheyne, and other burning and shining lights, who early were withdrawn from earth for the service of the upper sanctuary. It is the long and faithful pilgrimage presented to view in such biographies as those of Philip Henry, Matthew Henry, Cornelius Winter, and Thomas Scott himself, which renders that class of works so very valuable. We see a patient continuance in well-doing

depicted under circumstances of ordinary christian trial, and therein we observe a practical example for our own every day, and our life-long, imitation. We see that “a hoary head is a crown of glory, if it be found in the paths of righteousness,” and thus we are excited and encouraged “to press towards the mark for the prize of our high calling in Christ Jesus,” with a cheerful *willingness* “to accomplish as hirelings our day;” knowing that He who gave grace at first hath the residue of the Spirit, and can give it to the last; and that it becomes us, not to be weary in well doing, but to “go forward and not backward;” to add grace to grace, and prayer to prayer; and to “give the same diligence to the full assurance of hope unto the end.” For it is written, “we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.” May strength sufficient for him who thus writes, and all who read these lines, be granted day by day, and year after year, until the victory is won, and an abundant entrance is ministered to us all, as more than conquerors through Him who loved us, into His kingdom and glory!

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