

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

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

Established June, 1832.

NEW SERIES, VOL. VIII. No. 86.—OLD SERIES, VOL. XVI. No. 177.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

FEBRUARY, 1847.

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

CONTENTS.

I.—The Urdu Bible, Hymn Book, Volume of Sermons and Bāg o Bahār, Page	73
II.—An account of the Goddesses Durgā and Kālī, .....	87
III.—Sketch of the Lives of the first two Converts from Popery in Madeira,	90
IV.—New Chapel, Benares, .....	103
V.—Public Examinations, .....	104
VI.—Benares School-Book Society, .....	121

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements, .....	126
2.—The United Monthly Missionary Prayer Meeting, .....	127
3.—The Monthly Missionary Prayer Meeting, .....	<i>ib.</i>
4.—The Annual Meeting of the United Churches, .....	<i>ib.</i>
5.—The 26th Anniversary of the Calcutta Baptist Missionary Society, .....	129
6.—The Eighteenth Anniversary of the Seamen's Friend Society, .....	130
7.—Good News, .....	131
8.—The Free Church Congregation, Calcutta: Admission of the Rev. J. Mackail, .....	132

**CALCUTTA :**

PRINTED AT THE BAPTIST MISSION PRESS.

1847.

Published by Messrs. G. C. HAY & Co., 56½, Cossitollah.

## 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 1st of February, at the Circular Road 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.

---

### APPEAL ON BEHALF OF THE AGRA BAPTIST MISSIONARY SOCIETY.

The Committee of the above Institution feel truly grateful to their Christian friends in various parts of India, for the very liberal support afforded them in times that are past, whereby they have been hitherto enabled to carry on their various operations for extending the interests of the Redeemer's kingdom in this land of heathenism. Past experience, however, forms the ground of future expectation; and they would fondly hope that this appeal for pecuniary aid, in a time of need, will not be made in vain.

The field of the Society's operations presents a very promising aspect, requiring, however, under God, much labour and efficient superintendence in order to ensure increasing and permanent support. The Society has two stations situated to the south-east of the city, viz. Chittaurá and Sainyá, the former being the most important. The Gospel was first preached there in the month of August 1844, at which period there was only *one* Christian in the village; but such was the marked attention of most of the people to the preaching of the word, that it was deemed advisable to build a Chapel for their accommodation, which was accordingly commenced in October of the same year, and opened for Divine worship on the first of January, 1845. From that time to the present the cause of God and truth has been progressing, and a Christian Church has been formed, consisting of forty-nine members; whilst such is the present increasing number of converts and inquirers, as to render it desirable that a European Missionary should reside in their locality. With this view the Committee have secured the valuable services of the Rev. James Smith, who has been employed for some years past in direct Missionary work, and who has engaged to reside with his family at Chittaurá. The only difficulty they have to encounter is the building of a suitable dwelling-house, for which purpose the sum of Rs. 1,500 is required. The Committee regret to state that such an expenditure cannot be met from the Society's funds. A small quota of the estimated amount may be obtained from Christian friends in the Station, but the greater portion must be sought for from Christian friends at a distance. In making this appeal the Committee humbly hope, and even feel confident, that the Christian public will not permit an object so desirable to fall to the ground for lack of funds.

Donations will be thankfully received by the Rev. J. THOMAS, Calcutta, by the Editor of the "Friend of India," or by the undersigned.

R. WILLIAMS, *Secretary.*

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

---

NEW SERIES, VOL. VIII. No. 86.—OLD SERIES, VOL. XVI. No. 177.

FEBRUARY, 1847.

---

I.—*The Urdu Bible, Hymn Book, Volume of Sermons and Bâg o Bahâr.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You are aware that many Missionaries find fault with the Urdu Bible on account of its difficult words. Your correspondent N. J. describes the style of the English version, as level to the meanest capacities, before he proceeds to blame the difficult Urdu translation. In this article I will not deny, but disprove the charge. I have spent two months in preparing our defence, and in justice to the translators and the Calcutta Bible Society, I hope you will publish it. I would gladly abridge it, if I could do so without weakening the force of the evidence it contains. A charge may be made in a few words, but pages are required to disprove it.

I will first show that there are as difficult words in our English as in our Urdu Bible. Dr. Campbell's list in his XII. Dissertation will convince all reasonable men of this undeniable fact. Allow me to give it here: "*First, of nouns* :—Scribe, disciple, parable, epistle, infidel, matrix, lunatic, exile, exorcist, suppliant, residue, genealogy, appetite, audience, pollution, perdition, partition, potentate, progenitor, liberality, occurrent, immutability, pre-eminence, remission, diversity, fragment, objects, frontier, tradition, importunity, concupiscence, redemption, intercession, superscription, inquisition, insurrection, communion, instructor, mediator, exactor, intercessor, benefactor, malefactor, prognosticator, ambassador, ambassage, ambushment, meditation, ministration, administration, abomination, consummation, convocation, constellation, consolation, consultation, acceptation, communication, disputation, cogitation, estimation, operation, divination, vocation, desolation, tribulation, regeneration, propitiation, justification, sanctification, salutation, interpretation, supplication, exaction, unction. *Second, of adjectives* :—Barbed, circumspect, conversant, extinct, vigilant, inordinate, delectable, tribu-

tary, impotent, magnificent, immutable, innumerable, celestial, incorruptible, terrestrial, omnipotent. *Third, of verbs and participles* :—Laud, distil, remit, adjure, implead, estimate, ascend, descend, frustrate, disannul, reverse, meditate, premeditate, predestinate, consort, amerce, transferred, transfigured, illuminated, consecrated, translated, incensed, mollified.” Dr. Campbell has not given the names of trees and other objects, nor those terms which have been transferred from the original languages, such as phylactery, tetrarch, synagogue, proselyte, centurion, quaternion, legion, and many others. We know from statistical documents that a portion of the English people can neither read nor write. All these, and the attendants at ragged schools and village schools, will not understand the words in Dr. Campbell’s list. Those who know English perfectly understand them. But those who know Urdu perfectly, understand the words in the Urdu Bible. Foreigners, bazár boys, coolies and some others are puzzled. In order to prove this important fact I have carefully read through the whole Urdu Bible, Hymn Book, Volume of Sermons, and Bâg o Bahár, pencil in hand, writing down all those words which are not in common use. The term “difficult words” is a loose expression, for we have no standard. Some men make their own understanding the standard, and regard all words as difficult which they have not yet learned. This is, in my humble opinion, a very unsafe mode of proceeding. To read through the whole Bible, &c. &c. in order to mark difficult words, was no easy task, but it is only by such persevering labour that opposition is overcome, and truth demonstrated and established. I first give a list of the difficult words in our Hymn Book :

“*Bínái sight, tifi child, munáját prayer for naját salvation, biaslihi by nature, pursish enquiry, bargashtagí apostacy, muqirr confessor, atamm more perfect, sar-sujúd he who bows so as to touch the ground with the forehead in adoration, láyamút undying, takmil completing, samá heaven, samáwí heavenly, bádí samá wind of heaven, hámi protector, nau nihál a young and fresh plant, saná returning thanks, from sání second, táib convert, tawakkul trust, girán heavy, bahá price, miaráj ascent, falak heaven, lámuntahá boundless, eklakht entirely, shikam belly, chaupán shepherd, nidá voice, masrúr rejoiced, áftáb sun, máhtáb moon, sipás praise, mahkúm subject, madár centre, amn security, má-mún secure, dáim always, mahdúd limited, ruqab awe, mudám, always, biná building, charand parand beasts and birds, qiyás measure, hubb love, malik king, hilm mildness, sipar shield, marg death, ájab wonder, táham still, shahádat witness, násih admonisher, munádi preacher, wáiz exhorter, shírin, sweet, shafíá intercessor, muhibb lover, habíb beloved, sad prosperity, gafúr coverer, i. e. forgiver, wabál pestilence, ámez mixed, ámezish mixing, kháliq ul álamín polisher, i. e. creator of the worlds, bebák fearless, wujúd existence, hastí existence, mafhúm understood, ámiq deep, álim ul gaib knowing what is concealed, wahdáníyat unity, haiy ul qaiyúm the living and self-existent God, tashbíh comparison, abadiyat perpetuity, rahmán merciful, madh praise, maddáh praiser, muṭtaqid believing, murshid director, murid disciple, tawaqqu expectation, ausáf attributes, jalwagar shining, jang war, qahr wrath, magfirat pardon, ásí sinner, taskín quieting, i. e. comforting, dilafgár heart-broken, iltija prayer for maljá protection, arsh heuven, rúd river, ijj weakness, ṭamid*

*giving a standing in the church, i. e. baptism, mauúd promised, mukarram reverend, zalám darkness, mazár a sepulchre that is visited, súr trumpet, ahl i dín household of faith, armán desire, shitábí quickness, firdaus paradise, án time, khalíq i ins o jánn creator of men and angels, ahkám ul hákimín the commands of the commanders, lájarm undoubt- edly, bashárat good news, sukhan word, khuld eternity, jannat paradise, bahr ocean, ilhám inspiration, tufail for the sake, widáa adieu, go ki suppose, ámoqhta taught, sharáit conditions, riwáyat story, shafáat inter- cession, ibn son, ámurzgár forgiver, yak ba yak one by one, i. e. one after another, sáz furniture, dár ul salám the abode of peace, abr cloud, aşákir armies, afú forgiveness, az of, nizd near, ustukhwán bone, má water, áb water, dast hand, ijábat answering of prayer, sailáb flood, makín dweller, nátiq rational, amán security, begáyat endless, gandá beggar, gazal song, saqar hell, khandaq ditch, nazul descent, ábád ages, muháfiz preserver, miskín poor, khisára loss, Maulá Lord, digar other, Nasára Christian, chasma fountain, baráe in regard, muín, assistant, gaffár most forgiving, salím tranquil, bedár awake, khlwáb i ádam the sleep of death, chasm eye, píri old age, gor grave, iatiráf making known." These words are in the Hymn Book which is used in most Missions of Hindustán.*

I now proceed to the volume of sermons which was published in Roman letters for the instruction and edification of native Christians, orphans, servants and native women and children. Surely all the words used in sermons preached to and published for these classes must be very simple.

The volume opens with Mr. Wilson's sermon. In his opinion the following words are in common use, and level to the meanest capacities :

"Mumánaṭ prohibition, mazúr excused, hamadán knowing every thing, ihtirám reverence, kotáhbíní short sightedness, itmínán i khatír peace of mind, surág search, amr i ahaum an urgent affair, irfáu knowledge, taammul meditation, gairmafhuín not understood, aqhláqí polished manners, majmúá assembled, ábid serving, mutahammil for- bearing, Rabb ul afwáj Lord of hosts, fauqíyat excellence, munau- war illuminated, muháll impossible, mashíyat will, áshiq lover, maḍ- aniyát, minerals, faiyázi liberality, mudáwamat perpetuity, iusirám end, siyásat punishment, ind al waqt in time, guzída chosen, falhášh obscene, shináqht knowledge, palíd polluted, idrák understanding, tíra dark, itmám completion, najásat defilement, nesh sting, zill i maut shadow of death, maşúmiyat innocence, jánkani agony, turáz du- ties, jálsáz forger, cheat, istigfár begging pardon, mabálat sadness, tahdíd threatening, tiflagí childhood, kasíf gross, zariá means, firistáda messen- ger, muhúb fearful, ámurzish forgiveness, aqsá i zamín ends of the earth, mutafakkir contemplative, waíd promise, taqlíd imitation, ánnálo aḷáál works and deeds, muḵhallis saviour, sahará desert, khushtawári good conduct, matn text, tagáfíli neglect, átrínish creation, taám deli- cious food, ágáz beginning, shikáyat complaint, batálat vanity, ráhat taking breath, i. e. repose, umará nobles, ahl i iqtidár men in authority, mutá- baat obedience, urúj ascension, ahl i niḷáq infidels, taftísh search, khatm conclusion, maurid i takfir the object of blasphemy. The words zariá, jálsáz and muḵhallis, are not in Shakespear's dictionary. Muḵhallis

is not even used in the Persian New Testament. If we had taken it directly from the Arabic New Testament, all parties would have joined in finding fault with us. I do not blame Mr. W. for having adopted mukhallis, for I like the word much.

Bábú Golaknâth : Kashshâf *discoverer*, haunân *most gracious*, Zú ul tûl *Lord of length*, i. e. *the long-suffering God*, masla *question*, hashar *resurrection*.

Mr. Pfander : Wahdat *unity*, rifâqat *companionship*, kutub *books*, riyâsat *headship*, mastûr *veiled*, kâshif *revealer*, mugaiyab *hidden*, sigâ *form*, marjúâ *referred*, qâsim *divider*, tabîr *causing to pass*, i. e. *into the understanding*, yaktâ *unity*, shabâhat *similarity*, tasdiq *justification*, taslîs *trinity*, sâkin *dweller*, dânish *knowledge*, mahbûb *beloved*, âshkâr *clear*, saâdat *prosperity*.

Mr. Warren : Hawârî *apostle*, wâlidain *parents*, sanad *text*, silsila *chain*, rasad *provision*, kitâb ul quds *book of holiness*, shâkir *thankful*, tafsîr *interpretation*, fasâhat *eloquence*, balâgat *eloquence*, mailân *inclination*, imâ *wink*, manzar *aspect*, dáaya *petition*, wâsita *mediator*, shâyân *worthy*, hech *nothing*, âbâ *fathers*, kashish *attraction*, tasallut *reign*, mauûd *promised*, niyâz *dedicated*, mufasssîr *expounder*, bariyat? *kâinât the works of creation*, tafazzul *beneficence*, muhlat *respite*, námulauwâs *unpolluted*, zî-ruh *possessor of spirit*, i. e. *living being*, K̄hudâ-insân *God-man*, quds ul aqdas *the holy of holies*, targîb *exciting*, iatîrâz *objection*, maurûsî *inherited*, inhirâf *being abandoned*, qalib *form*, afwâj *armies*, wafât *end*, i. e. *death*.

Mr. Janvier : Hâkim ul hâkimîn *the president of presidents*, burrish *cutting*, hamâre Yahowâh *our Self-existent*, k̄hatiyat *sin-offering*, muslih *counsellor*, i. e. *sulh o salâh kâ bânî*, Ab i Abadiyat *Father everlasting*, Shâhi Salâmat *Prince of Peace*, munhasir *besieged*, bulîgat *puberty*, naiyir *light*.

Mr. Scott :—Matâlib *demands*, lâzim-bal-alzam *necessary*, yea *more necessary*, i. e. *very necessary*, manshâ *burden*, i. e. *of the sermon*, mutahaqqiq *verifying*, hawâss *senses*, fahm *understanding*, tâkid *confirmation*, bizzarûr *necessarily*, alâ-hâz-al-qiyâs *on this measure*, k̄halîq *smooth*, munqatâ *cut off*, munaqqash *formed*, mutakallim *speaking*, faiz *abundance*, ilbâm *inspiration*.

Mr. Ranken :—Ahl i islâm *household of faith and salvation*, wâzih *evident*, iktifâ *sufficiency*, tardid *rejecting*, pâsbân *shepherd*, marqûm *marked*, takabbur *pride*, zawâl *decline*.

Mr. Budden :—Tibb *physic*, sihat *health*, tabâ *stamp*, marz *sickness*, tashk̄hîs *personifying*, warna *and if not*, i. e. *otherwise*, rashk *envy*, basar *sight*, farhat *delight*, imkân *possibility*, mâyûsî *despair*, asâmî 1 *debtor*; 2 *debtor to justice*, human or *divine*, for *debts*, theft, *murder or other misdeeds*; 3 *debtor*, i. e. *a poor tenant-at-will who has borrowed money from a Mahâjan or Zamîndâr to cultivate his piece of ground*.

Rev. Gopinâth Nandî :—Mutâlâ *reading*, barmalâ *public*, musharrâf *exalted*, iltimâs *touching or feeling*, i. e. *one's way to a person*, as *petitioner or informer*, muk̄hâtib *speaker*, isrâr *secret*, Janâb i Bâri *His Majesty the Creator*, fard i fark̄hunda *Taslîs a person of the blessed Trinity*, k̄hâtima *end*, zár o nâlân *weeping and crying*, zuhûr *appearance*, mak̄ûs *inverted*, Âlak̄k̄husûs *especially*, marahamat *mercy*, iltifât *kindness*,

turfu wonderful, harkát o sakanát *movings and stoppings*, i. e. *troubles and comforts*, kafil *bail*, takmil, *completing*, darakhshán *shining*, doim *second*, irshád *direction*, muzaiyan *adorned*, sitída *praised*, ba tariq i aulá *in a more excellent way*, wá opened, táid *aid*, aqída *bond*, mustahkam *firm*, maiyit *dead*, mađúm *annihilated*, shewau *grief*, kálbud *human body*, uftáda *fullen*, joyán *seeking*, kirdár *maker*, farománda *tired*, itáat *obedience*, sirat *walk*, tamániyat *rest*, tínat *nature*, jadíd *new*, wasíqa *covenant*, mutakabbir *proud*; tashríf *enabling*, muzáhamat *hindrance*, illá *but*, istikhraj *extract*, tábáin *obedient ones*, hazar *abstinence*, tashaffí *healing or soothing*, yás *despair*, mutahammil *forbearing*, sháqqa *difficult*, mushábih *like*, ammára *ruling*, kibr *pride*, dars *reading*, mutaffiq *alaihi agreed on*, ágosh *embrace*.

Munshí Mirzá John Beg :—Sahúliyat *facility*, kanáya *allusion*, laþ *slavering as a baby*, shujáat *bravery*, dawinda *runner*, mumin *faithful*, páband *foot-bound*, najásat *filth*, bepáyán *endless*, bekárán *boundless*, mařaka *place of wrestling*, subuksár *light-headed*, zafar *victory*, qawáid *rules*, takmila *perfection*, látáil *useless*, nafrín *detestation*, háshá *far be it*, sarwar *chieftain*, kaun o makán *being and place of being*, i. e. *dwelling*, istifsár *asking for explanation*, anásir *elements*.

Bábú John Hari :—Ajzá *parts*, tamaddun *peopling or inhabiting cities*, i. e. *civilization*, sahí *revelation*, sila *connexion*, reward, jarídađi *loneliness*, kori *blindness*, kunda *billet of wood*, jáwedáni *eternal*, nán i shabiua *evening meal*, shigufta *expanded*, púch *improper*.

Mr. Owen :—Sibt *pl. asbát tribe*, mulauwas *polluted*, tarannum *shouting*, garán *roaring*, muganní *singer*, nasheb *valley*, buká *weeping*, mutma-iyán *composed*, sirist *nature*, itminán *repose*, ishkál *ambiguity*, átashbár *rainig fire*, taufiq *complying*, i. e. *favouring*, sahl *easy*, registán *sandy place*, muqatta *cut*, margzár *meadow*, káhilí *indolence*, musábaqa *the sabaq or task before one*, i. e. *race set before us*, istiqlál *lightness*, nimbleness, mutammim *finisher*, fazíhat *disgrace*, wajd *reality*, besh az besh *more and more*, lázim o malzúm *attaching and attached*, mukáfát *satisfaction*, i. e. *of justice*, miqdár *measure*, muallif *compiler*, idkhál *introduction*, Islám i Masíhí *the saving religion or doctrine of Christ*, istihzá *derision*, ihánat *contempt*, mazhaka *ridicule*, taqaiyud *guarding*, tiláwat *reading*, andak *small*, mudabbir *director*, karáhiyat *disgust*, diyár *pl. of dár courts*, ulwí *high*, sufi *low*, pinhán *hid*, imá o ramız *wink and nod*, iftiráq *separation*, zamír *mind*.

A few of these words occur in quotations from the Bible, but as the preachers have used Martyn's version in preference to the Benares simplifications, and made new translations of passages of the Old Testament for their sermons, they must all be taken as approved by them in preference to the simpler translation.

### Urdu Bible.

Adad *number*, istiadád *reckoning*, promptitude, mustaidd *prompt*, mabún *catamite*, afsantín *wormwood*, ahd *contract*, muáhid *contractor*, maħúd *contracted*, aklhaz *seizing*, muákhaza *seizing on faults*, takir *troubling*, akh *brother*, aks *opposite*, maķús *inverted*, iinikás *reflection*, ádat *habit*, muatad *accustomed*, alúf *head of a tribe*, ulfat, iltiúat *kindness*, illat *cause*, amd *standing*, purpöse, unda *standard*, noble, amánu

a turban, aqab heel, ár nudity, ari nude, ariyat denuding, borrowing, aqd bond, uqda knot, aqida bond, iatiqád religion, muammá obscure allusion, iláqa adherence, alúqa leech, audám body, anjuman assembly, andoh grief, arz presenting, muáraza confronting, opposition, aqab contractor, i. e. tendon, taassub narrow-mindedness, arsh throne, urs couch, marriage procession, arús bride, aurang throne, ishwa darkening, coquetry, aqlá evening meal, astaqsát elements, aish enjoying life, maásh and maáshat way of life, iánat (from áun) aid, istiánat asking help, muáin and muáwin helper, áwekhta suspended, asl root, istisál eradicating, extirpation, adú aggressor, adáwat aggression, taaddí aggressing, ázári diseased, disordered, báda wine, balbalat being confused, ablah silly, bahím pl. baháim beast, bafá scurf, baqhúr perfume, bars leprosy, abras and mabrús leprous, baqlat potherb, báhir shining, clever, báis raiser, cause, mabaús raised up, bálisht a span, barkhwást rising, bálíg in full vigour, i. e. adult, tablíg vigour, charge, 1 Tim. v. 21; mubalaga overdoing, mablag advance sum, Acts xxiii. 28; mubram (from bram hum, spin) spun, fated, Acts ii. 23; bairaq banner, bazl esteeming lightly, disregarding, jeopardizing, scorning, abandoning. The prince of philologists, Gesenius, explains this word in his Hebrew Dictionary s. v. כרת. All our Urdu and Persian Dictionaries misinterpret it. But Henry Martyn uses it correctly in Acts xv. 26. "Jo aise mard haiñ, ki unhon ne apní jánon ko hamáre KHUDÁWAND YUSÚF MASÍH ke nám ke liye *bazl* kiyá. Mabzúl *disregarded*, expended, mubtazal *despised*, abandoned, bawásir pl. the piles, hemorrhoids, bázgasht return, bint pl. binát daughter, bizáat cut, slice, capital, i. e. share or stock in trade, buhtán calumny, burrán cutting, burhán proof, buzgála kid, pisar son, chob wood, chugd owl, dain credit, madyún credited, i. e. indebted, din *crediting*, judging, religion, daiyán judge, diyánat religiousness, mutadaiyin religious, dahr turn, time, adversity, daur turn, dáira circle, madár centre, mudauwar round, daban mouth, darmán remedy, dastnigar regarding the hand, dambáz wheedler, idbár (from dabr, to join) conjuncture, generally an unhappy one, idrák (from dark, to go, proceed, follow, apprehend) apprehension, dau running, daní mean, dubb (dabb tap) tapper, i. e. bear, dawább pl. slowly moving beasts of burden, dangal crowd, dukhtar daughter, Martyn in Acts vii. 21, and Heb. xi. 24. Ezid God, elchí ambassador, fatíla twisted, i. e. match, a wick, infítál being twisted, wrestling, munfatil twisted, wrestling, fitrat (fatr to break, free) breaking forth of genius, fatíri free, unleavened, tafahhus (fahs to stir) stirring, investigating, fajr breaking, dawn, fajúr debauchery, fájir fem. fájira debauchee, fisq departing, widening, debauchery, fásiq f. fásiqa debauchee, muftarí (fara Lat. ferre, Pers. bár, Engl. bear) tale-bearer, mutafarri bearing, fruitful, fakhta dare, fálij dividing, i. e. palsy, taflij division, maflúj paralytic, farús (fars to separate) the separated one, i. e. Pharisee, fátis spreading out the feet in riding, a rider, faras riding horse, firásat separating, distinguishing, ingyenuity, fash manifest, maftúu (fatu to excite) excited, distracted, fitna excitement, mutiny, farazán shining, figán lamentation, fauq, fauqiyat loftiness, fáiq, fauqání lofty, fatá (fata to be open) open-hearted, i. e. a youth open to various influences, fatwá opening, i. e. the mouth to give a decision, sentence, fiál deed, fáil doer, mafáíl done, infíál being done, shame, munfáil done, undone, usham-

*el*, *fazíl broken, shamed, fazíhat being broken, ignominy, fasl section, crop, mafsíl dividing point, i. e. joint, faroguzásht discharge, neglect, farománda tired, ganím plunderer, ganímat plunder, price, gázi prevailing, hero, gandum wheat, gosála calf, ganí pl. agniyá singing, content, rich, mugánní singer, galíz hard, gross, filthy, mugallaz severe, gasht going round, strolling, gaddár (from gadr digging) perfidious, gafír, gafúr, gaffár covering, forgiving, jamm i gafír a covering, i. e. a dense, immense crowd, magfúr covered, pardoned, magfirat pardon, istigfár asking pardon, gamzawink, ogling, igmáz overlooking, connivance, gammáz detracter, insinuator, gawará pleasant, gudáz melted, gurra new moon, gurezán fugitive, igwá (gawa to distort) seduction, gurg wolf, gulkhau stove, gil clay, gili earthen, gospanð sheep, gurfa an upper apartment, gúra unripe grapes or dates, hanán, hannán bending, inclined, gracious, munhanní bent, mahná pařáo, Germanice, Lager, i. e. a bending or halting place, encampment, formed from haná he bent, as maljá from lajá, mabdá from badá, mabná from baná, manshá from nashá, &c. &c. híbr pl. ahbár doctors, Levites, scribes, hilm robustness, firmness, health, good nature, halím good-natured, ihtilám being firm or fixed, i. e. sleeping, dreaming, pollutio nocturna, hirás fear, hezamkashí wood cutting, haibat fright, awe, muhib awful, mahábat awful majesty, huwaidá evident, hajo satire, himár ass, hijáb hiding, modesty, harí carping, blaming, carped, i. e. a letter of the Alphabet, hurfat blame, harif carper, rival, hirfa carping a livelihood, i. e. trade, inhiráf being carped, abandoned, apostacy, munharif apostate, hazímat and indihám (from hadm and hazm to trample in the dust) defeat, munhazim and munhadim destroyed, hisn stronghold, hasin strong, muhsan continent, hech nothing, tahlíl (hall Germanice, hell, hallen, to hollow, to shout) shouting, praising, Halilo-Yáh praise-God, hazar caution, ihtiráz abstinence, hamíyat ardour, hammám warm bath, hazz delight, mahzúz delighted, halák, halákat, tabluka destruction, mublik destroying, mahzún faded, sad, cogn. khizán autumn, harárat heat, zeal, hiddat edge, vehemence, harba destructive weapon, hadaf mark, butt, háit, iháta fence, muhit fenced, hangám conjuncture, period, season, hangáma meeting, hurr f. hurra free, haul turning, whirling, háil intervener, screen, hál turn, just now, i. e. turning point between the past and future state, mahjúr (hajr flight) flown, abandoned, ihtimám (hamm hum, move, urge on) agency, 1 Thess. iv. 16. (Forms not used in the Bible are muhtamim agent, muhim pl. mahám, ahamm urgent. Our Dictionaries give no clear explanation of ihtimám) muhmal neglected, obsolete, ins pl. nás mankind, uns human society, insán man, ibu pl. abná son. It is written bin when preceded by a proper name and followed by the name of the father, as Izhák bin Abirahám. Jadd cut, slice, fortune, jadd pl. ajdád forefathers from whom we are cut, i. e. descended, jidd cutting, great effort, mujádd cutter, warrior, jadíd newly cut, fresh, tajdíð, tajaddud renewing, mujaddad renewed, jaiyid (júd cut) cut-able, i. e. arable, excellent land, jihð cutting, great effort, mujáhid warrior, jihád cutting, war, mujtahid fighting for the faith, i. e. a prelate, jáiz (jazz, jaza and jauz to cut, cut through) cutting through, passing, legal, jazá cut, slice, reward, jizya passport, i. e. a tax paid by Jews and Christians to let them pass or live, tajáwuz cutting through, transgressing, tajwiz causing to pass in review, mujáwiz trans-*

gressor, mujauwiz allowing to pass, permitting, mujauwaz permitted, mutajáwiz permitting himself, jári flowing, jiryán *fluv*, járiya a female slave, i. e. one who passes from one to another, jins genus, family, mujáunasat being akin, homogeneity, jabal a mountain, a hill, jahil, jahálat ignorance, jáhil ignorant, majhúl unknown, jáwedáúí eternal, jamm crowd, juft mate, pair, jashn feast, festival, jafá and jaur oppression, jarib scratcher, i. e. measuring rod, measure, mujarrab scratched, tried in this thorny world, tajriba trial, experience, janib side, jauáb being aside, retired, Majesty, janábat being aside as unclean or as a stranger, ajnab aside, alien, jaráhat cut, wound, majrúh wounded, jarráh surgeon, káfi satisfying, káfiyat, iktifá sufficiency, mukáfát satisfaction, i. e. of justice, reward, kahgil (káh grass, gil clay) plaster, kafil (kaf to fold, double) second, i. e. bail, surety, kafálat bail, kasíf obscure, gross, kusíf obscuration, kasáfat grossness, kamand a halter, a noose, kaid deceit, ruin, kuláh cap, hat, kirm worm, kulúkh a clod of earth, kunjishk a sparrow, kaun, kunh being, káin pl. káináat beings, existences, i. e. the works of creation, makán place of being, makin inhabitant, korí blindness, khalaf glided, (entglitten,) i. e. descendant, son, nákhalaft undutiful, khaláft gliding, rushing on, contravention, kúzarag potter, khorshed sun, khlit (khalit glide out, denude) mixing, ikhtiláft intercourse, khamr heat, fervent, intoxication, khamír fervent, leaven, maqhmúr drunken, makhnúg (khanq straiten) strangled, khalq, khlilqat polish, i. e. κοσμος, kbulq pl. akhláq polished manners, khaliq, maqhlúq polished, khalíq, khaláq polisher, khatar flashing, brandishing of swords, danger, apprehension, khátir flash, genius, khátir flashing, splendid, mablag i khátir a flashing advance, i. e. a splendid sum of money, Acts xxiii. 28; khwáhir sister, kharqhasha tumult, maqhzúl (khalz vanish, cease, forsake) left, destitute, forsaken. Wuh mubtazal aur maqhzúl ul nás huá he was despised and forsaken of men, Isa. liii. 3, koft bruise, beating, koba wooden instrument to beat terraces, &c. &c. kirishna glance, ogling, khashm rage, khang an arrow, kháin perfidious, khyánat perfidy, khurmá date, palm, khíram walk, khíránán walking, khwán tray, dish, kharosh crash, tumult, khajil shamed, khljálát shame, khanda laughter, khirman barn, khatá missing, sinning, khatiyat sin-offering, mukhtí offering a sin-offering, khums the fifth part, khisht a brick or tile, mutakáwí bending, inclining, taláwí inclination, multawí bent, lawiyatán a wreathed serpent, lisán tongue, lagú speaking rashly, lagwiyát rash words, lugat speech, lagzish slip, luáb slaver, slime, Job vi. 6. Kyá baqlat ul hamqá ke luáb men taám hai? Is there flavour in the slaver of the stupid herb, i. e. purluin water or porridge? lugar foreign or unknown tongue, obscure allusion, lágarí leanness, lahab, laháb flame, mulhaq joined, adhering, laqab name, epithet, Acts i. 23. Ek Yúsuf jis ká urf Bar Sabá aur laqab just us thá; mulaqqab named, talátum (latm to strike) dashing waves, mutalátim, dashing, lúti (lant cover, veil) sodomite, mulhid (lahd to bury) burier, i. e. an infidel who denies the resurrection, ilhám inspiration, mulham inspired, iltimás (lams touch, feeling) touching, beseeching, Heb. xiii. 19. Main tum se barí samáját se iltimás kartá hún. Muhlat putting off, delay, martabána a vase, a jar, muzmalhil vanishing, madar mother, millat cut off, nation, people, religion, malúl lonely, suá, malálat loneli-

ness, majd *glory*, tamjíd *glorifying*, muzhda *good news*, mamnún *alloted*, obliged, marad *rebellion*, tamarrud *rebelling*, mutamarrid *rebellious*, malakh *a locust*, mizha *pl. mizhgán the eye-lashes*, tamalluq (*malq infringe*, einknicken) *infringing*, cajoling, cuessing, flatterer, miyána *medium*, sedan, miyánbasta *loins-girt*, máhir *quick*, clever, mahárat *cleverness*, mumsik *strong*, retaining, mutamassik *holding fast*, mustamsak *beholden*, madíd (*madd extend*, stretch), madad *stretching out*, i. e. *the hand to support*, aid, help, mustamidd *ulj. asking aid*, imdád *help*, malho *blotted out*, mashq *practice*, mashsháq *practiser*, mashsháqi *practice*, nisyán *oblivion*, munsí *who causes one to forget*, najas, najásat *approach*, touch, pollution, najis *polluted*, nuzhat, nazáhat (*nazh netzen*) ábdári, munazzah ábdár, nigarán *looking*, ñara *shout*, manba *jet d'eau*, názán *sporting*, toying, nagma (*nuam grace*) *sweet voice*, melody, nagí *pure*, tanqiya *purifying*, namat *likeness*, niqáb (*naqb i. q. laqab to perforate*, separate, specify, name) *perforation*, i. e. *the veil of the Arabian and Egyptian women with two holes for the eyes to look through*; naqib námída, *named*, celebrated, a chief, manqabat *naming*, celebrating, nizáa (*naza he advanced*, naza ján ba lab honá) *advancing*, confronting, contending, munázat *contest*, nishast *sitting*, nasheman *seat*, nádím *repenting*, nadámat *repentance*, nigárin *embellished*, najib *generous*, nasr, nusrat *watching*, keeping, defending, victory, nazr jhalak, jhalkí *glance*, sight, shine, nazir *shining*, flourishing plant or tree, nazárat *shine*, freshness, verdure, manzúr *seen*, shone, admired, manzar *shine*, scene, aspect, munázara *confronting*, contest, compare qabl muqábala, khalí muqhaláfat, naza munázat, nashq munáqasha, nazar kí rofi *show bread*, nazr *interview*, vow, nazír *vowed*, devotee, iushá (*nashá bear*, produce) *production*, composition, munshí *producer*, composer, manshá *burden of a prophesy*, song, &c. &c. názín *soft*, delicate, lovely, nahs *inauspicious*, nusúhat *bad presage*, náfiz *breaking*, penetrating, náji *saved*, naját *salvation*, munáját *prayer*, (*munajji saviour*, not used in the Bible,) nafs *pl. anfás breath*, soul, nafás *breathing strongly*, travail, childbirth, nafsí, nafsání *sensual*, tanaffus *breathing*, mutanaffis *breathing*, living being, nafs *panted for*, exquisite, precious, nafásat *exquisite-ness*, káshif *revealer*, from kashf *to open*, makshúf *revealed*, disclosed, mukáshafat *disclosure*, nutq *speech*, reason, nátiq *speaking*, rational, tanáwul *receiving* (meat and drink), nawála *a mouthful*, morsel, naqsh *stroke*, stricken, impression, print, naqqásh *striker*, sculptor, munáqasha *contention*, munáfiq (*nafq kharj*), kharj *infidel*, nidá *voice*, manadí *proclamation*, munadí *preacher*, pidar *father*, pisar *son*, pasandáz *savings*, pistán *breasts*, qarn *conjunction*, age, qarína *context*, qisás (*qassa to cut off*) *slice*, share, reward, retaliation, qutb *axis*, pole, prince, i. e. *the axis or centre round which all turns*, compare madár, qalb *pl. qulúb turn*, centre, heart, inqiláb *being turned*, revolution, qar *gulf*, abyss, qarya *village*, qandíl *candle*, qazzáq *robber*, qalíl *light*, istiqlál *lightness*, vigour, mustaqill *light*, unburdened, qiffázat *arrow-snake*, qasáwat *hardness*, taqlid *imitation*, muqallid *imitator*, marhab (*rahb to be wide*) *wide*, large place, amplitude, raib *quarrel*, ratamat *broom*, rað *thunder*, roar, ragm *rage*, roar, rukhsár *the cheek*, tarannum (*ranm sound*, shout) *shouting*, Germanice, jauchzen, mutarannim *shouter*, tarjih (*rajh*) *preponderating*, excellency, rúgardán *turning away the face*, rúh *pl. arwáh*

*breath*, rūhī, ruhānī *spiritual*, rāhat, istiāhat *breathing time*, rih, rūla *sweet breath, fragrance*, razīl *mean, ignoble*, rukūā *bowing*, raqs *dancing*, rās *head*, rais *pl. ruusā headman*, riyāsāt *headship*, tsarrud (*rasd to watch, look askance*) *watching, gazing*, mutarassid *watching, expecting*, raqam *mark, hand-writing*, marqūm *marked, written*, subh *dawn*, sabāhat *freshness and beauty of the morning*, said *chase*, sayyād *hunter*, sar-āsīma *head confused, confounded*, safih *stupid*, safāhat *stupidity*, shefta *distracted*, siyāsāt *administration, regulation, punishment*, maslakh *slaughter-house*, shinākht *knowledge*, shāfi *healer*, shabāb (*shabb kindle, inflame*) *youth, prime of life*, shukr (*to commerce*) *return, thank*, shākīr *thanking*, mashkūr *thanked*, shīrā (*sharā he wrestled, wrangled, bartered*) *wrestling, haggling, higgling, chaffering*, safi *pure, just*, samt *way, towards*, sharq *rising*, shāriq *riser, i. e. sun*, ishrāg *shine*, mashriq *orient*, sar-tābī *head-turning, disobedience*, sulh (*salh to pass, proceed, prosper*) *success, prosperity, peace*, salāh *prosperity-giving, i. e. advising*, musallah *safe, i. e. well-armed*, silāh *safety-arms, defensive weapons*, muslih *counsellor, adviser, i. e. sulh o salāh kábānī*, Isa. ix. 6;—*maslahat pl. masālīh preservative, musālaha pacification, islāh preservation, sālīh f. sālīha continent, safe, salāhiyat virtue, godliness*, shakl *aspect*, shakīl *manzūr well-looking*, mushkil *which makes one look and stare, intricate, involved*, ishkāl *double aspect, i. e. ambiguity*, compare shabah, shabīh, mushābih, shubha, ishtibāh, &c. &c.; mashkīl *poem, psalm*, shīar *poem*, shāir *poet*, shajar *pl. ashjār (shajr to issue) a tree, a plant*, mushajjar *figured with trees*, saqf *roof, canopy*, sāq (*saug, shauq to run, wander*) *leg*, sharāra *a spark of fire*, shamla *garment*, sār *the remainder*, sair *perambulation*, sār, sayyār *wandering*, shuāī (*shuā sunshine*) *shining, radiant*, saif *summer, sword*, shitā *winter*, surīn *the buttocks*, sumūn *oily fat*, surra (*sarr to press, compress, brace*) *a brace, i. e. a purse full of money*, isrār *bracing, i. e. continuing in sin*, sirr *pl. asrār braced, closed, i. e. a secret*, sarīr *tight, i. e. bandobast, throne, kingdom, comfort*, zarar *oppression*, zurūr *pressure*, surūr *being braced and cheered up*, masrūr *cheered*, masarrat *cheerfulness*, sarwat *tightness, comfort*, sānī (*sana he separated*) *second*, asnā *middle*, sanā *returning, i. e. thanks*, istisnā *redoubling, recapitulation, i. e. deuteronomy*, san *returning, i. e. year*, musinn (*bejahrt*), *advanced in years*, shams *sun*, sahrā *desert*, tasbīh (*sabh to stroke, to soothe*) *recommending, praising*, sifr (*safr to scrape, polish*) *writing, book*, sāfir *scribe*, saffīr *a sapphire*, mutasaddī (*sadd, zadd to side for or against one*) *who is on one's side, i. e. a clerk*, salīqa (*salq, salk to stamp*, like tabā, tabīāt) *nature, genius, sulūk stamped, i. e. way, sālīk stamper, wayfaring*, shamā *lamp*, sirāj *shining, i. e. candle*, shabnam *evening moisture, i. e. dew*, samūm *a hot pestilential wind*, sarāb *le mirage*, Isa. xxxv. 7: *Aur sarāb talāb ho jāegā; sitam tyranny, samājat prostration, wretchedness, begging*, sihr *magick*, sahar *dawn*, salaf *the past*, sāgar *a bowl*, saiqal *polishing*, saffākī *shedding of blood*, saqālat *weight*, saiyiba *a newly married woman*, mutasamman (*samm to tie*) *fixed, determined*, shabistān *bed chamber*, tashwish *confusion, distraction*, mushawwash *confused, distracted*, sadm *a stroke, collision*, musādīm *striking, conflicting*, sadaf *a shell*, sahīm *a partner, equal*, musākhkhar *subjected, subdued*, siyāshat (*sūh to travel*) *travelling, voyage*, shamīm

odour, smelling, sháia divulged, published, surod melody, song, shaqq split, tama avarice, táb, taiyib (túb to be good) good, tall hill, dew, tábdán sky light, lattice, tábistán summer, tauba (taub Heb. תשוב return) return, repentance, táib f. táiba convert, tifl pl. atfál child, tawangar rich, tabar axe, tabár a people, a nation, taftish investigation, taish passion, anger, tark deserting, tárik deserter, matrúk deserted. tish-nagí thirst, tinnín whale, sea-monster, tálih wicked, tiragí darkness, tilá gold, tagarg hail, tanáb rope, tauáf (tauf going round) making the circuit, taifa band of singers, tugyáni excess, overflowing, talaf ruin, masáfat (sauf to end) distance, tanj ridiculing, táziyána whip, moutrib (tarb jump, sing and dance for joy) a musician, singer, minstrel, tarab joy, rejoicing, itáat (tawá to yield, comply) obedience, mutiá submissive, tag running, tábia follower, tabáiat obedience, tatabbu following, taqwá (waqa to take care of) piety, umm mother, ummat people, wádi (wada Heb. יד hand, ידד to hand, extend, point out) extension, i. e. vale, valley, diyat hand-  
ing over, i. e. the price of blood, expiatory mulct of from ten to one hundred camels, mustaudi one who points out or confesses what he owes, who feels grateful and obliged, wasl joining, sila joining, affixing, giving, present, formed like sifat from wasf; wápas afterward, returning, waqr weight, dignity, wajh face, tawajjuh, taujih, muwájaha faring, regarding, mutawajjih regarding, wáhi absurd, wadád love, wahsh pl. wuhúsh a wild beast, mawáshí cattle (masha he walked, máshi f. máshiya proceeding, rich in flocks or children, máshiyat pl. mawáshí walkers, i. e. flocks, cattle) wafá, ifá, wafát fulfilment, end, wahm suspicion, tuhmat suspecting, slandering, muttahaam suspected, wajd, wujud reality, manjúd realized, ijád realizing, inventing, wásiq firm, confiding, warq green leaves, sprouts, wáda, wáid predicting, promising, mauúd, pl. mawáid and mauúdat promised, wasiyat testament, walí master, heir, mauhibat (wabh giving, bestowing) gift, yasr prosperity, muýassar, maisúr prosperous, happy, yasírat prosperity-giving goddess, yaqh ice, yáwar helper, yás despair, láyazal eternal, zakar impressing, engraving, male, zikr, tazkira, tazkír, izkár mention, commemoration, memorializing, nanung, compare zamar, zamír, mizínár and naqab, niqáb, naqib, naqibat soul, mind and manqabat, zaid, ziyáda, izdiyád, záid pl. zawáid superfluity, zará seed, ziráat, mazra sown field, mazrúá sown, muzáhim (zahm pressure, crowd, obstruction) obstructing, mazammat abuse, scorn, zist life, zill shade, zarb stroke, zárib striker, muztarib smitten, stricken, iztiráb being smitten, ziyán loss, zijr threatening, zamistán (zam cold) winter, zamzama singing, concert, zafar victory, zindán prison, záwiya corner, zabt regulating, containing, inzibát continence, zábit controlling, muta-zabbit controlling one's self, mazbút restrained, zihdán womb, zauj f. zauja couple, mate, mizáj mixture, temperament, mamzúj, muzauwaj mixed, tempered, mazáq place of tasting, palate, zarrín golden, zahab gold, mazhab place of gold, religion, zuhra shine, i. e. Venus, morning star, zuhr shine, glare, i. e. mid-day, zuhá dazzling white, shine, i. e. the sunshine about 9 o'clock in the morning, breakfast-time, ziyárat (ziir departure, lie) pilgrimage, záhid hermit, devout, mazanna (zanna he thought) thought, opinion, tazkiya (zakí pure) purity, zamír (zamar impress, instill, infuse) instinct, impress, mind, nuiznár place of exercise, zimm cover, note, zámín coverer, security, mazmín, mulazammín

*covered, secured, compare sitr cover, veil, mastúr covered, contained, tazarrú (zará to prostrate, sará epilepsy, falling sickness) prostration, humble supplication, zinat ornament, muzaiyan adorned, záhik, murhik, mizhák laugher, tazhík, mazhaka, izhák laugher.*

*Bág o Bahár.*

This is the most classical and most popular prose work in Urdu. The officers of the Honourable East India Company are examined in it. General Orders, "Fort William, May 31, 1844." The following test having been fixed for the Hindustáni examination of Military officers prescribed in G. O. of 9th January 1837, the same is published in General Orders for the information of the army: "Candidates shall be required to read and translate correctly the Bág o Bahár and the Baitál Pachísí, the former in the Persian and the latter in the Devanágari letters... A colloquial knowledge of Hindustáni being deemed an object of primary importance, the proficiency of a candidate will be tested on that point before the grant to him of a certificate of competency by the examiners."

Mr. D. Forbes, professor of Oriental languages in King's College, has published a splendid edition of this classic, London: Allen and Co. 1846. In the preface to it he says "that the Honourable East India Company have liberally defrayed all the expenses attending the editing of this work. As the object of these enlightened rulers is not pecuniary gain, the book is offered to the Public at cost price." If the Bág o Bahár be not a standard work in Urdú, we have none at all. The words used in this Robinson Crusoe of the East, may surely be used in the Urdu Bible: for no Christian man should for one moment entertain the absurd idea of publishing an Urdu Bible in a style that disagrees with all native literature. Persons who find difficulty in reading our present Urdu Bible and the Bág o Bahár will not be able to understand a single page of Yúsuf o Zulaikhá, the finest Urdú poem. And should those who perhaps cannot read or understand or feel the force and beauty of native prose and poetry have a voice in the important questions of Biblical translation? Of what use would my opinion of the English Bible be, if I complained of the difficult words in the Vicar of Wakefield, if I could not understand a single page of Shakespear and Milton, and blamed the English people for their want of taste and common sense in using Latin words when Saxon substitutes *may* be found if proper search be made! The so-called difficult words in the Urdu Bible are as familiar to me as the English words in Dr. Campbell's list. In my Urdu list I have omitted no difficult word, but if so it will be easy to correct me. We have here something tangible. The charge that the Urdu Bible is too difficult can only be successfully refuted by such a list, by such facts. Bold assertion pro and con are easily made, but I felt that the Christian public wanted more than mere assertions. So I determined to spare no labour in making the list. If I wished to mystify the question under discussion I would not have spent two months in reading through the whole Bible, &c. &c. nor taxed my eyesight to an enormous extent. In order to show how far the words in the Bible and Bág o Bahár agree I will repeat here in order those words of the above list which occur in the Bág o Bahár:

Istiqādāt, mustaidd, ahd, akhaz, aks, ádat, muqtád, ulfát, iltifát, illat, umda, amáma, aqab, ári, aqd, iatiqád, muammá, iláqa, andám, anjuman, andoh, arz, arsh, urs, aish, maqash, maishat, istiánat, asl, ádu, adáwat, taqaddí, ázarí, báda, baháim, bafá, baqhrú, báis, bálisht, barkhwást, balig, mablag, buhtán, chob, dain, dín, diyánat, dau, daur, dáira, madár, mudauwar, dahan, darmán, idbár, daní, dangal, elchí, fatíla, fajr, fajúr, fisq, fásiq, fálíj, maflúj, fáris, fásh, fitna, figán, fauq, fauqání, fauqiyat, fatwá, fiál, infíal, fazih, fuzihat, fasl, farománda, ganím, ganimat, gázi, ganí, galiz, gafúr, magfúr, istigfár, gawará, gudáz, gurra, gurez, gospond, hilm, halím hezam, haibat, mubib, hajo, hijáb, harf, haríf, hasín, ihtiráz, hamíyat, hammám, hazz, mahzúz, halák, naház, tahluka, mahzún, harárat, harb, iháta, muhít, hangáma, haul, hál, ihtimám, ins. *pl.* nás, insán, ibn *pl.* abná, jadd, jidd, jáiz, jazá, jizyá, tajáwuz, tajwíz, mujauwiz, jári, jins, jahl, jahálat, jáhil, juft, jashn, jafá, jaur, jaríb, mujarrab, tajriba, jánib, janáb, ajnab, majrúh, jarráh, káfi, iktifá, káh, kasif, kunjishk, kunh, káinat, makán, kor, khlíf, kúza, khlit, ikhtilát, khumár, makhmúr, khalq, khlilqat, kháliq, khulq *pl.* akhláq, khatar, khátir, koft, khyánat, khirám, khwán, kharosh, khajil, khijálat, khanda, khirman, khatá, khums, kshisht, lisán, lugat, luáb, táam, lágarí, laqab, mulhid, ilhám, iltimás, martabán, mádar, millat, malál, muzhda, mamnúm, mizha *pl.* mizhgán, tamalluq, miyána, miyán, máhir, mahárat, tamasuk, madd, madad, imdád, maho, mashq, nasya, najas, najis, najásat, nara, náz, nagma, naqá, namat, niqáb, naza, nishast, nádím, nadámat, najib, nusrat, nazar, manzur, munázara, nazr, insbá, munshí, manshá, náznín, nahúsat, manbús, náji, naját, munáját, nafs, nafis, mutanaffis, nátiq, tanáwul, nawála, naqsh, naqqáshí, munáfiq, nidá, manádi, munádi, pidar, pisar, pistán, qarn, qarína, qisás, qutb, qalb, qarya, qandil, qalil, istiqlál, mustaqill, qasáwat, rād, rukhsár, rúb, arwáh, rúbáni, ráhat, rih, rás, riyásat, raqam, subh, said, saiyád, sarásíma, shefta, siyásat, shinás, shukr, shákir, safi, samt, mashriq, sulh, saláh, musallah, siláh, maslahat, isláh, sálíh, shakl, shakíl, mushkil, shiár, saqf, sáq, sair, saiyára, shuqá, saif, surín, isrár, sirr, asrár, sarír, zarar, zurúr, surúr, sarwat, sání, asná, saná, san, sahrá, tasbíh, salíqa, sulúk, sálík, shama, shabnam, samúm, saráb, sitam, sihr, saiqal, saqil, sadma, sadaf, musakhhkhar, shamím, surod, tall, tama, tábdán, tauba, tiff, taish, tark, tishnagi, tilá, tanáb, tawáf, talaf, tanj, táziyána, tarab, itáqat, tag, tábiá, ummat, wasl, wápas, waqr, wajh, tawajjuh, inutawajjih, wáhi, wahsh, wuhúsh, wafá, ífá, wafát, wahm, tuhmat, wujúd, maujúd, íjád, wasíq, waraq, wada, waid, wasíyat, walí, muyassar, yáwarí, yás, zikr, ziyáda, muzáhim, zíst, zill, zarb, zárib, muztarib, iztiráb, ziyán, zafar, zindán, rabt, mazbút, mizáj, zahín, mazhab, zuhr, ziyárat, záhid, zann, mazmúu, tazarrú, zúwat, tazhík.

I think I have now demonstrated that nearly all the so-called difficult words of the Urdu Bible are used in the Bág o Bahár. Messrs. Martyn and Thomason have followed that classic. In defending these elegant and expressive terms I defend our departed translators. Of the above words not one out of twenty was introduced by us. The facts now adduced must silence the simplifiers. To say that the Bág o Bahár is not a classic is to say that the Court of Directors and the Indian Government know nothing of India, its people and its principal lan-

guage, for they have decided that from this book their servants shall acquire a *colloquial* knowledge of Urdu. If they say that our native Christians are ignorant, for whom we must publish a Bible in a style that differs from every Urdu book in the land, all men of ordinary observation will contradict them. If our native Christians do not know these words they should learn them, otherwise they will never be able to understand any thing their countrymen publish in prose and verse. Is it desirable to relieve the idle people from the trouble of learning their own language?

In perusing once more this popular story I was struck with the fact that its Mahometan author calls a barbar *Isá*. Will the Missionaries call our Lord and Saviour *Isá*, by a name which the natives give to a barbar? As we have innumerable editions of the book it is difficult to point out the place, Roman edition, page 16, in Mr. Forbe's splendid edition, page 27. As the passage is not long and very important I will transcribe it. "Pahle us *mashúq* ko *sandúq* se *nikálkar* *rúí* ke *pahalon* par *muláim* *bichhauná* karke ek *goshe* men *litáyá*, aur *ádmí* *iátibári* *wahán* *chhor*kar *faqír* *jarráh* kí *talásh* men *niklá*. Har ek se *púchhtá* *phirtá* *thá* kí *Is* *shahr* men *jarráh* *kárigar* *kaun* *hai*, aur *kahán* *rahtá* *hai*? Ek *shakhs* ne *kahá*, Ek *hajám* *jarráhi* ke *kasab* our *hakímí* ke *fann* men *ikká* *hai*, aur *is* *kám* men *nipaṭ* *pakká* *hai*; agar *murde* ko *us* *pás* *lejáo*, *Khudá* ke *hukm* se *aisí* *tadbír* *kare*, kí *ek* *bár* *wuh* *bhí* *jí* *uthe*. *Wuh* *is* *mahalle* men *rahtá* *hai*, aur *Isá* *nám* *hai*.

*Main* *yih* *muzhda* *sunkar* *beikhtiyár* *chalá*; *talásh* *karte* *karte*, *pate* *se* *uske* *darwáze* *par* *pahunchá*. Ek *mard* *safedrish* ko *dahlíz* *par* *bathe* *dekhá*, aur *káí* *ádmí* *marham* kí *taiyári* ke *liye* *kuchh* *pis* *pás* *rahe* *the*. *Faqír* *ne* *máre* *khushámad* ke *adab* se *salám* *kíyá* *aur* *kahá*, *Main* *tumhárá* *nám* *aur* *khúbíán* *sunkar* *áyá* *hún*. *Májará* *yih* *hai*, kí *main* *apne* *mulk* se *tijárat* ke *liye* *chalá*; *qabile* ko *basabab* *muhabbat* ke *sáth* *liyá*; *jab* *nazdik* *is* *shahr* ke *áyá*, *thorí* *sí* *dúr* *rahá* *thá* *jo* *shám* *par* *gaí*. *Andekhe* *mulk* men *rát*ko *chálná* *munásib* *na* *jáná*, *maidán* men *ek* *darakht* ke *tale* *utar* *pará*. *Pichhle* *pahar* *dáká* *áyá*, *jo* *kuchh* *mál* *asbáb* *páyá*, *lút* *liyá*; *gahne* ke *lálach* se *is* *bíbí* ko *bhí* *gháyal* *kíyá*. *Mujh* *se* *kuchh* *na* *ho* *saká*; *rát* *jo* *báqí* *thí* *jon* *ton* *kar* *káti*; *fajr* *hí* *shahr* men *ánkar* *ek* *makán* *kiráye* *liyá*; *unko* *wahán* *rakhkar* *main* *tumháre* *pás* *daurá* *áyá* *hún*. *Khudá* *ne* *tumhen* *yih* *kamál* *diyá* *hai*: *is* *musáfir* *par* *mihrbáni* *karo*, *garib* *kháne* *tashrif* *le* *chalo*; *us* *ko* *dekho*; *agar* *us* *kí* *zindagí* *húí*, *to* *tumhen* *bará* *jas* *hogá*, *aur* *main* *sári* *umr* *gulámi* *karúngá*.—*Isá* *jarráh* *bahut* *rahmdíl* *aur* *khudáparast* *thá*; *merí* *garibí* *kí* *báton* *par* *tars* *khákar* *mere* *sáth* *us* *haweli* *tak* *áyá*. *Zakhmon* *ko* *dekhte* *hí* *merí* *tasallí* *kí*, *bolá* *kí* *Khudá* *ke* *karam* *se* *is* *bíbí* *ke* *zakhm* *chális* *din* *men* *bhar* *áwenge*, *gusl* *shifá* *ká* *karwá* *dúngá*.

*Garaz* *us* *mard* *i* *Khudá* *ne* *sab* *zakhmon* *ko* *ním* *ke* *pání* *se* *dho* *dhákar* *sáf* *kíyá*; *jo* *láiq* *tanKon* *ke* *páe*, *unhen* *siyá*. *Báqí* *gháon* *par* *apne* *khíse* *se* *ek* *ḍibiyá* *nikálkar* *kitnon* *men* *paṭṭí* *rakhí*, *aur* *kitnon* *par* *pháke* *charhákar* *paṭṭí* *se* *bándh* *diyá*, *aur* *niháyat* *shafqat* *se* *kahá*, *Main* *donon* *waqt* *áyá* *karúngá*: *tú* *khábardár* *rahiyo*, *aisí* *harakat* *na* *kare* *jo* *tanke* *tút* *jaen*. *Murg* *ká* *shorbá* *bájáe* *gizá* *us* *ke* *halq* *men* *chúáiyo*, *aur* *aksar* *arq* *i* *bedmushk* *guláb* *ke* *sáth* *diyá* *kíjiyo* *jo* *quíwat* *rahe*. *Yih* *kahkar* *rukhsat* *cháhi*. *Main* *ne* *bahut* *innnat* *kí*, *aur* *háth*

joṛkar kalá, Tumhári tashaffí dene se merí bhí zindagí húi : nahín to siwáe marne ke kuchh sújhtá na thá. *Ḳhudá tumhen salámat rakhe. Itr pán dekar rukhsat kiyá. Main rát din *ḳhidmat men* us parí kí lázir rahtá árám apne úpar harám kiyá, *Ḳhudá kí dargáh se roz roz us ke change hone kí duá mángtá.**

Ittífáqan wuh saudágar bhí ápahunchá, aur merá mál amáuat mere hawále kiyá. Main ne use aune paune bech dálá, aur dárú darman men *ḳharch karne lagá. Wuh mard i jarráh hamesha átá játá : thore árse men sab zaḳhm bharkar angúr kar lée. Bad kaí din ke gusl shifá ká kiyá, ájab tarah kí *ḳhushí hásil húi. *Ḳhilat aur ashrafíán Isá hajám ke áge dhárin aur us parí ko mukallaf farsh bichhákar masnad par baitháyá.***

Here we have an Isá hajám, a perfect Musalmán in thought, feeling and expression. Will the Missionaries restore this name to the Saviour of the world after the Calcutta religious Societies have deliberately discarded it? Will they be able to uphold it for any length of time? This article has cost me much labour. It contains important facts on which I beg all your intelligent readers to make their own reflections.

Ever sincerely yours,

J. A. S.

*Banáras, 23d Dec. 1846.*

## II.—*An Account of the Goddesses Durgá and Kálí.*

The following account of the Hindu idols Durgá and Kálí is from the pen of our native correspondent, who has in previous numbers favored us with his communications on the state of the Hindus and their marriage ceremonies.

“The goddess Durgá is the consort of Shiva, or the destroying power in the Indian Triad. She has one thousand names, she has assumed various forms to annihilate the Asurs. Her image has ten arms, holding ten different implements of destruction, viz. the Trident, Scimitar, Discus, Bow, Arrow, Club, Target, Goad, Battle-axe and Sakti, the name of a peculiar weapon. She is Trinetra or three-eyed. Her steed is a lion. She has two sons, the name of the one Kártik, and the other Ganesh. The latter is held in great reverence by the people of Hindustán; they invoke him ere they enter on any religious action. He is represented as having human body and elephantine face, and as riding on a crafty rat. Of the whole legion of the Hindu deities—thirty-three millions, Durgá ranks the first; her worshippers are very numerous. Such is her greatness that persons, encompassed with difficulties, have but to pronounce her name and their dangers are at once dispelled.

The Durgá pújá is the most popular annual festival in Bengal. Immense sums of money are expended by the wealthy Hindus in its celebration. It generally takes place in the month of

Áshwin, on the seventh day of the moon's increase, and continues for three days, during which her votaries give themselves up to prayer and to the feeding of bráhmans and sudras luxuriously, both day and night. All classes of the Hindus from the high caste bráhmaṇ to the lowest chandál are entitled to it. The worship of this image originated with Surath Rájá, one of the solar line princes; he was deprived of his empire by certain barbarous kings, who were hunters of wild boars and eaters of the flesh of swine.

This wretched sovereign, according to the instructions of Medhas Muní, an immortal sage, made a clay form of the deity on the shoal of a river (the name and the situation of which the Puráns do not mention), and invoked her with flowers, sandal-wood, incense, urga, tarpana and other offerings. He mortified his body and in this manner worshipped for three years. At length the goddess became propitious to him and restored him to his lost empire. This pújá takes place in the month of Chaitra or March.

Subsequently Rámchandra, one of the incarnations of Vishnu, and the hero of the Rámáyana, performed the autumnal worship of Durgá, with an additional ceremony called Bodhan, or the waking of the goddess, before he put Rávana the king of Singhaldwip or Ceylon, to death. His example has since been followed by the Hindus in general, the vernal worship of the goddess being confined to a few individuals of the land. The adoration of the goddess in the spring, now goes under the name of Básantí pújá. There are three different ways in which this pújá is solemnized, viz. Sautik, Rájasik and Támasik. In the Sautik order the people worship the goddess with burnt-offerings, and different sorts of food and vegetables. They read some chapters of the Márkandeya Purán, which treats of her noble deeds. Those that pursue the Rájasik method, offer sanguinary sacrifices to the idol and dedicate animal food to her. Támasik pújá consists in nothing more than animal sacrifices and offerings of meat and wine.

The celebration of the Durgá pújá is imperatively enjoined on the Hindus by their shástras, and is accompanied with the same fruition that the performance of Ashwamedha, the sacrifice of the horse, produces. Whoever, says the Márkandeya Purán, celebrates the autumnal worship of Ambiká, (another name of Durgá,) love, riches, religion and final beatitude, the four objects of human pursuit, attend him. The non-performance of it is a great sin, hence no sooner does a Hindu prosper than he adores the ten-armed Debi in the month of Áshwin or September, with the usual ceremony and rites, and thereby rises to eminence in this world and paves the way for bliss hereafter.

“Kálí is one of the most terrific forms of Durgá; she has four arms and is represented quite black, (as her name indicates,) with hair hanging down to her heels and tied in a knot at the extremity; she wears a necklace of human skulls, and has round her waist a girdle composed of hands just severed from dead bodies. In one hand she wields a scimitar, in another the head of a demon is suspended by a lock of hair. Her two other hands are empty, with one of them she appears to confer blessings and with the other to forbid fear. Her mouth is expanded, she has a lolling tongue and red-tinged eyes. She seems laughing savagely; large drops of blood are seen issuing from the two corners of her mouth, keeping her face red; she stands in an angular position upon the breast of her husband Shiva.

‘The idol of Kálí, according to Mahánirbán Tantra, is a representation of the destroying power in the Indian Triad, and her hideous black complexion is an emblem of the universal destruction of the world, and as red and yellow tinctures are dissolved in black, so all mortals will at last be absorbed in the great Kálí. With her destructive teeth she chews and devours all material objects, and the blood that oozes out from her mouth, constitutes her investment. The sword and Asur’s head, which she holds in her left hands, are indications of universal ruin, and bestowing blessings and preventing fear with her right arms betoken the re-creation of the world. This image of the incorporeal Lord of all, was formed for the eternal good of such persons as are utterly incapable of forming a just and true conception of the invisible Creator of the universe.’

The worship of this goddess is of recent date. It was made known throughout Bengal about a hundred and fifty years ago, by a celebrated Tántrik named Ágambágish, a native of Nabadwip (the seat of Sanscrit literature up to this day), in the district of Krishna-nagar.

Her annual pújá takes place in the month of Kártik, at 12 o’clock, p. m. in the dark night. It lasts only one night. It is more popular but less expensive than the festival of Durgá. It cannot be observed without offering sanguinary sacrifices before the idol. Tántriks expend large sums of money in the celebration of it, the larger portion of which is employed in the purchase of wine, as they dedicate spirits to Kálí. The spirits thus offered to the goddess become prasád or *favor*, which her adherents take in large draughts together with other intoxicating drugs. When influenced by spirituous liquors they dance strangely, sing obscenely and cry bitterly before the idol, and commit numberless other vicious deeds in the name of religion which delicacy prevents me to name; nothing in reality is done in the course of the night that may even resemble the true

worship of the divine Being, yet they boldly declare that their method of invoking the goddess Káli or supreme Providence is the nearest passport to salvation.

H. G.

*An Ex-Student of the Hughli College."*

### III.—*Sketch of the Lives of the first two Converts from Popery in Madeira.*

#### I.—NICOLAU TOLENTINO VIEYRA.

The valley of Machico, debouching on the ocean on the north-east side of Madeira, is one of the most lovely spots of that beautiful island. Far up the valley, near where it opens out to the base of the mountains, lie a number of sequestered cottages, called the Lombo das Fayas. These are inhabited by a portion of the best peasantry of Madeira; distinguished by their industry, their superior intelligence, and what may be called their humble wealth.

The parents of Nicolau Tolentino Vieyra possessed a small fazenda or farm in the Lombo das Fayas. They belonged to the better class of the peasantry, and were in comfortable circumstances. His mother was sister to Maria Joaquina, who, in 1844, was condemned to death at Funchal, for denying the doctrine of transubstantiation, the lawfulness of worshipping images, and some of the other dogmas of the Popish Church. Nicolau's parents destined their son for the priesthood. With this view he was put under the tuition of the priest of a neighbouring parish, and thus acquired the rudiments of a somewhat better education than is usually enjoyed by boys of his rank in life. Indeed, with the mass of the peasantry in Madeira, education there is none. Four or five years ago, scarcely an individual of the lower classes could read, and such solitary individuals as could, were ashamed to own it. Matters are now considerably changed for the better in some districts of the island. Considerable numbers were taught to read in the schools established and supported by Dr. Kalley and his friends; and though these schools have been suppressed by a bigoted and persecuting Government, their fruits remain—a general and strong desire of learning to read has been awakened, and the people are quietly and extensively teaching one another.

Nicolau was an active, spirited lad, and became a favourite of his teacher, as much from joining and aiding him in the sports of the field—hunting and shooting—as from diligence in his studies. One of the duties which devolved on him was to sweep and keep clean the parish church, and to dust the images with which it was stored. Whilst thus engaged alone, he would sometimes examine the images with great attention, turn them round on every side, place them in different attitudes, and look at them from different points of view, wondering how it was that they which were destitute of life, and of all power to move them—

selves, should yet be able to confer benefits on those who worshipped them. This problem he found himself utterly unable to solve. Something like scepticism would involuntarily arise in his mind, but he hastened to suppress it as impious.

But his understanding, though darkened by ignorance and superstition, and reined in by the strong power of his Church, was at work. He found himself drawn on to more perilous questionings than those which demurred to the worshipping of images, and the possession of power by the images for good or evil. Doubts sometimes arose as to the reality of the transformation of the consecrated wafer into God. From such involuntary doubts, however, he recoiled with the utmost horror, as the height of blasphemy and wickedness. He sought to turn away from the subject as one which it would be deep and daring sin even to investigate. And this is the way that Popery maintains her dominion over many whose faith has been shaken, and whose doubts have been awakened. She strictly forbids investigation. She tells her victims that the doubt must be silenced and expelled, not examined or solved; that what the Church says must not be called in question; that what the Church demands from her children is implicit, blind obedience, not intelligent belief and attachment. And she would frighten men from inquiry, by representing inquiry as a sin of the deepest dye.

It was thus that Popery met the misgivings of Nicolau, and attempted to oppose a barrier to the first movement of his mind towards the truth. And for a time Popery succeeded. Nicolau shrunk from the doubts and suspicions which had been forced upon him, and trying to turn his thoughts wholly away from the subject, he sought to give himself up to a blind, implicit faith.

But other circumstances soon occurred to shake this blind faith, and revive the questionings and scepticism of Nicolau. His father died, and his mother behoved to part with a gold chain to purchase the services of the Church for the repose of her husband's soul. Nicolau was struck with this. Could the priest really do anything for the good of his father's soul, and was he so unfeeling and cruel as to refuse, unless his services were purchased by a large portion of the little property of the widow and her fatherless children? In the state of mind in which he was, several other things happened which stumbled him, and raised his suspicions that all was not right; and these occasional doubts he found it impossible to banish from his mind.

About this time he heard of Dr. Kalley, and was much surprised at what was told him of the doctor's disinterestedness and liberality. He felt a considerable curiosity to see him; and as a young relative was going to Dr. Kalley to purchase a Bible, Nicolau determined to accompany him. The distance between Nicolau's house and Funchal, where Dr. Kalley was living, is about sixteen or eighteen miles. On this occasion he got a Bible from Dr. Kalley, on condition that he would read it to his relations and neighbours. Nicolau was delighted with his acquisition, and greatly astonished with the kindness and condescension of Dr. Kalley's manner, so very different from that of the higher classes of the Portuguese towards the peasantry. On his return home, Nicolau set himself immediately to redeem the promise he had made. On the

part of his mother, the other members of the family, and his neighbours, there was no opposition. The Bible was at that time unknown in these parts, and was therefore neither dreaded nor forbidden, as it is in other Popish countries; and the Spirit of God had a work for that copy of the Word to do. Night after night, when the labours of the day were over, did the neighbours assemble at the cottage of Nicolau's mother, and there, night after night, did Nicolau read to them the Sacred Volume, beginning at Genesis, and reading straight on consecutively.

After this had continued some time, Nicolau had occasion, in the way of business, to go to the house of a morgado or landed proprietor; and as it was on a Friday, he was much surprised to see beef on the table. But he supposed that as the morgado was a man of rank, and wealth, and learning, he must necessarily know what was right; and therefore, with a Portuguese shrug of the shoulders, tried to rest satisfied with that solution of the matter. But his mind reverted to the subject; and as in the Bible, so far as he had read, he had found nothing about eating beef on Fridays, he came to Funchal to inquire at Dr. Kalley where the passage of Scripture was to be found which contained the prohibition.

It was on the occasion of this visit, we believe, that Dr. Kalley happened to overhear him reading the Scriptures, and remarked the superior manner in which he read, and the evident intelligence which his reading manifested. He, therefore, asked him to become Bible-reader to the people who frequented the hospital. Several patients were lodged in the hospital, and a large number attended every day for medical advice; and these latter required to wait till the turn of each came for being seen by Dr. Kalley. A very favourable opportunity was thus afforded for bringing the Word of God under the notice of a considerable number of persons; and it was to them that Nicolau engaged to read the Bible.

Nicolau was naturally of a proud, ambitious spirit, and some of his friends tried to persuade him that this was a degrading employment. A do-nothing life is esteemed by the Portuguese a mark of gentility. The sons of the higher classes usually prefer to go about in idleness, rather than engage in business. And as Nicolau's parents were in very comfortable circumstances, for their rank, it was represented to him that it would be a very disgraceful and degrading thing to become a hired servant, and that, too, for the purpose of attending on the poorest of his countrymen. But Nicolau was now very anxious for instruction in the Scriptures, and therefore desirous to be near Dr. Kalley. He therefore accepted the situation, and became an inmate in Dr. Kalley's house. Here he enjoyed the benefit of the expositions at the doctor's family worship, and on the Sabbaths and festas or saint days; for at that time Dr. Kalley held himself entitled to exercise his own religion within his own premises in the Portuguese language, even when Portuguese citizens were present.

Nicolau's mind now rapidly opened to the truth. Serious impressions were made on him. He became convinced of the unscripturalness of the Romish Church, and of the superstitions in which he had been

brought up. He was led to Jesus Christ as the only Saviour of lost sinners, and, as far as man could judge, was enabled to rely on his finished work, by a faith that worketh by love.

When in this state of mind, Nicolau, along with Francisco Pires Soares, another Portuguese, who had also, by attending the services at Dr. Kalley's house, been led to Jesus Christ, proposed to join in the communion about to be celebrated in the Scotch Presbyterian Church at Funchal. They knew nothing of English, and therefore would not join in the service; but they felt an intense longing to obey Christ's dying commandment, and to partake of the holy ordinance of the supper in a scriptural manner. Though their request was very gratifying to Dr. Kalley, he was so far from having prompted it, that he set before them, plainly and faithfully, what were likely to be the consequences of such a step—how it would irritate against them the Romish priesthood, probably involve them in loss and suffering, and might subject them to a criminal prosecution, however unjustly. But they had both counted the cost. The love of Christ constrained them: and though fairly warned of the trials and dangers which awaited them, they went to the Lord's table with their Presbyterian brethren, and thus sealed at once their renunciation of Popery, and their faith in Jesus Christ as the only sacrifice for sin, and the only mediator between God and man. A young Portuguese female communicated along with them. This was done openly, in the spring of 1843.

Proceedings at law were immediately instituted against Dr. Kalley and the two men who had communicated. The doctor was accused of blasphemy (because he had taught Protestant doctrine, though without any particular reference to Popery, or any public or violent attack on its dogmas), of heresy, and of aiding and abetting apostasy. Nicolau and Francisco were accused of apostasy and heresy, and a warrant was issued for their apprehension; but they escaped, and succeeded in concealing themselves. Strenuous efforts were made to discover and capture them, but in vain. At length it was conjectured by the authorities that they were concealed in the house or about the premises of Dr. Kalley. We believe that the house of no British subject can be entered or searched by the officers of law in Madeira, unless the British consul be present, or at least have given his sanction to such an act. On the occasion in question, the British consul in Funchal came up to Dr. Kalley's house with the police, and remained there whilst a minute and protracted search was made for Nicolau and Francisco over the whole house and grounds. But the search was in vain, and the Romanists retired disappointed of their prey.

Not long after this, Dr. Kalley himself, in the end of July 1843, was thrown into prison, where he remained upwards of five months. During this period Nicolau found it necessary to remain in concealment. And even when Dr. Kalley was liberated on bail, on the 1st of January 1844, it was not thought safe for poor Nicolau to come forth out of his hiding-place. Meanwhile, there was no shrinking on his part, under the trials which had come upon him. He was quite firm and resigned, and anxious to grow in acquaintance with the truth of God, which comforts and makes wise unto salvation. When Dr. Kalley,

after his liberation, resumed his ordinary family exercises and his expostitions in his own house on Sabbaths and holy days, Nicolau durst not mingle with the people who attended these meetings, nor enter the room where they were met ; but the writer of these sentences has often seen him lingering about the window, which was usually open, on account of the heat, with his Bible in his hand, and trying to catch some portion of the instructions which Dr. Kalley was giving, or devoutly joining in the prayer which he was offering up. His soul was hungering for the bread of life ; and though his fellow-men did all they could to deprive him of it, his heavenly Father's hand was dealing it out to him.

Meanwhile such proceedings took place in Dr. Kalley's case as made it appear that the courts did not consider what had been done by Nicolau as a punishable offence. The Attorney-General at Lisbon, in his argument on the case, expressed himself thus : " If these two citizens (Nicolau and Francisco) have apostatized from our religion, however great an injury they may have done to their own souls, they have committed no civil crime whatever for which they can be punished." This opinion he founded on that article of the Constitutional Charter which provides expressly " that nobody shall be prosecuted on religious grounds."

When this pleading of the Attorney-General in the Supreme Court at Lisbon was known in Madeira, it seemed unnecessary that Nicolau should remain any longer in concealment. Still there was much apprehension and considerable caution. The period for dispensing the Lord's supper in the Presbyterian Church was at hand, and the hearts of Nicolau, Francisco, and the young female already mentioned, yearned to partake again of the holy ordinance. Christian friends were doubtful whether it would be safe for them to do so. But they were hungry and thirsty, and thankful to Him who had preserved them hitherto, and it was hard to forbid them. On the morning of the communion Sabbath, Dr. Kalley saw them. When he left them, we asked him, " Well, what are they to do ?" " They have gone," replied he, " to pray together, and to ask direction from God ; but I think they will go." And so it was. They all three went quietly but openly to the Presbyterian Church and communicated :

The authorities took no notice of this. Nicolau now began to appear in public. He occasionally met the officers of police, but they did not molest him. This was in the winter and spring of 1844. In the beginning of summer Nicolau returned to his home in the *Lombo das Fayas*. There he employed himself in the usual country labour, and as opportunities were presented, he spoke to his neighbours of the Lord Jesus Christ as he is made known to us in the Bible. He also commenced an evening school for the instruction of the lads in the neighbourhood, which was soon numerously attended ; for deep interest had begun to be felt in the Bible throughout that district. Its statements and doctrines, which were quite new to the people, had become almost the only theme of conversation ; and a very general and strong desire was felt to learn to read, that they might peruse the Word of God for themselves. Nicolau's school soon became exceedingly offensive to the enemies of the truth, and he was

accordingly threatened with vengeance if he persisted. The school was, notwithstanding, continued, and measures were taken to prevent any sudden surprise when it was met.

Things went on in this way till the middle of autumn. On the evening of the 16th of September, fourteen men were despatched from Machico to apprehend Nicolau. They reached his house in the Lombo das Fayas soon after sunset, and went straight to the school, where the scholars were beginning to assemble. They carried a gun, a reaping-hook, and a thick cord. Their arrival at such an hour naturally produced considerable excitement. They told Nicolau that they were officers of justice, and produced an order from the Administrador of Machico for him to go with them as their prisoner. The Portuguese law provides, "that, in fulfilment of mandates for the imprisonment of those indicated, their houses, and those of persons with whom it is presumed they are, never shall be entered after the setting or before the rising of the sun:" and the Charter declares that "no officer can enter any man's house, for any reason (except in cases of fire, flood, or screams from within), between sunset and sunrise." Nicolau knew this law; and, therefore, objecting to the men the illegality of their proceedings, he declined to accompany them. He expressed a suspicion that there was a design to destroy him in the dark road, in the absence of witnesses. He remarked that he had been at work openly on the road-side all day, and that had they apprehended him then, all would have been fair. He told them that if they choose to wait till sunrise, he would go with them; and that in the meantime he would give them their supper, and such accommodation as the house could afford.

The men were not satisfied with this reasoning, and manifested some disposition to proceed to violence. One of the scholars, on observing this, sounded a *buzio*, or spiral shell, with which the country people are wont to make signals to one another, and this called out the inhabitants of the neighbouring cottages to see what was the matter. They were unfurnished with weapons of any kind, but they were in considerable numbers, and they openly expressed their indignation at the officers for coming at such an hour, and accused them of intending to murder Nicolau if they had him once on the road alone.

The officers were overawed, and retired without any attempt to secure their prisoner. Not the slightest violence was offered to them. On the contrary, as by that time it was very dark, and the paths through the yam beds were narrow and difficult, Nicolau's step-father furnished them with straw torches to light them on their way. When they were fairly gone, some of the lads raised a shout of triumph, but this was immediately checked by Nicolau; and on his invitation, they all knelt down and gave thanks to God for having mercifully prevented violence, and so far graciously protected them.

We may mention that this attempt to seize Nicolau was, in every respect, illegal. The person signing the order was incompetent to do any such act; the person who was intrusted with the execution of the order was the church beadle, and not an officer of police at all; and the time at which it was attempted to be put in force was an illegal time.

Dreadful consequences followed the transactions of that evening. During the immediately succeeding week, reports began to be circulated that soldiers were to be sent up and billeted on the inhabitants of the Lombo das Fayas. The proprietors of the lands are paid in kind, and some of them who had cattle and grain in the hands of the people of that district, had them removed. The landlord of a part of the grounds possessed by Nicolau's family sent for the portion of grain and potatoes which belonged to him, though in former years he had allowed them to remain till February or March; and there is reason to believe, that the authorities gave the hint to their friends to secure their property, in the prospect of what was about to take place.

On the evening of Monday the 23d of September, Judge Negraó, and the public prosecutor, Senhor Mascarenhas, left Funchal for Santo Antonio da Serra, with fifty-six soldiers and three officers. Negraó and Mascarenhas remained with the priest at the Church of St. Antonio; whilst the soldiers, guided by the church officers, pushed on about three miles farther to the Lombo das Fayas, which they reached about four o'clock in the morning, whilst it was yet dark. Some of the inhabitants, roused by the barking of the dogs, and alarmed by the tread of feet, hastily rose, and fled into the thicket. Among these was Nicolau. From about twenty families, the soldiers took thirty prisoners, men and women. Many of these they inhumanly beat; almost all of them they bound, and drove them off to St. Antonio, where the judge was waiting for them. There they underwent a sort of examination and much ill treatment: eight were discharged; twenty-two, of whom five were women, were retained as prisoners. All access was denied to them. They were known to be suffering from hunger, and provisions were sent by two English families residing in the neighbourhood, but were repeatedly refused, by order of Negraó. On Thursday the 26th, these twenty-two individuals were put on board the Portuguese frigate *Diana*, and conveyed to the jail of Funchal. After an imprisonment of more than twenty months, these poor people were brought to trial in June last (1846), and found *not guilty*, but were sent back to jail till they should pay some prison-dues.

After the soldiers had conducted their prisoners to St. Antonio, on the morning of the 24th, they were sent back to be billeted on the cottagers in the Lombo das Fayas. There they perpetrated every atrocity that licentiousness, cruelty, and rapine could prompt. They stripped the dwellings of everything valuable, consumed and destroyed the provisions and cattle, beat and maltreated the aged to make them discover where their money was kept, and grossly abused the women. Infamous females from Funchal were loaded with the spoil, which they carried openly by day down to the city; and when the Hon. F. Scott, M. P. for Roxburghshire, Dr. Kalley, and another English gentleman, visited the Lombo das Fayas, on Monday the 30th, after the soldiers had left it, they found it presenting all the appearance of a sacked village—locks forced open—doors broken—the wreck of furniture strewed about the floor—empty chests, &c. In the cottage of Nicolau's mother everything had been either carried off or destroyed; the very floor had been torn up in search of property, or out of wanton mischief.

Whilst this was going on, Nicolau and several others were concealed among the furze and brushwood which abound on the Serra of St. Antonio. He did not dare to seek shelter in any human habitation, though suffering from both cold and hunger. Occasionally, and with the utmost caution, and for a few minutes, he ventured into the houses of friendly individuals in the neighbourhood; but, like our own persecuted forefathers, he had to make his bed at a distance from human habitations, and snatch a hasty and precarious meal where and how his heavenly Father provided it for him.

The friends of the Gospel had looked forward to Nicolau being of use among his countrymen, in teaching them to read, in reading to them and with them the Word of God, and in making them acquainted with the things which belonged to their peace. But it was now felt that all hopes of this kind were at an end. He was personally and thoroughly obnoxious to the authorities; they were on the alert for his capture; he could not appear in public without the certainty of being apprehended; it was extremely difficult to conceal him for any length of time; and such concealment would be very irksome to himself. In these circumstances, he could be of no use to the cause of truth in Madeira. It was thought desirable, therefore, that he should be got off the island, and, if possible, conveyed to some place where he might be in safety, and serve the cause of Christ. This, however, was a matter of no small difficulty. But it providentially happened that a vessel bound for one of the British West India possessions called at Madeira; and it was ascertained that the master was willing to receive Nicolau, if he could be put on board. Friends undertook to manage this. Boatmen were engaged, who, without being told who the individual was, were promised a handsome remuneration if they succeeded in putting a person on board the ship in question after she had cleared out from Funchal. At a late hour, Nicolau and a brother went on board the open boat at a retired part of the coast, and put out to sea. Their movements were not so secret as to escape the notice of some of the custom-house or police employées, who are always on the outlook for smugglers, or for persons leaving the island without passports. They gave chase, but were unable to come up with the boat which carried Nicolau. The period of the chase was one of intense anxiety to the poor fugitives; but the chief boatman bade them be of good cheer, and, laying his hand on his pocket, said, that he had there a pistol which would secure their liberty. He referred to a supply of dollars, with which he made no doubt he would be able to bribe their pursuers, should they be overtaken. At length, after having been some hours in the open boat, they reached the vessel, which had lain-to for them, and she then spread her sails, and soon carried poor Nicolau far from his persecutors, and in a few days landed him safe under the protection of British power. He is now living in one of the British possessions, enjoying that liberty of conscience which, through God's goodness those who live under British law possess, and embracing such opportunities of usefulness as are placed within his reach.

## II.—FRANCISCO PIRES SOARES.

FRANCISCO PIRES SOARES was the holder of a fazenda or piece of vine and sugar-cane ground in the immediate neighbourhood of Funchal. He was about forty years of age, and was married, but had no family. He was an intelligent, superior man for his rank in life; he could read very well, and he could also write and cast accounts.

A deep interest was taken by the Madeirenses, in the contest between the brothers Don Pedro and Don Miguel for the crown of Portugal. The islanders were divided into two parties, and many atrocities were mutually perpetrated. The priesthood, almost to a man, sided with Don Miguel, and succeeded in persuading a large body of the people, especially in the country districts, to espouse his cause, telling them that it was the cause of their holy religion. But that was a weak argument with many of the Madeirenses, who were avowed infidels, and who, besides, were too well acquainted with the lives led by the priesthood, and the opinions which most of them really held, to be much influenced by anything they said on the subject of religion. Francisco, however, was at this time an obedient and devoted son of the Church. He entered keenly into the politics of the day; and none in his station in society was a more ardent supporter of mother Church and Don Miguel than he. But the party whose interest he supported was worsted. Don Miguel was driven forth a fugitive—his partisans were put down—Donna Maria, the daughter of Don Pedro, ascended the throne—the Church was curtailed of her fair proportions—the priesthood was humbled. During the contest the zeal of Francisco involved him in not a little danger, and before everything was settled he suffered considerable loss in his property.

Sometime after Dr. Kalley came to Madeira, Francisco was seized with inflammation, and applied to him for medical aid. The means employed were successful, and he was soon restored to health. When he offered Dr. Kalley the usual remuneration, it was declined; and this at once struck Francisco as something singular. Soon after Dr. Kalley called upon him. On the Doctor's entrance Francisco said to his wife, "Here comes our father"—a mode of expression implying a deep feeling of gratitude to the Doctor, and a strong sense of the benefit received from him.\* Dr. Kalley, who overheard the words, desired him to look up to God, as the Father to whom he was indebted, and whom he ought to thank for all the mercies which he had received. "Strange man this," thought Francisco, "who will accept neither fee nor thanks for the benefits which he confers;" and it struck him that there must be something peculiar in his religion, since it led to so much disinterestedness and humility.

He now began occasionally to attend the worship in Dr. Kalley's house, which was conducted in the Portuguese language. He also began to read the Bible. Still there was evidently no real saving change. He seemed willing to use the means of grace, and was actually to be

\* This form of speech is common among the Portuguese. We recollect occasionally seeing an old priest, who, by Dr. Kalley's instrumentality, had been restored to comparative health when in a very hopeless state, and who always called himself the Doctor's son.

found in the pretty frequent use of them. But he made no profession of Bible Christianity; and his conduct about this time bore open testimony that sin had yet dominion over him. He formed a criminal connection with a young woman who lived in his house. But a merciful God gave him grace to repent. He was convinced of sin; he began to give more diligent heed to divine things; and by a gradual but steady progress he now passed out of darkness into light, and from the bondage of sin and Satan into the liberty of the children of God. His temper (a change in which we would almost regard as the touchstone of conversion) became meek and gentle, from having been passionate and fierce; and his life was under the manifest influence of the Lord God.

In the spring of 1843, Francisco, after having had distinctly set before him the probable consequences of such a step, and having deliberately counted the cost, communicated at the Scotch Presbyterian Church. As already stated in our sketch of the life of Nicolau Tolentino Vieyra, a warrant was immediately issued for the apprehension of Francisco and Nicolau, on a charge of blasphemy, heresy, and apostasy; but they both succeeded in concealing themselves. Dr. Kalley's house and premises were searched for them by the police, with the sanction and in the presence of the British consul; but they were not found.

After this, Francisco and Nicolau were obliged to remain in close hidings. During the irksome, anxious period of their concealment the Bible was their chief—almost only—companion, comforter, and instructor. Hidden, we believe, for a considerable period, during the day in a place of concealment from which the light was excluded, they ventured out to breathe the fresh air only after the darkness of the night had set in; and this state of matters continued for some months.

At length, in consequence of the turn which Dr. Kalley's case took before the courts at Lisbon, in the end of 1843 and the beginning of 1844, this concealment was thought no longer necessary. Francisco communicated openly at the Free Presbyterian Church in the winter of 1844, and was not molested by the authorities. He soon after this returned to his home, and went about his ordinary avocations, attending as usual to the dressing of his vines and the cultivation of his grounds. His fazenda lay next to that of the vicar of the parish, and his house lay just under the vicar's windows, so that he was seen daily on his return home by his parish priest; yet no notice was taken of him as one amenable to the laws.

When the communion in the spring of 1844 came round, Francisco was kept back from the Lord's table, on the ground that the young woman formerly mentioned continued to reside in his house. Such a step on the part of the Church was perhaps necessary. At the same time it is proper to state, that there is no ground for believing that there was anything wrong in the conduct of Francisco at this time; and the reasons which he gave for refusing to turn the young woman out of his house were very weighty, and did honour to his Christian principles. The young woman was utterly friendless, and not of a very strong mind. Unless she got a situation as a servant, her immediate and utter ruin was certain; and friendless, and facile, and weak-minded as she was, in few Portuguese families would she have been safe from the corrupt-

ing influences which unfortunately abound. Francisco well knew all this, and therefore he felt that it was more his duty to brave suspicion where there was actually no guilt, than to purge himself of that suspicion by plunging a poor, friendless, helpless girl into certain irremediable ruin. And it is pleasing to be able to state that no part of Francisco's after conduct gave the least reason to believe that he was influenced in this matter by any other than the purest and most Christian motives.

Francisco felt much this exclusion from ordinances. He was very sensitive; indeed, his sensitiveness was almost tinged with jealousy and suspicion. He regarded himself as in a measure cast off by his Protestant friends; yet he did not waver in the least in his attachment to the truth. His affection for Dr. Kalley remained unabated, notwithstanding it was by the Doctor's interposition that he had been debarred from the communion. As an instance of this, we may mention that, when a very generally believed report prevailed that Dr. Kalley had been assassinated, Francisco, in the utmost anxiety, abandoned his work, and hastened on foot up to St. Antonio da Serra, a distance of fifteen miles, where the Doctor and his family were residing during the summer months, to ascertain the truth of the report.

Throughout the summer of 1844, Francisco went about the ordinary operations of his fazenda in the most public manner, and met with no molestation. But immediately after the outrages committed by Negraó and the military on the inhabitants of the Lombo das Fayas, it seems to have occurred to the authorities that their motives for treating Nicolau as they had done would be very open to suspicion, were they to allow Francisco to continue at liberty. People would be apt to think that it was Nicolau's school that was his real offence, and not, as pretended, his heresy and apostasy. It was, therefore, determined to apprehend Francisco; and as he was known to be at home, and unsuspecting of any such movement, no doubt was entertained of his capture. Accordingly, about three weeks after the attempt to seize Nicolau, the authorities, with the utmost privacy, took up the process against Francisco, had six copies of the warrant made out instantly in their presence, and sent eighteen men, each three armed with a warrant, to surround Francisco's house, that his escape might be impossible. By a singular providence Francisco, suspecting nothing, had left his grounds to go up to the house of Dr. Kalley on some piece of business, just as the officers were approaching them from the opposite direction. The officers, therefore, searched the house and grounds in vain—no Francisco was to be found there. They also searched the house of a neighbour with whom Francisco was intimate. In the meantime some one had hastened to Dr. Kalley's with information of what was going on; and Francisco immediately sought a place of shelter and concealment.

Judge Negraó and the public prosecutor were meanwhile awaiting the issue in the judge's house. Their disappointment and rage were great when the officers came back without their prisoner; for from the turret they had, with a glass, seen Francisco in his grounds, at the very time that the officers were on their way to them; and they vehemently abused them for a parcel of dogs, who had permitted him to slip from among their hauds.

Christian friends at one time thought that it might be advisable for Francisco to give himself up, and take his trial for the offences alleged against him. But the unfairness of the decisions by the courts in these cases connected with religion, which was daily becoming more apparent, and the remarkable interposition of Providence, which had prevented Francisco's capture when it seemed inevitable, led them afterwards to entertain a different opinion. Francisco, therefore, was received into the house of a British subject, where he remained concealed three months and a-half—shut up by himself all day, and only stealing out occasionally in the dark moonless nights, to pay a hurried visit to his family. Several times during that period the police surrounded and searched his house at dead of night, in the hope that the yearnings of natural affection might have drawn him thither; but the true place of his concealment was never suspected.

During those anxious and trying months, Francisco's chief companion was his Bible. It was his great delight to read and study God's Holy Word. The Portuguese Bibles have no marginal references. Francisco had felt the importance and benefit of comparing Scripture with Scripture. He had seen the marginal references in the English Bible, and perceived their value. He did not understand English, and therefore could not well himself use those references, but many an hour did he spend with the gentleman in whose house he was concealed, reading the Word of God, and marking on a paper, for transference to his Portuguese Bible, the parallel passages read off to him from the marginal references. He also occupied himself betimes in a little handicraft work, at which he was very expert—constructing and repairing little articles of furniture.

It became now a serious question what ought to be done. There was no hope of Francisco being permitted to return to his home; for in addition to what has been mentioned, he was at law with the vicar of the parish, who was superior of part of his fazenda, and it was not likely that the vicar, in these circumstances, would allow the charge of heresy, and apostasy to drop. For want of his presence and superintendence, also, his worldly affairs were by no means prospering; his fazenda was entered by plunderers, his property stolen, and his law-suit, with the weight of the vicar's influence in the scale against him, did not improve his circumstances.

Whilst Francisco's friends were daily becoming more anxious on his account, a most unexpected opening was made in Providence for his deliverance. A letter was received from a minister of the Free Church of Scotland, on his way to a sphere of duty in a distant part of the British dominions, stating that in the field of labour to which he was proceeding, there were many Portuguese, expressing an anxiety for their spiritual welfare, and asking if he could be furnished with a converted Portuguese from Madeira, to labour among them as a catechist. Francisco was thought to be just the sort of person wanted—steady, intelligent, well acquainted with his Bible, and willing to spend and be spent in Christ's service. The situation was proposed to him, and at once accepted.

But then there was the difficulty of getting him off the island. A British steamer was going to Gibraltar with passengers, now leaving Madeira after their winter sojourn. By the management of a relative, Francisco was got on board that vessel, and came to England under the care of a gentleman who felt a deep interest in him. That gentleman brought him to London, till arrangements should be made for sending him out to the field of labour which it was designed he should occupy. There he met with much kindness. On an early Sabbath after his arrival, he communicated at Regent Square Church (the Rev. James Hamilton's), and expressed himself greatly delighted and refreshed.

But that crooked stinging serpent, Popery, got her basilisk eye on poor Francisco, even in Protestant London. Somehow or other, we cannot tell by what means, a Roman Catholic countryman got access to him. That individual first remonstrated with Francisco for renouncing Popery, and endeavoured to prevail on him to return to the bosom of mother Church. Failing in this attempt, he tried to lead him to improper places. This plan, too, not succeeding, he offered to lend him money, in the hope, it is supposed, of entangling him, and getting him into his power, and at the same time causing him to lose the confidence and countenance of his Protestant friends. By the grace of God, Francisco was enabled to escape the snares thus laid for him, and to resist all the wicked and cunning schemes of Popery to pervert his principles, entangle him in its meshes, and involve him in ruin. But though disappointed and hitherto foiled, the agent of Popery determined to make one effort more. He called with a cab for Francisco, and invited, pressed him, to take a drive with him: This Francisco absolutely declined, and he began now to be seriously alarmed at the persevering attentions of his Popish countryman. In this alarm his friends in London in some measure participated. When the unscrupulous means which Popery is known to employ for accomplishing her ends are considered, it is not surprisig that fears began to be entertained for poor Francisco's safety. Once in the hands of the agents of Popery, the poor stranger, who could neither speak nor understand a word of our language, could easily be disposed of so as to cause no farther trouble as a convert to Protestantism, and a witness for the truth. Francisco dreaded lest he should be kidnapped. Under this fear he refused to leave the house, and became very sad and dispirited. In this state Dr. Kalley found him when he came to England in July 1845. Right glad was poor Francisco to see again his old friend and teacher. Arrangements were now made for his leaving England, and in a few weeks he sailed from London to occupy a sphere of labour in the far distant land to which he had been called.—(*From the Christian Treasury.*)

IV.—*New Chapel, Benares.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

We are happy to announce that the new chapel of the London Missionary Society, Benares, the proposal for the erection of which was published in the *Observer*—has been opened for divine worship. It was built principally for the accommodation of the native Church in connexion with the Missionaries of the London Society, and which hitherto has assembled in a very inconvenient place; and also for a weekly service in English, which has been held in a private dwelling house. The services were therefore both in Hindustání and English. On the 6th January worship was conducted entirely in Hindustání. The Rev. J. H. Budden of Mirzapore, commenced by reading the Scriptures and prayer: the Rev. J. A. Shurman preached from Isa. lvii. 15, 16, and the Rev. W. Smith, of the Baptist Missionary Society, closed the services by prayer. The place was filled with natives, among whom were not only the Christians of different Missions, but also the boys and girls of the various schools supported by the London Missionary Society, their teachers and others of the heathen. On the 7th January there was worship in English. The Rev. D. G. Watt, M. A. read the Scriptures and prayed, after which the Rev. J. Kennedy, M. A. preached from Ezek. xxxvi. 37. We hope this discourse will soon appear in the pages of the *Observer*: at one or other of the services all the missionaries of the Church and Baptist Missionary Societies were present. The collection made after both services amounted to about 240 rupees. There yet remains a considerable sum to be paid, which we trust those who have the ability will afford the means to clear off. On a small and poor native Church debts are especially burdensome. The Chapel is built after a pure Greek style. It has a Doric portico, copied from the Partheneum, and in the interior Ionic columns support the roof. Its extreme length is 93 feet and breadth 44 feet 2 inches. The space provided for worshippers is 64 feet long by 38 broad. As this is too much for the present number, a temporary wall has been erected, taking off one fourth of the length. We trust there soon will be cause, from the numbers gathered into Christ's fold, to remove this. The design for the building was given by the Civil Surgeon of the station, and reflects the highest credit on his taste and skill. By this, as well as by his ready advice and general superintendence, he has laid the mission under very great obligation. We would

accommodate the prayer of the devout Israelite to this place and say, "arise, O Lord, into thy rest; Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness; and Thy saints shout for joy."

W.

---

V.—Public Examinations.

The *Observer* has for upwards of 15 years contained a faithful record of all the movements connected with the rise and progress of the Missionary work in India. Of the cause of native Christian education it has always been the zealous and consistent advocate, and it is especially grateful to the editors to find this good cause now in such a state of progressive prosperity.

In review of the past, from the commencement of the work of education under Missionary influence in Bazar schools, up to the present period, with its colleges and institutions of a superior order, they are constrained to exclaim "What hath God wrought." The impulse which Mission schools have given to, and the influence which they have exerted over secular educational institutions, not less than the actual good they have effected in christianizing the public mind, and the actual conversion of many to the Christian faith, call for sincerest gratitude. Those engaged and interested in this important work should thank God for the past and take courage for the future.

With a view to afford the friends of education generally, and the friends of Christian education especially, an opportunity of judging of the present state of the work in Calcutta, we have in the present number, given an account of the public examination of the pupils of the three principal Christian Schools in Calcutta, viz. the Institution of the Free Church of Scotland—the London Missionary Society, and the Established Church of Scotland. In our last number we published short accounts of most, if not all, the other educational institutions in and around Calcutta.

We intended in the present number, and in connection with this notice, to give a statistical account of all the colleges and schools in Calcutta. The difficulty we have experienced in obtaining the needful information has prevented the execution of our purpose, but we hope in our next to give a complete table of the number of children at present under a course of education in and around Calcutta.

III.—*Programme of the Ninth Annual Examination of the Christian Institution, Bhowanipore: and its branch Schools at Byala, Ballyganj and Kidderpore.*

During the past year, the various departments of labour in the Christian Institution have been continued as before. The earnest desire of those more immediately at its head, is to infuse a thoroughly Christian spirit into all the branches of education taught in the school, and as far as possible under the blessing of God, to carry out the grand purpose for which this and similar institutions have been established; as *Christian* schools to train the young natives of this land in the knowledge of the Gospel of the Redeemer. In this, the outward tokens of progress have not been withheld, but have on the contrary increased. During this year the number of pupils in the *Christian Institution* itself has steadily increased, and on the 15th of December there were in the school 340 boys. In consequence of this addition two new classes have been formed at different times, and of these the Institution now numbers 12.—Another branch school, making the third, was opened on the 2nd of March last at Ballyganj—about two miles east of Bhowanipore. Previously to this that large and populous district had no school in which any education worth of the name, was to be had. This school (as well as those at Byala and Kidderpore) has given much satisfaction. The total number of boys connected with the Central Institution and its affiliated Schools, is 734.

The following is the syllabus of studies in the first *four* classes of the Christian Institution—and of the first class in each of the branch schools: together with the examination papers, by which the progress of the lads in the first class at Bhowanipore was tested.

BHOWANIPORE.

1ST. CLASS.—10 boys. Heeren's Manual of Ancient History; Political Economy, (Wayland's); Abercrombie's Intellectual Philosophy, to p. 75; Milton, Cowper's Poems, pp. 250; Old Testament, Exodus; New Testament, Philipians, I. and II. Corinthians, and Philemon; Horne's Compendium, Internal Evidences; Geometry, six books Euclid, and Plane Trigonometry; Algebra, Simple and Quadratic Equations; Bengali Translation; Sanskrit, Mugdhabodh Byakaran, p. 8.

Note. Part of the Class have not studied Plane Trigonometry and Quadratic Equations, and have read Lardner's Mechanics.

2ND. CLASS.—17 boys. History of England, to Wm. III. No. IV. Instructor, pp. 56; Ewart's Geography; Poetical Instructor; McCulloch, (Physical Science); New Testament, Acts, John; Geometry, 1st. book Euclid; Algebra, Simple Equations; Bengali Translation; Hitopodesh and Bengali Gouriyo Byakaran.

3RD. CLASS.—21 boys. History of Rome; Brief Survey of History, Vol. I. Ewart's Geography; No. IV. Instructor; Introduction to Mechanics; New Testament, Matthew; Bengali Translation, Hitopodesh; Arithmetic.

4TH CLASS.—19 boys. History of Greece ; No. IV. Instructor, pp. 16 ; Geography, (Clift's), whole ; Grammar, whole ; History of the Jews ; Bengali ; Arithmetic.

5TH CLASS.—28 boys. History of Bengal ; Grammar ; Geography ; History of the Jews ; Bengali ; Arithmetic.

6TH CLASS.—31 boys. History of Bengal ; Grammar ; Geography ; Bengali ; Arithmetic.

7TH CLASS.—26 boys. No. III. Instructor ; Grammar ; Geography ; Bengali ; Arithmetic.

8TH CLASS.—34 boys. No. III. Instructor ; Grammar ; Bengali ; Arithmetic.

9TH CLASS.—40 boys. No. II. Instructor ; Bengali ; Bengali Arithmetic.

10TH CLASS.—32 boys. No. II. Instructor ; Bengali ; Bengali Arithmetic.

11TH CLASS.—29 boys. No. I. Instructor ; Bengali Arithmetic.

12TH CLASS.—52 boys. No. I. Instructor ; Bengali Arithmetic.

#### BYALA.

1ST. CLASS.—14 boys. History of the Jews ; History of Bengal, whole ; History of India, whole ; No. IV. Instructor, pp. 16 ; Grammar ; Geography ; Arithmetic ; Bengali Grammar.

#### BALLYGANJ.

1ST. CLASS.—14 boys. History of Bengal ; History of the Jews ; Grammar ; Geography ; Bengali Translation.

#### KIDDERPORE.

1ST CLASS.—5 boys. History of Rome, to the Expulsion of kings ; History of Bengal ; No. IV. Instructor, pp. 30 ; Grammar ; Geography ; Arithmetic.

#### BALLYGANJ SCHOOL—120 boys.

1ST. CLASS.—History of Bengal ; History of the Jews ; Grammar ; Geography ; Bengali.

2ND. CLASS.—No. III. Instructor ; Grammar ; Geography.

3RD. CLASS.—No. II. Instructor ; Grammar ; Bengali.

4TH CLASS.—No. I. Instructor ; Bengali.

#### BYALA SCHOOL—141 boys.

1ST. CLASS.—History of the Jews ; History of Bengal ; History of India ; Grammar ; Geography ; No. IV. Instructor ; Arithmetic ; Bengali Grammar.

2ND. CLASS.—History of Bengal ; Grammar ; Geography ; Arithmetic ; Bengali History of the Jews ; Bengali Grammar.

3RD. CLASS.—No. III. Instructor ; Grammar ; Geography ; Arithmetic ; Bengali.

4TH CLASS.—No. III. Instructor ; Grammar ; Geography ; Arithmetic ; Bengali.

5TH CLASS.—No. II. Instructor ; Grammar ; Bengali ; Arithmetic.

6TH CLASS.—No. I. Instructor ; Bengali ; Arithmetic.

7TH CLASS.—No. I. Instructor ; Bengali.

#### KIDDERPORE SCHOOL—133 boys.

1ST. CLASS.—History of Rome ; History of Bengal ; No. IV. Instructor ; Geography ; Grammar ; Arithmetic.

2ND. CLASS.—History of Bengal ; Grammar ; Geography ; Arithmetic.

3RD. CLASS.—No. III. Instructor ; Grammar ; Geography ; Arithmetic.

4TH CLASS.—No. II. Instructor ; Grammar ; Arithmetic.

5TH CLASS.—No. I. Instructor ; Grammar ; Arithmetic.

6TH CLASS.—No. I. Instructor ; Arithmetic.

Total, 734 boys.

At *Byala*, there is a commodious school-room, built by subscriptions, part of which were received from the native residents. Lately a small piece of ground has been rented in addition, which will serve as a play-ground, when the boys are out of school.

At *Ballyganj*, there is an excellent school-house and a house for the head-master; kindly built by A. Grant, Esq. who has taken a great interest in the establishment and support of the school.

The school at *Kidderpore* is about to be given up; partly from the necessity of curtailing the expenditure of the funds supporting the Christian Institution: and partly from the desirableness of closer attention and more careful superintendence in the school at Bhowanipore. It is expected that many of the boys will come to Bhowanipore.

*Examination Questions in History, Political Economy, Abercrombie's Intellectual Philosophy, the book of Exodus and some of it Paul's Epistles.*

#### ANCIENT HISTORY. [HEEREN'S MANUAL.]

I.—Enumerate the sources of History; mention the various forms of historical monuments and show the great value of inscriptions and coins. What kingdom was there, for whose scanty history we are indebted almost entirely to coins?

II.—What are the kingdoms and empires of note, the account of which is included in "Ancient History." Enumerate them as far as may be in Chronological order, and give their boundaries.

III.—What peculiar characteristics have distinguished *Asiatic* empires in general from European? State the process which is ordinarily seen in their rise and fall: and give illustrations.

IV.—What was the character of the *Phœnicians* as contrasted with other Asiatics? What form of government prevailed among them? Enumerate their chief colonies and show the routes of their trade both by sea and land.

V.—What is the physical formation and position of *Egypt*? What were the ancient political divisions of its people? Give proofs of its high state of civilization. What benefits did the Israelites derive from their sojourn in Egypt?

VI.—Who were the *Carthaginians*? In what relation did she stand to the natives around her, and the other Phœnician settlements in Africa? Who raised Carthage to the height of her power, and how far did that power extend? Into what exhausting wars did her greatness and her ambition lead her?

VII.—What were the occasions on which the Greeks and Persians came into collision before the time of Alexander? What are the stipulations made in the *treaty of Athens* with Artaxerxes I. and in the peace of Antalcidas?

VIII.—What were the steps which in Greece gradually prepared the way for the invasion of Persia by Alexander?

IX.—What were the respective aims of the Spartan and Athenian constitutions? What was the course of an Athenian citizen's education and what was his oath of citizenship? Give a brief outline of the form of government after Solon.

X.—What were the causes and what the occasion of the Peloponnesian war? When it began, what were the resources of the two opposing parties: and what were its effects?

XI.—What were the causes from which many of the *colonies* in ancient times sprang? Enumerate the chief Greek colonies in Asia Minor, Africa, Italy and Sicily. What important influence did they exercise on Grecian civilization? What are the Greek, Roman and English systems of colonization? Of what use to Rome were her colonies?

XII.—Give a brief outline of the changes in the Roman constitution down to the time of Augustus.

XIII.—What are the times of greatest danger to Rome which appear in her history and why was she preserved? What particular object was accomplished by her subduing the known world to her dominion at the time of Augustus?

XIV.—What was the probable population of Rome at the time of the Cæsars, and what are the data upon which calculations may be founded?

XV.—Where were the following battles fought, and who were the opposing parties in each:—viz. Cunaxa, Hemera, Ipsus, the Eurymedon, Issus, Cynoscephatæ, Chæronea, Gangamela, Coronea, Philippi, Zama, Mantinea, and Ægorpotami?

XVI.—In reading Ancient History, what do you often find appearing in the prosperity of nations? What were the chief causes of the fall of ancient nations? Illustrate this from the empires which sprang out of Alexander's.

XVII.—In what kind of nations does art flourish most and what are the causes? Give instances.

J. MULLENS.

#### ABERCROMBIE'S INTELLECTUAL PHILOSOPHY.

I.—What do you understand by "Mental Philosophy," and to what should its investigations be restricted?

II.—State what is called the "Ideal theory" of the ancient philosophers, and the applications made of it by Berkeley, Hume, and the Egoists, respectively.

III.—How would you endeavour to refute their speculations?

IV.—What do you mean by the terms "Matter" and "Mind"? How much do we know of them, and by what means? Have we reason to believe they have anything in common? In what light, then, does this present the doctrine of Materialism?

V.—The mind, it has been said by some, is the result of organization, and thence it has been concluded, that like the bodily senses, it will die when the body dies. In what way would you refute this?

VI.—Does the "immortality of the soul" rest upon the doctrine that the soul is immaterial? Even could materialism be proved would that prove that the soul must die with the body?

VII.—From what sources do we get all our knowledge whether of Matter or Mind?

VIII.—By what means do we gain our first knowledge of external things?

IX.—A *sixth* sense has been proposed by some one. By whom? What is it and why is it added?

X.—How much do we know concerning the process of sensation?

XI.—Do our sensation and perception at all depend on *attention*?

XII.—What are false perceptions and how may they be corrected?

XIII.—What is meant by consciousness and reflection: and what is the kind of knowledge they give?

XIV.—What knowledge do we gain from Testimony? Without it to what would our knowledge be confined?

XV.—By what principles are we influenced in our reception of it?

XVI.—What is the distinction drawn by Dr. Abercrombie between marvellous and miraculous events?

XVII.—What do you mean by the moral probability of a miracle?

J. H. PARKER.

### POLITICAL ECONOMY.

I.—What is the sphere of Political Economy: what is its object: and with what other sciences is it closely connected?

II.—Define the terms *wealth*, *price* and *value*.

III.—Into what branches is Political Economy divided, and whence do they arise?

IV.—What is meant by *Capital*? Illustrate this by showing the forms which it takes: and the classes or divisions into which it is arranged.

V.—What are the natural agents which increase the productive power of industry? Classify them.

VI.—Show that all branches of industry assist each other.

VII.—Show that the more productive industry is, the better it is for a community.

VIII.—State briefly the advantages of division of labour: also its limits.

IX.—What are the conditions under which alone industry will be promoted in a community?

X.—“Trade is the golden girdle of the globe.” Illustrate this.

XI.—Show that exchange is not production.

XII.—What is money?

XIII.—What is “distribution,” and what is included in it?

XIV.—What circumstances determine the rate of wages, both in general and at particular periods?

XV.—How is it that the rate of interest varies?

XVI.—What circumstances connected with the growth of population affect the permanent prosperity of a land?

XVII.—To what extent may a population increase without destroying capital?

XVIII.—What is the duty of a government to a population respecting the production of wealth?

XIX.—In what other branch of Political Economy may *consumption*, in some respects, be included? In what respects does it stand out as a distinct branch?

J. MULLENS.

### OLD TESTAMENT, (EXODUS.)

I.—What was the condition of the Israelites in Egypt, when the book of Exodus begins?

II.—State by whom the book was written and give in a few words a general view of its contents.

III.—To which of the Jewish tribes did Moses belong? Relate his history previous to his going to Pharaoh.

IV.—How was the demand he made to Pharaoh received? State briefly what occurred to the Israelites and Egyptians up to the departure of the former.

V.—How did God by punishing the Egyptians distinguish between them and his people? Is there any lessons in this applicable to the servants of God in all ages?

VI.—What was intended by the institution of the Passover: how often was it to be observed, and in what way?

VII.—Describe the actual departure of the Israelites from Egypt.

VIII.—What took place while they encamped at Sinai?

IX.—State what is meant by *moral and positive* or *ceremonial* laws. What is the fundamental principle of all moral laws?

X.—What were the great feasts of the Israelites and what was the object designed by each?

XI.—Describe the Tabernacle, its construction and furniture, and the purposes for which the principal articles were designed.

XII.—What may be learned in regard to God's worship from these two facts. (1) That all things should be done according to the pattern showed in the mount. (2) That all the materials were to be the free-will offerings of the people.

13.—When the Tabernacle was completed, how did God show his approval and acceptance of the work?

J. H. PARKER.

### NEW TESTAMENT, EPISTLES OF PAUL TO THE PHILIPPIANS, I. AND II. CORINTHIANS AND PHILEMON.

I.—In which of his Missionary journeys did Paul first go to Philippi, what induced him to go there, who were his companions, and what happened during his stay?

II.—Under what circumstances was the Epistle to the Philippians written, and by whom was it sent?

III.—What peculiar feature of Christian character distinguished the Philippian Christians, and what allusions does Paul make to it in this and other Epistles?

IV.—“The things which happened unto me have turned out unto the furtherance of the Gospel.” Explain this.

V.—How does Paul illustrate the Christian duty of humility?

VI.—What is meant by “confidence in the flesh,” and what claims might Paul have made to it?

VII.—Under what circumstances was the Church at Corinth founded, and what does its establishment show?

VIII.—Show from the I. Epistle to the Corinthians, the circum-

stances of the Church when it was written ; and the reasons of Paul's anxious concern on their behalf.

IX.—Show from the II. Epistle, what is the great consolation of Christians in sorrow.

X.—How does Paul vindicate his apostolic authority ?

XI.—To what city did Philemon probably belong, what had Onesimus formerly been, how was it he now wished to return to Philemon, and what request does Paul make concerning him ?

XII.—What is Paul's advice to Christian slaves ?

J. MULLENS.

LIST OF PRIZES, DECEMBER, 1846.

Christian Institution.	Class.	Prize.	Names.	Books.
I. Class.	1		Chundro Mohun Dhur.....	Ancient History.
	2		Beni Madhob Ghose.....	Macfarlane's Indian Emp.
	3		Rcsik Chondro Dotto.....	Do.
II. do.	4		Nobonaráyan Roy.....	"Rights of labour, &c."
	1		Khetter Mohun Mitter.....	Ancient History.
	2		Chondro Chatterji.....	Christian Biog. 8 vols.
III. do.	3		Hori Narayan Misr.....	Hervy's Dial. ("Tudors.")
	1		Nibaron Chondro Chatterji.	McCulloch and Bible.
	2		Kedarnath Mitter.....	Poetical Instructor.
IV. do.	1		Umesh Chondro Das.....	McCulloch & Ewart's Geog.
	2		{ Ram Chondro Chokroboti... }	Ewart's Geography.
V. do.	1		Girish Chondro Náth.....	Do.
	2		Kala Chand Mukarji.....	No. IV. Instr. Eng. Hist. of the Jews.
	3		Hori Prosonno Chattarji...	Do.
VI. do.	1		{ Beni Madhob Banarji..... }	No. IV. Instructor.
	2		{ Srinath Chattarji..... }	Do. do.
VII. do.	1		Mohesh Chondro Dotto.....	History of Bengal.
	2		Radhabullub Ghose.....	Do.
VIII. do.	1		Horunath Bisás.....	History of Bengal.
	2		Madhob Chondro Mukarji...	Marshman's Dictionary.
	3		Sib Chondro Das.....	Do.
IX. do.	1		Umesh Chondro Chattarji...	Bengali Pilgr. Progress.
X. do.	1		Prosonno Kumar Sen.....	Bengali Anecdotes.
	2		Lokhyon Chondro Das.....	No. III. Instructor.
XI. do.	1		Giris Chondro Roy.....	Bhugól.
XII. do.	1		Ramsabok Mukarji.....	..
Good Conduct & diligence.	}		Gouri Choron Roy of the 1st class. ....	Bengali Bible
Byala.				
I. Class.	1		Radhanath Banarji.....	} Pinnock's Science. Ewart's Geog. & Bible.
	do.		do.	
Good cond.	2		Jadob Chondro Chattarji..	do. do. do.
	1		Bhogobán Banarji.....	History of Bengal.
III. do.	2		Gopal Chondro Bose.....	Do.
	1		Bihnu Chondro Dotto. ....	Marshman's Dictionary.
IV. do.	2		Kali Choron Roy.....	Do.
	1		Kedarnath Mitter.....	No. III. Instructor.
V. do.	1		Holodhur Bhattacharjya. .	No. II. do.
VII. do.	1		Kalinath Roy.....	No. I. do.

Ballyganj.		
I. Class.	1	Gobind Chondro Chattarji... Atlas.
	2	Dwarkanath Mukarji..... Ewart's Geog. & Bible.
II. do.	1	Kúchil Chattarji..... History of Bengal.
III. do.	1	Bonomali Chattarji..... No. III. Instructor.
IV. do.	2	Becharam Banarji..... Do.
		Horukumar Choudry..... No. II. do.
Good Conduct, &c.		Raj Krishno Chattarji..... Marsh. Dictionary & Bible
Kidderpore.		
I. Class.	1	Rakhal Dás Mukarji..... Ewart's Geog. & Bible.
II. do.	1	UmbikaChurnBhottacharjya. No. IV. Instr.
III. do.	1	Kedarnath Dé..... Marshman's Dictionary.
IV. do.	1	Bhubon Mohon Hajra. .... No. III. Instr.
V. do.	1	Obhilas Banarji..... No. II. do.

### *Examination of the Free Church of Scotland's Institution.*

“ The annual examination of this Institution took place yesterday, (the 30th Jan.) at the Town Hall. The number of pupils reported from the revised register was 1004, being 937 in the school, and 107 in the College department, and only five less than last year, although, in the interval, the General Assembly's Institution in connection with the established Church of Scotland has been opened at no considerable distance, and has received many pupils, and although the Free School established by the Hindu party, has carried on its operations in opposition to this Institution, in its proximity. Including the number in attendance here, and at all the other educational institutions in the city, whether connected with Government Missions, the Hindu party, or private enterprise, the total number of native youths now under English instruction in Calcutta, may be reckoned at five thousand.

At this examination of the Free Church Institution, Dr. Duff commenced the proceedings with a prayer, and then briefly adverted to a few points connected with former examinations. He said that increasing numbers had attended them year after year, and increasing confusion had arisen, so that it was found to be impossible to hold any thing like a fair examination at the Town Hall; and in consequence, it had been found expedient to conduct the examination of the scholars, at the Institution itself, and to assemble them publicly afterwards, chiefly in order to report progress, and to distribute their prizes in the way fitted most to encourage them. Those who wished to examine the youths in a formal manner, could do so on any Saturday at the Institution. He then stated, that in order to avoid misconception on the subject, it must be understood, that the Bible never had been used in the Institution, at any time since its commencement, as a book wherein to teach reading, parsing, and spelling. Grave objections were entertained to that system, and these had been regarded from the commencement of the Institution sixteen years ago. The Bible was used after an acquaintance with the English language had been obtained, and when an intelligent inquiry into its evidences could be conducted contemporaneously with a

study of its contents. He added as to the Institution, that it had received during the year some valuable donations of scientific instruments and books, being part of the things purchased by the friends in Scotland, who had raised £1,000 for the Library and apparatus of the Institution.

After Dr. Duff's address the distribution of prizes commenced, before a large European and Native assemblage, among whom were the Hon'ble F. Millett, Dr. Nicolson, Messrs. Hawkins, Seton Karr, Samuells, Laidley, Wylie, Babu Russomoy Dutt, Raja Buddinath Roy, &c. &c., a number of Missionaries of different Christian bodies. The statement relative to the attendance and the prizes, which was delivered to those present, was as follows:—

The system of education heretofore pursued in this Institution continues unchanged. A single glance at the course of studies delineated in the following programme, will at once point out the comprehensive nature of the range which it embraces. The great object aimed at is—harmoniously to develop all the faculties of the mind, intellectual and moral; and to enstamp on the faculties so developed the impress and the bias of a right direction. In order to accomplish these noble ends, in so far as instruction is concerned, no really useful branch of literature or science is neglected; while special attention is devoted to the inculcation of Christian truth as the mightiest instrument of individual, social, and national regeneration. *Education based on true religion—education, intimately combined throughout with true religion—is the grand rallying point and distinguishing symbol of our Institution.*

Great pains have been taken, as in former years, in keeping correct registers of the attendance of the boys. The first thing done in every class daily is to call over the list to ascertain the names of those who may be present or absent. In this way, at the end of the session, the precise number of times that any boy has been present, or absent, or late is indisputably fixed. At the beginning of every month, a new class list is made out for every class; and the names of any who may have been absent during the preceding month, without a satisfactory reason assigned, are systematically erased. Consequently the number of names in the *corrected* Register for any one month, gives us the total number of *bond fide* pupils. The number thus recorded in the corrected register for the present month (December) is 1044—being upwards of a THOUSAND of *bond fide* pupils; viz. 937 in the school department, and 107 in the College Department.

This number is entirely exclusive of those who have left the Institution in the course of the year, though they may have been present for periods varying from two to ten months. Though within the last year and a half, *three* other charitable Institutions (one Missionary and two Anti-Missionary) have been opened, containing between them many hundreds of pupils, our *real average* attendance has been affected in a comparatively small degree. At the end of last year our aggregate was 1049; at the end of the present year it is 1044. It is proper, however to add that in consequence of sickness, the performance of domestic ceremonies, &c., &c., about one-fourth part will always be absent; so

that while the corrected register may exhibit upwards of a thousand the actual attendance on any one day will be found to vary from seven to eight hundred.

**PRIZES.** I.—Mr. Hawkins' gold medal, to the best competitor on the following subjects: Theology; Evidences of Christianity; Bible History; Natural Theology; Ancient and Modern History; Logic and Rhetoric; Political Economy; Moral and Mental Philosophy; Geometry, Plane, Solid and Analytical, including Conic Sections; Trigonometry and Algebra; Natural Philosophy, including Astronomy, Mechanics and Optics; Milton, Cowper, &c. Bacon's *Novum Organum* and Essays.

II.—Mr. Kaye's prize of 100 Rupees for the best Essay on the fallacy of confounding the condition of a thing with its essence or cause; with a special view to expose the theory of Locke and the Empirical school generally, respecting the origin of the ideas of time, space, cause, identity, &c.

III.—Mr. Kaye's prize of 50 Rupees for the best Essay on the similes in the first Book of Milton's *Paradise Lost*, with a view to point out their aptitudes and characteristic beauties.

IV.—Captain Van Heythusen's prize of one gold mohur for the greatest proficiency in the knowledge of the doctrines of the Christian Faith.

V.—A prize of a gold mohur, to the most distinguished proficient, in the various branches of Mathematical Science.

VI.—A prize of a gold mohur, to the most distinguished proficient, in the various branches of Mental and Moral Science.

VII.—A prize for the best dissertation on the following question, Can we, by Induction alone, from the present State of Human nature, arrive at a perfect Standard of Morals?

VIII.—A prize for the best Notes on the subject of Political Economy.

IX.—A prize for the best Critical Notes on the first three books of Milton's *Paradise Lost*.

X.—A prize for the best and greatest number of Voluntary exercises in the Conic Sections.

XI.—A prize for the best Geometrical Exercises.

XII.—A prize of ten rupees for the best Essay, in Bengali, on the necessity of Female Education, given by Babu Gauriya Shankar Bhat-tacharjya.

XIII.—A prize for the best extemporaneous translation, into Bengali, of a passage prescribed.

XIV.—A prize for the best extemporaneous translation into Hindustani, of a passage prescribed.

Class prizes for general eminence and regular attendance as usual.

In the course of the morning an Essay was read on the question "Can we by induction alone, from the present state of Human Nature, arrive at a perfect standard of Morals?" and another was partly read on the similes of Milton. Both of these were written in a style very different to the oriental style in general, and were marked by much ability and good feeling. One of the pupils also demonstrated a very

difficult proposition in Conic Sections. The highest class was examined at some length on the characteristics of Vedantism, and displayed a very minute acquaintance with that system; and subsequently they were examined in several other subjects. Mr. Hawkins' gold medal for general proficiency was awarded to Roygobindo Bysack, and Dr. Duff explained the nature of the examination which preceded this award. Among the questions put to the competitors, and which they were required to answer in writing, were the following: Briefly explain the nature of the offices of Christ, as Prophet, Priest and King.

Mention and exemplify briefly the leading features in the life and character of Elijah.

State and apply Leslie's eight marks to the Miracles of Christ.

Demonstrate briefly, by what is called the *a priori* method, the necessary existence of a great first cause.

State and illustrate what are called the secondary laws of suggestion.

What is virtue or moral rectitude, and what is its source and standard?

There are three numbers in geometrical progression, whose sum is 42, and the sum of their squares is 1092; what are they?

Demonstrate by algebraical multiplication, the first ten propositions of the second book of Euclid.

If tangents be drawn at the extremities of the transverse axis of an ellipse, to meet any third tangent, a circle described on the part of this tangent intercepted by the other two, will pass through the foci.

Shew how the latitude and longitude, declination and right ascension of the star, are affected by the procession of the equinoxes.

Give an account of the battle of Salamis, the parties and circumstances connected with it; state the period at which it took place, the causes and consequence of it.

State the causes which led to the American war, the period at which it began and ended, and the result.

State fully what is meant by the "figure" of a syllogism, and how many figures there are.

State what you believe to be the characteristics of a good style; and discriminate between the two figures of metaphor and simile.

These, with some questions on select passages of Bacon, Milton, and Cowper, and some more Mathematical and Astronomical questions, formed the basis of the examination for this medal. From such questions the character of the studies may be inferred; but it may be well to state, that in the fifteen classes into which the school department is divided, the pupils are taught by no means of a great variety of elementary books, both Bengálí and English; and that in the College department a very comprehensive course is followed which ended for this year with the following works:—

FIFTH YEARS' CLASS.—No. of Students 19.

Bible, from 1st Kings to the end of the historical parts, together with Ecclesiastes and part of Proverbs.

Theology, Shorter Catechism (T. Vincent's Commentary.)

History of Redemption (Edward's,) whole.

Pilgrim's Progress (Bunyan's,) whole.

The Doctrines of Christianity, (R. Haldane.)

Leslie's Short and Easy Method with the Deists.

Vedantism, Yates' Treatise, and Colebrooke's Analysis of the Sutras of Vyasa.

Natural Theology, Howe's Living Temple, Paley's, revised.

Mental and Moral Philosophy, (Payne's.)

Bacon's Moral and Civil Essays.

Natural Philosophy, Mechanics, Optics and Astronomy.

Poetry, Milton's Paradise Lost, whole.

Mathematics, Conic Sections (Bell's), Analytical Geometry.

Bengali, the Sanskrit Grammar, &c.

Total number of both Departments, 1044.

In addition to the care of the pupils who are thus instructed, the Missionaries pursue a higher course with the monitors, and the study of the classics with the Christian converts; and they have also the superintendence of two branch schools at Baranagar and Culna in which there are about 300 other pupils.

At the close of the examination, Mr. Hawkins made a very earnest and impressive address to the pupils; stating that the Institution was designed for one great ultimate object, which was the conversion of the natives. That was not concealed, and there was no desire to conceal it. Those who conducted it felt pleasure in imparting valuable secular knowledge, and making their pupils good subjects and useful men; but their aim, their hope, and their progress were to bring them to God as revealed in the Gospel. He hoped that greater fruit in this respect, than had yet been reaped would soon be seen; and he affectionately encouraged all present to return to their studies at the end of the vacation. Having expressed to all the teachers and monitors, the thanks of the Missionaries for their zealous services, he declared the meeting at an end.

We believe that all who were present on this occasion felt greatly gratified with the proceedings. To those who have witnessed these examinations for a series of years, and have marked, year after year, the patient toil and the extraordinary energy, with which Dr. Duff and his colleagues had devoted themselves to their high calling, the aspect of the Free Church Institution at its annual examination is deeply interesting. Such persons see in it "the seeds of things" and are led to hope that its influence will be most important and extensive. It has done much already, by its example, by its pupils, by its standard of attainments, and by its success; and we look for far greater results before many years have elapsed. In future days, when its branch schools are increased in number, and its Catechists have become Christian ministers, and its young pupils have become Catechists, it will be a matter of astonishment to many, who now do nothing to support it, that they allowed *such* a work to remain unassisted, and its managers to remain without their sympathy and co-operation. Whatever is now thought by any, of this Institution or its Missionary teachers, the day is not distant when there will be but one opinion of them and of it. Meanwhile, let Dr. Duff and his colleagues be sure of this: that there are already *many* who value them and their labours as they deserve, and

who can cordially bid them God speed in their comprehensive plans for the regeneration of British India.—*Hurkaru, Jan. 1.*

### *General Assembly's Institution.*

To the friends of Christian Education amongst the natives, it is a cheering sight to witness the annual meetings of the youth under course of education in the different Christian schools. We have lately reported the proceedings of several of the Educational Institutions in and around Calcutta. We have now to add to the list the first annual examination since the revival of its operations, of the pupils of the Institution of the Established Church of Scotland, which was held at the Town Hall, on Tuesday the 19th Jan. The attendance of natives was, as usual on such occasions, very considerable. The number of European visitors was not inferior to that of former years. Amongst the number were the Hon'ble Frederick Millett, Member of Council, D. Elliot, Esq., of the Law Commission, Dr. Dealtry, the Archdeacon, J. F. M. Reid, Esq., J. Lewis, Esq., Dr. John Grant, Rev. Messrs. Fisher, Boaz, Lacroix, and Patterson, besides a respectable company of ladies and gentlemen.

From the programme we extract the following on the nature and extent of the studies of the pupils and their proficiency :—

“ From the annexed Syllabus, it will be seen that the branches of study, in which the Pupils of this Establishment have been hitherto engaged, are, for the most part, of an elementary character. The reason of this will be readily understood when it is explained that a very large proportion of those who joined the Institution, on the occasion of its being re-opened last year, were unacquainted with even the elements of the English Language.

“ Throughout the Session, it has been the earnest desire of the Missionaries to cultivate the intellectual powers of those entrusted to their care, by endeavouring to communicate to them the blessings of a sound Education in the various departments of knowledge, both literary and scientific ; but, more especially, to make them acquainted with the Christian Scriptures, and the doctrines of the Christian Faith ; and, thus to instruct them in that knowledge which maketh wise unto salvation.”

Of attendance the programme states, that—

“ During the past year, the average number of *bond fide* pupils as shown by the *corrected* Registers, has varied from one thousand to eleven hundred and twenty ; and the average actual daily attendance has considerably exceeded seven hundred. The largest number present on any one day was nine hundred and sixty-three.”

The Institution is now not only strong in numbers, but also has four effective and well educated teachers—Rev. Messrs. Ogilvie, Herdman, Anderson, and Smith—under whose superintendance, we doubt not, it will continue to advance. It is one of the signs of the times in Calcutta that this Institution, without impairing the attendance on other similar establishments should have succeeded in the manner and to the extent it has.

The examination commenced early in the forenoon, the junior classes being called up and questioned in reading, spelling, geography, &c. Then followed the examination of the two senior classes, whose studies embraced the following:—

*First (or Highest) Class.*

- Bible : Genesis and Exodus, whole ; and 20 Chapters of St. Matthew.  
 Logic : Leechman's Element, Parts 1st and 2d.  
 History : Goldsmith's England, to the end of the reign of James I.  
 Grammar : Murray's Syntax and Rules for English Composition.  
 Mechanics : Elements ; Calcutta Edition of L. U. K.  
 Geometry : Euclid, first Four Books.  
 Algebra : Fractions and Evolution.  
 English Literature : Milton's Paradise Lost, Books 1st and 2nd, and 300 lines of Book 3d.  
 Bengali : Hitopadesh, pp. 86.  
 Urdu : Punduhnameh, pp. 24.

*Second Class.*

- Bible : Genesis, whole ; and 20 Chapters of St. Matthew.  
 Course of Reading : McCulloch's to page 147 of Physical Science, and 5 of the Religious pieces.  
 History : Goldsmith's England to the end of the reign of Mary, and 7 Chapters of Marshman's India.  
 Grammar : Murray's Syntax.  
 Geography : General Questions on the Four Quarters : Hindustan and England.  
 Geometry : Euclid, first Two Books and Twelve Props. of Book III.  
 Arithmetic : Vulgar Fractions.  
 Bengali : Hitopadesh, pp. 86.  
 Persian : Punduhnameh, pp. 16.

The attainments of the students were tested at some length on most of the above subjects, but specially in scripture and profane history, mechanics, geometry, &c., and although the questions were rapidly put, the replies were promptly, unhesitatingly, and, with scarcely any exception, correctly given, thereby furnishing the best of all proofs both of their own diligence as well as that of their instructors. In fact, the unembarrassed readiness and accuracy of the students served to render the examination peculiarly interesting. In addition to the examination in English, which was chiefly conducted by Dr. Charles, the Rev. A. F. Lacroix questioned the students in their Bengali studies, requiring them to translate sentences from that language into English and *vice versa*, which they did in a highly satisfactory manner.

It should be remarked, that for above a week previous to the present occasion, all the classes had been subjected to a strict and searching examination at the Institution, which was conducted by several gentlemen : J. Lowis, Esq., Dr. John Grant, Rev. Dr. Charles, D. Elliot, Esq., and the Rev. Mr. Lacroix and Mr. C. Montague. That which transpired at the Town Hall, therefore, was to be regarded as merely specimens of the progress which had been made by the students.

*Dr. Charles*, at the conclusion of the examination, rose and made a short address. He expressed on his own part and on the part of the gentlemen around him, the great gratification which the result of the examination had afforded. He stated that all the classes called up had acquitted themselves most creditably, and adverted specially to the fact that the lads of the two most advanced classes showed themselves to be exceedingly well-grounded, and to possess ready and accurate acquaintance with the different branches to which their studies had been directed. For his own part, he would not have been surprised if a less favorable and less pleasing result had been witnessed, as none knew better than he did the formidable difficulties with which the conductors had had to contend—difficulties arising from the influx of so many hundred pupils, many of whom were wholly untaught, others most imperfectly taught, and not a few having much to unlearn before any satisfactory progress could be made; from the work of organizing them into classes; and from the selection and superintendence of qualified teachers. He, *Dr. C.*, thought it was on these accounts all the more gratifying that the difficulties had been so successfully surmounted, and that such a decided amount of progress had been achieved. While he congratulated the boys on the attainments made by them, he adverted with unspeakable pleasure to the fact that their behaviour throughout the year had been uniformly good;—that he had always been specially struck when visiting the School with the modest, unassuming, submissive, and attentive manner of the boys in the higher classes, and that no gross misconduct or acts of insubordination had been witnessed. In connection with this, *Dr. Charles* took occasion to exhort the boys. The cultivation of the heart, he remarked to them, was of far higher value than the information of their understanding; and that strength of intellect and stores of learning would profit them nothing if their moral conduct was bad. Further, he observed, that while the conductors of the institution were desirous to convey to them enlarged instructions in literature and science, the chief wish of their hearts and their most strenuous aim, was to make them particularly acquainted with that knowledge which maketh wise unto salvation. He likewise admonished the boys to return to the Institution at its re-opening, in the first day of February, to attend throughout the next year with regularity, and to apply themselves with earnest assiduity and diligence to their studies; adding that great as had been the advantages which they had enjoyed during the past year, they would enjoy still higher advantages during the next, as the number of Missionaries had recently received re-inforcement, and they would now have the benefit of four teachers from Scotland. He expressed the hope and belief, that the progress already made by the boys was but the earnest of what they would hereafter attain to—but the first fruits of a glorious harvest which was yet to be reaped! Before resuming his seat, *Dr. Charles* also mentioned that eight hundred and thirty-eight boys were actually present in the Hall on the occasion, and complimented them on the quiet and orderly manner in which they had conducted themselves during the examination.

Then came the distribution of Prizes, which consisted of *Mr. McFarlan's* gold medal, *Dr. Charles's* silver medal, and a large collection

of book prizes. The gold medal, which is a standing one in the Institution, having been permanently conferred on the institution by the late excellent Chief Magistrate, Mr. McFarlan, was bestowed upon the most successful competitor in those departments specified as the studies of the highest class. Dr. Charles had given the other medal to be awarded to the writer of the best essay on the question—"Why did the majority of the Jews not acknowledge Jesus of Nazareth as the Messiah?" This prize, however, was averted from the original purpose owing to the essays forwarded to Dr. Charles not coming up to the mark. It was otherwise, but deservedly, awarded. In all the several classes prizes were given to such of the pupils as had distinguished themselves by their proficiency, their exemplary conduct, or regularity of attendance.—*Hurkaru.*

---

We are indebted to our contemporary the *Hurkaru*, for a report of the examination of the Pupils of the Armenian Philanthropic Academy.

"ARMENIAN PHILANTHROPIC ACADEMY.—The twenty-sixth annual Public Examination of this Academy took place on the 11th instant (Jan.) at its premises Hammaum Lane. There was as usual a respectable number of visitors both Armenian and English, of whom, the Rev. Dr. Isaac, the respected bishop of the Armenian Church, and the Rev. Ter Johannes Catchick.

The Rev. A. Duff, D. D. and Messrs. Talintine, Malchus and Agabeg conducted the examination in the Armenian and English departments. The boys in the last department were examined on passages from Milton's *Paradise Lost*, the *Histories of Rome and England*—on *Mensurations*, *Algebra*, *Geometry and Geography*, with the use of the *Globes*. In the progress of the examination the boys, for the most part, exhibited a knowledge of the English language and an acquaintance with their various studies that elicited general satisfaction from the visitors, and reflected no little credit on themselves as well as on those who have the charge of their tuition. After the higher English classes had been gone through, the Armenian classes were next examined, and here the boys being more at home in their own language gave their answers and definitions, and made their remarks with a readiness and confidence which drew forth much commendation from those who questioned them. The principal subjects of examination in this department were *Moral Philosophy*, *Universal History*, *Natural History*, the *Psalter* and the *Catechisms of the Armenian Church*.

There was a goodly display of specimens of plain and ornamental writing—of the latter there were some rather gaudily decorated, but others of them were very well and neatly executed, the majority of the former were very fair specimens of good penmanship. The more immediate business of the day was varied by recitations both English and Armenian.

After the distribution of prizes the day's proceedings were closed by an address from the Bishop, in the course of which, after remarking in general, on the usefulness of institutions such as the Armenian Philanthropic Academy, and reverting to the good which this Institution in

particular had, under Providence been the means of diffusing as well in having trained up a number of respectable, intelligent and useful members of society, as in having afforded an asylum and the means of a liberal, moral, and religious education to many who would otherwise have been destitute of them, he exhorted the pupils to diligent preparation for the employing of themselves usefully in the various relations and spheres of life, in which their present prospects led them to anticipate they would be placed. He then thanked the managers for their gratuitous services and the attention which they paid to the affairs of the institution, and the comfort of those more immediately connected with it, and concluded by imploring the Divine aid, direction and blessing."

---

*Examination of the Pupils of the Baranagar Branch School.*

The third annual examination of the pupils of the Baranagar Branch School, in connection with the Calcutta Free Church Mission, was held on the premises at Baranagar, on Monday last, the 4th of January, 1847. The Rev. David Ewart commenced the proceedings with an appropriate prayer, and then briefly examined the boys of the Bengálí School in Spelling, Reading and Arithmetic.

Afterwards, the junior classes of the English School were called up in their order, and passed a very creditable examination on the various subjects which they had been reading during the past year. A few hymns were sweetly sung by the boys during this part of the proceedings.

The two senior classes were examined on various portions of the Word of God, the Shorter Catechism, History, Milton's Paradise Lost, Abercrombie's Intellectual Powers, Natural Philosophy, Geometry and Algebra, &c. The examination gave us much satisfaction.

The attendance of the friends of education, both European and Native, was encouraging. Amongst the former we observed the Rev. A. Duff, D. D., the Rev. Messrs. Mackay, Hutton, Mackail and Smith, Messrs. Hawkins, Byrne, Rose, Fyfe, and Dr. Clarke, &c.

The Rev. Dr. Duff, at the close of the examination, congratulated the teachers on the success which had attended their labours, and exhorted the pupils to improve the advantages they possessed both for their present and future interests. A suitable number of prizes was awarded to the best boys for proficiency and good conduct. These were distributed by Mrs. (Capt.) Mackenzie. The number of pupils at present is upwards of 200.

---

VI.—*Benares School-Book Society.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

A School-Book Society has been established in Benares, and as its prosperity will chiefly depend on the patronage of the

public, you will greatly oblige me by inserting the following observations as a justification of such a proceeding; and also by annexing the rules of the Society at the end of this communication.

The necessity for such a Society must be evident to every observer of the present state of the native mind, and also of the slow progress of literature in Hindustán. It is no longer, I believe, a matter of doubt, that the Hindu mind is as well capable of reasoning and comprehending as that of the European. The difference between them lies in this, that the former has been left to itself, whilst the latter has received cultivation; the former has been degraded by superstition, oppressed, tyrannized over, and trampled upon by its successive conquerors, whilst the latter has had all the encouragement of education, liberty, and civilization. Hindustán is without any established popular literature, whilst Europe has its elementary books in every department of science and knowledge. Every thing of a political nature which tends to cramp the human intellect and to destroy its energy is now removed by the benignity of the present Government. The Hindu is no longer in danger of his life, or the loss of the labour of his hands; he is now in the fullest sense of the word, *a free agent*. That which formerly darkened his understanding and intercepted his naturally vivid imagination, is now taken away, and his mind is left free and unshackled. The inhabitant of Hindustán has now every advantage for distinguishing himself in those acquirements which render life pleasant, and make us blessings to coming generations. As in this beautiful climate, nature is developed on the largest scale, and with the greatest rapidity, so the human mind is found to participate in these peculiarities. Hindustán possesses resources which no other country does, and if they are properly directed and cherished, it is capable of rising to the highest grade in the scale of nations. How then are these resources to be drawn out?—by education on Christian principles and on an extensive and liberal plan, and by giving the natives *a literature*. By these means we have become what we are now, an intellectual nation, and Hindustán must be renovated by the same.

methinks I hear some, scorn the idea of making the Hindus an intellectual people or of affording them facilities in acquiring useful knowledge of every description. Do they think it an impossibility?—We have many living testimonies to the contrary. Do they think it useless?—It has not proved so with respect to other countries. England has spread its sway over the world, and along with it, blessings rising from the refinement of literature and the cultivation of science. What

would we have been now, if the Romans who conquered us had left us to wander in the Druid groves, and to revel in sanguinary and cruel rites?—Have we been blessed with light and liberty and do we wish to withhold them from our fellow-creatures? It is true some efforts have of late been making, especially by our present rulers, for extending knowledge to our benighted fellow-subjects, but what are they in comparison to their wants? They are as a drop in the ocean. And really when we consider the sum of money which has been annually voted for educational purposes, and the little that has been effected by it, we are at a loss to account for it. When our eye glances at a map of Hindustán and notices the places in which colleges and schools have been established, the masters of celebrity who have taught in them and the monies lavished upon them to keep them from falling into decay, we are perplexed to account for the almost complete failure of the Government schemes of education. Must there not be something wrong in all of them? Is there not a sandy foundation on which the fine and apparently substantial fabric for effecting the renovation of the native mind has been raised? On the other hand, we find private Societies, who energetically undertaking the cultivation of the natives have, considering the small means at their command, succeeded beyond expectation. With the exception, perhaps, of the Hindu College, Calcutta, none of the Government institutions have as yet produced any eminent characters who either by translations or original works have in any measure distinguished themselves, whilst, on the contrary, we find many individuals, who have received their education in these Societies' school who have become eminent and respected for their talents and learning. What is it then that makes so great a difference in the result of the exertions of the two parties? I unhesitatingly answer that the cause of the failure of the Government schemes of education lies in the *outset* of those schemes. Plans are drawn out—professors of considerable fame, with substantial salaries, are appointed—buildings are erected at enormous expense—but *where are the books*—those essentials by which the contemplated grand results can alone be realized?

The materials are here, the stones are ready, but where are the instruments by which they are to be prepared and applied! Books, *suitable* to the present infantive state of the Hindu mind, have been either entirely forgotten, and they have been obliged to use their own unscientific and erroneous ones, or those used in highly cultivated England have been deemed sufficient to bring about these results. This then is the cause of the failure, and unless soon remedied, Government schemes

will become hopeless. But how is it that these Societies, whose means are so limited, have been more successful? The reason is simple and evident.

Their agents, though perhaps not so learned, or so well paid, are unshackled in their plans of operation. They are at liberty to use whatever books they think proper; and as those who are familiar with the science of cultivating the youthful mind, and who are anxious for bringing about such a result, as those who know that the Hindus in their present state have need of milk and not of strong meat, they pass by books of a high sounding name and character, and are contented to use simple and elementary works. I do not mean to say that the books which the agents of these Societies use, are strictly suitable for the purpose, or that they have all they ought to have; far from it, but what I do mean is that they, being left at liberty as to the means, use those books which they think proper, or supply their wants by "viva voce" instruction. How then can this defect be remedied? By encouraging Societies or individuals to prepare a set of books *suitable* to the present state of the native mind. I lay stress upon the word *suitable*, because books which are not so prepared as to be understood by those for whom they are intended, are worse than none. If Government wishes really to promote the welfare of a country over which a good Providence has made them rulers, then let them offer their patronage to those who are ready to devote every faculty, yea, their very lives, in this noble and philanthropic cause. It would be a great saving to Government if they were to encourage by liberal grants, every Society without distinction of sect or party, who are already engaged in this glorious cause. There need be no dread that such a proceeding would cause disturbances or distrust among the native community; on the contrary, I am quite sure, that it will have a most beneficial effect. This country has always looked up to its rulers as children do to their parents for guidance in every thing; as a proof of this I might quote an answer which Jaynáráyan, the founder of a College and Free School at Benares, gave when closely pressed with the importance of Christianity, "If it were so the British Government would have communicated a knowledge of it to their Hindu subjects." And is an enlightened Government, whose superiority is acknowledged by the Hindus, to be backward in opening, or in causing others to open the gates of true science, true philosophy, and true morals? Is it not most incompatible with all their benevolent intentions to spend millions for the purpose of propagating science, philosophy and morals, either founded on false principles or altogether false? The natives may well call us infidels, when they see their rulers so

careless about storing the minds of those who are under them with truth in every sense of the word. They uphold institutions in which, according to the convictions of many of our native fellow-subjects, nothing but absurdities, and worse than Talmudic fables, are taught. Is this reasonable? Is this right?—The Sanscrit language and literature (?) will not be lost if encouragement be given to the publication in that language of books in which knowledge is delineated on true principles. It is really most melancholy to meet with Pandits, and Government Pandits, too, who are celebrated for their knowledge of Sanscrit, and to hear them ask “if the world turns round, why our houses and ourselves are not precipitated from it?” Is not such a state of things to be deplored? Will nothing rouse Government to do its duty? Has it not learned wisdom by the vain expenditure of millions? If Government fear that the abolishing of institutions which the nations think venerable will produce distrust among their Hindu subjects, it would be better to give up their educational schemes altogether, than maintain them for the purpose of propagating false notions, absurdities and ignorance. But there is still a way by which the good intentions of Government towards this benighted country may be manifested. Let certain grants be made to every Society who exert themselves in the cause of education, and it will be found, I have no doubt after an experiment of a few years, that such a course is the one which ought to have been pursued from the beginning. Let our rulers then arouse themselves, and let all those who have the good of India at heart awake from their lethargy; let us in good earnest set ourselves to prepare books, *suitable books*, and to circulate them; let us do all in our power to dissipate the clouds of superstition and error, and to allure the natives of this country from the paths of folly and vice; let us, in short, do *our* part, and we shall be amply rewarded. We shall find, I have no doubt, many a native genius ready to be developed, many a noble intellect ready to be cultivated, and many a heart responsive to the voice of sympathy and kindness, which but for our efforts would have been left to the darkness of ignorance and superstition. For such a result surely no exertions can be deemed too great.

Benares, Jan. 22, 1847.

P. L. S.

At a meeting held at the house of the Rev. P. L. Sandbery, on January 11, 1847, present the Rev. Messrs. Shurman, Sandbery, and Mr. Mackay.

It was unanimously resolved:—

1st. That the members present form themselves into a Committee for preparing and publishing a set of School Books suitable to the present state of the Native mind in Hindustán.

2nd. That this present Committee be empowered to add to their number, of which three shall form a quorum.

3rd. That a Society be formed for the carrying out of the above-mentioned object, to be called "The Benares School-Book Society."

4th. That every person subscribing one Rupee monthly, be considered a member of the Society, and privileged to obtain all its publications at cost price, and to vote on all questions proposed at the annual meetings.

5th. That all books published by this Society shall have the names of their respective authors or translators on the title page.

6th. That all works forwarded to the Committee for publication be examined, and if necessary revised, but that nothing shall be published *in the first instance*, without the consent of the author.

7th. That this Society is to confine itself in its operations entirely to School Books of a Scientific, Historical and Moral nature.

8th. That the Committee shall have a President, Secretary, and Treasurer.

9th. That the Rev. P. L. Sandbery be appointed Secretary, and be empowered to collect Subscriptions and Donations for the purpose of carrying out the object of the Society.

10th. That the proceedings of this society, with a list of the names of the Subscribers and Donors, be annually published and circulated.

P. L. SANDBERY, *Secretary*.

Benares, 16th January, 1847.

*President.*

J. T. Rivaz, Esq. C. S.

*Committee.*

Capt. C. G. Fagan,  
Rev. J. A. Shurman,  
Rev. C. B. Leupold.

Rev. P. L. Sandbery,  
Dr. Ballantyne,  
J. Mackay, Esq.

*Secretary.*

The Rev. P. L. Sandberry.

Subscriptions and Donations will be thankfully received by the Secretary.

## Missionary and Religious Intelligence.

### I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are happy to announce the arrival of the following fellow-labourers connected with the American Presbyterian Mission:—Rev. J. H. and Mrs. Morrison; Rev. A. H. and Mrs. Seely; Rev. D. and Mrs. Irving, and Rev. R. N. Munnis. Miss Merrill, connected with the General Baptist Mission, Orissa, arrived on the same vessel. Mr. Morrison had previously laboured at Allahabad for many years.

We regret to hear of the approaching departure for Europe of the Rev. T. Boaz, Pastor of the Union Chapel, Dhurumtollah, and of the Rev. J. Long of the Church Missionary Society's School at Mirzapore; the Rev. J. F. Osborne, of the same Mission, is soon to leave us. Mr. Osborne leaves on the

*Queen.* The Rev. Micaiah Hill, from Berhampore, is expected to take the oversight of the Union Chapel during the absence of Mr. Boaz, and the Rev. J. Paterson is to go to Berhampore to assist Mr. Lessel. Rev. W. Start, who left Calcutta at the commencement of the last year, is expected back by the next steamer.—*Standard, Jan. 27.*

The Rev. D. G. Watt, accompanied by the Rev. J. Kennedy, and family, of the Benares Mission, have started for the new station of the London Mission at Almorah.—The Rev. Mr. Lamb, of the Church Mission, recently arrived in Calcutta, has been appointed to Meerut. Mr. Lamb resigned a living at Blackburn for the Mission work.—The Rev. R. C. Mather and family of the London Mission, have reached Mirzapore in health and safety.

We are happy to learn from a letter,—we doubt not of a German,—published in the *Witness* of the 26th November, that *fourteen additional Missionaries* from Basle are expected by an early steamer to reinforce the German Missions in the south.—We may hope to welcome them with the Rev. Mr. Moegling, whom one year's residence at home has completely restored to health. The bráhmancial convert, Hermann, remains at Basle to pursue his studies, and, as much as possible, perfect his education with a view to the ministry.—*Telegraph.*

## 2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Lál Bazar Chapel, on Monday evening, the 4th Jan. The address was delivered by the Rev. J. C. Page, of the Baptist Mission. It was based upon Matt. ix. 38. Mr. Page enforced the duty of praying the Lord of the harvest to send forth more labourers, because—The harvest was Christ's. He only knows who are best qualified for the work—the labourers are Christ's peculiar property. He alone can qualify and send them forth—the glory must all be his, and it is his special command so to pray. The devotional services were engaged in by the Rev. Messrs. Herdman and Parker. The attendance was good.

## 3.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 6th of January. The address was delivered by the Rev. T. Boaz. The speaker dwelt upon the importance of the Christian Church entertaining equable and scriptural views of the Mission work, and of its being practically acquainted with Mission labour, in order to the right exercise of prayer, faith, sympathy, and joy in connection with the progress of the gospel.

These views were illustrated by a reference to the present trials and successes of the London Missionary Society, in the South Seas, Africa, Jamaica, and India. The devotional services were conducted by the Rev. Messrs. Lacroix and Boaz. The attendance was very encouraging.

## 4.—THE ANNUAL MEETING OF THE UNITED CHURCHES.

The Annual Meeting of the United Churches in Calcutta, was held at the Union Chapel, on the morning of New Year's Day. The services commenced by singing the hymn—

“ Come let us join our cheerful songs,  
With angels round the throne—  
Ten thousand are their tongues  
But all their joys are one.”

The Rev. J. Macdonald, Free Church of Scotland, read Psalm, cii. from v. 11 to the end, and Heb. i. to 4th v. of ii., and offered prayer and praise appro-

priate to the season. The assembly then united in singing the following hymn :—

“ Giver of Concord, Prince of peace,  
Meek Lamb-like Son of God,  
Bid our unruly passions cease,  
O quench them in thy blood.

O let us find the ancient way,  
Our wondering foes to move,  
And force a frowning world to say—  
‘ See how these Christians love.’ ”

The Rev. A. F. Lacroix, London Mission, addressed the audience from Mark xiii. 31.

After a few introductory remarks, showing the connexion of the text with the preceding words, the preacher treated the subject in the following manner :—

He *explained the sense of the text*—

1.—Under this head, he stated that the visible creation, although it has not materially changed since man was formed, and seems ever so enduring, would nevertheless pass away.—(2 Peter, iii. 10.)

2.—That on the other hand, the words of Christ, would certainly be fulfilled even in regard to the least particular.—(2 Cor. i. 20.)

3.—That the words of the text, applied not only to Jerusalem and its destruction, but to every word of our Lord :—that whatever he has once declared shall never be retracted nor altered,—that whatever he has predicted shall surely come to pass,—that all his promises shall be fulfilled and all his threatenings executed.—(Isaiah, lv. 10, 11.)

4.—That Christ’s words will have the most complete fulfilment not only in this world, but also in the next.—(John, xii. 48.)

The preacher dwelt on the *certainty* of the accomplishment of the declaration in the text, and proved this—

1.—From the wonderful way in which it had already been fulfilled in regard to the spread of the Gospel, notwithstanding the most cruel persecutions by heathen governments, and strenuous efforts of infidels to arrest its onward progress.—(Psalm, ii. 1—4.)

He mentioned some of the *practical uses* which should be made of the words of the text.—Among these he noticed—

1.—That, since the word of God is sure of accomplishment, it should be carefully and diligently studied.—(Psalm, cxix. 33.)

2.—That it should have a due influence on our hearts and conduct.—(Matt. xvii. 24—28.)

3.—That it affords great consolation to believers, and especially to those who have at heart the advancement of our Lord’s kingdom on the earth.—(Jerem. xxxii. 34.)

The preacher concluded by reminding his auditory of the shortness and uncertainty of life and the consequent need of seeking a better and enduring world.—(1 Cor. vii. 29—31.)

At the close of the address, the communicants united in singing part of the hymn commencing

“ When I survey the wondrous cross,  
On which the Prince of Glory died,  
I count my richest gain but loss,  
And pour contempt on all my pride.”

The Rev. J. C. Herdman, Church of Scotland, offered prayer and praise previous to the distribution of the emblems of the broken body and shed blood of Christ. The Rev. T. Boaz, pastor of the Union Chapel, read the scriptural account of the administration of the Lord’s Supper, Luke xxii. 14

—24, and addressed the communicants. This, he remarked, is, or ought to be, a season of *Remembrance*—Remembrance of what Christ has done, and is now doing for his redeemed church—Remembrance of what that church ought to do for him, and Remembrance on the part of his people of their sins and short-comings as the stewards of Christ on the earth. A review of these things ought to lead the Church of Christ to humiliation of spirit and the consecration of her all to the service of her Lord. Prayer was then offered by the speaker. At the close of the service, the Rev. J. R. Campbell, of the American Mission at Saharunpore, offered prayer, and the assembly united in singing—

“ Once more before we part,  
We'll bless the Saviour's name,  
Record his mercies every heart,  
Sing every tongue the same.

Hoard up the Sacred word,  
And feed thereon and grow,  
Go on to seek to know the Lord,  
And practice what you know.”

The spacious chapel was thronged by an attentive audience. It was an interesting, solemn and instructive sight, thus to witness Christians of different sections of the church, worshipping, in practical fellowship with each other and in our common Lord; members one of another, and all united to the living Head. By this act, saying “All we are brethren and one is our Master, even Christ.” May the Spirit of truth and love soon bind all the members of the church of Christ into one common and lasting bond, that they may all be one, even as He and the Father are one. Lord hasten this in thine own time. Build, O build, thy spiritual temple speedily.

#### 5.—THE 26TH ANNIVERSARY OF THE CALCUTTA BAPTIST MISSIONARY SOCIETY

Was held at the Circular Road Chapel, on Thursday evening, the 28th Jan. The meeting commenced by praise, the reading of the scriptures and prayer. The Rev. A. Leslie conducted the devotional services.

J. F. Hawkins, Esq. C. S. presided.

The Rev. J. Wenger read an abstract of the Report, from which it appeared that at some stations, Agra and Barisal, the work of conversion had been encouraging during the year. The trials of the Society, we regret to find, have not been few. The feelings chiefly induced by the Report,—which we hope to notice more at length when published,—were humiliation and gratitude.

The meeting was conducted in the following order:—

Moved by the Rev. T. Boaz, and seconded by the Rev. J. Ogilvie:

I. That the Report, an abstract of which has now been read, be adopted, and the present Committee of this auxiliary Society confirmed, with the addition of Messrs. D. Chill and J. Floyd.

Moved by the Rev. T. Morgan, and seconded by the Rev. J. H. Morrison:

II. That whilst the stationary condition of many churches calls for deep searchings of heart, yet the increasing spread of the gospel in some parts of the country should lead us to thank God and take courage.

Moved by the Rev. G. Pearce, and seconded by the Rev. J. C. Page:

III. That having with much concern heard that there is little prospect of the mission being materially strengthened either by men or means from the churches at home, this meeting feels that Christians in this country are more than ever called on to labour and pray for the conversion of the people of the land, and for the raising up of instruments from among the Indian churches themselves.

The speakers chiefly dwelt on the low state of real religion in the churches in India, generally. The need there was for the members of the church in this country feeling more deeply their responsibility to the Lord and the heathen, and that the church should awaken to a sense of her duty in the conversion of the people, and put forth those energies with which Christ has endowed His church in every land and in all ages. This was the theme of the evening, and one the importance of which cannot be too strongly pressed upon the attention of Christians in India.

The meeting closed with the Doxology and the Benediction.

The attendance was encouraging. The collection, we regret to say, amounted only to Rs. 118, and the blank cards.

We are rejoiced to hear that a pupil in the Institution of the established Church of Scotland, has applied for baptism, and is at present residing at the Mission House, Cornwallis Square. This is the young man who carried off the prize given by Dr. Charles, at the last examination of the pupils of the school.

#### 6.—THE EIGHTEENTH ANNIVERSARY OF THE SEAMEN'S FRIEND SOCIETY.

The services connected with the Anniversary of this interesting Society, were held in Calcutta during the last month, in the following order :

On Sabbath evening, the 17th January, 1847, a sermon was preached at the Union Chapel by the Rev. T. Boaz, one of the Secretaries, prefatory to the public meeting, from Isaiah lx. 5—"Then thou shalt see and flow together, and thine heart shalt fear and be enlarged; because the abundance of the sea shalt be converted unto thee."

On Wednesday evening, the 20th of January, the 18th Annual Meeting was held at the Union Chapel.

C. Congreve, Esq. presided.

The meeting was opened by the Rev. T. Boaz, who read the 1st Psalm and offered prayer, after which the assembly united in singing the 238th hymn, Union Chapel collection.

The Secretary read an abstract of the Report.

I.—Moved by Rev. J. C. Herdman, Established Church of Scotland, seconded by A. Grant, Esq.—

*Resolved*—That the Report read be approved, published and circulated by the Committee for the information of the subscribers and friends of the Society, and with a view to the furtherance of the cause of religion amongst Seamen, in the community generally.

II.—Moved by Rev. A. F. Lacroix, London Mission, seconded by Rev. J. Wenger, Baptist Mission :—

"That the Committee would unite with the friends of Seamen generally in thankfulness to God for all past success in connection with the progress of religion amongst Sailors, and would make such success a ground of hope for enlarged prosperity for the future. They would also urge on all the solemn duty of feeling more deeply, praying more earnestly, labouring more abundantly, and supporting more adequately the cause of Christ in connection with Sailors."

III.—Moved by Rev. T. Smith, Free Church of Scotland, seconded by Rev. T. Boaz :—

*Resolved*—That the following friends constitute the Committee of the Society, with prayer that their labours may be increasingly useful in converting Sailors to Christ.

The Committee are empowered if deemed advisable or necessary, to add to their numbers.

Treasurer.—A. Grant, Esq. Honorary Secretaries.—Corresponding and Foreign—Rev. J. Macdonald. Minute—H. Andrews, Esq. Ministers.—The Missionaries of different Evangelical denominations. Visiting Agent.—Mr. R. W. Chill.

Committee.—Capt. W. Boothby, Capt. G. C. Owen, A. Bedford, Esq., J. L. Carran, Esq., C. Congreve, Esq., J. Lewis, Esq., P. H. Holmes, Esq., J. Norman, Esq., J. Rowe, Esq., J. C. Stewart, Esq., J. Wells, Esq., M. Wylic, Esq.

Ministers and Missionaries connected with the Evangelical Churches and Societies subscribing or otherwise rendering services to the Society, members of the Committee *ex officio*.

The meeting closed by singing the two last verses of the Hymn in the Union Chapel collection, and the Benediction, by the Rev. T. Boaz.

The funds of this very useful Society are in a very low state, the Society being indebted to the Treasurer to a considerable amount.

#### 7.—GOOD NEWS.

We have the pleasure to introduce to our friends two highly gratifying facts, viz. the ordination of the first Chinese Convert to the work of the Christian ministry, by the London Missionary Society's missionaries labouring in China; and an account of the first sermon preached by the first Parsee convert, who has been regularly educated for and ordained to the Christian Ministry, through the agency of the missionaries of the Free Church of Scotland at Bombay. Thus are they coming from the East and the West, the North and the South, to acknowledge him as their Salvation and their all, who must reign Lord of all:—

*Ordination of a Chinese.*—We have been favoured with a copy of the *Straits Times* of the 4th November, containing an account of the ordination of a Chinese. This being the first instance of a Chinaman being ordained, as might be expected, a large concourse of Chinese were present to witness the ceremony. We trust that many preachers will be raised up among this interesting class of our fellow-creatures, who it shall be found have been sent by the Lord, and we also hope that the Missionaries of the London Missionary Society will have much joy in beholding the Christian walk, the faithful preaching, and the unflinching courage of him, the account of whose ordination we now give.

The ordination of Tsin-shen as a preacher of the Gospel to his countrymen, took place last Lord's Day in the Union Chapel, at three o'clock in the afternoon.

The body of the Chapel was filled with Chinese spectators, and several members of the foreign community occupied the side pews.

This is the first instance of ordination to the Christian Ministry of a native Chinese that has taken place in China, and before the eyes of his countrymen. The young man has been for a number of years a student in the Anglo-Chinese College at Malacca, in which institution he seems to have acquired a remarkably correct knowledge of the English language, and of other branches in general and biblical education. He deported himself on the present occasion with true modesty, and with a becoming seriousness which must have impressed those present with personal esteem and of confidence that he will faithfully discharge the solemn duties he has taken upon himself. We do not doubt he will be of great assistance to the Missionaries of the London Missionary Society, under whose auspices he has commenced his labours.—*Bombay Witness.*]

*Hormusjee Pestonjee's first Sermon.*—Yesterday morning, a sermon was delivered in the American Mission Chapel by Hormusjee Pestonjee, a Parsee convert. The place was crowded to excess, the interest of the occasion being

increased by its being known that this was the first time the Parsee had ever preached to an English congregation. There were also a great many natives present. Hormusjee wore a black gown over his usual costume, but his head was uncovered, the hair having been suffered to grow, and cluster over his neck. His manner, style, and even matter, strongly resembled the Rev. Mr. Nesbit's. He did not appear to be afflicted with the least timidity or bashfulness, but spoke the truth boldly and fearlessly, as it ought to be spoken. His text was Hebrews iii. 13. We have heard several persons remark that his imitation of his tutor, Mr. Nesbit, was too servile; but we incline to the opinion, that there is little to complain of on this score, inasmuch as he has not followed the usual custom of copyists, who generally display the peculiar defects, without the excellencies of their model. If we might offer a suggestion we should recommend him to be a little less rapid in his delivery in future.—*Telegraph*, Dec. 14.

8.—THE FREE CHURCH CONGREGATION, CALCUTTA: ADMISSION OF THE  
REV. J. MACKAIL AS PASTOR.

(From the *Free Churchman* for January.)

There are circumstances known to most of our readers, why we should commit to *another* hand rather than our own the writing of a notice on this very interesting subject.—We therefore asked the friend who heretofore has oftener than once furnished us with similar Free Church records, to send us a record of the circumstances connected with the call and admission of the Rev. J. Mackail, as Pastor of the Free Church Congregation in Calcutta: and with this request our Friend has very kindly complied. We need only further say, that we feel *very* thankful to the Lord our Head, that he has sent to our congregation here, a man of GOD, such as our friend Mr. Mackail is esteemed to be. May he ever walk and minister in the SPIRIT OF CHRIST! —ED. F. C. M.

It may be remembered that in the fourth volume of this periodical, we gave a short historical sketch of the "Circumstances connected with the election and call of a stated pastor by the Congregation, in connection with the Free Church of Scotland, Calcutta." That sketch brought the history of the Calcutta branch of the Free Church down to the period at which a call had been forwarded to the Rev. W. K. Tweedie, minister of the Free Tolbooth Church, Edinburgh. We now beg to present in addition, a sketch of subsequent proceedings, and more specially of the arrival in Calcutta of the Rev. J. Mackail, and his subsequent admission, according to the rules and practice of the Free Church, to the office of minister and pastor of the congregation among whom Mr. Macdonald has for the past three years and a half been discharging the duties of minister, so far as his other avocations and duties, in connection with the Mission of the Free Church in Bengal, permitted him to do.

It will be remembered that, at the time when the missionaries and others in Calcutta, felt it to be their duty to give in their adherence to the Free Church of Scotland, and consequently to withdraw from the congregation worshipping in St. Andrew's Kirk, Calcutta, Mr. Macdonald acceded to the proposal of his colleagues that he should become Provisional Pastor of the Free Church here, that at the first meeting of adherents the arrangements made by the Provisional Church committee were unanimously confirmed, Mr. Macdonald agreeing, with the occasional aid of his colleagues, to continue to discharge the duties of Pastor in the congregation, until in the providence of God, measures could be taken to procure the blessings and the privileges connected with a stated and regular ministry. After the steps had been taken which are alluded to in our previous sketch, and a call had been forwarded to

the Rev. W. K. Tweedie, the Kirk Session and congregation waited in patient expectation for a reply to their application, and for a time were not without hope that the able and respected minister whom they had chosen to preside over them, might accept their call, and at no very distant period appear amongst them. In this expectation, however, they were disappointed; some months elapsed, and a letter arrived from Mr. Tweedie, stating that, while he sympathized deeply with the adherents of the Free Church in Calcutta, he felt constrained from various important considerations, which he specified, to decline accepting the call which had been presented to him from the congregation here.

The call to Mr. Tweedie had been forwarded to him through the *Committee for Foreign Missions* and the *Committee on Colonial Churches*, with the special request that, if they saw fit, they should support the application; and farther, the congregation in Calcutta, considering that the first application might possibly fail, had delegated, to these two committees of the General Assembly of the Free Church, full powers to apply, on behalf of the congregation, to the Rev. James Lewis of South Leith; and, in the event of Mr. Lewis seeing it to be his duty also to decline accepting the call, the congregation requested the two committees to lay their claims before several other ministers of the Free Church whose names were specified; "and, beyond that, to any other minister, whom in their solemn judgment" they might deem a fit minister for a congregation, having so strong claims upon the attention of the Church, as those of the Free Church congregation in Calcutta. The committees kindly undertook the trust committed to them; but were unsuccessful in procuring the assent of any of the ministers whose names had been forwarded to them. The claims of the congregation in Calcutta were not however to be overlooked; and the two committees elected a sub-committee consisting of members of both, who earnestly sought to fulfil the trust committed to them, by selecting a pastor qualified for the important sphere of labour opened up for the Church, in the metropolis of British India. At length they agreed to invite Mr. Mackail, then labouring successfully in the island of Malta, to undertake the charge of the Calcutta congregation. After taking the matter into prayerful consideration, and making such serious inquiries as were proper in such circumstances, he placed himself entirely in the hands of the committee, giving them to understand that should they unite in regarding him as a proper agent for that particular sphere of labour, he was willing to go. He simply stipulated for permission to remain at Malta until another should arrive to occupy the important and interesting sphere of labour in which he then ministered. Some unavoidable delay was the result of these negotiations. But every thing being at length arranged,—Mr. Mackail having been fully appointed and having accepted the call,—and a successor having arrived in Malta, to occupy Mr. Mackail's place, he returned to his native country in the spring of last year, and having spent some months among his friends, left with his partner Mrs. Mackail, for Calcutta in October last, by the *Peninsular and Oriental Company's Steamer the Ripon*. After experiencing the disasters which befell that vessel in the Channel, and being mercifully preserved from the perils of the deep, he, with many of his fellow-passengers, embarked in another vessel, and after spending a few days in the scene of his former labours, at length arrived in Calcutta in December last, by the *Hindustan*.

On an early day after Mr. Mackail's arrival, the Presbytery of Calcutta held a meeting *pro re nata*, for the purpose of receiving the documents connected with his appointment, and fixing upon a day for admitting him to the pastoral charge of the Free Church congregation. The Presbytery having found that the two committees of the General Assembly, to whom the power of choosing a minister had been delegated by the Calcutta congregation, had unanimously

agreed in the appointment of Mr. Mackail, and having before them Mr. Mackail's acceptance of the charge, and feeling satisfied that Mr. Mackail was acceptable to the congregation as a minister of the gospel, resolved that his admission to his charge should take place as soon as convenient for all parties concerned; and, in accordance with this resolution, appointed, that a special service be held for the purpose on the forenoon of Sabbath the 10th of January, 1847. The Presbytery farther appointed that Mr. Macdonald, the Officiating Pastor of the Free Church Congregation, should preside and conduct the solemn services on that occasion. Due intimation of this having been given to the Congregation on the forenoon of Sabbath, the 27th December, the admission took place on the day appointed.

Mr. Macdonald, in commencing the services of the day, gave out Psalm cii. 13—17, read 1 Cor. xii. and Ephes. iv. 1—16, and chose for his text the 8th verse of the 3rd Chapter of the 2nd Epistle to the Corinthians, "How shall not the ministration of the Spirit be rather glorious." After some introductory remarks regarding the manifestation of God's glory in the Gospel, he directed the attention of his hearers to the fact that as redemption had been procured by the Lord Jesus Christ, who died for sinners and rose again for their justification, so, in the present state of the Church, the gospel was the ministration of the Spirit, whom the Saviour had promised, on the eve of his departure from his chosen disciples, as their comforter and teacher, who should always abide in the church, and dwell in the hearts of believers; and then dwelt at some length on the importance and extent of the Spirit's ministration. At the conclusion of the Sermon he gave out the verses of the lx. Parap., which being sung by the congregation, he addressed Mr. Mackail, and put to him seriatim the questions which are appointed by the General Assembly to be asked of every minister, both at his ordination, and also at his admission to a new charge. These questions having been satisfactorily answered, the presiding minister pronounced Mr. Mackail to be admitted to his charge; and having prayed, thereafter addressed Mr. Mackail regarding the duties incumbent upon him as the Pastor of the flock of which he had now obtained the spiritual charge. He said that in addressing him, he would on this occasion rather speak of the relationship subsisting between the pastor and his Blessed Lord, than of that which subsists between him and the people of whom he had received the oversight; feeling assured that if he faithfully discharged his duty to his Lord and Master, he would not come short in the duties incumbent upon him with respect to his flock. He reminded the newly admitted pastor, that as a minister of the Gospel he was the "Ambassador" of Christ. It became him therefore to hold communion with His Master—to seek conformity to his character—to negotiate for him, as his chief business—to expose sin, the source of enmity—to proclaim Christ's sacrifice in all its sufficiency, freeness and individuality—to perfect the saints, in every good word and work—and to live in the Spirit as the source of all his ability.

He was to remember that his individual ministration was a portion of the great and universal ministration of the Spirit in the Church. In his studies, in his public ministration, as well as in his visitings, he ought not to lose sight of this. He was to consider himself as the ambassador of Christ under the ministration of the Holy Spirit, and ought to seek the Spirit's grace in the discharge of all his duties; for however small a portion of the universal ministration of the Comforter of the Christian Church, the individual ministration of a human agent might appear to be, it ought ever to be remembered that it was a portion; and if the standard of requirements were high, so also were the resources placed at the disposal of his people; the one was equal to the other.

After the Congregation had sung the cxxi Psalm, Mr. Macdonald addressed them impressively and faithfully, regarding their duty towards him who had

come among them, by their own consent and invitation, as the accredited ambassador of their Divine Lord; and called upon them to receive him, and give heed to his ministrations as the servant and minister of Christ. He reminded them both of their duties and their short-comings; and called upon them to show their respect and affection for the pastor both by supporting him in all attempts to do good among them, and by exercising, each according to his several ability, the privilege which had devolved upon them of providing for his comfort in all things. The indisputable fact, as exhibited in the New Testament, was, that it was the bounden duty of all to minister in temporal things to the comfort of their pastor, and to provide for the maintenance of gospel ordinances among them. It was left to the deliberate judgment of all to do this conscientiously, so far as the amount was concerned, each according to his or her several ability.

The services of the day closed with the customary devotional exercises. The diet was of course, long; but impressive, interesting and solemn. And we trust that, by the grace of God, impressions were made, upon many hearts, which are not soon to be obliterated. May the gracious Spirit who dwells in the hearts of believers and changes them into temples of the Holy Ghost, bless, ratify and sanction what his servants have endeavoured to do for the furtherance of the kingdom and cause of the Blessed Saviour, in this city; and may the rich effusion of His holy influences descend both upon the newly appointed pastor and upon those over whom he has been appointed the overseer! The congregation of the Free Church have patiently waited for the benefits and privileges of a stated and permanent ministry. So far as man can judge they have not waited in vain. Let their prayers now ascend to the throne of the Highest for a blessing upon the prospective labours of him who has been set over them in the Lord; and let them reciprocate, in the spirit of charity, every attempt which, by the grace of God, will be put forth for their spiritual welfare. They and their late Pastor have parted in the happiest manner, under circumstances of mutual endearment and regard; and though in these pages we do not feel at liberty to say all that we would, we may say of this late Pastor and flock, from what we have seen, that they loved one another.

Mr. Mackail commenced his labours, as minister of the Free Church congregation, on the evening of the day on which he was, in accordance with the rules of the Church to which he belongs, admitted to his charge. Thus, by the kind providence of God, have the adherents of the Free Church of Scotland, in Calcutta, attained one of the high and important objects after which for the two past years they have sought and many of them prayed to attain. Let them thank God, and take courage. In another important object after which they struggled and for a time, seemed in a fair way to succeed speedily, they have been temporarily checked and disappointed. An unforeseen accident has retarded the erection of the building, which they hoped to consecrate to God's worship, and to make a house of prayer and praise. Great additional expense must be incurred ere it will be possible to rebuild and complete the structure. But let not their zeal be quenched. With regard to this point also, let them humble themselves, because of their unworthiness in the sight of God, and trusting in him, let them redouble their energies, and—AGAIN RISE UP AND BUILD!

In connection with the above, we add the following from the *Christian Advocate* of Jan. 16:—

“We copy from the *Hurkaru*, the following account of the recent interesting proceedings in the Free Church Congregation in this city. We are grateful for their scriptural manifestation—by a voluntary tribute, of their affection to their late temporary minister, and in their prospect of enjoying the ministrations of a faithful and experienced pastor. It now becomes the duty of the

people among whom Mr. Mackail is to minister to remember the duty of prayer for him. It is the ministry of men who are helped by praying hearers, which generally prospers best, and without that succour, the vigour of the most holy will fail, and the enemies of the church will prevail.

“ When Moses stood with arms spread wide,  
Success was found on Israel's side,  
But when through weariness they failed,  
That moment, Amalek prevailed.”

Let our brethren in that congregation, then, remember this, and be as Aaron and Hur were to the Lawgiver of old, helps and supporters of their minister. This is truly their reasonable service, and it is one in which their own interests are much concerned. They can scarcely expect the Lord to bless even the greatest efforts of their pastor, if they themselves be not constant, diligent and importunate in prayer for a blessing. Many good things the Lord graciously promises to His people, but for all these, He will be inquired of; He waits to answer prayer. He *satisfies* not indifference, but desire. It is the hungry who are fed; it is the consciously weak who are strengthened; it is to the thirsting He gives water from the Rock, when they cry to Him. Therefore, let the members of the Free Church Congregation now at the commencement of a new ministry call to mind these things, by way of remembrance; and let all Christian Churches ever give to the consideration of these things, their due and proper weight. The extract from the *Hurkaru* is as follows:—

“ The Rev. J. Mackail was inducted into his charge as pastor of the Free Church Congregation last Sunday (Jan. 10). The Rev. J. Macdonald, of the Free Church Mission, conducted the service, and preached with great power from the text, “ How shall not the ministration of the Spirit be rather glorious ?” and after putting the usual questions, addressed Mr. Mackail a solemn charge on his character as an ambassador of Christ, and then addressed the Congregation with great earnestness, on their duty to him, as such. The service was peculiarly solemn and affecting.

We understand that the deep feelings of affection and gratitude which Mr. Macdonald's services have excited during the period of more than three years, (for which period he has officiated as temporary pastor) have been manifested by the congregation, in a way that must show that they respect as well as appreciate Mr. Macdonald's disinterested conduct and exemplary demeanour, as well as his faithful and powerful preaching. At a meeting of the congregation on Saturday evening, at which the Rev. Dr. Duff, the senior missionary presided, Dr. Nicholson, Mr. Hawkins, Dr. Campbell, Mr. Wylie, and others gave expression to some of these feelings, and Mr. Hawkins, and Mr. Wylie particularly dwelt on the character of Mr. Macdonald's remarkable ministry. In a more private manner the congregation have collected, and presented to Mr. Macdonald's family a memorial of their affection, in the sum of 5,000 Rs. which was forwarded to Mrs. Macdonald yesterday (Monday) morning, after the induction of Mr. Mackail.

It is very satisfactory to be able to add, that in Mr. Mackail, their new pastor, the Congregation have the prospect of a pastor of devoted character, and of no ordinary ability and experience. The Church which they are building, will, it is expected, be opened by him, next June.”



The Nutt Collegiate School.

THE COLLEGIATE SCHOOL  
FOR  
BOARDERS AND DAY PUPILS,  
HULL, YORKSHIRE.

This Establishment is under the charge of DR. DOBBIN,\* formerly of TRINITY COLLEGE, DUBLIN, in which University he obtained honors; and who has more recently been a Missionary to India.

The Education given embraces the Greek, Latin, French, and German languages; the English in its various branches; Writing, Arithmetic, Book-keeping, Mathematics, Logic, History Ancient and Modern, Geography, with the Use of the Globes, &c. &c. The object of the Proprietor is to qualify his Pupils for the Universities, for Professions, and, what is of special importance in a commercial town, for every department of business. The highest attention is paid to the cultivation of gentlemanly habits, and honorable and christian feelings in the Boys.

A PREPARATORY AND INFANT SCHOOL, for young Gentlemen of from three to eight years of age, is conducted by MRS. DOBBIN in the Eastern Wing of the building. Here the Junior Pupils are thoroughly grounded in Spelling, Reading, Writing, Ciphering, Grammar, History, Geography, and the Rudiments of Latin. This department of the Institution is justly considered of great importance, as preparing for the higher studies of the Upper School. By a combination of the ordinary and Infant systems the progress of the little Boys is made pleasant to themselves and satisfactory to their Teacher.

DR. and MRS. DOBBIN, from their own previous residence in India, are qualified to sympathise with those Parents who, from that distant land, may entrust their little ones to their care; and will seek, with the aid of divine grace, to supply to their young charge the place of the tender Parent as well as that of the faithful and conscientious Teacher.

Terms per Annum.

For Boarders including every charge, ..... FIFTY GUINEAS.  
—Ditto, Preparatory and Infant School. .... TWENTY-FIVE GUINEAS.

The situation is open and healthful; the Play-ground airy and large; the Class Rooms capacious and convenient.

Reference may be made to the Rev. Dr. SINGER, Senior Fellow of Trinity College, Dr. BURKE, North Great George's-Street, and D. PAKENHAM, Esq., 58, Henry-Street, Dublin; to the Rev. Drs. J. PYE SMITH, BENNETT, HARRIS, and STEANE, of London; to the Presidents STOWELL and SCOTT, of the Rotherham and Airedale Colleges; to the Rev. J. GLYDE and JAMES GARNETT, Esq., Bradford; to the Rev. Dr. HAMILTON and the Rev. J. ELY, Leeds; to JOHN W. SMITH, Esq., Sheffield; and to the Rev. JAMES DEAN and JOHN POTTER, Esq., M. D., Manchester.

Reference may further be made to the Secretaries of the London and Baptist Missionary Societies; to the Revs. JAMES PATERSON and A. F. LACROIX, Calcutta; the Revs. R. C. MATHER and M. W. WOOLLASTON, Mirzapore; to HENRY WOOLLASTON, and JOHN LACKERSTEEN, Esqrs., Calcutta; to the Parents of the Children now in the School, and to W. AYRE, Jun., Esq., Hon. Secretary of the Hull College, Hull.

\* Rev. O. T. Dobbin, L. L. D. author of *Tentamen Anti-Straussianum*, &c.

Published this Day,

FEB. 1st, 1847,

THE ORIENTAL BAPTIST.—No. II.

THE UPADESHAK,

PRICE 1 R. Sans. PER ANNUM.

This is a Magazine in the Bengálí language intended chiefly for the benefit of Native Christians.

**ACKNOWLEDGMENTS.**

**LONDON MISSION.**

M. R. Gubbins, Esq. ....	Rs.	75	0	0
Collected by the Misses Betts at Chinsurah, .....		30	0	0
G. Edmonstone, Esq. through the Rev. A. Leslie, .....		50	0	0
E. E. ....		10	0	0
T. Brae, Esq. ....		20	0	0

**SEAMEN'S FRIEND SOCIETY.**

Sir Lawrence Peel, Bt. <i>An.</i>	50	0	0	J. Davies, Esq. <i>Don.</i>	20	0	0
G. A. Bushby, Esq. do. do.	50	0	0	Capt. Boothby, ditto.	20	0	0
M. R. Gubbins, Esq. ....	25	0	0	J. C. Crump, Esq. ditto ..	10	0	0
Collected in small sums at				Miss Twisden, .....	3	0	0
the Anniversary, .....	107	12	0	J. C. Owen, Esq. ....	10	0	0
A. Grant, Esq. <i>An.</i> .....	50	0	0	John Davis, American Ship			
Mrs. A. Grant, ditto. ....	25	0	0	<i>Goodwin</i> , .....	10	0	0
A. Bedford, Esq. <i>Don.</i> ....	50	0	0	C. Congreve, Esq. ....	10	0	0

**CONTRIBUTIONS RECEIVED ON ACCOUNT OF THE CALCUTTA AUXILIARY BIBLE SOCIETY IN JANUARY, 1847.**

G. W. Batty, Esq. .. Rs.	25	0	0	J. W. S. Carruthers, .....	10	0	0
Sir Henry Seton, .....	100	0	0	C. R. Jennings, Esq. ....	10	0	0
Capt. Lambe, .....	25	0	0	Dr. Campbell, .....	16	0	0
J. Stanley, Esq. monthly, ..	3	0	0	W. Cockburn, Esq. ....	10	0	0
Collected at Jessore by E. Bentall, Esq.				(Signed) W. BYRNE,			
A Friend, .....	5	0	0	Cash Secretary.			

**BENEVOLENT INSTITUTION.**

I. B. Biss, Esq. ....	5	0	0	E. W. S. S. ....	10	0	0
Mr. de Sheen, .....	2	0	0	Capt. Bennett, .....	10	0	0
J. H. Allen, Esq. ....	5	0	0	C. H. Salter, Esq. ....	5	0	0
R. Blechynden, Esq. ....	10	0	0	C. M. Shircore, Esq. ....	5	0	0
D. S. C. ....	5	0	0	C. Campbell, Esq. ....	5	0	0
F. de Cruz, Esq. ....	5	0	0	Capt. Hickie, .....	4	0	0
C. M. Shircore, Esq. ....	2	0	0	Mrs. Hume, quarterly, ...	5	0	0
H. Baker, Esq. ....	2	0	0	Eilliab, .....	2	0	0
G. W. Hamilton, Esq. ....	5	0	0	J. Wall, Esq. ....	2	0	0
W. B. ....	5	0	0	F. D. C. ....	2	0	0
G. Farie, Esq. ....	20	0	0	P. W. S. ....	1	0	0
J. Findlay, Esq. ....	10	0	0	Mrs. King, .....	6	0	0
Mrs. King, .....	4	0	0	A Friend at Buxar, through			
H. Clark, Esq. M. D. ....	10	0	0	J. C. Marshman, Esq. ...	6	0	0
J. B. L. ....	2	0	0	Woomes Chunder Roy, ...	5	0	0
Capt. G. Kirby .....	10	0	0	J. W. T. ....	5	0	0
Capt. Kintleside, .....	10	0	0	Capt. Bazely, .....	10	0	0
Lient. Murray, .....	3	0	0	Lord Cheaton, H. M. 53d. .	5	0	0
Lieut. Staples, .....	10	0	0	Capt. Crofton, Engineers... .	3	0	0

J. WENGER.

\* \* Monies received in January will be acknowledged next month.

**MISCELLANEOUS.**

*From G. Edmonstone, Esq.*

Circular Road Chapel Fund, .....	100	0	0
Calcutta Baptist Missionary Society, .....	100	0	0
Baptist Mission Translation Fund, .....	50	0	0
Intally Schools, .....	50	0	0
Benevolent Institution, .....	50	0	0
Calcutta Christian Tract and Book Society, .....	100	0	0
Calcutta Auxiliary Bible Society, .....	30	0	0
Free Church Mission, .....	50	0	0
Bengal Auxiliary Missionary Society, .....	50	0	0
Seamen's Friend Society, .....	20	0	0
Barisal Mission, .....	50	0	0
Santal Mission, Jellasure, .....	25	0	0
Repairs of Colinga Chapel, .....	25	0	0

A. LESLIE.