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

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

Established June, 1832.

NEW SERIES, VOL. VIII. No. 88.—OLD SERIES, VOL. XVI. No. 179.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

APRIL, 1847.

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

CONTENTS.

	<i>Page</i>
I.—The Urdu Bible, .....	201
II.—Rev. N. Forsyth, .....	214
III.—Extracts from the Journal of a Missionary Itinerary in Bengal, by the Rev. A. F. Lacroix, December, 1845, and January, 1846, .....	221
IV.—Aborigines of India, .....	236
V.—Evangelical Alliance, .....	242
VI.—Departure of Missionaries for England :—Publications on Missions, ..	245
VII.—Hindu Superstitions, .....	250
VIII.—Editorial Note on the Urdu Bible Translation Controversy,.....	252

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—The Late Mrs. Marshman, .....	252
2.—Destitution in the Highlands and Islands of Scotland, .....	255
3.—Madras, .....	260
4.—The Rev. T. Boaz, .....	<i>ib.</i>
5.—Suspension of Public Works on the Sabbath-day, .....	261
6.—Government Connexion with Idolatry, .....	<i>ib.</i>
7.—The Sabbath, and Holy Fasts and Festivals, .....	263

**CALCUTTA :**

PRINTED AT THE BAPTIST MISSION PRESS.

1847.

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

## FUNDAMENTAL RULES.

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

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

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

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 5th of April, at the Lal Bazar Chapel. Service to commence at 7 P. M.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

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### THE UPADESHAK,

PRICE 1 R. 8 ANS. PER ANNUM.

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

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### EDITORIAL NOTICE.

The communications from Chinsurah, and those of C. G. P. and W. M. C. have been received, and will receive attention next month.

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### PROPOSAL TO PRINT REV. J. WENGER'S "SCRIPTURAL DOCTRINE OF THE CHURCH," AND "CLARKE'S SCRIPTURE PROMISES," IN HINDUSTÁNÍ.

We have been requested by the Rev. Mr. Heinig of Chunar to state, that acting on the advice of some of his Missionary brethren, who considered the work likely to be useful, he has translated into Hindustání "the Doctrine of the Church," drawn up a short time ago by the Rev. J. Wenger, and which for the most part appeared originally in consecutive numbers of the *Calcutta Christian Advocate*.

Mr. Heinig is desirous of printing the work in Hindustání for the benefit of Native Christians using that language; to enable him to do so he solicits pecuniary assistance to cover the cost.

Mr. Heinig is also preparing a translation into Hindustání of that excellent little work, "Clarke's Scripture Promises."

Persons willing to aid either or both of these works, are requested to communicate either with Mr. HEINIG himself, or the Rev. J. THOMAS, *Baptist Mission Press*, Calcutta.

THE  
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NEW SERIES, VOL. VIII. No. 88.—OLD SERIES, VOL. XVI. No. 179.

APRIL, 1847.

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I.—*The Urdu Bible.*

To the Editors of the Calcutta Christian Observer.

MY DEAR MESSRS. EDITORS,—I feel constrained to trouble you with a few words on the subject of the Urdu Bible, as I see that “J. A. S.” keeps up his essays briskly in the *Observer*, and in them occasionally, from whatever cause, wrong dates and mis-statements, which will necessarily lead to wrong impressions if they be permitted to go uncorrected. And here I must express my surprize both at J. A. S. and the Editors of the *Observer* for keeping up the impression that there are some parties in Hindustán who are impatient to commence a revision of the Urdu Old Testament at once. This impression is given in the January number of the *Observer*. You had before you the independent and solemn assurance of two separate individuals, each intimately acquainted with the position and plans of the Agra Bible Society, that there is no such plan—no such desire—no such expectation entertained by any one in any way connected with that Society. Still, with all this before you, in your editorial remarks you say—“We are glad to find that J. A. S., far from maintaining that the present Urdu Bible is perfect, only deprecates *hastiness* in preparing and publishing a new one.” Now, how shall we get this matter corrected? Or what amount of evidence will serve to convince the Editors that no such *haste* is contemplated, or at all likely to take place? The subject of a revision of the Urdu Old Testament has never once been mooted in the Agra Bible Society, nor has the subject in any form been brought before its Committee. And an indefinite number of years will pass before the first preliminary step is at all likely to be taken.

Yet so long as the assertion continues to be reiterated, the impression on the public mind is likely to be the same as if it were true. "J. A. S." asserts also in his article in the January No. that, "It is now proposed to set the Hindustani Bible aside before it has had a fair trial, and immediately to make another," &c. Christian charity would fain seek for some ground on which to call this a mistake. But it so happens that J. A. S. knows perfectly well that there is no such plan, and no such proposition before any body in North India. I am utterly at a loss therefore to account for the assertion, except on this supposition that he feels it necessary to keep up such an impression in order to secure for himself the privilege of bringing his own translation prominently and frequently before the public, and dragging on an unprofitable controversy years before it becomes a practical subject. J. A. S. should inform us how many years are necessary to give a translation "a fair trial." Nearly four years have now passed since the present Urdu Bible was printed. Other three years are likely to pass before there are any persons at all likely to be ready to do any thing towards a revision of it. Other two or three years will of course be consumed in the revision and printing of it. Thus a period of at least *nine* or *ten* years is pretty sure to elapse while the present Urdu Bible is obtaining its trial. And when it is remembered that the whole of India has to be supplied from that one edition, i. e. Bombay, Madras, Bengal, North India, from Cashmere to Comorin, from Assam to Scinde, have all to be supplied from that one edition, so far as Bible circulation in that dialect is concerned—the period of trial does not seem too short. The edition consisted, I believe, of 6,000 copies. Then supposing that 666 copies be distributed every year, the edition would be exhausted in nine years. And if the edition be popular and acceptable to the public it will be passing strange if all the schools and all the Missionaries labouring through the whole wide extent of India do not use up as many as 666 copies during a year. This I think ought to silence all clamour, and soothe all alarm about the Depositories being full, and the danger of so many hundreds of thousands of Rupees having been expended by the Calcutta Bible Society in publishing these Bibles, and they all left on the shelves to rot on account of another Bible having been hastily made and thrust in between this one and the public demand.

Again, J. A. S. says a little farther on—"Nothing is clearer than that the translators of the Urdu Bible should revise their own labours. Thomason and Martyn are dead; but Messrs. Shurman, Kennedy, Wilson and Hawkins are still alive. What *right* has the Agra committee to simplify and revise their labours

without their consent, as they are alive and in good health?" But what *right* has J. A. S. or any one else to cast such imputations on the Agra committee, when that committee has never once mooted the subject nor uttered one syllable respecting it? And who will tell us that Messrs. Shurman and Kennedy, and Wilson, and Hawkins will be all here, "alive and well," when the subject of a revision of the Urdu Old Testament shall come before the Agra committee as a present practical subject? And besides this, the Agra committee has appointed a *sub-committee* to attend to the revision of the different parts of the Scriptures in due time. On that sub-committee are the names of Messrs. Shurman, Kennedy and Wilson. Then what injustice has been done to them? Mr. Hawkins was not appointed on that sub-committee. It was supposed that from his position and his duties in Calcutta he would not desire such appointment.

Again, J. A. S. writes, "You are aware that a great outcry has been raised against the spelling of the proper names of the Hindustání Bible.—As soon as the North India Bible Society was formed, the Missionaries at one station drew up in Roman letters, a list of proper names of the New Testament. \* \* \* \* They printed their list, and sent it to the Secretary of the North India Bible Society. He thought it so objectionable that he altered nearly one half of the names before he put it into circulation," &c. &c. Now, here again a difficulty lies—J. A. S. knew very well—at least he is inexcusable for not knowing, for he had in his own house the means of knowing, that this same list of proper names was prepared, and printed, and circulated among all the Missionaries then in North India a full year, or year and half *before the* subject of a Bible Society at Agra was once agitated at all. Where then is the fairness of treading over all dates and facts, and trying to make this list of names an affair got up after the formation of the Agra Bible Society?

There are various other statements and assertions in J. A. S.'s article which would be all the better for being set right, but I have not time or strength at present to follow them all through.

I wish to make a few remarks on one or two other subjects connected with this. 1st. On the term used for *Burnt-offering*.

You have had some discussion on the term in the *Observer*, chiefly conducted by J. A. S. himself. I feel constrained, like Elihu, to "Show also mine opinion." J. A. S. selected the Hindí word *Charháwá* to represent the Hebrew word עֹלָה (*Ola*, burnt-offering.) I have been trying for four years to feel satisfied

to receive it as a pretty term and a fit representative of the Hebrew word. But the more I have tried, and the more I have examined the subject the more difficulty I find in accepting the term. The broad ground on which J. A. S. places the subject is this, that the Hebrew word  $\text{קָרָבָן}$  (burnt-offering) means no more than a thing wholly devoted to God, no part of which was allowed to be eaten, &c. &c., and that the *burning* was a mere incidental thing, &c. &c. The first example which he selects in proof of this position is that in Genesis xxii. chapter, where Abraham is ordered to go to a certain place and there offer his son *Isaac* for a *burnt-offering*. The narrative tells us that Abraham set out on the sad and trying errand without delay. When he had gone as far as he intended to take his servants along, it is written, "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand and a knife; and they went on both of them together. And Isaac spake unto Abraham, his father, and said, behold the *fire* and the *wood*, but where is the Lamb for a burnt-offering?" &c.

Here from the face of the narrative it appears that Isaac had been familiar from his earliest years with the subject of burnt-offerings. And that he had learned to consider three things as essential to a burnt-offering, viz. *wood*, *fire* and a *lamb*, or some animal for a sacrifice. Abraham's preparations bespeak the same thing as to the experience of all his life, and that he associated all these with a burnt-offering as constituting part of it.

But J. A. S. thinks there was a spiritual and a carnal meaning wrapped up in the command to offer his son; and that Abraham, mistaking the matter did not perceive the spiritual, and fell back upon the carnal merely. I think however that the chances are many to one that Abraham understood his subject better than J. A. S., and did not make any mistake at all as to the nature of a burnt-offering itself. It is true that when he had made a sufficient exhibition of his faith to be held forth by Divine wisdom as a pattern for the world,—not in *misunderstanding*, but in *performing* the command of God—then God prevented him from sacrificing his son, as he was about to do, and showed him a ram which he had provided for him to sacrifice instead of his son.

And *how* did Abraham offer up the ram? Was it merely by binding it upon the wood on the altar, and leaving the fire by the side of it to die out at its leisure, refraining from eating any part of the ram, and leaving it there to putrify and be devoured by birds and beasts of prey? Rather, does not every one learn from the drift of the narrative that he did really set fire to the wood, and consume the wood and the sacrifice on the altar?

The 2d example to which he appeals is that of Jephtha and his daughter. But as that is a point on which the ablest and most learned biblical critics are divided, and is confessed by all to be an extremely obscure and difficult passage, I do not think it a proper passage to be used in illustration of others so much plainer than itself. I therefore pass it by for the sake of simpler, plainer passages.

We read in Exodus xxix. 18—“And thou shalt burn the *whole* ram upon the altar, it is a burnt-offering (עֹלָה) unto the Lord; it is a sweet savour, an offering *made by fire* unto the Lord.” Again in Levit. i. 4—9, it reads, “And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him. And he shall kill the bullock before the Lord; and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar, that is by the door of the tabernacle of the congregation. And he shall flay the burnt-offering, and cut it into his pieces. And the sons of Aaron the priest shall put *fire* on the altar, and lay the wood in order upon the fire. And the priests, Aaron’s sons, shall lay the parts, the head, and the fat on the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire of a sweet savour unto the Lord.” Again in Levit. vi. 9, it reads—“And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, *This is the Law* of the burnt-offering: *it is the burnt-offering, because of the burning upon the altar all night* unto the morning, and the *fire* of the altar shall be burning in it.” Here is a distinct and solemn announcement from Jehovah himself that this is the *Law*, the standing rule for the עֹלָה (burnt-offering). And surely *one command* from such a source is worth a thousand speculations.

Again, in Levit. xxiii. 18, we have it,—“they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire of a sweet savour unto the Lord.” In Numbers xxix. 6, we have the same words. In 2 Chron. vii. 1, it reads—“Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.” And in Isaiah, xl. 16, we read—“And Lebanon is not sufficient to *burn*, nor the beasts thereof for a burnt-offering (עֹלָה).” Now where is the force of the reference to the wood of Lebanon to burn, if altar and burning constitute no necessary part of a burnt-offering? These few cases I have selected as setting forth the subject in a strong light. I have no doubt that a half hour’s search would produce

a score of similar passages. In refutation of all these J. A. S. appeals, as a sort of ultimatum to a Dictionary "of the Lexicographer Thompson, of Delhi." Perhaps Mr. Thompson has without much thought or examination set down *Charh w * as one of the meanings of sacrifice. But has he given any substantial proof that the *burning* of an *animal* body in *sacrifice* to God ever enters into a *Charh w * in any of its forms? I have seen a *hundred charh w s* hung up and stuck about the roots of a single thorn tree. I have seen more than fifty *charh w s* hung up around the grave of a favorite Musalm n faqir. But I saw no sign of fire or of any living victim burnt in sacrifice to God about any of them. The more therefore I see of the *charh w *, the more I am unable to repress a feeling of regret that all the readers of the Urdu Bible from first to last, are deprived of the forcible and important sacrifice of the *burnt-offering*, and get a mere *Hindu charh w * in its stead.

On the name of *Jesus* in *Urdu*. I had made up my mind years ago not to say or write another word about this name in public or for the public. But when I see that the controversy is kept up briskly, *all* on the *one side*, and some very unfair arguments used, it seems necessary that some one should occasionally set them right. I have no expectation of writing that which will settle the question, or arrest the evil already involved. We are already completely afloat before the Muhammadan public with as many forms of the name as we have differences of taste or inclination, and are doing *for them* a most important work—one which they would never have presumed to attempt, had we not put them up to it, and given them the means of accomplishing it. And they will do it with a keenness and efficiency which those who come after us will feel. My chief object in writing is, to make such a record, that those who come after us and feel themselves toiling amid the deep mire which we have dug up for them, may see that there were some who laboured with all sincerity, and with all the ability which God gave them, to avert the evil before it became irremediable.

My first objection to the course pursued by J. A. S. is the disingenuousness of some of his arguments. His first essay in the *Observer* in 1843 was immediately preceded by a few remarks of Dr. Henderson, proving that Muhammad had nothing more to do with the change of the name into *Is * than J. A. S. himself had. Notwithstanding all this J. A. S. goes on to speak of *Is * as "the *Is * of the false prophet of Mecca," the false prophet of Arabia, &c. &c., and ridicules Missionaries and others who wish to retain the name, and insinuates that they have Muhammadan predilections which lead

to this preference, &c. I suppose that J. A. S. saw that there was no chance of getting up a prejudice against the name, it being admitted to be of *Jewish* origin. But by liberally heaping it on Muhammad the false prophet of Arabia, and still talking of it as *his* trickery, and Missionaries who use it as falling into *his* snare, he had some chance of bringing the name into disrepute. The policy may be good, but is it right?

Again, J. A. S. travels all over India and Egypt, &c., and finds that the Missionaries in Ahmednuggur, Seroor, Puna, Bombay, &c. &c. &c., all use Yisú, Yishú or Yesú for the Saviour's name, and triumphantly draws the inference that it is only a few Missionaries in the Gangetic valley who adhere to the old-fashioned name, and that they must very soon yield. Now this is drawing an argument from one set of premises to an entirely different conclusion.

I suppose the true explanation of it is that Missionaries whoever they were, whether in North India, Bengal, Orissa, Madras, or Bombay or any other part of the land, where they commenced their labours amongst Hindus, whatever dialect they spoke, found them destitute of any name for our Saviour, and therefore had an open path before them, and introduced the form of letters, which they respectively thought would most nearly represent the English form Jesus or the Greek Ἰησοῦς. In this they all had an open path before them. But wherever they laboured amongst *Muhammadans* they with one consent used the well known, and acceptable term *Isá*. And I have not the slightest doubt that they do so to this day. At Bombay and Madras, &c. they are dependent on Calcutta for their Urdu Scriptures generally, and therefore are obliged to get along the best way they can with any form of the name which is put upon them. Whenever they print a tract for themselves in Urdu they without hesitation use the popular form *Isá*.

And all the travels, and all the strong facts of J. A. S. have not given us a single name of any one who labouring amongst *Musalmán*s has of his own accord abandoned the use of *Isá*. We all knew before that Missionaries labouring among Hindus (just as we have all in North India been accustomed to do) use *Yishú*, or a near approximation to that form. So, all this new information just leaves the old question where it stood before. If J. A. S. had given us proof of large inroads in the practice of those labouring among *Muhammadans*, or had shown us that *Muhammadans* in India were reduced to a few in the Gangetic valley, and they fast diminishing, then his argument would have carried force in it. As it is it will only pass where it goes unexamined.

Again, J. A. S. speaks of *Yusúq* as the christian form, and *Isá* the Muhammadan form of the Saviour's name. Now if he had set forth in the first instance *Yusúq* as the *Sharmanic* form he would have been nearer right. For I have not heard to this day of a *second* man on earth who wished to have the name in that form.

Now we come to that which has been the great foundation argument, and that on which the chief stress has from the first been laid in favour of the change, viz. that the name was authoritatively announced from Heaven in its Hebrew form. Now the whole force of this turns on the assumption that Matthew wrote his gospel in Hebrew. But the preponderance of evidence as elicited by Biblical critics is greatly in favor of Matthew's gospel having been written in Greek and not in Hebrew. If this be true, as all the books in my possession on the subject go to prove it true, then this whole argument falls at once to the ground. The name of our Saviour authoritatively announced from Heaven in Hebrew was  $\text{מָשִׁיחַ}$  (Masih, Messiah) and all that is claimed in favour of a Divine announcement in the Hebrew finds its scope and completion in this. And we have this term in all our Bibles, in all our Tracts, in all our christian literature. Again, the four Persian letters  $\text{يسوع}$  chosen to represent the Hebrew form of *Isá* can never be made fairly to represent the Hebrew word  $\text{ישׁוּעַ}$  *Yeshúq* without straining the language into a form into which it has never gone before. The  $\text{يس}$  will necessarily read *Yis*, or *Yas*, or *Yus*, and cannot without evidence be made to read *Yesh*—in Hebrew the first syllable is necessarily long, in the Persian letters it is necessarily short. Here is a difficulty which has not been begun to be reconciled.

Besides  $\text{يسوع}$  is capable of being pronounced in so many different ways without doing violence to native usage, and having nothing to guide in its pronunciation, is a great drawback to its use at all. It can be pronounced in all the following forms, without going beyond the native usage, viz. *Yisú*, *Isú*, *Yesú*, *Yasú*, *Yusú*; *Yisúq*, *Isúq*, *Yesúq*, *Yasúq*, *Yusúq*; *Yishú*, *Íshú*, *Yeshú*, *Yashú*, *Yushú*; *Yishúq*, *Íshúq*, *Yeshúq*, *Yashúq*, *Yushúq*. Here are 20 forms, amongst which the pronunciation will range. They may not all be used, and again they may all be used, and no one can tell beforehand which of them he is going to hear.

I have been in the bazar more than once with three native catechists. The first of them would open his Testament and read a passage in which the name *Isá* occurs. He read it and made his remarks on the passage. He was followed by another who read it *Isú*. And when his remarks were closed, the third would read it *Yesú*. By the time he read out

his form of the name the few Muhammadans present were making signs to each other, evidently chuckling over the new thought which they had got. After a little one or two have come round slyly to me as I stood behind, and asked, what does such a one mean by *Ísú*? and what such a one by *Yesú*? I had to take one of their Testaments and show them the form of the word, and tell them that there are persons in India who think that form of letters more nearly accordant to the Hebrew name. They thanked me and walked off, saying "bahut achchhá," evidently saying in their minds "very good, we will make good use of this hereafter." And this is but "the beginning of sorrows" on that point.

With regard to the name *I'sá*, I can only say that after years of the most careful examination of the subject, and after having often made up my mind to give it up, if thereby unanimity or even kindly co-operation could be secured by it, the result of the whole is that I know of no name in earth or heaven more precious to my heart, or more sweet to my ear than it. And I shall have no fear, (if I be so happy as to enter that blissful land) of receiving a less cheerful smile for calling him *I'sá* there. I know of no difference between it and *Jesus*. It is as distinctly known as the name which represents and suggests *the person* called *Jesus*, as the other does. I cannot comprehend the wisdom or policy of the system which makes the character of him whom we call *Saviour* to be wrapped up in, and dependent on the independent and inherent power of certain letters. The Jewish doctors in the days of their idleness adopted the same process of reasoning about the name of *Jehovah*. They lectured at learned length, and with doctors' gravity on the hidden power and mysterious import of each of the letters comprized in the Divine name. Muhammadau Doctors have done something of the same kind as to the power and meaning of each of the letters in the name *Alláh*. But I confess I never could make much of it, or attach much importance to speculations of the kind.

I turn now to the last name to which I mean to refer, but the most august name with which we have to do. I should not have said a word about it at this time, but that you still keep up the subject in the *Observer*, and I have seen, in one or two articles in the *Observer*, and one in the "*Christian Intelligencer*," assertions so rash and irreverent, that something in the form of antidote seems to be urgently required. The argument to which I refer is that one based on the speculations of Gesenius that *Yahowah* is not the right pronunciation of the name—that it ought to be *Yáhweh*, or *Yaháweh*—and that *the letters and points in the word Yahowah are a mere jumble of unmeaning*

sounds, &c. Suppose for a moment that in the earlier ages of the Jews a pronunciation slightly differing from Yahovah did obtain, that does not affect the question now any more than the fact, that the name of Isaiah or Jeremiah was pronounced slightly different in the time of the Apostle from what it was when he was alive, affects the identity of the person. We have the names *Yahoshúa* (Joshua) "whom Jehovah helps"—*Yahonatán* (Jonathan) "whom Jehovah giveth"—*Yahosháfát* (Jehoshaphat) "whom Jehovah judgeth"—*Yahonadab* (Jonadab) "whom Jehovah impels," &c., all the way through from Moses to the last of the prophets, showing most satisfactorily that there was no time from Moses to the last of the Prophets when the name was not pronounced Jehovah. If this name had been pronounced *Yaháweh* or *Yáhweh* then would all these other names have been *Yaháshua*, *Yahánathan*, *Yaháshafat*, *Yahánadab*, &c. Thus the collateral or incidental evidence which the Prophets give us in the spelling of these names compounded in part of that of Jehovah, is to my mind worth more than the speculations of a hundred Gesenius. But if it were even proved that the pronunciation was slightly changed in the progress of ages, it would not in any important measure affect the question. The character and attributes of the self-existent and Eternal *One* do not turn upon the mere mode of pronouncing the name.

Again, the fact that the *later* Jews in the days of their idleness and cabalistic speculations, fell into a superstitious notion that the name of Jehovah should not be uttered, only accounts for their giving the thing a wrong direction when they came to translate it into the septuagint. But we see how little the *Prophets* made of it. Every one of them used it freely in their writings, among them they introduced it several thousand times, and we have every reason to believe that each of them used it many thousand times in his preaching and teaching. This shows that either the Prophets paid no attention to this prejudice, or that it did not exist until after the Jewish people ceased to be favoured with the presence and teaching of Prophets.

Again, it has been reiterated by different parties that "the inhabitants of Madagascar believed that Jehovah was the first king of the English, and Jesus Christ the second," &c. Now I suppose all the parties who have brought this forward had read the work of Mr. Freeman giving an account of the persecutions in Madagascar in which the fact is noticed. There it is stated that when a blood-thirsty, persecuting Queen, was doing her utmost to extirpate the name of Christian from her dominions, and heard of the poor suffering Christians calling upon the name

of Jehovah, and deriving comfort from it in the midst of torture and death, she asked some of her courtiers who or what Jehovah was? They, in order to excite her to still greater ferocity, told her that story. They knew very well who Jehovah was, for some of them had themselves been Christians by profession a few years before. Now, I would ask, is there any fairness in drawing an argument from such a subject as this? Is a fiendish trick of that sort played off in Madagascar, a proper place for Christians in India to go, with "the Prophets" in their hands, to learn *who* and *what Jehovah* is?

Again, J. A. S. introduces a long story of the speculations of the ancient Gnostics respecting Jehovah, in which they make him out a corrupt and wicked Aeon, or Demiurgus fighting against the welfare of mankind, &c. Now with "Moses and the Prophets" in our hands, what is there in all this that is suited to give us clearer views of the character and perfections of Jehovah?

We are also told that "the German Rationalists are accustomed to regard Jehovah as the national God of the Jews," &c. And to crown the inconsistency, we are called upon to give our suffrage that they are *right*, by voting the name of Jehovah out of our Christian Scriptures and Christian literature as a name unsuitable. How much more consistent to assume at once and without any misgivings, that Jehovah is the God of the *Christian* as well as the *Jew*, and his name as full of meaning and as dear to the one as the other!

We are also told that "they—the German Rationalists—will never accept or admit of Jesus as identified with the Jehovah of the Old Testament."—(I have to quote from memory, as I am at present absent from home and have none of the books or papers referred to within my reach). Well, if the Rationalists will not admit the connexion or relation between Jesus and the Jehovah of the Old Testament, it becomes a question between them and the Prophets, and not one between them and us. YAHOWAH-TSIDKENU (Jehovah our righteousness) is the name by which the Prophets have broadly and strongly asserted that *he should be called*. (Jer. xxiii. 6.) If they will never admit this, it is certain that they are not likely to admit it in the form of a "honed pill," if Jehovah be softened down to K̄hudáwand and the same pill offered them in disguise. They will have penetration enough to see that if K̄hudáwand is made to be the uniform representative of Jehovah, then "the Lord our righteousness" is designed to *signify* the same thing as "Jehovah our Righteousness" without *saying* it,—and they will as surely reject the one as the other. But the question of the Rationalists receiving the one or the

other is not the point on which the subject should turn, but the merits of the name itself, and let the Rationalists meet it just where the Prophets left it.

As a sort of final effort, J. A. S. endeavours to prove that the name of Jehovah *has* been prostituted to purposes of idolatry. This has been several times reiterated. But reiteration does not make it true. He adduces the case of Aaron and the Israelites where they made the *golden calf*, as narrated in Exodus xxxii. chap. It is true that when they had made the calf and proclaimed "These be thy gods, O Israel, which brought thee up out of the land of Egypt"—Aaron did make proclamation, and say, "to-morrow is a feast to Jehovah." But the whole drift and bearing of the narrative goes to show that the minds of the people were falling back upon the system of calf-gods of Egypt, with which they were familiar, and whose service and modes of worship were so much more congenial to their hearts than the service of Jehovah, as he had revealed himself to them a few weeks before in the midst of the lightning and fire on the top of Sinai. Aaron, in his perturbation talked of a feast to *Jehovah*, while the people ran greedily into the revelry of Egyptian worship. But he did not say of their calf-god that *this is Jehovah*—or that we have *made a Jehovah*. He might have said we have made for ourselves a *Baal*, a *Moloch*, a *Malik*, a *Khudáwand*, as many others had done before them. But he had too recently trembled before the display of Jehovah's power and perfections to allow him to think or say that they had made a Jehovah out of ear-rings, &c.

He also appeals to the case of Micah and his mother, as narrated in the xvii. chapter of Judges, where the mother says, when she found that the money which she thought was stolen was still available, "I had wholly dedicated the silver unto Jehovah from my hand, for my son to make a graven image and a molten image," &c. Now, this only shows that at a time when "there was no king in Israel, but every one did what was right in his own eyes," an old woman had become so much more familiar with the worship and the habits of the heathen people around her, than with the service and character of Jehovah, that while the name of Jehovah was still on her *lips*, she plunged into the idolatries of the heathen around. And even then she only aspired to the making of an *image*, which she would call a *Baal*, a *Khudáwand* or some *common* name current among idolaters, but *not* a *JEHOVAH*. Arguments and instances of this kind will never bring the name of Jehovah into disrepute, any more than the smoke of the incense which they burnt before their golden calf could obscure the fire and lightning which played around the top of Sinai, or the noise of the

people in their revelry drown the voice of Him who thundered from the midst of the dark cloud. To mix up the name of Jehovah with idolatry requires more, and stronger facts than these two.

These are *all* the arguments which I remember ever to have seen or heard as brought against the name of Jehovah. And I think when they are weighed with candour, they will be seen to be very light in the scale with that venerable, and incommunicable and untranslatable name.

J. A. S. speaks in one place of "the Muhammadans having their own *beautiful* term *Alláh*, which they will never give up for Jehovah," &c. Overtures have been made three or four times to J. A. S. and his friends in a more public or private manner, to relieve the difficulty in which we are now involved about this name by adopting "their beautiful term *Alláh*," to represent Jehovah generally (except where the sense and connexion of the Bible requires Jehovah to be retained). Hitherto no intimation of acquiescence has been obtained. J. A. S. makes strong and reiterated expressions of a readiness to submit his Bible to the Baptist Missionaries in Calcutta for revision, &c. But if J. A. S. is sincere in these assertions and will submit it to the Baptist brethren for revision, one of the *first* things they will do with it, will be to substitute *Alláh*, or *Alláh Taálá*, or *Haqq Taálá*, for *Khudáwand* in every place in the Old Testament except where *Khudáwand* stands for יהוה (Lord). Now, I would repeat the overture to J. A. S. and those who think with him in this matter, to anticipate what the Baptist Missionaries would do with his translation, were he really to commit it to them for revision, and let us adopt the term *Alláh* as the one by which to represent the term Jehovah in the Old Testament, and its nearest equivalent *θεος* in the New Testament. Then we may have harmony and kindly co-operation in this matter, without troubling the Baptist Missionaries by any formal appeal to them for arbitration.

I feel less solicitude about the introduction of the term Jehovah into the Urdu Bible from the confident assurance which I feel that it will assume its appropriate place in the Christian literature of this country in due time, whether we may retain it in the Bible, or continue to banish it from the Bible. It has done so in English, and various other languages. The translators of the English Bible, for reasons well or ill devised, left the name almost entirely out of the English Bible. Yet the name has taken its place in English literature just as though it had been introduced into the Bible in the 6 or 7000 places where it occurs in the original. And every commentator, every preacher or writer when he wishes to give his

auditors a high and impressive idea of the Divine being, instinctively uses the term Jehovah, without thinking whether it is in the Bible or not.

So it will be in *Hindustán*. If we should all combine to banish the term from the Bible, Native Christians and others when they come to read the original will find, and admire, and use it. In their sermons and addresses they will adopt it and use it as instinctively as we do in English. And by this fact the importance of our using it or not in the Urdu Bible is greatly diminished.

My object in penning these remarks, as I mentioned before, is not that I expect to say any thing that will change the current of the subject or the opinions of parties concerned in the discussion, but to leave that on record which will show to those who come after us, that the venerable name of Jehovah was not lightly thrown away, but that there were those even in Hindustán who cherished a high veneration for it, and were sincerely desirous that Jehovah's own name should have a place in Jehovah's own Word.

Before leaving this subject, I would deprecate all attempts of J. A. S., or others, to set me off as trying to "upset what the Calcutta Bible Society has done," and all that sort of thing, which has been proved already a much easier thing than that of answering arguments. I have too high a respect for the intelligence and worth of the members of the Calcutta Committee to have any fears that they will have any such apprehensions. Yet the impression on the public mind made by the efforts and insinuations of others may chance to go in a wrong direction. This it is which I would anticipate by these remarks.

W.

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## II.—Rev. N. Forsyth.

To the Editors of the Calcutta Christian Observer.

SIRS,—There is a short account in the *Calcutta Christian Observer* for January, of the late Rev. Mr. Nathaniel Forsyth, which being incorrect and far from what deserves to be recorded of that benevolent man, I feel it my duty to state some more particulars of this holy, singular and devoted servant of Christ, and shall feel obliged by the publication of the following information also.

Mr. Forsyth arrived in Bengal in the end of 1798, and resided for some time with a Mr. Douglas, who was superintendent of the Governor General's Park at Barrackpore, but resided at Ishara, opposite Barrackpore. From thence he came every

Sunday to Chinsurah to preach in the Dutch Church ; which place was then under the administration of the British Government. A short time after, he came to reside at Chinsurah with a Mr. John Andrews, but the Hon. Mr. Harrington offered him his bungalow at Bandel, about three miles above Chinsurah, in which he resided a long time. Here I became acquainted with him and visited him in his lonely solitary dwelling. I had also many visits and conversations with him at my own house, where he instructed my children. He also recommended for them as the best School at that time, the establishment at Serampore, in preference to the then Calcutta Schools, where religious instruction formed no part of the plan of teaching. In pursuance of which recommendation several of my children were placed in that Seminary, under the Rev. Messrs. Marshman and Ward. Hitherto the children had been baptized at private houses ; we are indebted to Mr. Forsyth for having introduced public baptism in our settlement Church since December, 1799. Mr. Forsyth asked leave of the British Commissioner, Mr. R. C. Birch, to perform the duties of the Church at Chinsurah after the death of the late Rev. Johan Zacharias Kiernander, which was not only granted, but the allowance from Government of 50 Rs. per month, which Mr. Kiernander had received, was also continued to Mr. Forsyth. This allowance he reluctantly received, and at one time refused to take it, saying he ought not to receive remuneration for the service of God, and it was with difficulty we persuaded him not to give up the allowance from Government. He continued his preaching in the settlement Church at Chinsurah, and after service used to proceed to Calcutta, to preach at the General Hospital. A few years after, the teacher of a School at Chinsurah dying, Mr. Forsyth took it up and purchased a large house, wherein he kept the school, assisted by Mr. and Mrs. Moffat. On the 1st of January 1809, the Lál Bazar chapel having been finished, Mr. Forsyth opened the chapel in conjunction with Dr. Carey ; on this occasion he conducted the evening service. He was at the same time requested stately to preach in the chapel, which request he complied with, and chose the evening for his part. His manner of preaching did not please, and many hearers did not attend on his preaching, so that he had often to preach to a few individuals. This however did not deter him from proceeding regularly every Sabbath after he had preached at Chinsurah to Calcutta ; and having closed his school on the Mondays, he resumed his tuition on the succeeding and following days. This went on till the year 1816, when he died at Chinsurah, where a monument has been erected in the Chinsurah burying ground.

An address to his young friends is preserved, and may be added for publication, together with a few lines of poetry "On hearing of the decease of Rev. David Brown, senior chaplain of Fort William, and Secretary to the Auxiliary Bible Society, Calcutta, who departed this life on the 14th June 1812," and transmitted by the author, "For the acceptance of Mr. and Mrs. Herklots and family; with Mr. Forsyth's best wishes and respectful compliments."

The monument that has been erected over his grave, has a marble slab with the following inscription on it:—

To the memory of  
The Rev. NATHANIEL FORSYTH,  
of Smalholm Bank, Lochmaber  
in Scotland—Missionary,  
who arrived at Calcutta in  
December 1798. And after a  
laborious, holy and exemplary  
life, died at Chinsurah in  
February, 1816—aged 47 years.  
This stone is erected by  
Captain Hugh Reid, of  
*London.*

To which is further added another marble slab with the following inscription:—

The Deceased is  
affectionately  
remembered by  
his friends, as the  
First faithful and  
Zealous Protestant  
Minister in Chinsurah.

*Chinsurah, 12th January, 1847.*

G. H.

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*On hearing of the decease of the Rev. D. Brown, senior Chaplain of Fort William, and Secretary to the Auxiliary Bible Society, Calcutta, who departed this life on the 14th June, 1812.*

1.\* Another prince by Death's dread dart cut down!  
Another hero now in life no more!  
Another conqueror gone to wear the Crown  
And reign with Christ, where troubles all are o'er!

\* The venerable Dr. Vanderkemp, who with his companions, has been made very useful both among the colonists and different descriptions of natives at the Cape of Good Hope, died there not many months ago; not long before the amiable and zealous Dr. Kerr at Madras; also two missionaries, Cran and Desgranges at Visagapatam; and five, Grant, Fountain, Thomas, Brunson, and lately Mardon, brethren belonging to the Mission at Serampore.

2. Ye friends of truth ! of him who bled for you !  
In death for you who bow'd his conquering head,  
Arose and reigns, your nature to renew,  
To save from sin and every danger's dread !
3. Friends of the poor, of Jesus' righteous cause !  
The glorious interest of his cross and Crown !  
*In heart and life* who keep his heavenly laws  
And him at all times as your Master own.
4. The tear of love, of heart-form'd friendship shed !  
Now o'er the Tomb of one so long your friend !  
With bread of life, who oft, by grace you fed !  
And to God's courts with joy attend !
5. The word of truth, the Gospel of his Son !  
With heaven-taught wisdom boldly he made known,  
That in your hearts his work might be begun  
And soon made perfect near his radiant throne.
6. That for him here a race might be prepar'd  
And children taught to know his saving name ;  
His glory, greatness, goodness, grace declar'd,  
And thousands soon his heavenly peace proclaim.
7. That Satan's works of death may be destroy'd !  
Delusion, error, falsehood, burnt away,  
And sons of light in Jesus' work employ'd,  
His friends to lead to realms of endless day.
8. Amen ! even so ! great God our saviour ! come !  
Thy glory, greatness, goodness, grace, declare !  
Prosper, protect, and lead thy children home,  
Sons, servants, subjects, for thyself prepare !
9. Thy grace and goodness, government extend  
To every region, kingdom, people, tongue ;  
To every clime thy word and gospel send  
And claim the nations which to thee belong.
10. In, over, millions, by thy Spirit reign !  
Unite their souls in love and faith to thee,  
*Joy, justice, judgment, peace 'mong all maintain,*  
And let them now thy great Salvation see !
11. Darkness, division, discord, malice, war,  
By light, love, truth—*thy gospel-word, destroy,*  
The power of all who peace and friendship mar,  
And in thy work thine own true friends employ.
12. Earth with thy glory, goodness, presence, fill  
*Make man with man in love and peace to live*  
With us, with all in love and mercy dwell ;  
All glory ever to thee may we give !

13. And while, O God! great master! matchless king!  
 Thou some from earth doest raise to reign above,  
 Call forth, and to thy children Churches bring  
 More pastors, Teachers in thy perfect love!
14. Pity, protect, defend by thy great power  
 These orphan'd children—Churches of thy friends,  
 Comfort, supply, support in danger's hour,  
 Make all to *know* thy *mercy* never ends!
15. The widow'd heart! these weeping babes behold,  
 Who stretch their arms and lift their eyes to thee,  
 Thine ear incline, them in thy arms enfold  
 Their husband, father, friend, for ever be!
16. Friend of my heart! my Master's honor'd friend!  
 On earth no more again to meet, adieu;  
 Now rais'd to reign where joys do never end  
 Immanuel's glory ever there to view!
17. With millions there, to raise the grateful song  
 To him who sav'd, set free from Sin and Hell,  
 Ascribe all praises which to him belong  
 And in his presence ever more to dwell.

*Address to the Young.*

MY DEAR YOUNG FRIENDS,—

Some of you know that at the end of every season it is our custom to write a short address. This we judge proper for many reasons. By the divine blessing and aid, which we all ought ever to implore, on every occasion, it may be useful both for instruction and improvement in our literary, moral, and religious education and practice, which may God be pleased to grant abundantly to you all for Christ's sake.

First, for a moment, let us take notice of the rapid progress, value, and shortness and uncertainty of your time and opportunities, that we may be led more and more diligently to improve them. When we look back on the period, during which some of you have been in this School, now above five years, how transient it seems and how swiftly has it passed away! When we extend our views still farther in this respect, and take in the whole period of our life, the circumstances are nearly the same: and even at the end of the longest age of man or that of the world, the case will not be much different. How beautiful to this purpose is the language of Inspiration, that of the eloquent Job! My days are swifter than a post. They fly away, they see no good. They are passed away as the swift ships, as the eagle hasteth to his prey. Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down, he fieth also as a shadow and continueth not. My days, saith the Royal Psalmist, are like a shadow which declineth and I am withered as the grass. As this is the case, my dear young friends: as these things are true; as they are

of the highest importance to your present, future and eternal peace, prosperity, safety and happiness, both spiritual and temporal, let it be your earnest desire and prayer to God our Saviour that he may be pleased to grant you his grace, goodness and mercy, to enable you carefully and diligently to regard them: to improve your time, to improve it in a suitable manner, both from the consideration of its shortness, value, and uncertainty. This you know is to be done by all in every circumstance and of every age, character and condition; but especially by you now in the blessed and happy days of your youth. Happy days, before your minds be distressed and debauched with the cares, concerns and vices of a wicked world! When you consider the value of your present moments, while you have opportunity to learn and know what is absolutely necessary for your true interest and advantage now and hereafter: when you have opportunity to receive and retain principles and habits, natural, literary, and religious, which are of infinite value and eternal duration; which may be the means through the divine blessing, of promoting, increasing, and perfecting your peace, prosperity and happiness now and for ever. When you consider that by the neglect or abuse of these invaluable opportunities you may lose, for ever lose, all those great blessings: and not only lose them, but at the same time expose yourself, in the most awful manner, to shame, distress, and destruction, not only in this world, but also in that which is to come. Ah! therefore, my dear young friends, let me beseech you for the love of God, of his Son your Saviour, of your own souls, of your present and everlasting happiness, now in the days of your youth, health, peace and comfort; while in the bosom of your family and friends, to give your minds, your hearts, your affections chiefly, wholly, to the study and practice of these most sacred concerns. All these things according to the Scriptures of truth, (some of which in the course of our writing of letters we have more particularly mentioned) belong unto and are inseparable from your present and eternal prosperity and peace.

As this is the case with you and them, happy will it be for your parents, relations and friends! Your own souls and minds will even now begin to feel the pure joys of heaven, the blessed and perfect fruits of true wisdom, true learning and true religion: true love to God and man, of all nations, names, and descriptions, after the example and according to the commandment of your compassionate saviour, your worst enemies not excepted. The blessed fruits of the advent, obedience, atonement, death, resurrection and ascension, mediation and intercession of our glorious and divine Redeemer! Of love and obedience to him as your Lord, and heavenly father, and to your friends, enemies, and fellow-men, as yourselves after the example of that glorious one! In this way, by these means, through this faith, love and obedience to him, by his blessing, presence and power, you may become, soon become, eminently, and for ever become, a comfort to your parents, relations, and friends, an honor to our country, a credit to human nature, and a blessing to mankind. Which may the God of your fathers be pleased graciously to grant to you all for the sake of his dear Son, our adored Immanuel, only and Almighty Saviour! Amen.

But as already hinted, if these things, principles and practices, these sacred dictates, doctrines and obligations, are now by you neglected and despised, prostituted and abused, dreadful is your danger and awful will be your destruction, if grace and mercy, repentance and reformation prevent not. Instead of peace, consolation, and comfort, you may expect trouble and distress: instead of safety, danger: instead of prosperity, disappointment: instead of honor, disgrace: instead of friends, enemies, if not in appearance, in heart: instead of life, death: instead of happiness, misery: instead of Heaven, hell: instead of the society and songs of angels and saints before the throne of God and of the Lamb, the company of devils and of wicked men in eternal darkness and torment: of wicked men, who have prostituted their time and talents, who have abused the bounty of God; who have blasphemed his sacred name and word; profaned his holy day, and ordinances; transgressed his laws and broken his commandments, insulted his Son; despised his salvation; refused his grace; rejected his mercy; injured, slandered, betrayed, and deceived others; would not repent, return, nor reform; but did choose death rather than life; delighted in sin, more than holiness, in the world, more than God, in hatred more than love, in the misery, distress, and destruction of mankind, more than in their peace, prosperity and happiness! Therefore, for these reasons, according to the dictates of every law; natural, civil and revealed, they are justly condemned; justly suffer and that for ever, according to the threatening declaration and judgment of the great, good and eternal *One*, our Creator and King; Lord and Redeemer; God and Saviour.

My dear young men! What suppose ye, must be the feelings of your friend, of your instructor, who desires to love you as his own soul, and would by divine aid, ever endeavour, to promote your true interest and happiness with the same earnestness and ardour as his own? What suppose ye, must be the feelings of his heart, when he knows that these dangers, and that destruction, that loss, that punishment, that company, and these torments *must* and *will* be yours for ever, as ye finally despise, hate, or neglect these divine, solemn and sacred things, which belong to your present peace and eternal happiness! As now in the golden hours of youth you neglect and prostitute your time and talents; disobey and dishonor God; deny and reject his Son and salvation; profane his sabbaths, and pollute his ordinances, hate, slander and injure others; especially your relations and friends. Now, therefore before it be too late; before sickness, old age, and infirmities, death judgment and eternity come upon you, let these things be duly and sacredly regarded by you. Now let them be carefully done: diligently observed: ardently loved; followed after. And the value, utility and excellency of them, will soon, in every respect appear and be proved to the glory of the God of nature and grace, to the joy of your hearts, to the honor and prosperity of your life, and to the comfort and credit of your friends. Finally, as you would not expose yourselves to the wrath and anger of God; as you would not wilfully bring shame and disgrace upon your character and destroy your own souls; as you would not be a grief and reproach to your beloved parents and dear friends, in their advanced age, and declining years,—after they have so often

shown and proved their love, kindness, and compassion to you, in your infancy, youth, and more advanced life, in providing for your support, comfort, and education in such an abundant and liberal manner, as some of them have done; as you would not with deliberate cruelty, stubbornness and ingratitude, disobey, offend and distress them; as you would not render them evil for good; hatred for love, cruelty for kindness, as you would not bring down their grey hairs with sorrow to the grave, now listen to the language of heavenly love. Hear the word of God, believe in the name; receive the instructions, and keep the commandments of his dear Son. Let his law be written in your hearts and his word dwell on your tongue, embrace every opportunity of instruction and knowledge, of whatever is useful and excellent, both in science, morality and religion, and may the blessing of God our saviour be upon us, his presence with you and his protection around you at all times; that you may be made truly diligent and successful in every good word and work; humble, holy, and happy now and ever to his glory and the good of all according to his word through Jesus Christ. To whom with the Father and the Holy Spirit, our covenant God and Father be all honor and glory, dominion and power now and for evermore. AMEN!

N. FORSYTH.

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III.—*Extracts from the Journal of a Missionary Itinerancy in Bengal, by the Rev. A. F. Lacroix, December, 1845, and January, 1846.*

[From the Scottish Congregational Magazine.]

With a desire to obey, as much as lies in my power, the injunction of our Lord, "Go ye into all the world, and preach the Gospel to every creature," I make it a point, annually, in the cold season, to visit such parts of Bengal as have not the advantage of a resident Missionary, and whose inhabitants, but for such visits, would probably never hear of the way of salvation through Christ. Last season, I selected as my sphere of itinerant labours, the native towns and villages situated on the banks of the Ganges, south of Calcutta, and its tributary streams. My companions during this trip, were a Missionary friend, and two Native Assistants. Two boats were hired for our accommodation, one of them being intended also to serve as a kitchen, and a receptacle for our provisions, all of which, according to Indian custom, we had to carry with us. The following is a record of the principal incidents of our journey:—

29th December, 1845.—Left Calcutta at 3 p. m., and at 10 p. m. anchored for the night a little below the site upon which of old stood Fort-Gloucester. Nothing of this Fort is now visible, but instead of it, extensive cotton-mills have been erected, which supply work to hundreds of the neighbouring population. This factory was, some years ago, raised by the skill and enterprize of an English gentleman, and is the first manufactory of this kind ever established in India. When it was set a-going, the complicated machinery, and the quantity of work pro-

duced in a short time by the application of steam astounded the natives, and impressed their minds with a high idea of the superior skill of Europeans. They could scarcely believe their senses, when they saw so many looms at work at one time, and the whole process of cleaning, spinning, winding, and weaving cotton, carried on simultaneously, and by a power which, though felt throughout the building, was still unseen. Owing to such things, the natives entertain exalted notions of the superiority of Europeans in the arts of life. O! that they would but feel in the same manner on the subject of *religion!* but alas! this is far from being the case in general; and why?—because the natives so seldom witness the Christian religion exemplified in the conduct of its professors. Indeed, on this very spot, the natives now see that which must have an evil influence upon them; for latterly, part of the buildings of the Fort-Gloucester manufactory has been converted into a rum distillery. Such distilleries, erected by Europeans, have now become very common, and tend to encourage the vice of drunkenness, among a population where it was formerly almost unknown. Those who have read the life of that excellent man, Henry Martyn, will remember a forsaken pagoda or temple at *Aldeen*, near Serampore, and which he made his temporary residence. They will be distressed to hear, that that building, where prayer was wont to be made, by such men as Martyn, Brown, Carey, and Marshman, for the conversion of the heathen, is at present also turned into a rum distillery, whence issues that liquid fire which spreads bodily disease and moral corruption among that very population which these good men were anxious to benefit.

After having come to an anchor at 10 p. m., we called our native brethren to worship, and commenced reading with them the Acts of the Apostles, which book we purpose going through regularly during our journey, as being so peculiarly adapted to our present circumstances and pursuits. The wind rose so high during the night, that we feared every moment our cables would give away. We were, however, mercifully preserved; but one of our boatmen took such a fright, that he somehow or other managed to get on shore, and absconded.

30th December, 1845.—Started at day-break, and reached the mouth of the *Damoodah* river at 11 a. m. As the population on both its banks is considerable, we decided on entering it, and proceeding as far as it is navigable. The *Damoodah* has its rise in the Rajmahal range of hills, and after passing through the districts of Beerbhoom, Burdwan, and Hooghly, falls into the Ganges, about 30 miles below Calcutta. This river frequently overflows its banks and inundates the adjacent country, sweeping away in its impetuous course, houses, orchards, and gardens, and in many instances the poor inhabitants themselves. The *Damoodah* overflowed the country during the last rains. Of this we had many melancholy evidences, thousands of people who had been in easy and comfortable circumstances had lost their all, and near every village and town, we were surrounded by numbers of squalid men, women, and children, begging for the smallest pittance.

The first place of note where we anchored was *Mohishraka*, situated on the high road between Calcutta and Juggernath, in Orissa, and

where there is a ferry. On going on shore, we were soon surrounded by a number of natives, both Hindus and Muhammadans, to whom we preached Christ the Saviour. When using the word "preaching," as practised during itinerancies, it is necessary to remark, that we do not mean by that term what is generally understood, viz. :—the delivery of a set and studied discourse, on a particular subject. On the contrary, our discourses are generally as colloquial as possible. We begin by making a few inquiries into the circumstances of the people, their trades, prospects of harvest, and other topics of this description, in which we are sure they will be interested. After thus entering into conversation, we gradually draw their attention to more important matters, leading them to rise from things temporal to things spiritual, and in this manner we have an opportunity of declaring the way of salvation fully, to an attentive and interested audience. Experience has shown that this is the best way to obtain a fair hearing for the Gospel. If, on the contrary, we were to begin by attacking the superstitions of the natives, or abruptly to declare the mysteries of redemption, we would be sure to excite their prejudices against us, or at least, fill them with stupid wonderment at the strange things we told them. The fact is, that in order to speak with effect to these poor benighted idolaters, they must be led to the subject gently and gradually, and in the simplest manner possible. To accomplish this, a thorough acquaintance not only of the language of the country is required, but also an intimate knowledge of native habits and feelings; wherefore, it is always advisable to employ in itinerancies the oldest and most experienced Missionaries of a station.

Whilst addressing the people who had gathered around us on the beach, we were interrupted by a proud Muhammadan revenue officer, who began to chide us for speaking on religious subjects to such ignorant and depraved people, who (said he) were little better than cattle. He was told, that their being ignorant and depraved, was the very reason why they should be instructed, that Jesus Christ had come into the world, not to call the righteous to repentance, but sinners, and that when he was on earth, he was going among publicans and sinners, the lowest and most despised of the people; and that we, as servants of Jesus Christ, accounted it not only our duty, but an honour to imitate our Master. When the people heard this, and saw that we did not, like the proud Muhammadan, regard them as beasts of burden, but as rational beings, they seemed pleased, and listened with double attention to the simplest exposition of the gospel, which, on questioning them, we found they had understood very well. We gave tracts to a few who were able to read, and after a walk through the village, retired to our boat for the night.

31st December, 1845.—Remained at anchor opposite to Mohishraka. Early in the morning our two native brethren went on shore, and were soon surrounded by a number of people, with some of whom they had an animated discussion on the comparative merits of Christianity and Hinduism. As this took place on the river side, we could from our own boat hear almost every thing that was said. We were much pleased with the manner in which our brethren carried on the discus-

sion; and as they were more than a match for their opponents, we thought it best to allow them to continue, without any interference on our part. They distributed a good number of tracts, and left, we believe, a good impression on their hearers. Missionaries will do well always to take native catechists or theological students with them when they itinerate. It has many advantages. These young brethren learn from the Missionary how to proceed with the people, and accustom themselves, under his eye, to the work they are to perform when left to themselves. They, moreover, from being natives themselves, sooner gain the confidence of their countrymen than a European would; and though not able to command so much attention and respect in *public* addresses as a European Missionary, are better fitted than the latter to engage in *private conversation* with the inhabitants.

After breakfast, we went on shore, and walked about a mile inland, when we reached an extensive village. A respectable Muhammadan, on seeing us pass through the bazaar, invited us to make a halt under a widely spreading banyan tree, and kindly sent from his dwelling for two seats, which we gratefully accepted. In a few minutes a number of Hindus drew near, and seated themselves on the ground around us, and listened attentively to our message. The Muhammadan, however, who was very talkative, and apparently extremely self-righteous, interrupted us ever and anon. He said he quite agreed with us as to the sinfulness of idolatry, and upbraided the poor Hindus in no measured terms for worshipping so many gods. As for himself (said he) he was not so stupid! he had been taught from the Qurán to worship only one God, and was therefore greatly superior both in knowledge and holiness to the Hindus. Seeing him going on at this rate, we told him that to worship one God was so far well; for it is written in the Bible, "the Lord our God is one Lord;" but that we had one question to ask him, viz. whether he kept the commandments of that one God whom he boasted he worshipped? He was obliged to confess that he did not do it as he ought. Upon this we put him in mind of his greater sinfulness, that knowing there was but one true God, he did not obey him. Observing him a little humbled, we further pointed out to him the deficiency of the Qurán, in not providing a Saviour for sinners, or any adequate means of salvation. Here we had an opportunity offered to us in a natural way, of preaching Christ as God manifested in the flesh and crucified for the salvation of sinners. These truths were to this self-righteous Muhammadan a stumbling-block, even as they were to the Jews of old, and still are to all in our days, whose dispositions of mind resemble theirs.

The divinity of our Saviour and his atoning sacrifice, are the doctrines which find the greatest opposition among the Muhammadans. This we know and lament, but our duty in regard to revealed truth does not permit us to conceal them, for what is Christianity without these fundamental doctrines? The Hindus receive them much more readily. Indeed, one of our auditors, on the present occasion, a young bráhman, listened with the deepest attention to the history of Christ, and his great love to our fallen race. When we left the place, he followed us a long while, and begged hard to have such books given him from which

he could learn the whole way of salvation. We encouraged him to seek that way with all earnestness, and to pray the good God to enlighten his mind : and we made him a present of a gospel and a tract, descriptive of the advantages which Christianity confers on those who embrace it. May the seed of the kingdom which is thus sown by the way-side be made, in God's own time, to bear fruit to his glory !

We then returned to our boat, and after addressing another congregation on the beach, re-embarked and left Mohishraka, with the purpose of ascending the Damoodah, as far as the water would allow our boats to float. Both banks of the Damoodah are in a high state of cultivation, rice and mulberry bushes, for the rearing of silk-worms, forming the chief staple. Large coal depots also met our eye. This coal, of which there is a great consumption in Calcutta, for steam-vessels and other purposes, is dug up in the Birbhoom and Burdwan districts, and brought thus far down the river during the rainy season, when it is now navigable for large craft. From hence it is conveyed leisurely to Calcutta in smaller boats. This Indian coal, though inferior to English, is found nevertheless to answer all common purposes very well. It is singular, and shows a particular interference of Providence, that these coal mines were discovered only a short time previous to the introduction of steam-engines into this country.

Arrived at *Amptah* at 4 P. M. This is a large native town, containing upwards of 2000 houses, but built without any plan, or any attempt at order. The streets are exceedingly narrow, crooked, and filthy, which indeed is the case with most native towns. On entering the place, we were met by a polite young Hindu, who willingly conducted us through a labyrinth of lanes, to the principal spot where there is a large bazaar, and a far-famed temple, consecrated to the worship of the goddess Durga, called here *Melai-Thakoorani*. As it was getting late, and the people had begun to disperse, we did not preach, but entered into conversation with a few bráhmans, whom we met near the temple, and promised that on the following day we would assemble the population and declare the way of salvation as it is revealed in the Bible. Before we left, we had a look at the idol. It is a piece of black wood, rudely carved into the shape of a human leg, and has a face painted in red bright colour, at the upper part of the limb, altogether a most uncouth figure, but nothing seems too monstrous for the wild imagination of the Hindus ! The reason why the idol has this strange shape is, because tradition says that the left leg of Durga fell on this very spot, when her dead body was cut to pieces by the god Vishnu. All the places where Durga's limbs fell on that memorable occasion, are held particularly sacred, and called *pitsthan*, from the Sanscrit, *pit*, (a seat,) and *sthan*, (a place,) meaning the place of the deity's residence, par excellence.

As the origin of the Pitsthans is rather curious, and gives an insight into the extravagancy of the Hindu system of Theology, I will briefly relate it as it is written in one of the Shastres.

“Dokkyo, the son of the god Brumha, having on a certain occasion been insulted by the god Siva, determined to be revenged on him, and for that purpose resolved on celebrating a grand festival, to which he

invited all the gods, but intentionally left out Siva, and his wife Durga. The latter, however, though unbid, made her appearance at the feast, but the host Dokkyo turned away his face contemptuously when she approached. On gazing around she saw that all the gods were present except Siva. This want of regard to her husband affected the devoted wife to such a degree, that she instantly died on the spot, of grief and vexation. Siva having been informed of this sad event, his wrath was kindled to an unusual pitch; he proceeded to the palace of Dokkyo, whom he instantly attacked, and tore off his head with his nails. Siva then most unceremoniously vented his anger on the celestial guests also, beating the one, kicking another, plucking the beard of a third, knocking out the teeth of a fourth, until he had dispersed them all.

“After these achievements, Siva chancing to cast his eyes on the lifeless corpse of Durga, was, at the sad sight, overwhelmed with renewed sorrow. He thrust his trident into the dead body, and lifting it up in the air, commenced dancing in a most frantic manner. The three, worlds (viz. heaven, earth, and the lower regions,) were shaken to their foundations by this violent deméanour, so as to alarm the gods not a little; upon which, Vishnu shrewdly guessing, that if the cause of his grief were removed out of the sight of the bereaved husband, calmness would be restored to his breast, took a sword in hand, and as Siva was whirling round the body, he, from the skies, where he took his station, managed to cut off every limb of it one after the other, without being perceived. These different parts, owing to the vehement exercise in which Siva was engaged, were flung to a great distance in sundry districts of the earth, upon which Siva, on looking up and observing nothing more on his trident, relented, and ceased to place the three worlds in jeopardy.”

I may as well add, that the parts of Durga's body thus severed by Vishnu, were fifty-one in number, including the earrings, bracelets, and other ornaments she wore, and the spots where these happened to fall, are held peculiarly sacred, and called *Pitsthans*, as I have already mentioned above. It is on these spots that the most celebrated Hindu temples are erected, and owing to the great religious merit acquired in visiting them, the concourse of native worshippers at their shrines is immense.

As we were leaving the temple of Melai-Thakoorani, we were requested by the priests to make an offering to this far-famed idol, but this, of course, we peremptorily refused, and said in reply, that we worshipped only the one true God, who has made heaven and earth, and that therefore we could not show any respect to a mere block of wood, which indeed had eyes painted on it, but could not see; ears, but could not hear; a mouth, but could not speak. We seem to have been well understood, and no offence was taken at our plainness of speech, nor were we asked a second time to present a gift to the idol. The bráhmans of the temple, however, put it upon another ground, and begged we would give *them* something for their own use, in the shape of a douceur. To this we could not consent either, as we well knew that it would have been proclaimed about by these cunning men, as a token of our regard for the idol itself. Europeans cannot be too careful in this respect,

when they visit such places through curiosity, or for the sake of information; for many, without intending it, confirm the Hindus in their idolatry. Whenever a European visits a temple, he is immediately surrounded by a number of greedy bráhmans; and to get rid of their importunity, or from a more generous impulse, he makes them a present of one or two rupees. No sooner, however, has this been done, than the money is placed before the idol; and at all events, it is insidiously spread abroad, that the Christian gentleman has presented an offering to the god or goddess, worshipped at this shrine. Hence it is, that we are often told by the heathen when exposing the sin of idol worship, that if it were so wicked, Christian gentlemen would not have made offerings to their gods. A sad objection, truly!

Darkness having overtaken us, we retired to our boat for the night, purposing to commence operations at Amptah on the following day.

*January 1st, 1846.*—The first day of a new year! May it prove a blessed year to us in regard to the progress of our work! How long shall we yet have to wait for the downfall of Satan's kingdom, and the establishment of the reign of the King of Righteousness? Hasten, O Lord, this blessed period; and make, during the year which has begun, thy servants more faithful, and, if it be thy good will, more successful also than they have been hitherto!

After breakfast, we proceeded to the town of Amptah, and were glad to find that it was market-day, when a great number of people generally assemble, and a good opportunity is offered to preach and to distribute tracts. On reaching the market-place, we were kindly invited by the native revenue officers to take a seat in their house, which was a spacious bamboo building, open in front. Here we were surrounded by a large number of very respectable natives, who sat down on mats around us. On the outside of the house a crowd of persons belonging to the lower classes also assembled, anxious to hear what we had to say.

The revenue officers begged of us to explain to them succinctly what Christianity is. Delighted with this request, we entered upon this subject at length; and endeavoured to prove to the assembled multitudes the divine origin of our holy religion—its leading doctrines—the duties it enjoins, and the hopes it holds forth. We dwelt especially on the way of salvation through Christ, and the adaptation of the gospel to the wants of all sorts of men and all their spiritual maladies. After ending this exposition of the truth, we asked the bystanders whether they had any thing to object? They replied, they found no fault in all that had been stated. This candid confession gave us an opportunity to admonish them seriously to embrace a religion which appeared to them so excellent. But alas! we soon perceived what often falls under our notice, viz. that the understanding may be convinced by the force of truth, whilst the heart continues inimical to it. The hearers pleaded the loss of caste and of other worldly advantages, if they embraced Christianity, and told us, that for the present, therefore, they could not resolve on doing it; but perhaps in future would do so when less difficulties existed. O! may the Holy Spirit work powerfully in the hearts of these benighted people, and convince them of sin, of righteous-

ness, and of judgment to come, so that they may anxiously cry out—  
“What must I do to be saved?”

When on the point of leaving the Receipt of Customs, a bráhman who at first had remained silent stepped forward and said, he had an objection to make which would invalidate all that we had stated; and that was the hacknied objection among the Hindus, (who, it is well known, are pantheists,) *that God is the author of sin; and that, therefore, men are not accountable for their actions.* Thinking that it might be beneficial to the numerous bystanders to have the fallacy of this dreadful tenet exposed, I entered into a discussion with the bráhman pretty much in the following strain.—(I shall record it at length, in order to give to my friends in Europe an idea of our mode of arguing with the natives.)—

*Missionary.* Pray, bráhman, do you acknowledge that God is the master, not only of his irrational creatures, but of his rational creatures also, and that he has given them laws to keep?

*Bráhman.* Certainly he is their master, and has not only given them laws, but has prepared a place of bliss for those who keep them; and he has said that those who do not obey them shall be severely punished in this life, and also in the next.

*Missionary.* Very well. I am happy to hear you say so, because *that* is truth; but I am very sorry to hear you say that God is the author of sin, because *that* is untruth, and I hope to prove it to be so. Let me, therefore, put this question to you,—Is God possessed of supreme wisdom or not?

*Bráhman.* O! yes: God is supremely wise. Who ever doubted that?

*Missionary.* There is a man here present, who not only doubts whether God be wise, but who positively asserts that he is *not*. Who that man is, you will soon ascertain. Tell me, what would you think of an individual who spent much money, and took great trouble to build a house for his own residence and that of his family, and who, the moment the house was ready, would *himself* put fire to it and completely destroy it?

*Bráhman.* I have never heard of such a man; but if such a one ever existed, he must have been a madman; for who but one deprived of understanding could ever be guilty of such a foolish deed?

*Missionary.* Well, sir, consider whether *you* do not ascribe to God an equal want of understanding, when you say that he has given laws to men to keep, and has prepared a heaven for those who keep them; but who *himself* prompts them to break those very laws, and thereby renders them liable to be consigned to the fire of hell?

*Bráhman.* You may say so to a certain degree.

*Missionary.* I have not done yet; for I wish, before all these people, to sift the subject to the bottom. Pray, do you hold it that God is *pure* and *holy*—that is, that he *loves* that which is good and right, and *hates* murder, theft, adultery, injustice, ingratitude, and such like things?

*Bráhman.* Certainly I do. (Here the bráhman quoted a Sanscrit passage from the Shastres, showing that God is pure and holy.)

*Missionary.* Now, if God be pure, and loves holiness, and hates sin,

how is it possible that he would himself prompt men to do that which he hates? Would you, bráhmán, for instance, instigate a robber to plunder your house, and to kill your wife and your children?

*Bráhmán.* Not I! How could I instigate a man to do things which I so utterly abhor?

*Missionary.* Well, you see, as you yourself would never think of prompting a man to do that which you hate and abhor, no more will God ever induce men to commit sin, which is so opposed to his nature, and which is that abominable thing which he hateth.

*Bráhmán.* If you have any thing more to say, say on.

*Missionary.* Yes! I have a great deal more to say. Tell me, bráhmán, is God *just*—that is, does he reward men according to their merits or demerits?

*Bráhmán.* God is just: all pundits will say so.

*Missionary.* But by your saying that God is the author of sin, you make him unjust to the utmost degree; for you say that God punishes the wicked; and yet, according to your tenet, the wicked has no demerit nor fault, because he does not commit sin of his own accord—it is God who causes him to commit it. What would you say of me, if in your presence I ordered one of my boatmen to go to the boat and fetch my umbrella, and if, on his bringing that article to me, I beat him unmercifully, saying, O! you wicked man, why did you bring this umbrella to me?

*Bráhmán.* I would say that you are a very unjust man, indeed; because you punish your boatman for doing that which you ordered him yourself to do.

*Missionary.* Now, apply this to God punishing sinners.—If they sin (as you say) because God prompts them to it, is it not very unjust in him to punish them for that which they would never have done of their own accord, but did only because he caused them to do so? But I will put but one more question to you, Is God *merciful*, or is he cruel?

*Bráhmán.* God is full of love and mercy, for he feeds men and beasts, and supports all.

*Missionary.* Now, let me tell you, that when you say God is the author of sin, you make him the most unmerciful of all beings; for you well know that every suffering which men endure in this life and the next, is occasioned by sin. If, therefore, God causes men to sin, is he not inflicting upon them the greatest injury imaginable, and does he not show himself to be their greatest enemy? What would you think of a man who put secretly poison in your food, and thus caused you to die amidst the most intense pain and torture? Would you say that that man is very merciful and full of love to you?

*Bráhmán.* How can you ask such a question? that man would be most cruel to me; and to tell you the truth, I do not believe that I have an enemy who would do such a thing to me as you have mentioned.

*Missionary.* Well, *sin* is that poison. It causes, as you yourself acknowledge, misery and suffering in this world and the next, so then, when you say that God is the author of it, you make him most cruel, and more unmerciful than even your worst enemy. I could go on,

bráhmaṇ, and give you many more proofs to the same effect ; but I trust these will suffice to convince you that God cannot possibly be the author of sin. Or if you still maintain that he is, then you have no alternative but at once to acknowledge that the God in whom you believe is an *unwise*, an *impure*, an *unjust*, and an *unmerciful* God. Are you prepared to acknowledge this ?

*Bráhmaṇ.* I am not prepared to assert that, and yet I am not convinced ; for, when I am sinning, I am doing it with my mind, with my speech, and with the members of my body. Now, as God has given me all these instruments of sinning, therefore, notwithstanding all you have said, it appears to me still, that he is the author of sin.

*Missionary.* I grant that it is God who has given you your mind, your speech, and your body ; but *why* has he given them to you ? Certainly not that you should use them as instruments for sinning, but that with these you should perform his service, and thus glorify him. The fault, then, if you use these instruments for bad purposes, is not God's—it is yours : you *knew* his intentions and his will, but did not heed them. Suppose, bráhmaṇ, that this morning, on leaving home, you had given a rupee to your servant, for the purpose of purchasing for your family some necessary articles of food in the bazaar, and that on your returning to your house you found that instead of fulfilling your orders with that rupee, your servant had spent it in drinking and other evil practices, would you not hold him to be very guilty ?

*Bráhmaṇ.* Most certainly I would ; and not that merely, but I would punish him in a way that he would long remember.

*Missionary.* But if the servant told you, “ Master, I am not to be blamed ; it is *you* who are, because it is you who gave me the rupee which I spent in bad practices.” Would you not then at once declare your servant quite innocent ?

*Bráhmaṇ.* Innocent ! indeed ! No, I would tell him, “ You good-for-nothing fellow, was it to get drunk with that I gave you the rupee ? Was it not to buy provisions ? ” But I see, sir, what you are going to tell me. You will say that in the same manner God has given me my soul, my speech, and the members of my body in order to use them for that which is good, and that if I use them for evil purposes, the guilt will be mine, and not God's ; and I must say this is rather true. But yet I am not quite satisfied ; and if you will not be angry, I wish to ask you only one question more. Why does God not prevent men's sinning ? He could easily do it, as he is omnipotent.

*Missionary.* Tell me, would you like to be a stone, a tree, or a horse, rather than a man ?

*Bráhmaṇ.* No, not I. I prefer being a man, for our Shastres say that the state of man is the highest to which any being can attain on earth.

*Missionary.* This is so far correct, and I am glad you are thankful that you are a man, rather than some inferior being. But why is man superior to the mere brutes, or to inanimate objects ? It is because he has a rational soul and a free will, which inferior creatures have not. If, therefore, God did *by force* and *compulsion*, prevent men from sinning, it would be tantamount to making them like stones, trees, and

horses, which have no will of their own, but act only as they are moved ; and you yourself, bráhmán, this very moment said, you preferred being a man, to such mere machines.

*Bráhmán.* This will do, sir. I beg to take leave ; for I see it is time to go to my dinner.

Before, however, permitting the bráhmán to retire, I admonished him seriously to be careful in future how he uttered such a dreadful doctrine as he had done, and pointed out to him again, not only the unreasonableness, but the horrible blasphemy, of making God the author of sin, and of all the wickedness which men commit. This admonition, I trust, had a good effect, if not on the bráhmán himself, at least on the bystanders, several of whom said that they would never any more maintain that God is the author of sin ; but that they would acknowledge it to be their own voluntary act, which would render them liable to punishment.

*January 2d, 1846.*—Proceeded about noon across the Damoodah, to another populous native town called *Tajpore*. The first object which struck our sight was an immense Juggernath's car. We took our stand near it, and, as is frequently the case, were led from this circumstance to point out the sin and utter vanity of idolatry. The people whom we addressed pleaded in excuse the practice of their ancestors, who, they said, were all idolaters. We had therefore to refute this argument, which is constantly brought forward by the Hindus. It is, however, worthy of remark, that it is only in reference to *religion* they bring it forward, for they make no scruple to adopt European arts, and to use European goods, when they perceive that these contribute to their *temporal* prosperity and welfare. Some young men present showed themselves rather rude, not to us, but to our native assistants, and began jeering and mocking them for having changed their religion. We thought it our duty to take the part of our native brethren, and told these silly young fellows, that the native Christians were far superior to themselves, for that when *they* had been convinced that idolatry was false and sinful, they had had the courage to forsake it, notwithstanding the obloquy to which this step exposed them ; but that they (these jeering young men) although they had not been able to defend idolatry, were cowardly and wicked enough, against their better knowledge, to adhere to it. This reproof effectually shamed and silenced them.

When taking out our bundle of tracts to distribute, it so happened that the two uppermost were one on *drunkenness* and the other on *fornication*. No sooner had the people seen the titles but they said, "We do not want these books, for we are neither drunkards nor fornicators." (We were, however, pretty sure that many of them were.) "Perhaps," said I, "you are not liars neither, nor thieves, nor covetous, nor envious, nor proud ; in short, nothing that is sinful and bad ?" "No," replied they, "we are all good people in this place." "Then," added I, "what good fortune has befallen my friend and myself to-day, that we were led to come to Tajpore, for this seems to be very heaven ! Thrice happy Tajpore, to be without sin !" The bystanders smiled on perceiving the irony, and said, 'Well ! well ! we will at least confess to one sin of which we are guilty—we are all here great liars !' This was

sufficient to lead to a serious admonition to them to search their hearts, to confess their sins, and to take hold of the Redeemer ere it was too late.—Some of the people took books, others refused, being evidently afraid of a great zemindar (landholder) who resides here, and seems to be a most bigotted idolater, and a bitter enemy to Christianity. These zemindars exert an almost kingly power over their tenants, and are usually greatly opposed to missionaries, because they fear that the oppressive measures to which they resort, and their tyranny, would soon be detected and checked if once a missionary got a footing on their estates, and succeeded in enlightening the people.

*January 3rd, 1846.*—Sailed down the Damoodah till we reached the Ganges again, and proceeding on the latter six miles farther south, arrived at the mouth of the *Rûpnarain*, another river also coming from the Rajmahal hills, and running nearly parallel with the Damoodah, which we had just left. We determined on ascending this river also as far as navigable, and at two P. M., when the flood came in, entered it; but till night did not see any villages of importance.

*January 4th, 1846.*—Very early this morning we arrived at *Koylah-Ghât*, and immediately went on shore to reconnoitre the place. We found it to be an extensive village, consisting principally of serais, or native inns, for the use of travellers who are constantly passing this thoroughfare, it being the high road from Calcutta and all Bengal to Juggernaut in Orissa. We understood that some time before and after the Juggernaut festival, the crowds of pilgrims proceeding to and from Pooree through this place, are immense. This would render it an advisable station for a missionary, at least for a few weeks in the year. He would there have an opportunity to proclaim the word of life, and to distribute tracts to thousands and tens of thousands.

At eight A. M. we returned to our boat to breakfast, and to have worship with our native brethren. When this was concluded, the latter went on shore, and preached to the people from the parable of the prodigal son. Soon after we joined them, and I addressed another congregation, proving to them that Jesus Christ is the only true incarnation through which men can be delivered from their sins, and obtain a new and holy nature. Many of the persons present listened with deep attention. One of the principal inhabitants, however, was evidently ill-disposed. So, in order to put him to the test, I asked him whether he had heard what was said. "Yes, (replied he, with a forced laugh,) but I took care when your words entered through my right ear, to let them go out through my left." Seeing that he was anxious to excite a laugh against us and our message, I spoke seriously to him in the presence of all, and reminded him that by acting as he did, he was injuring his own soul, and making light of that which might lead to his eternal salvation. This made him more serious; but he remained hardened, and added:—"I do not care about eternity; for whatever is written on my forehead on that score, will happen whatever I may do."—(N. B. The Hindus have an idea that their fate is written on their foreheads, and they view the seams that divide the skull as that writing, which, however, is unintelligible to mortals.)—Upon this, I asked this man what his profession was? He replied, he was a merchant and shopkeeper. I then further

inquired of him, why, if his fate was written on his forehead, he opened his shop in the morning, and why he was praising his wares to the passers by? for that if it was his fate to sell, he would do it without exertion of his own? He saw he had got into a dilemma, and replied nothing. I took occasion from this to point out again to him and the assembled natives, the foolishness as well as the wickedness of trifling with their own souls. A good number of tracts were distributed; and when the tide made, we proceeded on our journey up the Rúpnarain river.

*January 5th, 1846.*—Arrived early this morning at *Gupi-gunje*, and sent our native brethren on shore to ascertain what place it was, and whether it would afford us a good prospect of usefulness. When they returned, they reported having met only a few persons to whom they spoke the word of life, and that the place, except on the weekly market-days, was almost deserted; so, we thought best to push on in the hope of reaching to-day *Ghatal*, which is a large native town fourteen miles higher up the river.

At eleven A. M., while passing a few huts situated on the banks of the river, a native came running after the boat along the shore, begging we would stop a few moments and shoot an alligator which had taken its station in a large pond near his house, and was daily destroying the ducks. He added, that he feared the monster would soon do worse: as only the day before it had devoured a baboon that had come to the pond to drink. As a friend, on my leaving Calcutta, had kindly lent me a fowling-piece, I lost no time in loading it with ball, and proceeded to the infested tank. I had not waited long before the alligator came up near the opposite side, when I took aim and hit it in the neck. The animal plunged; but was not dead, as could be seen by the motion of the water above where it was. Indeed, it is very rare that an alligator dies at once of a single wound. The vitality of these animals is so great, that they live generally for days afterwards. The native who had called us, expressed his thanks, and the hope that he would soon be delighted with the sight of the dead carcass of the monster floating on the water, in which hope we sympathized.

Arrived at about four P. M., at a small village, three miles on this side of *Ghatal*, where the Rúpnarain became so shallow, that it was impossible for our boats to proceed farther. We, therefore, remained there, and after dinner proceeded to *Ghatal* on foot, with a view to inspect the place; and with the intention on the following day to make it the scene of our labours. We found it to be a very large and populous town, where much trade in country produce is carried on. But, while walking through its streets, and noticing the innumerable temples, we felt like Paul at Athens, grieved to see this whole population given to gross idolatry. *Ghatal* would be a very eligible Missionary station; but, alas! how many such populous towns are there in Bengal, which are not even visited *occasionally* by the heralds of the cross, and whose inhabitants never get any opportunity of hearing the Gospel. O! for more labourers!—Returned very late to our boat.

*January 6th, 1846.*—At nine A. M., proceeded to *Ghatal* again; but as we found the people were not yet stirring, we went through the town

towards *Baroda*, which is about three miles distant from it. Here is a far-famed shrine of *Bisha-Lukky*, a form of Kali. The temple itself is of the ordinary description, but the idol is of immense size, representing the horrible goddess Kali standing on the outstretched body of her husband Siva, with a scimitar in one hand, and a gory human head in the other, and wearing a necklace made of human skulls, and a girdle composed of human hands strung together.

We entered the precincts, and the officiating bráhmans, taking us, probably, for gentlemen in the Company's service, received us with every mark of outward respect, and seemed rather surprised we could speak their language so fluently, and reason familiarly on the subject of their religion. They endeavoured to impress us with exalted notions of their goddess, and told us with great gravity that among the numerous benefits conferred by her on her worshippers, one was, that such a worshipper was never without a son and heir in his family. The poor Hindus, of course, believe all this. Hence the concourse at this place of many wealthy men, anxious to obtain the special blessing promised, and such is their infatuation, that although many notwithstanding the richest offerings, fail of success, yet the fame of the goddess is not lessened thereby, and thousands continue to flock to her temple! How truly are these words of the prophet applicable to these idolaters,—“He feedeth on ashes: a deceived heart has turned him aside, that he cannot deliver his soul nor say: Is there not a lie in my right hand?”

We again, from the spectacle before us, took occasion to speak on the subject of idolatry, and endeavoured to show to the bráhmans and the people around, not only how sinful it was to worship any but the one true God who has made heaven and earth, but also how vain and unreasonable it is to pay adoration to beings who have eyes but see not—ears, but hear not, &c. To our no small surprise, they listened without making any objections; nay, they seemed to assent to what was said. The fact is, that many of these priests are perfectly aware of the turpitude of idolatry, and I have no doubt, would gladly give it up, if some other way of providing for themselves and families presented itself.

Observing in front of the idol, and placed on a pedestal, a piece of masonry in the form of a baptismal font, we drew near to it, and saw some blood in it. We inquired into its use, and were told that the blood of the animals offered in sacrifice to the goddess was poured into this vessel. This led us to address the bráhmans and others on the subject of *sacrifices* in general, their nature and design; and then we pointed out to them the great sacrifice of the Lamb of God, that alone taketh away the sins of the world. After having spoken much of Jesus and his love to perishing men, we left the temple of *Bisha-Lukky*, praising God that he had enabled us to bear witness to the truth in the very synagogue of Satan, and on the very spot where, as Paul says, sacrifices are offered to devils.

We then proceeded to view some extensive ruins of an Indian fort in the neighbourhood, whose last possessor was a certain rajah named Soba-Singh. It was built on an artificially raised ground, twelve feet above the level of the country, with a moat around it, and altogether of

great strength, and well suited to be the stronghold of a refractory chieftain, which its last occupant was. The fort contained, besides the palace of the rajah, his treasury, elephants' and horses' stables, &c., also numerous temples, consecrated to various idols; but all now in a state of decay, and the habitation of serpents, owls, and bats. On ascending the ruinous staircase of the tower of the principal temple, we were not a little surprised to find it occupied by a whole family of baboons, who, on seeing us, leaped down through an aperture in the wall, a height of at least thirty feet, apparently highly vexed at our intrusion. We could not, on this spot, help reflecting on the vicissitude of human affairs. Here was a lofty temple, once the resort of a royal family and its courtly attendants—the seat of a venerated idol, at whose shrine numerous priests were officiating daily; but now, all was deserted, and the sole frequenters a tribe of monkeys! Sic transit gloria mundi! We prayed internally that the fate of this temple might soon be that of all others in India, and that such a revolution might be accomplished by the onward progress of the blessed Gospel of our Lord Jesus Christ.

It being near twelve o'clock, we left Baroda and returned to Ghatal. The market-place was now crowded with people. Here we and our native brethren divided ourselves in three bands, and addressed separate congregations, enforcing the usual topics on such occasions. The attention was very good, and the eagerness to get our books particularly great. We then proceeded to the river-side, and entered into an interesting conversation with several native merchants, whom we endeavoured to persuade to worship one God, and to trust for salvation on the one great Saviour, Jesus Christ. A good feeling prevailed during the discussion, and we trust the impression left in regard to Christianity was a favourable one.

At three P. M. returned to our boat. On our way thither we met a poor native woman, nearly naked, whose family, we understood, had all died out, and for whom nobody now cared. We purchased a cloth for her, and gave her a trifle in money, which little act of kindness, we observed, had a good effect on the people around, who saw that Christianity is not an empty theory, but a religion prompting to charity and love.

At 4½ P.M. we took up our anchor to retrace our steps down the Rúpnarain, and at about an hour before dark arrived at a village called *Bondor Ghat*, where we immediately went on shore. An indigenous school was assembled under a large tree, and the boys were occupied in writing on palm and plantain leaves. A good number of the inhabitants were also present, and among them two supercilious bráhmans, who, on hearing we were missionaries, and in order to impose on the villagers, affected to look down upon us with contempt, as silly and ignorant men. Seeing that if they succeeded in impressing the people with this notion, our preaching would be in vain, or probably not listened to, I turned to the school-master and asked him whether he could work any sum in arithmetic I might dictate to him. On his replying in the affirmative, as I anticipated, I dictated him rather a difficult one. He immediately set to work, but after repeated attempts could evidently make nothing

of it. The proud bráhmans, interested in the honour of their school-master, endeavoured to assist him, but succeeded no better. Upon this I asked for a plantain leaf and a pen, and in a few minutes worked the sum before them. This altered the state of affairs, and instead of being looked upon with contempt, whispers were heard, "Ah, what clever and learned Sahebs have come to-day!" We availed ourselves of this improved feeling, and preached the Gospel to the assembled crowd, who listened with an attention we could never have commanded but for the matter of the sum. In this way missionaries have to resort to every lawful expedient to get a favourable hearing, and become every thing to all men that they may win some. It being quite dark when we had done, we returned to our boat.

*January 7th and 8th.*—Sailed down the Rúpnarain, and saw several alligators as large as the trunks of good-sized trees, basking in the sun near the shore. Found no good opportunity to land.

*January 9th.*—Very early this morning, we re-entered the Ganges, and at about ten A. M., reached *Diamond Harbour*, where that river is about 6 miles broad. It is a famous anchorage for ships on their progress towards Calcutta. After having gone to the Post-office for a few minutes, we continued our course towards the sea, as it was our intention to be present this year at the annual Bathing Festival at Saugor Island, which we knew, by former experience, offers a most favourable opportunity for an effectual prosecution of missionary labours. [The remainder of the Journal detailing the visit to Saugor, appeared in the *Observer* last year.]

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#### IV.—Aborigines of India.

##### SINGPHOS.

*Locality.*—The country the Singphos now inhabit is that portion of Assam, which is bounded on the east by the Langtang hills, on the south by the Patkoi range, on the west by a line drawn south from Suddia till it meets the last mentioned mountains, and on the north by the Lohit river. Their primitive abode, distant two months' journey from their present, was a plain on the summit of Mujai Singra, situated between the country of the Bor Khamtis and the Chinese frontier.

*Origin.*—Respecting their early history they tell the following legends. In the beginning the Supreme being created man, and regarded him with special kindness and favour. He gave him the whole earth to dwell in and enjoy, but forbade him bathing or washing in the river called Rámsitá, under a threatened penalty of being devoured by the Rákhas, (Demon,) and totally destroyed as the forfeit of his disobedience. That if, on the contrary, he refrained, Rákhas should have no power over him, and he should inherit the earth eternally.

Mankind, however, soon disobeyed the injunction, and the whole race was devoured by Rákhas, with the exception of a man called Síri Jía, and his wife Phaksat.

These were seated under a tree, when the Gosein caused a parrot, perched on a bough, to speak, and give them warning to avoid the north, and fly to the southward, by which they would escape from Rákhas's hands. The man Síri Jía obeyed, but Phaksat took the other road, and fell into the clutches of Rákhas. When Síri Jía saw Phaksat in the power of the demon, he was divided from them by the river Rámsitá, the forbidden stream, and forgetting, or disregarding the prohibition, he immediately crossed it to her rescue, and was also taken by Rákhas, who prepared to devour them. In the act, however, of lifting them to his mouth, a flame issued from all parts of his body, and consumed him on the spot, since which time no Rákhases have been seen on the earth in a palpable shape.

The great Gosein having then fully instructed Síri Jía and Phaksat in all useful knowledge, placed them on the Mújai Singra-bhum hill, and from them the present race of men are descended.

The race of man having killed and roasted buffaloes and pigs, which they devoured, without offering up the prescribed portions in sacrifice to the gods, the Supreme Being, in his anger, sent an universal deluge, which covered the earth, and destroyed the whole race of man, with the exception of two men called Kung-litang and Kuliyang and their wives, whom he warned to take refuge on the top of Singra-bhum hill, which remained above the waters; from them the present race are descended.

A brother and sister belonging to a race superior to man were also saved. The Supreme Being directed them to conceal themselves under a conical mound of earth, taking with them two cocks and nine spikes of bamboo, the latter they were to stick through the sides of the mound and pull them out one by one daily. They did so for eight days, but the cocks took no notice. On drawing out the ninth, the light appeared through, and the cocks crew, by which they knew that the waters had subsided. They then went out, and as they were in search of fire, they encountered the old woman belonging to the Demon Rákhas, who endeavoured to seize them; they, however, effected their escape to the ninth heaven, where they were deified, and are sacrificed to by the Singphos, with cocks and pigs.

The name of the brother is Kai-jan, and the sister Giung.

*Government.*—Divided into twelve tribes, which bear the names of their respective chiefs, the Singphos, both in the legislative and executive departments of government are indepen-

dent of each other, and seldom unite together, except it be to plunder a neighbouring state, wealthy and powerful, or to chastise a chief of their own nation who has become obnoxious to them all.

For generations they preyed on the Assamese, laid waste the country, seized extensive tracts of fertile land, and captured vast numbers of the inhabitants whom they reduced to the wretched condition of slaves. Though since the occupation of Assam by British troops their depredations have been checked, the propensity to plunder and war still exists, and is occasionally manifested. Three thousand of them, in 1830, armed with spears, daws, jinjals, and muskets, and commanded by Wakum Koonjie, marched against Suddia, threatening to slay every soul of the corps, and drive the English out of the country. Confident of victory and never dreaming of defeat, they brought with them shackles for ten thousand captives, but the sepoys, in number infinitely inferior to them, led on by Capt. Neufville, the political agent, attacked them with such soldier-like spirit that they ran from the field in great consternation. In 1835 the Singphos, under the command of Duffa, were not so easily repulsed; they compelled Busa, a chief of their own nation in alliance with the British, to fly for his life, put to death every member of his family they seized, carried indiscriminate slaughter among his vassals, not sparing man, woman or child, and were not completely routed till they had fought two well-contested battles. Though vanquished, they resolutely refused to submit, and embraced every opportunity to resist the authority of the conquerors, treated all those who were friendly to the British with obloquy, contempt and vengeance, and even beheaded some of them. For a considerable time the district remained in an unsettled and disturbed state, and required for its protection the presence of a large military force.

Much improvement has however of late taken place among the Singphos; many have relinquished their marauding habits, and earn their livelihood by industrious labour, devoting their attention to agriculture, that yields ample returns, and to the manufacture of tea, which affords them a prospect of rising to affluence. The acquisition of property will give them a personal interest in the maintenance of peace and good government, and induce them to lend all their influence to effect the reformation of the yet remaining freebooters.

*Religion.*—Their countrymen of celebrity, especially those who have greatly distinguished themselves and fallen on the field of battle, are constituted household gods and honoured with sacrificial rites.

In seasons of danger, distress, pestilence and famine, they

propitiate the lord of the elements by offering cocks, hogs and buffaloes; the heads of the buffaloes are afterwards hung up in their houses, as memorials of their piety.

They have temples and priests of Goutama in most of the towns and principal villages, but their knowledge of the Buddhist religion is of a recent date, acquired, they say, from the Shans and Khamats.

*Slavery.*—Before they conquered the Assamese and made them slaves, their agricultural, domestic and other menial duties were performed by persons of their own nation, who urged by the presence of abject poverty, voluntarily sold themselves to their rich neighbours for a limited period or life.

The number of the people thus reduced to slavery was exceedingly great; it bore a proportion to the number of fifty to one.

*Polygamy.*—Unrestricted polygamy prevails, every man being permitted to take as many wives as he pleases and is able to support, but he treats alike the children of all of them.

*Funerals.*—The poor are interred soon after death, but the rich are kept a considerable period, sometimes several years. The body is removed to a shed erected at a distance from the dwelling, under which it remains till decomposition is completed, when the skeleton is placed in a coffin and borne to the house, where it lies in state till the day of burial. When the English force took possession of the stockade of Gakhind the body of a chief was found surrounded with all the insignia of his rank, and had thus lain, it was said, more than two years. As the branches of the family who reside at a distance are entitled to be present at the funeral solemnities, and would consider themselves grossly insulted and take deadly vengeance for the offence were they to be performed without their knowledge, they are made acquainted with the death of their kinsman and invited to attend his remains to the grave. As sending intelligence and receiving their replies consumes much time, the last rites are from necessity long deferred. When they have all arrived or signified their inability to come, the body is committed to the earth, and a monument, composed of clay, erected to perpetuate the name of the deceased. If he died of natural death, no other ceremony is performed, but if cut off by violence, they sacrifice a buffalo at the grave, and as a memorial of the manner in which he came by his death, fasten the head of the animal to the centre of a large cross made in the form of St. Andrew's.

*Law of Inheritance.*—The law of inheritance is somewhat peculiar and recognises but two persons; it authorizes the oldest son to succeed to the title and estate, the youngest

to all the personal and moveable property, and leaves the rest of the children unportioned.

*Tea manufacture.*—The tea-tree grows wild in the Singpho country, and the wholesome beverage made from it is in general use. “Mr. Bruce mentions the following as the native process of making tea. First, the leaves are collected from the tree, and put into large boilers containing water. As soon as the water boils, the decoction is drawn off, and thrown away, and the leaves, being taken out of the boiler, are put into a pit dug in the ground, and lined with some sort of leaves, to prevent the tea coming in contact with the earth. When the pit is filled with tea-leaves it is then spread well over with a thick layer of the other leaves, and after all, covered over with earth, so as to exclude all air. In this state it is allowed to remain for two or three months, when the pit is opened, and the tea sold on the spot to traders, who pack it closely up in the joints of bamboos, earthen pots, &c., and transport it to other parts of the country on mules for sale.”

“In addition to the tea tree, the Singpho country has lately been discovered to abound in many valuable gums, well adapted for varnishes.

*Trade with China.*—“The important articles of trade exported by the Chinese from the Singpho country are gold dust and precious stones of various colours, and ivory.”

*Gold dust.*—“The gold dust is procurable from most of the streams of the Brahmaputra; but the gathering it is but a poor trade, and is now but little followed. The place most celebrated for its precious stones is Mung-kung or Mogaum.”

*Precious stones.*—“On a range of hills near it, a great number of deep mines are dug, and the working of them affords occupation for many thousand inhabitants. When a stone of moderate weight is found it is hoisted to the mouth of the shaft by a windlass erected for the purpose. But they frequently meet with large masses, which they have not the power of moving; these they contrive to break to pieces.”

*Mining.*—“The workmen begin by kindling a strong fire all over and around the precious stones, till it is well heated; they then mark off with some powerful liquid, the piece they wish to break off, a large stone is suspended from the top of the shaft perpendicularly over the piece to be broken off, and when all is ready, the stone is cut away, and falling with great impetus upon the mass below, breaks off the fragment exactly according to the line drawn with the liquid. It is difficult to account of this mysterious liquid being able to prevent the whole mass from being splintered, and how it should preserve such a line of separation; yet such is the native belief, and it is not impro-

bable that its effect is merely imaginary, or that it is practised from some superstition."

"These stones are afterwards cut into convenient pieces by means of a bamboo bow with a string of twisted wire, the string being applied to the stone and used as a saw, while its action is assisted by some sort of pulverized mineral.\* As might be expected, much bloodshed is frequently the consequence of finding these hidden treasures. When any doubt arises about the party who first discovered one, or about the right possession, bloody battles ensue with short swords in hand between whole villages. Large emeralds are allowed to be around the pits unclaimed by any one: no one venturing to carry them away, lest every one would fall upon them in vengeance. These precious stones are afterwards carried on mules to China, and are sold at very high prices, some of them bringing 7 or 800 seers weight of silver. The Burmese governor levies a tax of two seers on every 10 that are exported. These mules are driven along in gangs of 20 to 30; the drivers go around with swords and matchlocks, and guide their beasts of burden by word of mouth. The route they pursue to China is viâ Catmow or the Irawadí, and the overland journey from Mung-kung to Catmow occupies about nine days."

*Amber.*—"Besides the mines of precious stones there are several amber mines in the province of Hukung, which are wrought to considerable advantage. The amber is cut into cylinders about a quarter inch in diameter, and two inches long, and is worn as an ornament stuck through a hole in the lobe of the ear, both by Assamese and Burmese."

*Ivory.*—"A large quantity of ivory is exported by the China merchants. It is almost all obtained by the Singphos from shooting the wild elephants with poisoned arrows fired from a loaded musket. When once they get upon the tract of a herd, they continue the pursuit for days together, taking up favourable positions upon trees, or lying in wait in the long grass till they can take a fatal aim. Vast numbers of these noble animals are destroyed in this manner, both by the Singphos and Kangtis; they are as susceptible to the fatal effects of poison as the smaller animals, and fall down dead immediately after being slightly wounded. Their teeth are struck out by the hunters, and the carcasses are left to be devoured by the beasts of prey."

*Chinese returns.*—"In return for these valuable commodities the Chinese bring into the Singpho country, nankins, silks, lacquered and Chinaware, lead, copper, and particularly silver."

"A great portion of the silver that comes into Assam through the Singphos is stamped with Chinese characters. It

\* Doubtless corundum: this is the mode of cutting hard stones.—Eds.

can scarcely be called a coin, but a piece of bullion ; and appears to have been made by scooping out a small round hole in a piece of clay, then filling it with molten silver, and before it becomes cold, impressing it with the Chinese stamp. Not two of these lumps of silver are of the same value or size : their intrinsic worth is ascertained by their weight, and is found to vary from two to 10 rupees.”

*Bullion.* —“ Though the metal is very pure, it is called kacha rupa, and one sicca weight of it is fixed as equal to only half a sicca of the properly coined metal. No inconvenience arises in purchasing articles of small value ; the hill tribes take out their dau, and chop it into pieces even to the portion of a pice. This kacha rupa is eagerly purchased by the chiefs in Upper Assam, who, after adulterating it largely, cast it into their own coin, and thus realize an enormous profit. These chiefs have most of them mints of their own, and are in the habit of coining rupees for any one who will give them the raw material, retaining only 10 per cent. for their trouble.”\*

The Burmese Singphos who possess extensive territories on both banks of the Irawadí, and occupy much of the land stretching from the Patkoi mountains eastward to the borders of China, though a distinct and independent tribe, maintain friendly intercourse with those of Assam, have the same customs and manners, and consequently do not require to be separately noticed.

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#### V.—*Evangelical Alliance.*

We have noticed from time to time the formation and progress of the Evangelical Alliance in England, as interesting to all who seek to advance the unity of the Lord's Church on earth. By a recent mail, we have received papers containing the following advertisement of a Magazine devoted to the objects of the Alliance, and to the spread of truth in all parts of the world. The Advertisement speaks for itself. The Magazine, will, we trust, be very useful in furthering aims so scriptural : and so interesting not only to the members of the church of Christ in Europe, but in India likewise.

\* Journal of the Asiatic Society, Vol. V. pp. 202, 203, 204, 205, 206.

## EVANGELICAL CHRISTENDOM ;

Its State and Prospects.

A MONTHLY PERIODICAL

Established and Conducted by Members of the British Organisation, in  
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The Periodical thus announced solicits attention on many grounds.

In the first place, it is not intended to be the organ of any one denomination of Christians, or to advocate any peculiar and distinctive class of religious opinions ; but to promote catholic Christianity. It takes, as the exponent of its theological views, the doctrinal summary of the Evangelical Alliance. Regarding the great principles which are there set forth as the common faith of Christians, it will maintain them as opposed on either hand to Romanism and infidelity, and as uniting all true believers of every Church in a sound and scriptural Evangelism.

It may be proper, that the several denominations should have each its own representative in the religious literature of the times ; but it seems at least equally becoming, that one periodical should combine and represent them all.

In the next place, the list of its contributors will include, not only British Christians, but also well-informed persons in the various countries of Continental Europe, in America, and in those other parts of the world from which Christian brethren were gathered together at the recent Conference of the Evangelical Alliance, in London.

A correspondence has been opened with eminent scholars and divines on both sides of the Atlantic, and their assistance secured in the conduct of the work.

Thirdly, its proprietors and editors are, and, by a provision to that effect, always must be, members of the British Organisation of the Evangelical Alliance ; and the work will be rendered subservient to the interests of that great institution.

It is, however, to be distinctly stated, that the responsibility, pecuniary, moral, and literary, rests altogether with its proprietors and conductors. While its pages will always be open to the documents of the Organisation, it will be a perfectly independent journal.

Fourthly, its plan will be simple, and its contents various. It will contain original papers, in which, among other topics of a more general nature, the vital truths of the gospel will be discussed ; not so much, however, in a polemical manner, as didactically and spiritually, and with a view to exhibit their practical influence in the formation and development of Christian character.

It will give extensive and accurate information of the religious movements on the Continent of Europe. The best sources are accessible to it in France, in Prussia, in Germany, in Switzerland, and in other European countries; from whence it will be able to supply correct and deeply interesting intelligence of the state and prospects of Reformed Christianity—its antagonists, and the influences which favour its advancement—its conflicts, reverses, and triumphs. Nor will its attention be restricted to Europe, or to Protestantism. It will keep an observant eye upon the restless spirit and the sinuous efforts of Antichrist in every part of the world; giving warning, where it may, whether of the treacherous approaches, or of the open assaults, of the foe.

In cases where there may not exist conclusive reasons for withholding them, the names of Contributors will be inserted.

It will report the progress of *Alliance* principles and efforts throughout the world, furnishing accounts of the formation of "District Organisations," wherever they are instituted, and opening a channel of intercommunication between them.

It will afford a convenient and desirable medium through which the Foreign Correspondence of the British Organisation may be presented both to Members and to the Public, should the Committee be disposed to avail themselves of its columns.

Although not intended to assume the character of a Review, it will nevertheless be within the province of this Journal to notice such publications as tend either to advance or to retard the progress of catholic truth and love.

Fifthly, no pains will be spared to bring out the work in a good type, and in a handsome style. With a desire, further, to secure an extensive circulation, and to bring the principles it will advocate into contact with the greatest number of minds, the price is fixed at fourpence, for which it is intended to give two sheets octavo.

In conclusion, the Proprietors, though embarking a large capital in the undertaking, renounce all personal gain, and devote the profits to the British Organisation of the Evangelical Alliance. And, as a guarantee to the Public of the impartiality with which it is designed that the work shall be conducted, they announce, with a satisfaction in which they assure themselves of universal sympathy, that they have engaged a corps of five Editors, selected from the Episcopalian, Presbyterian, Wesleyan, Congregationalist, and Baptist Communions.

The first number will appear on the 15th of January, 1847, and the work will be published on the first of each succeeding month.

Editorial communications for "*Evangelical Christendom*," to be addressed to the Editors, 34, Paternoster-row, London.

All communications respecting the business of the periodical, to be addressed to the publishers, Messrs. PARTRIDGE and OAKEY, as above, of whom the stamped edition should be ordered, prepaid by postage-stamps, post-office order, or otherwise.

London: Partridge and Oakey, Paternoster-row; Seeleys, Fleet-treet; Nisbet and Co., Berners-street. Edinburgh: J. Johnstone. Glasgow: D. Robertson.—*Nonconformist*.

VI.—*Departure of Missionaries for England :—Publications on Missions.*

(From the Calcutta Christian Intelligencer.)

The Rev. J. F. Osborne, with Mrs. Osborne and their three children, embarked in the *Queen* on Saturday, the 13th of February, for England. We are soon also to lose another of our zealous labourers in the cause of Missions, though only we believe, for a short period. The Rev. J. Long is about to proceed to England (in April) by the overland route. The return of Missionaries to Europe for a season, with the great cause, which first moved them to quit their country and their home, still near their hearts, is by no means the matter of regret which some would represent it to be ; as their *personal intercourse* with those who are zealously disposed towards the good of India, and their *personal appeals* to the compassion of Christians in behalf of the heathen, are among the most important and the most efficient means of keeping alive and of promoting Missionary zeal at home, and of calling forth labourers to devote themselves to the blessed work. The beneficial effect of these visits in some cases has assumed a more permanent form, in leading to the publication of books upon Missionary subjects. A Missionary upon his arrival at home is beset by a multitude of questions by persons eager to acquire information upon the state of the heathen world, and upon the difficulties, trials, and success of the plans in operation for its amelioration. This directs his mind into such channels of thought and recollection, as to furnish him with abundant materials for putting together in a connected form the result of his past experience in his days of toil and labour in the Missionary field ; and after a free and extensive use of these materials in the journeys which he takes throughout his native land to plead in behalf of the Society to which he belongs, it often happens that they assume the final and more permanent aspect of a book—well digested, authentic in its information, and stirring in its appeal. As illustrations of what we write, we may point our readers to the valuable and most interesting volumes of the Rev. J. J. Weitbrecht, and the Rev. C. B. Leupolt, recently published : and all, who desire to acquaint themselves with authentic and valuable information upon the subject of Missions, ought to furnish themselves with these volumes.\*

We are very happy to learn that the two brethren, whose departure or intended departure we have alluded to, are both of them *anticipating* their arrival at home by now devoting their time and their valuable experience to a similar end. The Rev. J. F. Osborne purposed to employ the leisure which the voyage round the Cape would afford him, to the preparation of a work consisting mainly of Biographical Sketches of Native Christians, of all Protestant denominations, regarding whom there is good hope of their having died in the Lord ;—and a most

\* *Protestant Missions in Bengal*, by Rev. J. J. Weitbrecht, Burdwan, Church Missionary Society, published by Shaw, in London : and *Recollections of an Indian Missionary*, by the Rev. C. B. Leupolt, Benares, Church Missionary Society, published by Seeley, Fleet Street.

important and instructive work it will be, if carefully executed, as we have every guarantee that it will be, in the character of the excellent individual by whom it has been projected and undertaken.

The Prospectus of the work which the Rev. J. Long has devised and undertaken has already appeared in all the Calcutta papers; and has met with universal approval. We need not therefore enter more into particulars regarding this important scheme, than to add our hearty concurrence in the favorable opinions which have been already made public, and to wish Mr. Long every success in his great undertaking. His projected work will supply a great desideratum; and we believe that he possesses materials, which nothing but his indefatigable zeal could have brought together or rescued from oblivion. There are few persons who have the gift of bringing together into one clear and comprehensive view, statistical details, which are dry in themselves, though of the utmost value, as forming the data and the chief ground-work of all extensive and well-conceived designs. We hope Mr. Long will give us references to his authorities, as this will most materially enhance the value of his researches; or, where authorities cannot be quoted, that the fact will be stated, and such arguments furnished, as will enable the reader to judge of the degree of confidence with which the information is to be received. In a statistical work, it is of the utmost importance to furnish the means of separating the CERTAIN from the PROBABLE or DOUBTFUL.

#### PROSPECTUS.

The military exploits of the English in North India have long engaged the pens of various historians—their career in this country in the departments of literature and civil polity have also been laid before the public—but the noblest theme of all is their efforts towards the education and Christianisation of North India.

But much even of what has been done in this respect during the last thirty years has been hidden from the view of persons of the *present* day, being either buried in manuscript documents, in reports now *rare* or *voluminous*, or in the *recollections* of a few who still survive.

The *present* seems a favorable period to preserve “those fragments of the wreck of time;” and to arrange them in a lucid form, it is the more necessary as the effects of climate and the changing nature of European society are gradually diminishing our stock of documentary evidence.

It is not however too late, and in order to preserve from *oblivion* and arrange in an *accessible* form, the Educational and Missionary proceedings of some of the various Societies in North India, though of some only *single* copies remain, the following publications are *still* available.

The Missionary Register . . . . .	34 vols.octavo
Government Education Reports . . . . .	8 vols.
The Reports of the Propagation Society, Calcutta . . . . .	15 Reports
Ditto the Home Society . . . . .	20 vols.octavo
The Reports of the Church Miss. Soc. Calcutta . . . . .	24 Nos.
Of the Home Society . . . . .	26 vols.octavo

The Reports of the Ladies' Soc. for Female education.	16 Nos.
The Reports of the Free school, High school, Parental Academy . . . . .	56 Nos.
The Reports of the Cal. Christian Knowledge Society	16 Nos.
Ditto of the Home Society . . . . .	16 vols.octavo
The Calcutta Christian Intelligencer . . . . .	22 vols.octavo
The Reports of the Calcutta Church Miss. Association . . . . .	22 Nos.
The Benares, Agra, Gorakpur, Chuna, Himalaya ditto . . . . .	26 Nos.
Minutes of Committees, MS. documents.	

In 1813 the Missionary Register began in London, it has met and still meets with an extensive circulation, the object of which its Editor, the Rev. J. Pratt, stated to be to give annually a digest of reports "so as to omit no one of considerable importance and present those which are most striking in their just and lively colours, to give an orderly arrangement to the whole and yet to bring it within an orderly compass."

In 1824 C. Lushington, Esq. then Secy. to Government, published his "History of Benevolent and Charitable Institutions in Calcutta," a work which gave a powerful stimulus to the friends of Education by showing that the instruction of the natives was practicable and presented few difficulties.

It is the design of the author of the proposed work, the Rev. J. Long, Calcutta, who has been collecting the materials at intervals during the last few years—to present to the Public in one volume a *condensation* of information on Missionary and educational subjects previously communicated in a *detailed* form, or scattered through *various* documents, minutes of Committee, manuscripts, &c., intermixed with illustrations drawn from the *mythology, literature and manners of the Hindus and Musalmáns*: topographical and ethnographical notes will also be interspersed.

The work will treat specially of the following subjects among others:—

#### THE CHURCH MISSIONARY SOCIETY'S PROCEEDINGS.

*Kiernander's* Preparatory Labours, defence of him against *Carne's* Accusations—*C. Grant* of Malda's exertions in missions—*W. Creighton* of Malda, the Founder of Christian Vernacular Schools in North India—the attention of the C. M. S. in 1813 directed to North India from various circumstances—State of the public mind in England regarding *Missions and Native Education*, in North India—State of the *Native Mind* in North India between 1807 and 1846.—General view of the *Calcutta Corresponding Committee's* proceedings between 1807 and 1846.

CALCUTTA.—The Press 1819—Publications issued,—origin of the *Mirzapore* Station 1822,—Trinity Church,—Vernacular schools,—preaching Chapels,—English school,—origin of the CALCUTTA CHURCH MISSIONARY ASSOCIATION 1823—its labours in schools. KIDDERPORE school founded by Raja Kali Ghosal—establishment of a mission

at *Garden Reach* 1816—labours in preaching and schools—extension to *Takurpokar*,—converts there—*Beala, Budge Budge* school,—*Dundum* schools, *Dighirpara*—HINDUSTANI MISSION founded by *Corrie*,—schools—*AGURPARA* mission.

AGRA.—*Corrie's and Abdul Massih's* labours—English and Vernacular Schools—Preaching to *Musalmins*—*Agra Association*,—*Orphan Refuge*—printing *Press*—*Christian Village*—*Jesuit Missions* at the Court of *Akbar*,—*School Book Society*.

BENARES.—A *Native Raja* endowing a *Mission School*—*Church* built—*Preaching* at the head quarter of *Hinduism*,—*Orphan Schools*,—*Itinerancies, Buddhism* the religion once dominant there.

CHUNAR.—Labours among invalid soldiers and their wives,—*Church* built,—*Itinerancies* of *Bowley*, *Converts, Schools*,—*Notice* of *Chunar* history.

GORAKPUR first *Christians* from *Romish* settlement of *Bettia*,—*Formation* of an *Agricultural Christian Community*,—*Female Schools*,—*Itinerancies*,—*The Aborigines*.

MEERUT.—Labours of *Rev. H. Fisher*,—*Anand Massih*,—*The Sadhs* an eclectic sect,—*The Begum Sumru*,—*Prospects*. *Delhi School*.

HIMALAYA.—Established by residents at *Simla*,—*prospects* regarding *Tartary* and *Tibet*,—*Schools*,—*Melas*.

BURDWAN.—*Vernacular Schools* and *System*,—*Itinerancies*,—*English Schools*,—*Orphan Schools*,—*Christian boys*,—*Pastoral duties*—*Raja* of *Burdwan* and of *Vishnupur*,—*Bankura Schools*,—*The Koles*.

KRISHNAGUR, origin of the *Mission*.—*Duties*—*Karta Bhojas*,—*Raiats*,—*English School*,—*Division into districts*,—*Christian Boarding Schools*. *CHUPRAH, KAPASDANGAH, ROTONPUR, SOLO—NUDYA—KALNA*, number of *Schools*,—*Converts*, *Mr. Alexander's* labours. *TITALAYA*, *Schroeter's* labours designed for *Tibet and Tartary*,—*Itinerancy—Tibetan MS.*

BUXAR, *Corrie's* Labours. *Historical notices*.

JAUNPUR, *Musalmins*—*Free School*—*Church*,—*Branch Schools*.

#### EDUCATIONAL SOCIETIES.

BISHOP'S COLLEGE, *Middleton's* designs,—*Classical and Oriental* System of training,—*Students ordained*—*Expenditure*.

EUROPEAN ORPHAN ASYLUM, *Objects*,—*Rev. T. Thomason's D. Schmid. J. Edmund's* labours in it,—the subsequent condition of the pupils educated.

HIGH SCHOOL, founded by *Bishops Corrie and Turner*,—different modes of *classical* and *English tuition* adopted at various times,—*Position and Prospects* of *St. Paul's School*.

PARENTAL ACADEMY,—*establishment*,—*course of studies*, *influence*.

CHRISTIAN KNOWLEDGE SOCIETY,—founded by *Bishop Middleton*,—its operations in *School Circles*,—*District Libraries*—*Depots*,—*Sale of Books*,—*circulation* of *Bibles* and *Tracts*,—*Translations*,—*Schools* at *Russipagla*,—*Tallygunj, Barhipur*—*Chinsurah Diocesan Schools*—*St. James*—*Future prospects*.

The CHURCH BUILDING SOCIETY,—*established* 1834,—*number and cost* of *Churches*.

THE CLERGY AID SOCIETY,—*subscriptions,—labours,—prospects.*

THE CALCUTTA CATHEDRAL, Missionary and Educational objects,—general designs, threefold.

LADIES' SOCIETY FOR FEMALE EDUCATION, *Mrs. Wilson's* early exertions in it,—*Lady Amherst's* interest,—*prejudices* against female Schools. Schools at Calcutta, Kishnagur, Burdwan.

CENTRAL SCHOOL, origin—number educated there—objects.

AGURPARA REFUGE, Children rescued from famine,—system of teaching,—interest excited.

Christ Church and Schools—FREE SCHOOL, established 1789,—*Dr. Bell's* system introduced,—mode of education,—*Industrial System* in 1830,—*Church* opened 1831,—salary paid to Chaplain,—introduction of a Printing Press.

#### THE SOCIETY FOR PROPAGATING THE GOSPEL.

BARHIPUR, commencement by Mr. Plowden,—*Schools,—Out-stations,—Numerous Converts,—Mogra hāt Church,—Barhipur Church.*

TALLYGUNJ, *Tweedle's* labours, *Jhangira,—Converts,—Christians.—Out-stations. Kali Ghat.*

HAURA, *Vernacular Schools,—Native Christians,—English School—Baishkati—Bali Khal.*

TAMLUK.—*A Buddhist Metropolis—Itinerancy,—Converts,—Mirpur—Romanists.*

KHANPUR.—*Orphan Asylum,—English and Vernacular Schosol.—Translation Society.*

THE NERBUDDA MISSION ; GOONDS ; RAJMAHAL—*Christian's* labours among the Hill Tribes,—Cleveland and the Aborigines.

BRIEF MEMOIRS will be appended—of *Major Latter*, founder of the first Church Mission designed for Tibet,—of *W. Bowley*, a distinguished East Indian, the translator of the Scriptures into Hindi,—of the *Rev. H. Fisher*, the founder of the Meerut Mission. *Miss Bird*, the *Caroline Fry* of North India, of *Jaynarayan*, the Founder of the Church Mission School at Benares,—*Bishop Turner—Hon. J. H. Harrington, J. Ellerton*, author of the *Dialogues*—and of various native converts.

It is hoped this work may prove of use to the following description of persons.

*Europeans in India*—many of whom ask the question what has been done in Missions, education,—to reply to this query requires the results of a series of years to be given in a *summary and tubular* form, which will be done in this work.

*Europeans proceeding to India*,—to whom a guide book to some of the religious and educational institutions in this country may prove useful as a “hand book.”

*In England*—the friends of Education and Missions may be encouraged from reading of the workings of benevolence in India connected with a few institutions ; the readers also of *reports* and *Missionary periodicals* may find it useful for reference and in giving a *connected* view of a Mission or Institution.

*Missionaries* may observe the various *experiments* that have been

adopted in past times and in other stations by fellow-labourers of theirs—may see what new plans have succeeded, what failed.—*New Missionaries* arriving at a station may also by it know what their predecessors have done and may perhaps in some cases be saved the trouble of adopting methods which previous experience has shown to be fruitless,—the common objections of Hindus and Musalmáns will also be stated, which may be a guide to a young Missionary, and the various questions discussed at Missionary conferences will be given.

To the *Educationist* various points may be of interest—as the exertions of W. Creighton of Malda towards the close of last century in founding the first scripture vernacular schools—the school established by Jaynarayan at Benares,—the industrial schools at Agra, Gorakpur and Benares—Stewart's vernacular schools at Burdwan—the progress of education under Natives and the Government.

To the *STATISTICIAN*—Tabular statements will be given of the expenditure and income of each of the above societies—the average duration of Missionary service in this country of the Missionaries of the Church, London, and Baptist Missionary Societies—the number of pupils connected with the Mission Schools of the Church, with Government Institutions and some native schools, also with the General Assembly's and Free Church Institutions, and other Missionary Institutions.

The author, in a paper in the *Calcutta Review*, has given a brief account of the progress of Buddhism in India, its decline and propagandism to the eastern Archipelago, in another paper in the same periodical “the Portuguese in North India,” he has shown the gross degeneracy of a once distinguished European nation—in this proposed work he has a more pleasing task—to exhibit the results of English benevolence,—his *sole* object is to give the greatest practicable amount of information at the lowest possible cost. He therefore proposes, provided a sufficient number of subscribers can be procured to defray merely the expenses of publication, to issue towards the close of this year from the London Press on the above subjects a work in royal 12mo. extending to over 500 pages, in cloth binding with a Map of North India. Price 3 rupees per copy to subscribers.

*Calcutta, 1st Feb. 1847.*

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## VII.—*Hindu Superstitions.*

To the Editors of the *Calcutta Christian Observer*.

SIRS,—Being enabled to vouch for the undisguised truth of the accompanying statement, I am induced to transmit it to you, hoping you will have no objection to allow a corner of the “*Observer*” for its insertion. I fully believe that it will be read by all Christian-minded men with deepest sorrow; as it will clearly show them, what awful ignorance and superstition, govern the minds of our countrymen.

One day I was a little unwell, in consequence of which I was compelled to be confined to my room; one of our school boys' father who wanted

leave of absence for his son, stepped into the room in which I was, and after making enquiries about my health, sat down in a chair and began to converse with me on different subjects. Now the child for whom he came to ask leave, is a lame child; he walks with much difficulty, and besides that there is something in his left arm for which he cannot stretch it properly.

In all probability he was attacked with a paralytic stroke, which has deprived him of the use of his leg and arm.

Among other questions, I asked the father, was your son born lame? or has he lost the use of his limbs after his birth? to which he gave me the following account concerning the subject, and rehearsed it with so much seriousness and sorrow, that he seemed to believe every part of it to be a sober reality. He said, my son when only six months old, was taken dangerously ill, and our country doctors who attended him, gave him up, so that we all numbered the child with the dead; but luckily I was told by a friend of mine that not far from our village there lived a Vaishnab, (a disciple of Krishna,) who was a holy man and could by his prayers and invocations bring down the gods on the earth; without loosing a moment I repaired to him, and acquainted him with the misfortune our family was threatened, begging and beseeching him at the same time to intercede for the restoration of the poor child before the gods. The Vaishnab not being able to resist my solicitations and importunities, condescended to come to my house, and then ordered me to bring a new earthen vessel and to fill it with river water.

I did as he bade me, and then he said, I will put certain questions to the child, but as he is too young to speak, the mother might answer for him. Accordingly the mother with the sick child in her lap was placed before the Vaishnab; and the vessel containing the river water was also set before them; the Vaishnab commenced by asking the mother, Do you see any thing in the water? on her answering in the negative, he said, Look again, and repeated his first question, to which the mother replied, Yes, I see a figure sitting on a stool with matted hair and dressed in a tiger's skin; the Vaishnab said, The figure you see in the water, is no other being than Mahadeb (the 3d person in the Hindu trinity); ask him in your mind whether your child will recover or not? The woman did it, and the god answered her in her mind that the child would recover, but be deprived of his right leg and right arm, and it has come to pass just as the god had told.

When the man finished his story, my heart was rent in two. I tried my best to convince him of the utter absurdity of his fable, but he was deaf to all reasoning. I could not help shedding tears for the gross superstition and absurd credulity which rule with despotic sway over the minds of our countrymen.

May religion and learning rapidly spread over the fair face of India, that the fog of ignorance which now envelopes and darkens the minds of her sons, may be dissipated, and the Sun of righteousness shine with irresistible glory.

Your's, &c.

A NATIVE CHRISTIAN.

22d March, 1847.

VIII.—*Editorial Note on the Urdu Bible Translation Controversy.*

We opened our pages, not without some hesitation, to the first papers of the Urdu Bible controversy, in the hope that good might be done in the course of a discussion bearing on a subject so vitally important as that of translating most faithfully the Word of God into one of the chief dialects of this vast Heathen empire.

But we have been much disappointed as to the result of the discussion: and not a few of our most valued friends have remonstrated with us privately, against the continuance of it, in the present form; so that we feel constrained to call upon the several correspondents who are combatants in this matter, to come to an armistice, if not to actual peace, as our pages can no longer be the field of their contest. We have at present one or two papers on hand, which we *may* publish in next number: but after next month, we must, for at least *six months to come*, resolutely exclude from our Magazine all papers bearing on this controversy regarding the Translation of the Urdu Bible. Of course we reserve our liberty to take notice of the subject, should we deem it right or fit, in our own editorial way: and we hope that in the meanwhile correspondents will learn to contemplate the subject with more calmness of spirit, and with less personality of aim. After the period referred to, we may still continue the embargo, if there seem a necessity for it.—EDS. C. C. O.

Missionary and Religious Intelligence.

I.—THE LATE MRS. MARSHMAN.

The Rev. A. Leslie preached a funeral sermon on Sabbath evening March 14, for the late Mrs. Marshman, at the Union Chapel, Durrumtollah, to a crowded audience.—We have been favoured with the following notes of the discourse, which though imperfect, we think will prove of interest to our readers:—

The text chosen by Mr. Leslie was the 11th of Hebrews and thirteenth verse,—“These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” The deceased had nearly completed her eightieth year, and nearly the forty-eighth year of her residence in the country; she was one of that small and devoted band that formed the Baptist Mission in India, and was a member of the church which was commenced at Serampore in the year 1804. In her removal the last link of that chain which connected the later missionaries with the former brethren, has been broken, and the event the preacher remarked, calls for a review of

the characters and principles of action of persons so eminent in the church of God. Mr. Leslie then compared the coming of Carey, Marshman and Ward to India to the coming of Abram into the land of Canaan.

*First.*—That the coming of these missionaries into this land had the same object as the call of Abram to Canaan.

The difference between the two calls was simply that, whereas the call to Abram was given by God himself *verbally*, Carey's was a *mental* calling—but the emotions of his mind were of such a nature that they could not be mistaken as to their author and object. Dr. Carey's first thoughts were to go to the South Sea Islands, but God having given him a talent for the acquirement of language, event followed event, till the good man found himself led by God to the plains of Bengal. In much the same way and spirit, a spirit of faith, devotedness and burning with zeal for the conversion of the heathen, so also we find the other missionaries bending their steps hither; in the same way did they enter this country as Abram did the land of Canaan.

*Second.*—The faith of the early missionaries appears to have been of the same kind as that which animated Abram and his associates. It is written of them that not having received the promises, they yet embraced them. The fulfilment of the promises was the coming of the Lord Jesus into the world, and the giving unto him the heathen for an inheritance. And was not this the case with Carey and his associates? We read that soon after Abram arrived in Canaan a famine prevailed in the land, and he was obliged to go down into Egypt to save himself and family from starvation. So with Dr. Carey—no sooner had he landed on these shores, than oppressed with hunger he turned himself to the only source then apparent for relief; he procured a free grant of land from the Government in the Sunderbuds, which he intended to clear with his own hands, and to sow it with rice for his subsistence. For this purpose he left a miserable abode in Maniktola, procured a small boat in which he embarked his family, and bent his steps to the jungles. On the way provisions failed him, and a European was sent by God to his relief and to provide for his family; a man who felt no interest in Dr. Carey's schemes and had not the fear of God before his eyes. This faith of Dr. Carey's in the final success of the gospel animated the remainder of the band; which Mr. Leslie illustrated by reading several extracts from letters, &c. The faith of the early missionaries was *strong*. Though the Government was opposed to them—though the whole body of European residents looked upon the scheme as madness, and hesitated to have any communication with them, and the natives also showed their hostile feelings in every possible way, they still held out amidst all the opposition, and their exertions and hopes seemed only to increase the more from the attempts of their enemies to crush them. This was manifested strongly when the destruction of the Mission Press by fire took place. Their types had been melted, their paper burned, the MS. translations destroyed, property in fact to the value of £ 10,000 had been lost. But were they discouraged? *The second day after the event the three men met to concert measures for future operations, and extracts of correspondence were read to show that the destruction of the property only seemed to stir up these great minds to greater exertion, and to greater hopes of success.*

*Third.*—The patriarchs to which the text refers confessed that they were strangers and pilgrims on the earth; none of them ever returned to the land which they left, and thus was it with the band of missionaries. The devotedness and heavenly-mindedness of Ward, who was the first carried off, was manifested by some remarks he penned to his brethren after the hand of death was on him. The humility and simplicity of Carey, though we have no death-bed scenes recorded, and the unceasing efforts of Marshman, all manifested that they considered themselves strangers and pilgrims on the earth.

*Fourth.*—These all died in faith; and was it not so with our friends at Serampore?

The reflections arising out of the events recorded are many and important, but the preacher had only time to notice the following three :—1, the *power* of faith ; 2, the *success* of faith ; and 3, the *simplicity* of the proceedings of the earlier missionaries, viz., the preaching to the natives and providing them the scriptures in their own tongue. The success from these means was great—in the first seven years 120 persons were baptised, *four-fifths* of whom were natives ; all of these it may be said were not sincere, granted ; but among them there were some of the most eminent christians.

Mr. Leslie then spoke of the deceased ; Mrs. Marshman was a daughter of Mr. J. Sheppard and grand-daughter of the Rev. Mr. Clarke, of Frome, pastor of a church in Brotherton, Wiltshire. The deceased was early brought to think of her sinful state and place her reliance upon Christ. Her mother was a truly pious person, and was in the habit of speaking often and feelingly to her little girl. When Mrs. Marshman was eight years old her mother died—and the removal of the mother so affected the father that it preyed upon his health and within three years after he was carried to the tomb—thus at the early age of eleven was the deceased left an orphan. The charge of the little girl devolved upon her grand-father, who nurtured in her all those pious feelings which had been first planted in her breast by the conversations of her mother. At the age of 15, she was led to think seriously of joining herself to Christ's people ; and at this time her health was so delicate that more than once her life was despaired of : to this period she always referred, as the happiest of her life, in which she was during her distress led to think more upon her state as a sinner and to put her whole dependence upon a Saviour. Soon after this she was baptised by the Rev. Mr. Marshman of Westbury Leigh, no relation to her subsequent husband. At 17 she became acquainted with Dr. Marshman, her future husband, and soon after marriage went to reside at Bristol where a wide sphere of usefulness opened up for both of them. They lived most happy. Their cup of bliss seemed full, so full that for a long time she could not join in her husband's views to engage in Mission work.

Her removal has been expected for some time ; more than once during the last twelve months it has been thought her end was at hand. Her's was a gradual decay ; at intervals she has rallied but all could see she was slowly sinking into her rest. The delightful nature of religion was beautifully exemplified in her experience when at the near approach of death. Her's was a settled and well-grounded hope, and she realized in her last moments the enjoyment to be derived from religion. She loved to think of that beautiful hymn of Watts—

“ Far from my thoughts,” &c.

One feature in her deportment when viewing the grim monster must not be omitted—and this was a spirit of prayer ; this characterized her during life—her attendance upon the Thursday morning prayer-meetings was never neglected, and this was continued after entering on her eightieth year.

On the 2d of March a sudden change had taken place—death had evidently put his seal upon her. Mr. Denham was summoned to her beside, and found her calm ; all her mental powers unimpaired. She addressed him and said she would not long continue a tenant of this world, and then spoke of her trust in the Saviour. She referred with evident delight to the period when she had been brought to a sense of her lost condition, and looked back upon her thoughts and feelings then. Mr. Denham read with her the 43rd Psalm, to each verse of which she responded. At 5 P. M. when Mr. Denham again saw her she was in deep thought ; her mind seemed to be in repose. Upon noticing her visitor she addressed him, and uttered several stanzas which, as she informed her daughter, she had committed to memory before she was eighteen years of age. To this period her thoughts seem constantly to be turning : it was then, she said, that Bunyan's Pilgrim's Progress was so useful to her. To a question from her daughter, as to whether she had

any fears, she energetically answered—"no fears, child, no fears: has He not said that He will save to the uttermost those that come unto him, and will not cast away any?" And then turning to Mr. Denham, she added, "should you speak of me after my death speak to the people and tell them He sent from above, he took me, he drew me out of many waters." She then begged him to read the part where Bunyan describes the pilgrims as having just escaped from drowning in the river Jordan. The time, the circumstances seemed all to be realized in her case. "I wish myself among them," she repeated with a great deal of feeling and energy. The words of *Steadfast* seemed to interest her much, and when the reader came to the part where a change was manifested in the appearance of *Steadfast*, a brightness seemed to spread itself over her countenance; the reader could not proceed and stopped; her spirit had fled, death had taken possession of her without any of her friends perceiving it: she died on the bosom of her daughter.

## 2.—DESTITUTION IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.

(Most readily do we extract the following remarks concerning the great destitution and want of food which prevails at this moment in Ireland and in the Highlands and Islands of Scotland, from the *Calcutta Christian Advocate* of March 20th, and hope that those who have not yet contributed to the fund for the relief of the starving poor in the above countries, will remember the words—"Never too late to do good."—Eds. C. C. O.)

Quite inadvertently we omitted to notice last week the important meeting recently held in Calcutta, to consider the means of helping the destitute poor in the Highlands and Islands of Scotland. We trust however that we are not too late in calling the attention of our readers to this affecting matter, and urging them to exercise in relation to it their christian liberality. With the object advocated at that meeting we most cordially sympathise and regret that we have not mentioned it before. It must surely commend itself to every christian heart. The accounts received by the last mail confirm most fully those which had previously arrived, and bring to clearer light the intense sufferings and woes to which thousands of our fellow-subjects, and even of our Christian brethren, are at this hour exposed. We give some extracts from these details, as we wish the facts to speak for themselves, assured that they contain the most powerful advocacy in behalf of the cause of humanity and brotherly love; may those who read them be excited to greater liberality where they have exercised it, and may those whose sympathy has not been aroused be led to give what help they can afford.

God in his good providence, seems to have caused this famine to be felt far and wide in Europe. Appearing in a greater or less degree in many countries, its influence is exerted on millions of our fellow-men, who are thus drawn to feel that if He who "openeth his hand and satisfieth the desire of every living thing" chooses to withhold his blessing, men are powerless to sustain themselves. Doubtless most wise and holy purposes are to be accomplished by this dreadful visitation. Though now for a season it seems to carry evils of no small magnitude in its train, yet surely in the end it shall be well for the nations as well as the individuals who bear its heavy burden. May men learn from it to acknowledge the providential care of the ruler of all things, and to submit themselves to Him who formed them for himself. Changes it may be, great and important, in the political and civil sphere of society, and in the habits and character of whole tribes may be involved in such a visitation; but if He who is the "governor of the nations" directs events, as assuredly He will, only good to men can be the final result, and glory to His own name.

The scarcity has not been confined to Ireland and Scotland, though there it is peculiarly severe, but its power is felt already in France, Belgium and Germany; and it is said, is impending in England. In the city of Paris alone during the last fifteen days of December, nearly 200,000 persons a day were supported by public charity; and these will be dependent upon such support till the next harvest. In the country districts of France, bands of mendicants are parading the country and plundering the farm houses: while many deaths have occurred arising from starvation. In Belgium, for want of better food, horses are slaughtered and willingly bought up: the bakers' shops in Brussels have been ransacked, and no less than 700,000 out of a population of 4 millions, are applying for relief from charity. In Ireland the famine and destitution are beyond all description severe; where starvation began, disease has entered to increase misery; and fever aggravated, by a return of unfavourable weather, has carried off hundreds of the poor. "Died of starvation" is the verdict which has in many cases been returned at the inquest over the dead. In the Castlebar Union 31 had thus died. The coroner of Roscommon has stated that out of 30 inquests, 18 had died from starvation; anarchy and confusion are spreading in all directions throughout the country, and plunder is resorted to by the starving multitude to satisfy the cravings of hunger. The poor houses of all the large towns are filled with inmates. In Enniskillen poor-house there are more than 1000. In another 75 cases of fever have occurred and the deaths averaged fourteen daily. In only one barony of the county of Cork, 9000 persons are recorded by the relief committee as destitute. Even in the city of Dublin, destitution is threatened as formidable as in any of the country districts. Emigration too is proceeding rapidly: *Emigration in the depth of winter!* From the port of Sligo alone more than 3000 persons sailed to America between Oct. and December: while hundreds of small farmers were preparing to follow. Two places are mentioned in the county of Cork, as suffering from a destitution heart-rending in the extreme, viz. Skibbereen and Bantry: but it is allowed that other spots are equally wretched. The following are extracts from the *Cork Examiner*:—

#### BANTRY.

We publish a report of—how many inquests held in one day, think you?—six inquests held in the town of Bantry! The verdict in each of those cases was "death by starvation." But this is far from being all; for in the course of the evidence twice that number of deaths are mentioned as having occurred in the families of those very victims on whom the inquests were held. And before the court rises, another death is announced; and "several other cases are held over." It is stated that numerous deaths have happened, and are happening daily, from the same dread cause, "uninquired into and unknown." A wretched man struggles into a cabin, and wildly asks for "a night's lodging for the love of God!" It is freely given—for the poor are merciful, and full of charity. Before the morning comes that guest is dead! There, on the poor-house car, lies stretched another victim, and at his side—in the open street—stands a priest. Why that spectacle in the face of day? The wretched man is gasping out his last breath; the priest is administering to him the last rites of the church. The workhouse gate is not closed upon that rude couch before its tenant is numbered with the dead. What is that black substance so curiously gazed at by the jury? It is a piece of undigested sea-weed taken from the otherwise empty stomach of one of the last victims of starvation! A poor man endures, for two days—forty-eight long hours—the pangs of hunger; he crawls out to look for food; and when the anxious wife next hears of him, it is that he lies dead on the mountain.

SKIBBEREEN.—In the parish of Kilmoe, fourteen died on Sunday. Three of these are buried in coffins: eleven are buried without other covering than the rags they wore when alive. And one gentleman, a good and charitable

man, speaking of this case, says :—"The distress is so appalling that we must throw away all feelings of delicacy ;" and another says, "I would rather give a shilling to a starving man than four-and-sixpence for a coffin." One hundred and forty died in the Skibbereen workhouse in one month; eight have died in one day; and Mr. M'Carty states that "they came into the house merely and solely for the purpose of getting a coffin." The Rev. Mr. Clancy visits a farm, and there, in one house, "he administered the last rites of religion to six persons." On a subsequent occasion he prepared for death a father and a daughter lying in the same bed." The Rev. Mr. Caulfield sees "thirteen members of one family lying down in fever." The Rev. Mr. Fitzpatrick retires at three in the morning, and rises after a couple of hours' heavy sleep. It is the same with his coadjutors. Dr. Donovan solemnly assures a public meeting that the people are "dropping in dozens about them." Mr. Marmion says that work on the public road is even more destructive than fever; for the unfed wretches have not energy enough to keep their blood in circulation, and they drop down from the united effects of cold and hunger—never to rise again.

The following account of the latter place is given by Mr. Cummins, a county magistrate.

"I went on the 15th instant to Skibbereen, and to give the instance of one townland which I visited, as an example of the state of the entire coast district, I shall state simply what I there saw. It is situate on the eastern side of Castlehaven harbour, and is named South Reen, in the parish of Myross. Being aware that I should have to witness frightful hunger, I provided myself with as much bread as five men could carry, and on reaching the spot I was surprised to find the wretched hamlet apparently deserted. I entered some of the hovels to ascertain the cause, and the scenes that presented themselves were such as no tongue or pen can convey the slightest idea of. In the first, six famished and ghastly skeletons, to all appearance dead, were huddled in a corner on some filthy straw, their sole covering what seemed a ragged horse cloth, their wretched legs hanging about, naked above the knees. I approached in horror, and found, by a low moaning, they were alive—they were in fever, four children, a woman, and what had once been a man. It is impossible to go through the detail; suffice it to say, that, in a few minutes, I was surrounded by at least 200 of such phantoms—such frightful spectres as no words can describe. By far the greater number were delirious, either from famine or from fever. Their demoniac yells are still ringing in my ears, and their horrible images are fixed upon my brain. My heart sickens at the recital, but I must go on.

In another case, decency would forbid what follows, but it must be told. My clothes were nearly torn off in my endeavour to escape from the throng of pestilence around, when my neckcloth was seized from behind by a gripe which compelled me to turn. I found myself grasped by a woman with an infant apparently *just born* in her arms, and the remains of a filthy sack across her loins—the sole covering of herself and babe. The same morning the police opened a house on the adjoining lands, which was observed shut for many days, and two frozen corpses were found, lying upon the mud floor, *half devoured by the rats.*

A mother, herself in fever, was seen the same day to drag out the corpse of her child, a girl about twelve, perfectly naked, and leave it half covered with stones. In another house, within 500 yards of the cavalry station at Skibbereen, the Dispensary Doctor found seven wretches lying unable to move, under the same cloak. *One had been dead many hours but the others were unable to move either themselves or the corpse.*

A gentleman, whose statements are entitled to the highest respect, gives a most deplorable picture of the condition of the county of Roscommon—a condition which represents it to be infinitely worse than Skibbereen, or the most

destitute parts of Mayo. He says that whole villages are depopulated, either by death or by the flight of such as have the means of transport to England, Scotland, or America. He counted in one village ten houses together abandoned by their owners, the doors torn off their hinges, the window-cills taken out, the rafters burned for firing, and the very flagstone at the entrance taken up and sold for a mouthful of food. An elderly man was sentenced to seven years' transportation for sheep-stealing at the quarter-sessions last week; his appearance was that of a man reduced to the last agonies of hunger. He died in an hour after he received his sentence.

These facts we are sure require only to be stated, in order to insure the sympathy of all christian men towards the wretched objects of such dreadful suffering.

The destitution in the Highlands and Islands of Scotland, is not less aggravated. Scotland has in former times suffered from dearth, but the present famine is declared to be more severe, and greater in extent than any that has occurred to the present generation, or even for two or three hundred years past. How this destitution has come upon the people, and in what way it peculiarly affects them, may be learnt from the clear statement made by the committee of the Free Church of Scotland. Its extent is detailed in the following remarks by the Rev. N. McLeod at a meeting in Edinburgh.

"Taking round numbers, there were 430,000 souls who strictly speaking, inhabited the eight Highland counties. From statistics furnished from different parishes, this number was divided in the following manner: those in comfortable circumstances, and who could not be affected much by the failure of the potato crop, amounted to 100,000; those who only depended for three-fourths of the year upon potatoes, to 200,000: those who depended upon that crop for the whole year, to 130,000. These numbers were an approximation to the truth. Mr. M'Leod read several other figures; of which the result was, that in the Highlands and Islands of Scotland there were 330,000 persons deprived of the usual means of subsistence this year. Of these, 200,000 required assistance to enable them to live over the season. If they did not assist them immediately these poor persons would have to sell their cows, and eat their seed-corn, and thus utterly destroy the provision of the future. The other 130,000 required food immediately to save them from starvation. These were the only statistics he had to lay before the meeting. This was, however, only the beginning of the suffering in the Highlands. Bad as it was, it was still on the increase. It was terrible now, but it would be far worse in spring."—*Spectator*, Dec. 26.

Other statements show that the distress is of a most appalling character, especially in the Islands of North and South Uist and Barra; and in the "far north" counties. The population in these districts consists to a large extent of poor fishermen and their families, dependent chiefly upon the herring fishery for their livelihood. This year the fishing has failed, the winter has set in with peculiar severity, and thus a dense population is left to starve. There is one feature in the highland character which has been strongly brought out by their present circumstances. They have not been loud and clamorous in their distress, but have borne their intense sorrows patiently and without a murmur.

To assist in relieving the destitution both in Ireland and Scotland, efforts are now being made throughout Britain by all classes and men of all shades of opinion both in religion and politics. Besides the government measures which have been put in operation, associations have been formed in London, Dublin and Edinburgh to collect funds. The General Committee in Edinburgh have raised £16,000 in addition to 12,500 collected by the Free Church Committee. The "British Association" formed for relieving the existing distress, has raised £80,000; and the Society of Friends, £23,000, in their own quiet unostentatious way. Meetings are being held in all the

towns and cities in England and Scotland, and sermons were about to be preached by the English clergy as well as the dissenters. Religious bodies have been specially alive in the matter, and it is said a meeting was about to be convened in London of ministers and clergymen of all denominations, in order to consult as to the best measures to be adopted, for relieving the distress spreading so rapidly throughout the country.

We rejoice greatly in the effort which has been made in Calcutta to assist our fellow-countrymen in Europe in their benevolent designs. The meeting recently held here was indeed a remarkable one, from the variety of gentlemen assembled, as well as for the spirit which pervaded it. The subscription opened exhibits many noble specimens of liberality, and will, we hope, yet receive additions of many names. We would remind our friends and readers that the destitution so awful in its present extent and influence, is not expected to decrease till after *August* or *September* next: and we call upon all, especially those who are ruled by religious principle, to exercise toward their suffering fellow-men their heart-felt sympathy and their christian liberality. We cannot present a more forcible appeal than is given in the eloquent words of the Rev. Dr. Duff:—

“When both from public documents and private sources we learn that there are thousands and tens of thousands famishing; when we are constrained to read of them in their dismal dwellings with scarcely a light to cheer, or a fire to warm, or food to save them from fainting of inanition—devoured with hunger and congealed with cold;—when we hear of the heads of households, the brave and stout-hearted men, who could face the most piercing blasts that howl around Bennevis, or rush fearlessly on the very prime and flower of European chivalry;—when we read of these lion-hearted men wasting under the gnawings of want, crossed in every endeavour to find sustenance for their families, depressed with mental anguish, melancholy with disappointment, and pining away under languishment and disease—doomed to listen to the cutting sobs of children who cry for bread which yet they have not to bestow;—when we read of widows who are almost tempted to bemoan the day when they became mothers, enduring their own sufferings with un-murmuring resignation—but the cries of their helpless babes—ah—these plunge daggers into their breasts. And when these are not isolated or solitary cases; when they are to be counted not by units but by hundreds, and thousands, and even tens of thousand—till the spectacle swells into a magnitude at once overwhelming and inconceivable;—shall we idly stand by and waste precious time in speculating about the causes of a catastrophe so fatal and so dire, instead of hastening to the instant relief of the miserable yet meekly patient sufferers? Reason forbids it; humanity revolts at the thought.”

In circumstances like these more than in any other, we feel deeply the force of the New Testament rule: “I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want.” Why is it that God in his good providence, scatters his gifts profusely in one land, and sends to another famine: but that he may try men’s hearts, to see whether they have within them true gratitude to him as the giver, and a fellow-feeling with those who suffer. Bengal this year has indeed received a rich abundance: may a large portion of it be sent to the help of our distant countrymen and fellow-citizens. It is a very sad thought that while hundreds are dying for want, there is perhaps more food thrown away in Calcutta every day, from a lack of people to eat it, than would feed a thousand of these famishing poor. Let us consider these things and feel for the wants of others as for our own. “Thou shalt love thy neighbour *as thyself*,” and in giving it is not the amount of a contribution that renders it valuable, but the spirit in which it is given. “If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.”

In a letter received from Scotland by the last mail, in which the destitution is mentioned, one sentence affected us more than any other. It was this: "We have many precious specimens of the power of the gospel in these remote regions." Who then are enduring these pangs of hunger? They are our own brethren, our kindred in Christ Jesus. They are not only men like ourselves, with human sympathies, and with warm hearts, but they are one with us in him who is the redeemer of mankind. And that too not in common circumstances of trouble. We cannot imagine a more awful picture in the world, than a starving peasant in the wilds of Rosshire, or on that western iron-bound coast, when the winter winds are blowing in their fury. We commend their case therefore to our Christian readers, only adding: Remember the words of the Lord Jesus how he said: "It is more blessed to give than to receive."

The committee in Calcutta, are the following gentlemen, to any of whom donations may be sent. If sent at once they will be doubly valuable.

#### THE HIGHLAND RELIEF FUND COMMITTEE.

The Hon'ble C. H. Cameron, Chairman.

John Allan, Esq.  
 Rev. Dr. Charles.  
 A. Dick, Esq. C. S.  
 Rev. Dr. Duff.  
 D. Elliott, Esq. C. S.  
 Lieut.-Colonel Forbes.  
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J. J. Harvey, Esq. C. S.  
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 J. P. McKilligan, Esq.  
 George May, Esq.  
 Dr. Nicolson.  
 Rev. James Ogilvie.  
 J. Storm, Esq.  
 Debendernath Tagore, Esq.

R. J. ROY CAMPBELL, Esq. } Secretaries.  
 MACLEOD WYLIE, Esq. }

#### 3.—MADRAS.

The following from the *Fort St. George Gazette*, confirms the report brought by the last mail of the Court of Directors having cancelled Mr. Lewin's appointment as Provisional Member of the Council at Madras. It is an extract from a letter of the Honorable Court, under date 20th January last:—

"Public department, 20th January, 1847.

1. In our Despatch in this Department of the 17th September 1845, No. 36, we announced the appointment of Mr. Malcolm Lewin to be a Provisional Member of council for Madras.

2. We have now to acquaint you that we have cancelled that appointment."

#### 4.—THE REV. T. BOAZ.

Most of our readers are aware that the Rev. T. Boaz left India by the last steamer, being induced to go to England for a season, partly on account of his health, and partly with a view to promote the interests of Missions generally. His absence will be severely felt; for his activity was so great and diversified, that it will probably be impossible to supply his place. In him the *Calcutta Christian Observer* has lost one of its Editors; but in this department of labour the Rev. J. Mullens has succeeded him.

## 5.—SUSPENSION OF PUBLIC WORKS ON THE SABBATH-DAY.

*To the Right Rev. the Bishop of Calcutta.*

MY LORD,—I went out of my usual routine last Sunday to hear your Lordship preach a collection Sermon at the Kidderpore Church in aid of the funds for building that Church. I was very much pleased with your Lordship's sermon, and the good advice you gave, exhorting us to be charitable, (yourself showing us the example,) and to attend to our christian duties. It is to be regretted that whilst in that neighbourhood your Lordship did not take a drive around the suburbs, and see for yourself whether the inhabitants "kept holy the sabbath-day, and on that day did no work."—Were your Lordship to pass by the honourable Company's Dockyard every Sunday as I do, you will find that that holy day is known and kept there the same as any week day; whilst all respect is paid to the Natives' Sunday or Holiday, for instance, compare last Tuesday and Wednesday (for I was induced to go in on both days as I passed, and found it as quiet as a Dockyard at home on the Lord's-day), with last Sunday, and to-day (Sunday). I had hoped that after the publication of the Governor General's liberal order anent doing no work on the sabbath-day, which is the day of our Lord, that that order would have been religiously obeyed in all Government places of business, but I am sorry to find the servants of Government are the first to break it.

By your letter of the 2nd February last to the Governor General, published in all the papers, I perceive that you for yourself, and in the name of the Rev. Clergy in and around Calcutta, have returned him your most sincere thanks for ordering "the due observance of the Christian sabbath;" and on "the prohibition of carrying on the Government works on the sabbath-day." Now, my Lord, having put you in possession of facts which do exist, and which ought not to be tolerated, *give us reason*, my Lord, to "thank you and the Rev. Clergy in and around Calcutta," for enforcing from the pulpit the observance of that law, thereby showing (in the words of your letter) "The Heathen and the Muhammadan that we have a Religion, and proving to them that the numerous Christian officers and superintendants of the different Departments of Government, are relieved from the necessity of desecrating God's Holy day," either by themselves directly, or through others, be they of the Christian, Heathen, Muhammadan, or any other religion, and we will then "convey to your Lordship the strong feelings of gratitude to Almighty God, and of thanks to yourself as the instrument of his mercy, with which every heart will be animated;" and we shall ever remember you with kindness and esteem, for putting "honor on this distinguishing feature of the Christian Faith," and ever remain,

Your most obdt. and obliged servt.

GARDEN REACH.

March 7, 1847.—*Englishman.*

## 6.—GOVERNMENT CONNEXION WITH IDOLATRY.

Our readers will perceive by the extract from the *Dehli Gazette*, that stringent orders have been received in the North West Provinces from the Directors at home anent the connexion which our Government still appears to hold with Hindu shrines and Muhammadan mosques in this country. We rejoice over this exceedingly, because we remember the false impression which our interference in such matters formerly made on the native mind. Although by attributing British connexion with their idolatrous temples to the love of gold, the natives might have drawn inferences derogatory to our national honor and destructive to our Christian morality, we know that they did more, for they have asserted that their idols, more especially Jagganath, were themselves not only invincible, but triumphant over the Christian's God. And that although Christians were permitted to rule over Hindus from

the badness of the age, yet that the former had become the servants to the gods of the latter. We have mourned over an inference so much to be lamented, yet alas this inference appeared to have been too fairly drawn—although it reflected so blasphemously upon the Divine author of our religion. Now however our rulers appear to have risen with a determination to wipe off from the British escutcheon so foul a stain. We would deprecate with our brother at Delhi the destruction of monuments of art, as works of art, and hope that these splendid memorials, such as the Tauj at Agra, will be committed to the care of those who shall give a guarantee to the Government for their preservation, but if such persons as are both willing and able, and to whom by inheritance or religious rites, the duty of preserving them belongs are not to be found, why then we say leave them to their fate—let the Government once for all wipe their hands of a connection so much to be deplored rather than perpetuate the dishonor of the British nation,—the standing occasion of irony, sarcasm and blasphemy against our blessed Saviour.

“The most stringent orders have, we believe, been received from Home, respecting the non-interference of the local Governments with any of the religious persuasions in this country, whether idolatrous or merely heathen, which last term we would especially apply to the Muhammadan in contradistinction to the Hindu worship, and we hear from good authority that the Collector of Delhi has, in consequence, been directed immediately to relinquish the charge of the various mosques in the town, with the shops and other buildings appertaining thereto, which have hitherto been under the control of the Nuzzool Agency. We are glad that such is the case, both because we deprecate any connexion, however slight, between our Christian Government, and the religion of the Koran, and also because it extricates the Government from that we consider to have been rather an ignoble position as the Collectors, through their appointed officers, of the several rents belonging to those buildings, which though intended to be applied altogether to the service of those places of worship, have, after some small reductions on account of establishments, &c. been carried, for the last 35 or 40 years, to the credit of Government, who have thus pocketed a sum which, unless we are much mistaken in our conjectures, would have sufficed to restore at least one of these edifices to something approaching its pristine splendour. Whether to have kept in repair for a series of years, a building appropriated to the celebration of the rites of the most degraded religion that pollutes the civilised world, as at Juggernath, and to have simultaneously allowed the temples of a far purer, though still delusive faith, to go to ruin, be a course worthy the Government of this great empire, we will not stop to enquire. But as admirers of the beautiful, wherever it is to be found, we will endeavour to anticipate the probable fate of the mosques of Delhi, should no precautions whatever be taken to preserve them, and we shall also give the outline we would propose for adoption with a view to that end.

A great number of applications have, we understand, been received by the authorities from parties who are desirous of getting these buildings, or rather as we are inclined to suppose, the incomes belonging to them, into their possession, whether with the intention of taking better care of the mosques, or of themselves, we will not pretend to say. The result cannot, however, we think, be doubtful, and if these buildings are now made over to any such irresponsible persons, we may, we think, safely predict that ruin, certain if not rapid, will ensue; we will not suppose that any one of Muhammad's own followers would resort to the measure of pulling down and selling the materials of a mosque committed to his charge, but a stone might be allowed to drop out, when the expenditure of a few annas would probably have prevented it; delapidation once commenced, is we all know very rapid in its progress, and the debris would find a ready sale. Our readers will, we are sure, admit the justness of these remarks, and save us the trouble of drawing many other

pertinent deductions therefrom, so we will proceed to detail our plan, which is simple, and can be comprised in a few words. It is to invest a committee of Muhammadan gentlemen, of the greatest consideration in Delhi, with the sole management of the different mosques in the town, the affairs of which should be conducted by them exclusively, subject to no other control than the annual audit of their accounts by any Local Officer whom the Government may please to select. A few judicious rules of guidance would prevent all unnecessary or vexatious, though well-meant interference on the part of the auditing Officer, while the mere fact of its being necessary to render an account to a functionary, whose only duty would be to ascertain that the money collected had been laid out, would, setting aside any religious scruples on the part of the managers, or regard for the good opinion of their fellow-citizens, afford, we conceive, ample security against any mal-appropriation of the funds entrusted to their charge. We have heard, but are not quite sure of the fact, that some of the mosques have fallen under the direct control of "His Majesty the King," the Jumma Musjeed certainly, and special care ought to be taken to bring these within the pale of the operation of the proposed Rules, as otherwise a very small portion of the income, derived from the sources indicated, is likely to remain unclutched by the rapacious hand of royalty. It is to be presumed that orders similar to those promulgated at Delhi have been issued, with regard to other large and small towns in the country, and to all of these would we wish to see the rules we suggest applied, under the requisite authority."—*Delhi Gazette, March 6.*

#### 7.—THE SABBATH, AND HOLY FASTS AND FESTIVALS.

That the worship of the deity claims precedence of all other interests, is a fact undisputed, and one which is venerable from antiquity, having the sanction in all ages of the world of all mankind except those wandering tribes of the desert or (barbarous) islands in which, at the commencement, a few individuals isolated from the rest of the human race, have multiplied into tribes and as they multiplied sank into ignorance too gross to discover the Author and Creator of the world. That the worship of the deity might not be infringed upon by the ever-engrossing affairs of war and commerce, not only Jews, Christians, and Muhammadans, but Idolaters, have set apart certain days for the service of God, and generally regarded those as the most devout who most strictly observed these appointed days.

During the dark ages, days were set apart by the hierarchy of Rome, to the adoration of saints and angels, many of which, Protestants, when escaping from the superstitions of Popery, continued to observe,—a large catalogue of which is preserved in our calendars to the present day. All such, being authorised by the mere dictum of man, and not one of which having been observed by the apostles, nor sanctioned by the Holy Scriptures, must remain, as an open question either to be regarded or disregarded as the consciences or habits or feelings of men dictate. We would remark that in the observance or non-observance of holy-days, sabbath excepted, on the one hand he that doth not observe should not condemn his brother who does, and on the other hand he that regardeth these days should not censure him that doth not. For our part, we firmly believe that the testimony of history shows that in the same proportion as these days have been multiplied and their observance enforced, the sanctity of the sabbath has been invaded and its observance considered less obligatory, and thus, though perhaps such an effect was not anticipated, by those who instituted these special fasts and festivals, they have made the commandments of God of none effect by their traditions. Who does not know that in Italy and the continental states, with the exception of a morning service, the sabbath is devoted to pleasure, whilst saint days, and

other festivals are regarded as too sacred thus to be desecrated? Who does not know that in England Good Friday, Christmas, and other days are observed by thousands more rigidly than the sabbath, which instead of being sanctified by a holy resting from such things as are lawful on other days, and its hours consecrated by the public and private exercises of God's worship, except such portions as the works of necessity and mercy may demand, becomes to some a day of pleasure, to others a day of listlessness and indolence, and to the rest a day in which they may or may not, as convenience or inclination dictates, visit the house of God. We cannot avoid coming to the conclusion that when man by multiplying holy-days would desire to be more holy than God has appointed, that then he heaps upon himself burdens which the frailties of human nature, combined with the necessity to labour for his support, are ill qualified to sustain, and that unable to observe both the sabbath and this large addition of holy-days, he regards the latter at the expense of the former. Be this as it may, if in addition to the sabbath persons are found who can observe these fasts and festivals to their own spiritual edification and the glory of God, we say by all means let them do it. But the sabbath is the Lord's, and we feel thankful that God has put it into the heart of the Governor General to issue the late order prohibiting the carrying on of Government public works on the sabbath. We think that the Master Attendant at Bankshall and the Superintendent of the Marine service might pass an order that no outward bound ship, if breaking ground on the sabbath, should be supplied with a pilot on that day. Of necessity pilots must work on Sundays both with outward and inward bound ships, when they have taken charge: but there is certainly no necessity for ships to leave Calcutta on the sabbath. Merchants and Captains of merchantmen should be instructed that if to indulge the favourite idea of sailors,—“*the better day the better deed*”—*A voyage began on Sunday must be prosperous,*” they choose to leave their moorings that they will do so at their own risk and without a pilot. Few are the sabbaths that the pilots can spend on shore, and those few ought to be given to them not as a favour but as a matter of justice. And as we believe the Master Attendant and Superintendent of Marine can, without reference to any other authority award this meed of justice to the pilot, we earnestly recommend the measure to their attention. We do not think that any valid argument can be brought against such a measure on account of the tides: for it somehow happens that notwithstanding the ever-varying tides, Sunday is the favourite day, and we do not think that the tides have been so arranged by Providence as almost invariably to suit the sailor's idea of leaving port on Sunday, rather the chances against Sunday being favourable to sailing are as six to one. Another objection may be that expense would be incurred by detaining till Monday the ship which had cleared out on Saturday. To this we can only reply, that no excuse on pecuniary matters can be valid for the desecration of the sabbath: besides the Government have placed before the commercial community a noble example in their recent order, for the salaries of all its servants will continue to be paid although by closing all public works the Government will receive one-seventh less amount of labour, in other words they will pay their salaried servants at the rate of 14 per cent. more for the same amount of work than hitherto they have done.

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Reference may further be made to the Secretaries of the London and Baptist Missionary Societies; to the Revs. JAMES PATERSON and A. FLACROIX, 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.

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