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NEW SERIES, VOL. VIII. No. 89.—OLD SERIES, VOL. XVI. No. 180.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

MAY, 1847.

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

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

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

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 3d of May, at the Circular Road Chapel. Service to commence at 7 P. M.

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

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CALCUTTA  
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MAY, 1847.

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I.—*The Urdu Scriptures.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—An article of mine on the subject of the “Urdu Scriptures” was published in the October number of the *Observer*, and a reply to it by “J. A. S.” appeared in the December number; and another communication from the same pen, bearing on the same subject, in the number for January. In these articles of “J. A. S.” there is much with which I feel no concern to meddle: and indeed there is so little which directly combats the doctrine which it was my chief object to establish, namely, that the Scriptures ought to be translated into a simple style of Urdu, that I first intended to take no notice whatever of my opponent. I say *my opponent*; for though my main position was scarcely, if at all, assailed, yet there was a design to counteract my argument, and many things which militated directly or indirectly against me personally. These personal remarks alone would have furnished a just occasion for a rejoinder; but I have felt no solicitude for my own sake to defend myself against an antagonist of the peculiar temper which he has manifested. It was my intention therefore to leave him to do the work of discussion alone; not indeed that I disapprove of discussion, when it is carried on in a calm and peaceful manner, with a desire only to elicit and establish the truth: but when it deals with persons and motives rather than with things, I have no sympathy with it. And I may here remark, that one of my reasons for writing anonymously—a thing your correspondent strongly objects to—was that I wished the subject to be considered, in case a discussion should arise, without any respect whatever to per-

sons. Of what consequence is it whether I am A, B, or C, provided my arguments are good? And if they are not good, they can surely be shown to be so, without any reference to the name of the writer. The want of a proper signature, however, has unfortunately not saved me from some aspersions; but it does save me from the necessity of vindicating myself, and as before remarked, it was my intention to keep silence, and attend exclusively to the special duties of my calling; which are quite sufficient to occupy all my time. But on considering that hard things spoken of a writer, and a perversion of his doctrine, often prejudice the cause he advocates, I have subsequently thought it incumbent on me to point out some of the asseverations and hints in the articles of J. A. S. which seem most objectionable, and to re-assert the proposition which I am chiefly concerned to maintain, noticing by the way a few points of fallacious reasoning.

1. It is strongly insinuated that the reason why myself and others are not satisfied with Martyn's New Testament, and the Old Testament of the Calcutta Bible Society, is that we had no hand in the work of translation; and that our motive in calling for a revision, is that we hope thereby to get our translating propensities gratified. See page 835, of the volume for 1846: "Others condemned it [the Old Testament in Urdu] beforehand, for they were quite sure that it must be bad, because they had no part in the work. The whole Bible published only two years ago must now be revised. But can any one suppose that his revision will stand? If he does, he is much mistaken. If the version of the Calcutta Committee cannot stand, why should the version of the Agra Committee be able to stand? Few missionaries can take part in the new revision, if a creditable edition is to be produced, and *all the others who have no hand in it* (the italics in every place are mine) will say that the revision is no improvement, that many passages are quite spoiled, in short *that they must make a new revision.*" See also page 7 of the volume for 1847. "I hope the great body of Missionaries and of pious laymen in Hindustán who can have no interest in a new revision, *as they will after all be excluded from the projected new Revising Committee*, will stand up for the present Hindustání Bible. Their names may be put on the Committee, in order to induce them to agree to a new revision forthwith, but this is all. *They will not have the least control over the work.* The revision and edition will fall, and must fall, into the hands of two or three individuals, if a tolerable and creditable version shall be produced." Also page 25. "If such a revision be required, [i. e. of the Hinduí Scriptures] let the missionaries first revise the Hinduí Bible, and let the Urdu Bible alone till that is ready.

\* \* \* Let who will take and revise the Hindui Scriptures, but let the Urdu alone till they are ready. Can any request be more reasonable?" Perhaps not, if it is only to gratify an itching desire to be translators or revisers, that a revision is proposed. Or rather I would say, if such be the object, let both versions alone. Men who are influenced by principles so unworthy and unhallowed, have no business to meddle with a work so sacred. But why should your correspondent charge us with such mean and unchristian motives? Does he indeed know our hearts? I thought it was the prerogative of God alone to search the heart and to try the reins. It is not indeed denied that the thoughts of the heart are *sometimes* manifested by the *external conduct*: but where this is not the case, how can we "judge" and condemn the motives of our brethren, without a breach of the law of that charity which thinketh no evil? But J. A. S. seems sometimes to forget himself. On pages 15 and 16 it is intimated that the Lodianna missionaries, who "are translating the New Testament into the Panjabi dialect," and who must therefore have enough to spend their translating powers upon, are among the men who are so much dissatisfied with the Urdu Bible. Surely *these* at least might be supposed to have some other motive for wishing to see a revision of the Urdu Scriptures made, than because a translation mania had come over them. Truth be it remembered, is always consistent. Now for one, I positively deny the charge, and repel the insinuation your correspondent has thought proper to bring against us. And, unless I have forgotten what I wrote in the article of October, I there distinctly stated that I was willing to take the version of the Benares Committee as it was, without any revision: and I now aver that in the preparation of that version I had no hand whatever. It is no more my version than Martyn's is.

But it seems that I had a special pique against Thomason and the whole Old Testament, and that to upset these was the grand aim of all that I wrote. On pages 836 and 837, J. A. S. says, "But why is your correspondent so anxious to set Martyn aside? *The reason is this*: If he can persuade the public that Martyn must be revised and simplified, *Thomason and the whole Old Testament must be altered and simplified too*. Thus he will be able to get up a new Hindustáni Bible, revised and simplified, and adjusted to his own ideas from beginning to end. But if they decide that Martyn shall stand, Thomason and the rest of the Old Testament will stand too, and *thus he will not be able to unsettle and upset the whole Bible and make a new one*." Messrs. Editors, how did he know the secret reasons which influenced me? Has he not made himself "a judge of evil thoughts?" But again I deny the charge. I have no

grudge against the Urdu Old Testament, except in those places where I think it is unintelligible to the mass of the people, and I have no grudge against any of the translators. I have a high opinion of the translating abilities of every one of them, so far as I know them at all: and I believe them to have done what they considered the best service they were capable of when they prepared that version. For what they have done, they are to be thanked; but I maintain that they would have been still more thankworthy, had they made their version more simple.

2. On the 838th page we read thus: "Your readers will now decide whether N. J. has not misrepresented the translators and the Calcutta Bible Society. That a Protestant Missionary should so misrepresent his brethren and the Bible Society is very humbling." Yes, I would indeed feel humbled, and exceedingly sorry, if I thought I had been guilty of such conduct, as that of misrepresenting to their injury, those whom I ought to esteem and to uphold in their benevolent labours. But is it true that I have misrepresented either the one or the other? As for the Bible Society, I said nothing whatever against it; that is, if I understand its constitution; for I never thought of blaming its Committee for publishing the best and the only version of the Old Testament that was available, though it was not in every respect the thing that could be desired. And as for the translators, I only said that their 53rd chapter of Isaiah was dressed up in a gorgeous style, that it was quite as objectionable as Martyr's 3rd of Colossians; in some parts more so; and that the book as a whole needed simplification. This I endeavoured very briefly to illustrate, though not by an imitation of Campbell's criticism, for the fact mentioned by your correspondent is one I had not heard of: but I thank him for it, as it serves to confirm the principle I was labouring to establish. Whether in all this I have *misrepresented* any one, I am willing that your readers should decide. If they differ from me regarding the merits of the particular style of translation, which is found in that passage, that is a different thing, and I have only to ask that I may not on this account be charged with the sin of misrepresentation. It is merely a question of taste and propriety—not a question of indisputable facts; and therefore I had no occasion either to represent or to misrepresent.

3. J. A. S. frequently loses sight of the point in dispute, and so sets up for himself a man of straw to contend with. Page 838, "Let your correspondent translate this chapter [the 53rd of Isaiah] and publish his version \* \* \*. I now call upon him to send you a better version, and if he do so, the Bible Society will bitterly regret that his abilities quite escaped their notice \* \* \*. In the meantime your readers may rest assured that all

the words and phrases of this chapter are good Urdu, found in Urdu books and all good Dictionaries of that language."

From the first part of this quotation one would think that the strife was about the comparative abilities of J. A. S. and N. J. as translators of the Bible. But I trust I shall be pardoned for saying that N. J. has not proposed himself as a translator, nor has he spoken of his talents for this kind of work, whatever J. A. S. may have done. There is therefore no competition between your correspondents in this respect. But perhaps it is thought that until N. J. really does produce a better version than J. A. S., he has no right to express an opinion on the work of the latter (for that J. A. S. is the translator of Isaiah he himself confesses). This would be about as reasonable as to say, that no man who had not himself become an author, was competent to pronounce upon the intelligibility of a book written by his neighbour; or that none but a practical cook could judge of the merits of a plum-pudding. From the latter part of the quotation it would seem that he considers the dispute to be about the purity of his translation. But have I denied that the words and phrases found in the 53rd chapter of Isaiah, as published by the Calcutta Bible Society, are good and pure Hindustání? Far from it. I found the same kind of fault with it that I found with Martyn's New Testament; and yet I spoke of Martyn's translation as being not only good but elegant. And of much of the Old Testament I could use the same language; and were it intended only for learned readers, I could not object to it. I would be willing to allow even the famous 3rd verse to stand as it is. But I still insist that the Word of God—even the whole of it—is designed for the barbarians as well as for the Greeks, for the unwise as well as for the wise, (though your correspondent scouts at the idea of making a version of Isaiah "for the poor and for babes;") and therefore elegance of style and purity of diction are not the only things we require. We want a Bible that can be understood, in order that, with the Divine blessing, 'it may be able to instruct,' in regard to all their eternal interests, as many as read it.

Now look at the 20th page. "The bazar people of Hindustán can never furnish us with a vocabulary, with constructions and phrases. For these we must go to the best native writers. The very idea of *carefully studying and adopting the jargon of the common people is absurd.* \* \* \* Of what use is it to make a vulgar bazar Bible, to make David, Isaiah and Paul speak in the language of the mob, when our whole native literature is in elegant Urdu?" Here again the issue between us is made to be altogether a different thing from what was before supposed.

You would really think that I had been pleading for a version of the Bible in the language of the mob—in the jargon used by the scum of the bazar population. But is it true? Did I hint at such a thing? Did I say anything that could by any fair interpretation be tortured into such a meaning? Am I so far bereft of reason as to perpetrate such a palpable absurdity? Yet this is the representation, given by J. A. S. of the purport of my article. How can I avoid reminding him of his own language—“That a Protestant Missionary should so misrepresent his brethren, \* \* \* is very humbling.” He knows very well that I ask, not for a vulgar jargon, but for a *pure, chaste*, and at the same time *simple* version, like that of the Benares Committee. Will he call that version a jargon—the language of the mob?

On page 21st he asks “all thinking men, of what use it is to banish the elegant words *kull, muqaddas, mahbûb, aḥhlâq, nâlán, farâwâní, dânish, pand, mazmûr, and munâjâten*, from the Bible, when they are in our hymns, sermons, tracts and other books, and in the mouth of all decent natives?” In reply to this allow me to say that I have not asked to have these words all banished. I only said, when comparing the two versions, and noticing the discrepancies between them, that these words were well exchanged by the Benares Committee for certain others which they had seen proper to employ in their stead. The substitutes were the better of the two, though if some of the original words had been retained, I should not have objected. This is a different thing from banishing them all wholesale from the Bible. But I wish here to make another remark. We are represented as being inconsistent with ourselves for demanding a simple version of the Bible, while we patronize and write other books in High Urdu. There is however no more inconsistency here than there is in admiring the English Bible on account of its simplicity, and at the same time recommending and patronizing religious works of human origin written in a lofty style. The truth is that we have only one Bible for all classes of readers; and therefore we need it in a style which is adapted to all: while we have, or may have, every variety of other books, some adapted to one class, and some to another. Hence in all other books than the Book of God, intended for private reading, authors and publishers may indulge themselves in the widest range of style. A Hymn Book, to be sure, is not to be counted in this category, since it must be used in common by whole congregations: and therefore I would say of our Hymn Books as I do of the Bible, let us get them improved as soon as we can.

Since writing the above, I have seen the February number of

the *Observer*, in which J. A. S. again appears before the public, in an article entitled "The Urdu Bible, Hymn Book, Volume of Sermons, and Bág-o-Bahár." In this he professes to disprove the charge preferred by me. Now the only charge I brought against the Urdu Bible was, that it was characterized by so high a style as to need simplification. Does he then disprove my assertion? The article is made up chiefly of long lists of what he styles "difficult words," culled out of the English Bible, the Hindustání Hymn Book, a Volume of Sermons, the Urdu Bible, and the Bág-o-Bahár. I confess that I felt somewhat puzzled, after reading the article, to determine what the precise object of the writer was, in publishing these lists, the preparation of which, it seems, cost him two months of hard labour. Yes, two whole months. I admire the diligence displayed in this matter: and I only wish it had been spent on a better object than that of upholding a version which, this very effort of his proves, though other proof were wanting, stands in urgent need of amendment. I say I was at a loss to ascertain the precise bearing of the argument employed in this article; for how six pages of hard words with their definitions, gathered out of the Urdu Bible, could demonstrate that the version did not require to be simplified, was more than I could see: and it was equally difficult to perceive that the existence of hard words in certain other books could prove any thing, pro or con, in reference to the said version of the Bible. To reason thus would be too absurd. The design of your correspondent must therefore have been something different from this. Perhaps we shall find a clue to his argument in what he says on the 75th page, "I now proceed to the Volume of Sermons which was published in Roman letter for the instruction and edification of native Christians, orphans, servants, and native women and children. Surely all the words used in sermons preached to and published for these classes must be very simple." It would seem from this that he intended to prove his version of the Bible to be simple, by comparing it with other works which were acknowledged to be of this character, or which from the nature of the case must be admitted to be such.

On this point, then, I remark, that so far as I can see, the language of the Urdu Bible is no higher than that of some parts at least of the different Hindustání works he has here referred to: and if it were true that simplicity characterized them in every part, the Bible also must be pronounced simple. But the fact that the Hymn Book "is used in most missions of Hindustán," and that the Volume of Sermons was published professedly "for the instruction and edification of native Christians, servants, and native women and children," and that the

Bág-o-Bahár "is the most classical and most popular prose work in Urdu," does not prove them to be free from those difficulties of style which must necessarily render the meaning in certain places obscure, when they are encountered by the less learned of Urdu readers. We might indeed have expected a Hymn Book and a Sermon Book like those in question, to be intelligible to the plainest readers, throughout; but whether they are so in reality is another question. And in like manner, when we hear that the Bág-o-Bahár is studied in Urdu to acquire a "colloquial knowledge of Hindustání," we might suppose, did we not happen to know better, that the language of this book was such as the Hindustání people generally used. That it is the colloquial language of the learned I do not deny; and that it is classical and elegant in the highest degree, I am free to acknowledge: and if it could be understood by the people generally I should want no better model for our versions. As a literary production, I admire the Bág-o-Bahár; and in the same sense I admire Martyn's New Testament, and Thomason's Old Testament. But, as I have all along insisted, elegance is not enough: we want also, in a book, which is intended for general use, general intelligibility.

But if I have blamed the Calcutta Bible Society for publishing a version of the Scriptures in which there is a great deal of high Urdu, why have I not also blamed the publishers of the Hymn Book, and the Sermon Book for a similar fault? The truth is, that I have blamed the Bible Society as little as the others; that is, none at all. The Society did right in publishing the best version that could be procured; and so did the publishers of the Hymn Book, and so those of the Sermon Book. But it does not follow that they should not all have published what was better adapted to general utility, had it been in their power to do so. It may be, however, that the character I attribute to these works is a thing assumed, and not proved. In other circumstances it would certainly be incumbent on me to prove the point; but it so happens in this instance that your correspondent has done the work for me. On page 74, after remarking on the looseness of the phrase "difficult words," and observing very justly, that "*some* men make their own understanding the standard, and regard all words as difficult which they have not yet learned," he proceeds to give us a list of those words in the Hymn Book, which in his judgment are entitled to be called difficult. He says "I *first* give a list of the difficult words in our Hymn Book," and when this is done, he goes on,—I *now* proceed to the Volume of Sermons, &c." where, although he pretends to talk of the words quoted as "in common use and level to the meanest capacities," it

is obvious, from the nature of the list itself, and from its being No. 2 in the category of professedly "difficult" words, that he here speaks ironically. It would seem that he wishes to give the sermonizers a rub for using a style in their sermons which they are unwilling to admit into the Bible. It cannot be that J. A. S. in filling up his list has made the judgment of the *simplifiers* his standard, for to that he has not had access, except in a comparatively small number of instances; and that judgment, in as far as it has been published in the simplified versions and elsewhere, does not in all cases agree with his list. These "difficult words" are so called, in the article before us, not because the simplifiers having "not yet learned" them, and making "their own understanding the standard" have pronounced them to be such, but because your correspondent, who is as familiar with them as he is with the hard words in the English Bible, is deliberately of the opinion, that to men less knowing than himself, they *are* difficult. So at least I understand him. If it be not so, why, in making out his list, did he select these particular words rather than others? And here I remark that what he says about the looseness of the term *difficult words*, though in a measure just, does, after all, argue but little against the distinction which I insisted on, when pleading for a simple version: for it so happens, that, with but few exceptions, I should be willing to take the lists in question, as giving a true exhibition of the words which are really difficult for plain readers, and therefore objectionable in a version of God's Word. It is indeed rather remarkable, that in this matter the judgment of a perfect master of Urdu should coincide so nearly with that of one who is supposed to have learned but little, and who is disposed to make the measure of his knowledge a standard for others. But however this is to be accounted for, the fact itself serves to convince me that there would be no great difficulty in drawing a satisfactory line between a high and a low style of Urdu.

But I must hasten forward. This last essay of J. A. S., whatever else it may prove, certainly does not demonstrate the Urdu Bible to be simple: with the exception of one or two expressions, it does not even look that way; it does all it can to prove the very reverse. If it had been the object of the writer to show that his favorite version was unsuited to the common people, how could he have done this better than by exhibiting such a host of "difficult words," gathered from its pages? Why then has the laborious translator spent so much time and strength in proving what no body doubted? If it had been his aim to show that the simplifiers, (supposing these to be identical with the sermonizers and the hymnners,) were

very inconsistent men, blowing cold and hot at the same time, (and perhaps this was what he aimed at, though he does not say so,) he might still have saved himself the trouble of reading the "Urdu Bible" and the Bág-o-Bahár through, and picking out all the hard words he could find in them; for in this case the question would not have been whether the Bág-o-Bahár and the Urdu Bible were written in high Urdu, but whether the works of the simplifiers were written in this style. To have marked the difficulties of their productions, therefore, might have sufficed him, and the remainder of his two months might have been devoted to some other useful labour.

Perhaps I shall be expected to say something about the inconsistency here alluded to. If it had any bearing on the great question before us I should certainly do so; but I cannot see that it has; for, in the first place, though a difficult style of composition may be pardonable in a book of human origin, which men may use or not as they please, no one should presume without necessity, to translate the Bible in such a manner as to make it in many of its most important parts, unintelligible to a large number of those, who ought by all means to read it or hear it, sabbath after sabbath, and day after day. That hymns and sermons should be altogether such as those your correspondent speaks of, is certainly not desirable, as I have already admitted; but the *few* hard words found in *some* of them, do not constitute an intolerable evil. Secondly, whether the authors in question are generally of the class who want a simple version of the Bible, is probably better known to others than it is to me. If any of them think they are convicted of gross inconsistency, it is for *them* to recant, or to vindicate themselves, as they think proper, my argument is not affected by their conduct. I would suggest, however, in passing, that it is possible for a man to grow wiser as he grows older: and it may be that some who once patronized the high Urdu, for such purposes, on seeing the evils of their course, may now be disposed to pursue the opposite track. It seems that a change not very unlike this, has, in the course of a few years, taken place in the mind of J. A. S. himself. See what he says on this subject in the December number. Inconsistency therefore is not *always* a dishonorable thing: and a man's former conduct cannot always be pleaded against his present opinions. But to guard against misapprehension, I wish to say plainly, that while I ask that those books be easy of comprehension, which must necessarily be used by the more learned and the less learned alike, I am willing that in every other composition, the author should consult his own taste, and the character of the particular class of readers for whom he writes.

High Urdu is accordingly the very thing, which, in some cases, I should wish to see.

Another thing to be noticed here is what your correspondent says about the English Bible. He says indeed very little ; but he gives us a number of hard words, from Dr. Campbell, said to be taken from King James' version. I presume his object is to show that the objection brought against the Bible Society's Urdu version might be urged with equal force against the common English version, which is so much admired by almost all that know any thing about it. Now if it could be shown that these two translations were marked by the same degree of simplicity, I should rejoice to recall all that I ever said about the necessity of simplifying the work of Martyn, Thomason, and others. But this has not been shown, and, I am confident that it never will be ; because the fact is far otherwise. The list of difficult words furnished by Dr. Campbell, is very little to the purpose. It only shows that in the English version there are *some* terms, scattered sparsely over an immense space, like breakers in the ocean, which common people would be unable to define, and in some cases unable to comprehend ; while, from the rareness with which they occur, they by no means give character to the work. Many a man of twenty-five may be found with a few grey hairs mingled with his raven locks ; but no one would consider himself entitled to call such a one grey-headed. The qualities which predominate in a subject are what give character to it. And it is because simplicity is a leading quality of the English Bible, that the whole world have concurred in calling it a simple version. In like manner it is because the Urdu Bible usually lacks simplicity, in those places in which the translators seemed to have a good excuse for indulging their propensity for a high style, that so many Urdu scholars have agreed in pronouncing Martyn's New Testament and the Old Testament recently published, rather difficult. That this judgment is true I have not the slightest doubt ; I would here however take occasion to say, that I do not pretend to condemn the *whole* of the said Hindustani version, as beyond the comprehension of the common people : by no means. In many places—often whole chapters together, (save only an occasional word,) I should not wish it more simple than it is. Yet this is the exception rather than the rule. To read a portion at random, one who is familiar with the work, would scarcely expect to light upon a chapter to which this description would apply. It is for this reason that I say it is characteristically high, rather than low Urdu.

I further remark in this place, that I would not condemn a version of the Scriptures, because many of its *theological*,

*ecclesiastical*, and *technical* terms were difficult. These must often be admitted from the necessity of the case. They frequently express ideas which are so remote from the common conceptions of men, especially those of the plebeian class, that to attempt simplification would in this case be labour lost. Here we cannot help ourselves, all efforts to make ourselves understood by the common methods of translation must necessarily be abortive. Nothing short of a miracle could obviate the difficulty. Especially is this the case when the language of the translation is that of a pagan and savage people. With difficulties of style which are referrible to this source, I of course have no quarrel, and even in some other cases, I should be willing to admit terms in themselves difficult, if they secured to us important advantages which otherwise must be lost. For example, the words *taqdís* and *tasdíq*, although in themselves not easy, ought yet to be allowed on account of their peculiar adaptation to express the ideas of sanctification and justification: and so of other words derived from the same roots. And I esteem it a happy circumstance that in making out a theological vocabulary in Urdu, we are able to draw upon so rich and expressive a language as the Arabic. But let **NECESSITY** be the measure of our line in this direction.

4. It was not my intention to say much, if any thing on this occasion, on points of criticism, but as J. A. S. has taken special pains to vindicate one of the words which I strongly condemned, I wish to make two or three brief remarks about it. I refer to the word *mutazamman*. He defends it on page 836. To debate the propriety of using any single word would scarcely be in place in a discussion like this, which involves the merits of a whole book; but as the fate of this one word, which is supposed to be so triumphantly rescued from the hands of the spoiler, may be looked upon as an indication of what might be done in every other case, I feel disposed not to let it pass. J. A. S. affirms that it is the very word which best translates the original, while *poshída*, the word used by the Benares Committee, is altogether improper. He also maintains that I am ignorant of the true meaning of *mutazamman*, and yet that it is a word well understood by every body, because it is derived from the same root as *zámin* and *mazmún*. Now in reply to all this I have first to say, that since the charge of ignorance has been brought against me, I have taken the trouble to ascertain, by a reference not only to Shakespear, (who is a high authority with your correspondent,) but also to at least one native scholar who is versed in Arabic, as well as in Persian and Hindustáuí, what the precise meaning of the word was in Urdu, to be sure that I had not committed the error imputed

to me. The result is that I am on all hands confirmed in the opinion already expressed, that it is used by the people of Hindustán only in the sense of “*included, comprehended, contained.*” It is vain to argue that because the root from which the word is derived, in the Arabic language, signifies *to hide*, the derivative must have a corresponding meaning in Hindustání. This would be to set all experience at defiance. Who, besides J. A. S. does not know, that in all languages words sometimes acquire a sense which would not be justified by their etymology; especially when the derivation is transferred from one language to another? And further, who does not know that derivatives often retain some of the senses of their roots, and lose others equally prominent? The etymology and peculiar forms of words are therefore not a sufficient guide in matters of lexicography. That they may generally be depended on, is no doubt true; but they are also sometimes erroneous. In illustration of this I may mention the English word *ruminant*. The man who would make etymology, and not the *usus loquendi* of the English proper, his guide, would maintain that a person who ruminated must belong to the cud chewing class of animals. And so a *pagan* would be nothing more than a villager; a *villain* would be an equally innocent character: to *understand* would be to stand under; to *unloose* would be to bind; to *disannul* would be to establish. But there is no need of multiplying examples: the thing is plain to all who take the trouble to observe and reflect. I am well aware that in many cases of this sort the relation between the root and the branch can be easily traced: but this does not affect the truth of what I have insisted on—that etymology alone is not always a safe guide. Words do sometimes undergo a change of signification in passing from one form to another, and from one language to another, the reason of which is in some cases apparent, and in some cases not. If then the *usus loquendi* of Hindustán and the great lexicographer of the Hindustání language decide that *mutazamman*, in this country, does not mean simply *hid*, it is nonsense to talk about its etymology. This is an error, which, if I am not mistaken, your correspondent has repeatedly fallen into. But while he argues, that *mutazamman* does mean *hid*, he considers it a peculiarly happy word for the place where it is found in Colossians, because it also means *contained*, &c. This may indeed have been what the apostle meant; for I believe it is consonant with his doctrine elsewhere, but I deny that it can be fairly inferred from his language. The Greek word *κρυπτω* which is used here, means simply *to hide*; and who can affirm that the writer meant any thing more than this? We may conjec-

ture that he did; and the conjecture may have more or less probability: but after all it is only a conjecture. But a translator has nothing to do but *translate literally*, where a literal translation makes good sense, and is not in any way inapt. For this reason I still maintain that *mutazamman hai* is objectionable, on the ground of its not meaning the same thing as the original *κεκρυπται*, while *poshida hai* is perfectly proper, because its signification is precisely that of the Greek, and it is in every respect a suitable word.

But still it seems that the word is well understood by all classes of people, *because* they all—even the lowest—understand *zamin*. This is the way J. A. S. reasons. Would it not be equally wise to argue from a child's knowing the meaning of *sure*, that he must necessarily be acquainted with the word *surety*? But I prefer the philosophy of facts. Do the unlearned in *fact* understand this and like words? That is the question.

I have said thus much respecting the verbal criticisms of your correspondent, simply to show that it is not the part of wisdom "to swallow whole" every thing that he chances to say: and I have been guided in my selection of a point for animadversion by the prominence he has himself given it.

5. On page 22, J. A. S. justifies his translation of Isaiah liii. 3, on the ground that it is far more concise and in that respect more like the original, than the version of any other person. And he takes occasion here to insist strongly on brevity as the soul of a good translation. I have no hesitation in admitting the truth of what he says, in part. That is to say, I approve of conciseness, both in translations and in all other kinds of composition, where it can be attained without a sacrifice of other things equally important, or more so. It is desirable, certainly; but it is not essential. It is true that brevity is the soul of wit; because attempts at wit, which take a circuitous course, are perfectly insipid and disgusting. But this cannot be said of a translation or of any other composition, *mere* circumlocution never creates nausea. It is not true, therefore, that brevity, how desirable soever in itself, is the soul of a good translation. I should rather say, that fidelity was the chief quality of a good translation. And by fidelity I mean such an exhibition of what an author says, as puts the reader in possession, as nearly as possible, of his exact thought, with the associations which an intelligent perusal of the original would give rise to. The primary meaning is the grand thing to be attended to; and this should never be sacrificed on any consideration whatever. There is a certain thread of ideas running through every man's composition, and to make this

thread apparent to his readers is what every sensible author aims at. The same thing ought to be the chief aim of every translator. If this can be secured by a concise style, very well; but if circumlocution or diffuseness be required to make the thought plain to those for whom the translation is intended, then no matter whether the original be concise or otherwise, the translator must submit to the necessity of being diffuse; otherwise he defeats the main object of his author, by concealing or obscuring the thought which was intended by all means to be perspicuous, and this would not be fidelity. But many writers, especially those who have brilliant imaginations, are in the habit of using a style, which, besides setting before their readers the main point under consideration, serves likewise to suggest a host of collateral ideas. This, perhaps, more than any thing else gives brilliancy to a composition which would otherwise possess no peculiar charms. Such for example, is the effect of pleasing metaphors, and striking allusions. This advantage, where it exists, should be preserved, if possible, in a translation. If it depends in any measure on an author's diffuseness, then diffuseness should mark the translation; if on conciseness, then the translation should aim likewise at being concise. In all meritorious writers, however, this particular effect of style is an object of secondary moment; and therefore it should never be made a translator's chief concern. All that an author had in view should be kept in sight by the man who does his work into another language; but every thing in its proper order: and where from the nature of the case it is found impossible to secure every point, matters of higher importance should never be sacrificed to those of less consequence.

The application of this principle to the passage in Isaiah is this. The prophet doubtless was intent chiefly on exhibiting to his readers a very extraordinary and most important feature of the Messiah's character; but in doing this he employed a style of such conciseness as to impart a peculiar glow to the description he was giving of the suffering Saviour. This may have been intentional, or it may not. But in either case it was evidently not the thing chiefly aimed at. Still the effect is good: and therefore a like conciseness should, if practicable, be secured in every translation of the passage. This the Urdu translator has laboured to accomplish: and I am free to say that for all those who are able to read his translation intelligently the effort has proved, in this respect, to be very successful. But unfortunately a secondary object was made paramount to the principle one. For the sake of preserving the peculiar tone of the prophet's expressions, it was necessary, in respect to a

large proportion of the prophet's readers, to make his meaning almost totally undiscernible. To attain both ends would seem, from what your correspondent says about the many unsuccessful attempts made by his predecessors, to be impracticable, at least in the Urdu language; but while they thought it expedient to make Isaiah in this important place intelligible to all, even though they were obliged to forego a secondary advantage, he, for the sake of securing this advantage to a small number, is willing in reference to the great mass of the Hindustání people, that the whole should be lost.

What I have now said in reference to the disputed passage in Isaiah, applies, *in a measure*, to hundreds of others. This is the reason why I object to the version in question: it has been made—in part at least—(and I think *only* in part,) on a wrong principle. It is made to be a book for the few, rather than a book for the many.

6. It is said that the revising of a version of the Scriptures is a work which properly appertains to the translators alone, so long as they are alive; or at least that their consent should be obtained before the work is undertaken by others, and in this opinion the Editors of the *Observer* concur. See pp. 8, 26. So far as my argument is concerned, it is of no consequence whether this proposition be affirmed or denied. All that I ask is that there be a revision made, and that when it is made, no matter by whom, it be made on certain principles. True, indeed, I spoke of its being done by the Agra Bible Society; but I did it only in the way of recognizing the fact, that they had, of their own free will, resolved upon such a measure. I took the fact as I found it, and merely urged that in the revision they should endeavour to avoid the rock on which certain translators had split. Still I have an opinion on the subject, and I am willing here to avow it. A book is as much the property of the man who writes it, as a house is of the man who builds it; and with the private property of another no one has a right to meddle without his consent. But if in building a house I act the part merely of a servant, receiving wages as a compensation for my labour, the house is not mine, although it was built by my hands; it is the property of my employer. In like manner a literary production may be the property, not of the author, but of a second person, on whose account, and at whose expense it was elaborated. Now this is the condition of at least all that portion of the Urdu Bible which was prepared by the missionaries of the London Missionary Society: for we are told by J. A. S. that the salary of these men during the time they were engaged in this work, was paid by the British and Foreign Bible Society. It was for this Society that they labour-

ed, and it was right that they should in the meanwhile eat the salt of this Society. For the time being they were, to all intents and purposes, servants of the Bible Society, labouring not on their own account, but for the masters who paid their wages. The product of their labour, therefore, is not their property, but the property of a corporation in England. So far then as these men are concerned, it is no matter who revises the Urdu Scriptures; no property of theirs is touched—no right of theirs is violated. And as for the labour of the other translators, who received no pay from the Bible Society, I can only suppose, that as the Society was a benevolent institution, they look upon what they contributed to the work in the light of a donation. They mixed up their labour with that of the Society's paid agents, as if they had no wish to hold a personal property in the production. The contrary of this would suppose a mixed proprietorship, which I presume no one would think of maintaining, unless it were to answer a party purpose. The Bible in question must therefore belong to the British and Foreign Bible Society, to be disposed of by them and their authorized agents at pleasure. Now it so happens that the Agra Society is a branch of the one in London; and to this branch are committed virtually, if not formally, all the interests of the Bible cause in North West India, the region for which the Hindustání Scriptures are particularly intended. Who therefore, if not the Bible Society at Agra, has a right to meddle with the version in question? To them it pertains to do whatever the interests of the British Bible Society call for, from Bengal upward to the Northern boundary of Hindustán; and if in their estimation the Society's Urdu or Hindi Scriptures need revision, it is their duty, as well as their privilege, to see that the work is done, either by agents of their own appointment, or by any others in whom they can repose confidence.

There is also another view of the subject, by which I could justify this revision project, but what has been already advanced I consider sufficient.

But after all, I should not wish to exclude from the revising Committee such of the original translators as are still in the field. They have shown an ability in this work which is not to be despised; and if they could be induced to act on a proper principle, I would say, let their services be by all means secured. But if otherwise, let them stand aloof, and enjoy the pleasure of using the version in its present form. This is a business in which liberty should be conceded to all. Let those who are persuaded that the Bible is needed, for the Hindustání people, in high Urdu only, patronize the version now before

the public; and in like manner let those who believe that the interests of the people require a simpler version, take the necessary measures for providing one according to their mind. Not indeed that I would be pleased to see two versions in the same language, in common use, at the same time; for this I have already spoken of as a great evil; but it would be a still greater evil to be intolerant towards those whose opinion happens to differ from our own. It however rests entirely with the Bible men at Agra to say who shall be associated with them in this highly important work. But as I am now informed that they have determined to make the version of the Benares Committee the basis of their revision for the New Testament, and hence it may be inferred that they aim at having a Bible which may be used with profit by all classes of Urdu readers, I hope they will admit none to a participation in the work, who do not heartily agree with them in this great principle. If they do, discord, and confusion, and abortion are likely to be the result.

7. Your correspondent further thinks that nothing need be done in the matter of revision, because there are Urdu Scriptures enough on hand. See what he says on pp. 842, 25. On this point I remark, first, that even though there were no necessity for publishing any new editions for years to come, it would not be premature to put in train a series of measures for preparing and perfecting what was certain to be needed before *very* long. A good translation is not got ready in a day. It is a kind of business in which haste is not good. But secondly, the present supply is not such as to preclude the necessity of new editions at once. A large portion of those Urdu Scriptures, under which the shelves of the Bible Depositories are represented as groaning, are in the Roman letter; and the remainder, so far as I am aware, are all in the Arabic: nothing whatever in the Persian character. But every one who has the least experience in upper India, knows that the Roman and Arabic Urdu is by no means sufficient to answer all demands. Large numbers of the people read with ease and satisfaction only the Persian character; and the Word of God, in a form adapted to their wants, is as great a desideratum as any thing else. New editions of the Urdu Scriptures are therefore required immediately. Further, most of the editions now extant are of those versions, which, though well enough adapted to the use of the higher classes, are not suited for general distribution. Hence, unless we are contented to do good on an unnecessarily limited scale, new editions, adapted to meet the wants of the lower and middling class, are urgently called for, and ought to be issued with the least possible delay. But then must the thousands of Rupees spent by the Bible Society, in publishing the high

Urdu versions, all be lost ! This is a bugbear which our friend J. A. S. seems greatly frightened at. But it is altogether a creature of his own imagination ; who wishes the books in the Society's Depositories to be thrown away ? Although it is true that they do not answer *all* the purposes for which they were intended, and are unsuitable for a common and standard use, yet they are far from being worthless. If judiciously distributed, they may do as much good in their proper sphere as any others. I would say, therefore, go on and use them till they are used up ; and then set the version aside. In the meantime, bring into vogue, and perpetuate, while the present state of society continues, such a version as may be deemed worthy to become an Urdu Vulgate.

8. The subject of theological terms must needs be dragged into the discussion by your correspondent, as if this were a part of the question at issue between us. See pp. 839, 842. But I beg to suggest that this is altogether another subject. It is, to be sure, connected with translations ; but it is not a matter about which the friends and opponents of high Urdu in a version of the Bible need differ. There are comparatively few terms in pagan languages adapted to express with accuracy the peculiar doctrines of Christianity. We are therefore under the necessity of forming a theological language ; and in doing this we must be governed in a good measure by the flexibility of the terms to be used, and their fitness to be engrafted into the literature of Christianity. Previous intelligibility is less to be thought of here than elsewhere, because, whatever be the terms used, they are generally intended to be taken in a new sense—something essentially different, in many cases, from what the heathen have always attached to them. And this being the case, a word altogether new to our readers may *sometimes* be used with less disadvantage to embody a Christian thought, than one which, from *the* knowledge they formerly had of it, is almost sure to give them a false idea. As in all new sciences new terms must be learned by the student, as well as new ideas, so in Christianity, when it is first promulgated among the heathen. I do not therefore, consider the question of theological terms as at all involved in the one about which all this discussion has arisen, and as a matter of fact, I am not sure, from my present recollection of the nomenclature adopted by the Bible Society's translators, that I would object seriously to any part of it.

9. With equal gratuitousness the names *Yahowáh* and *Ísá* are brought on the arena. These have nothing to do with the proposition now before us, and I am at a loss to know why J. A. S. has introduced them. They are proper subjects of discussion ; but they belong to another place ; I have therefore no

wish at present to express an opinion regarding either the one or the other of them. With your leave, however, Messrs. Editors, I would submit, whether you have yourselves acted an impartial and conciliatory part, in admitting so long a disquisition into your pages, on one side of this question, (when, too, there was nothing to provoke it,) and at the same time virtually prohibiting any thing that might be offered, in reply, on the other side: you hoped that that would be the last you would have to publish on the subject, (or something to this effect, for I have not now the number by me,) and yet, strange to say, in the space of two months, the nausea which the subject had excited in your editorial minds, was so far mitigated, that you were able to publish another page\* on the same subject, without a single qualm! Yes, but then *it was from the same pen, and on the same side of the question.* I trust you will pardon me for speaking thus; but really I was very sorry to see the *Observer* assuming such a position.†

10. Once more. To increase the confusion arising from the introduction of a variety of irrelevant subjects into the discussion, the question of Biblical proper names is also mooted. This is an interesting theme, and one in which all missionaries must be expected to feel some concern: and on a proper occasion, I should be ready to contribute my quota towards a settlement of the principle which should guide translators and publishers in writing the names which occur in the sacred volume. At present I deem it proper only to make a few remarks touching the statements of J. A. S. He seems strangely to mix up things which have no connection with each other, except what is purely accidental. He refers to a list of Scripture proper names prepared and published by the Lodian Mission: with the Lodian missionaries he seems to confound a certain party elsewhere, who undertook to modify the Lodian list: and lastly he identifies me, (if my recollection is right of what he says,) with both. He also speaks of a proposition made by some or all of these gentlemen to the Calcutta Baptists, to the effect that they should abandon their system of proper names, and adopt the new one which had just been concocted. Now I happen to be acquainted with a part, at least, of the facts connected with this matter, and I am rather surprised that a person of so much information as J. A. S., should perpetrate such a jumble of things that were, with things that were not. This much I know—that for the Lodian list the Lodian missionaries alone were responsible; and for the

\* A reference to the page would have been desirable here.—EDS. C. C. O.

† We trust our esteemed correspondent will by this time have given us credit for *impartiality* at least.—EDS. C. C. O.

amended list the amending party alone was responsible. There was no concert between them; in short, they were two independent parties.—As for the proposition that went to the Calcutta Baptists, it is difficult to conceive how J. A. S. could represent the thing in the light he did, unless he wished to cast odium upon the conduct of those whom he regarded as unfriendly to his views. The *Observer* itself corrects his statement by saying that the proposition was only a request that the Baptist brethren would publish their list complete. This may have been done, for aught I know, by some of the parties concerned, but in the Lodian circular, which is now before me, in a printed form, the transaction to which I suppose allusion is made, is thus described: “From the favorable light in which our effort was then viewed, we felt encouraged to proceed with the work; and according to a suggestion made by one of the brethren, and recommended by several others, we communicated with the Baptist missionaries in Calcutta, and also with the Calcutta Auxiliary Bible Society, with a view of having our three systems submitted to the public, and with a hope of securing the universal adoption of the one which might obtain a majority of votes. In reply we received such an answer from our Baptist brethren, as forbade all hope of an agreement on any other ground than that of implicitly following the system which they had already adopted.” Now this is evidently quite another thing than asking the Baptists to give up their system and accepting in its stead the one prepared at Lodian. It might with as much truth have been said, that the Baptists were invited to renounce their own scheme in favor of the one the Bible Society was patronizing, viz., that of the translator J. A. S. But the truth seems to be simply this, that the brethren below had a proposition submitted to them to this effect, that they should unite with the missionaries of other denominations in patronizing some one system of Biblical names, the election to be made by a majority of votes, and that the system made out by them should be among the competitors. Now all this seems to me to have been fair, while the end proposed was a good one. The Presbyterian missionaries were therefore, in this particular at least, to be commended rather than condemned. At all events, let every man’s conduct have the benefit of a fair representation. Further, your correspondent, who reckons me as one of the junta in the famous Lodian affair, in referring to a letter I wrote to the *Friend of India* last summer, twits me upon having turned about, when I found my own system would not go, and having from some disingenuous motive begun to advocate the Baptist system. (The mention of this reminds me of the course pursued by J.

A. S. as described by "An American" in the January number of the *Observer*; which doubtless your readers remember.) Well, Messrs. Editors, the fact is that I did, in that address to the *Friend of India*, recommend the universal adoption, in Hindustán, of the orthography of Scripture names employed by the Calcutta Baptists; and I should now rejoice most heartily to see such a measure consummated. This is not because I consider it far superior to all others, but because it seems to be the only practicable way of attaining uniformity. But suppose I am the very person J. A. S. takes me to be, where is my inconsistency, my shifting to the wind? The Lodian missionaries seem to have had a predilection for the Baptist scheme of names, at the very time they were offering another to the public, as you will see from the following extract, taken from the same circular, "If this principle be admissible, [that of modifying the orthography of Hebrew and Greek names, according to our taste and sense of euphony,] why not adopt one of the systems already before the public? e. g. the Calcutta Baptists': which, in our estimation, has more to recommend it in *this* respect, than any other that is likely to be produced. *For ourselves, we would do this*, were it not that such a measure seems not to have met with general favor." Here again I have to say, let every one's conduct be exhibited, as nearly as possible, according to the facts of the case. Nothing else can subserve the cause of truth, though it may for the time being injure the character of an opponent, and temporarily his cause also.

J. A. S. professes a willingness himself to take the Baptist system, should others concur in it. Whether an effort will be made to bring about a union on this basis, is more than I know; but should this be done, and success attend the measure, I trust we shall not find our friend holding on, with so deadly a grasp, to his own system of names, as he does to his version.

In this connection your correspondent incidentally throws out what I consider a very happy hint; viz. that in an Urdu version of the Old Testament, we make common cause with the Baptists. He indeed does not mean it so. Judging from his essays published within the last three or four months, I should say he would probably be the last person in India to abandon the present version, and take up with any thing the Baptists could produce—either alone or conjointly with others. But the idea is a good one, nevertheless. It is supposed that immersionists and sprinklers will never be able to use the same version of the New Testament in this country, because they can never agree to dispose of certain terms in the same way; but why should there be division about the Old Testament, where the disputed term never occurs? Union is strength, and I would be as closely united as

possible with all my brethren in India. I would have unity of council and unity of action, especially in those things which relate to the promulgation of the gospel amongst the heathen. I would have but one version of the Scriptures in each dialect in the country, to be used by all denominations alike, and in like manner but one scheme of Scripture names, and one general system of theological and ecclesiastical terms. And if the word *baptism* must be a stumbling block, why not agree to let this word be the solitary exception to our bill of union?

I am sorry this article has run to such a length; but I could not well prevent it. I hope I have not in any instance misrepresented the views of my opponent. I have endeavoured carefully to guard against it: but having been obliged, from my position, to depend, for the most part, on memory, for what was advanced by him, I may have fallen into some errors, especially in writing the last part, when the *Observer* was not within my reach.

Trusting I shall not feel the necessity of replying to what J. A. S. or any others may hereafter write on this subject, I beg to subscribe myself as before,

Your's faithfully,  
N. J.

March 9, 1847.

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## II.—*Brief Notices of Mrs. H. M. Mason, sixteen years Missionary to the Burmans and Karens.*

Helen Maria Griggs, afterwards Mrs. Mason, was born in Brookline, near Boston, Massachusetts, December 22, 1806; and was baptized and joined the Baptist church in Roxbury, August 11, 1822. In the first record of her pen in the writer's possession, under the date of Aug. 13, 1826, she says:—

“An interesting anniversary. Thus far the Lord has preserved me, to Him be all the glory. After four years' experience, I can say, that 'wisdom's ways are ways of pleasantness, and all her paths are peace.' I renewedly devote myself to God, to be His, living or dying. May every faculty be consecrated to him while I have the use of them. Preserve me, O Lord, amid the snares and temptations to which I am exposed, and enable me to keep the great object of life, thy glory, in view. Enable me through faith in Christ, to press onward until I reach the mark of the prize, and at last may I stand upon mount Zion, with those whose names are written in the Lamb's

book of Life, and unite with them in singing, 'Thou O Lamb of God, art worthy.' "

She was united in marriage to the writer of these notices on the 23rd of May, 1830, and sailed with her husband the following day for Burmah.

Mrs. Mason had a wide heart for the domestic affections, and she gazed with a poet's enthusiasm on the beauties of nature. The wife, the mother, and the woman of taste stood out in life on the foreground of the Christian, like brilliants set in gold; like precious flowers embroidered on a precious tapestry.

But she was not lacking in her prayers and tears for the salvation of the heathen. Had midnight speech, it would testify to this; for nothing can be more literally true than,

—The midnight air  
Witnessed the fervor of her prayer.

Often, often, times without number, have I awoke in the silent watches of the night, and found that she had stolen away from my side, and was holding earnest communion with God. Her silver whispers, her bosom swelling with suppressed 'groanings that cannot be uttered,' would awe me into stillness, lest a motion should indicate that her hallowed converse with the Holy One was observed. She struggled with the angel of the covenant and prevailed, and he blessed her, and she dwelt in Beulah. It is not my object however to detail those struggles, or describe that happy land, where the birds are always singing and the flowers ever blooming.

She was remarkable for her devotion to her husband. Throughout the whole of her missionary life, the great object for which she seemed to live was to promote his usefulness. When he had the charge of the Karen Assistants, she relieved him of all the drudgery of the school, by teaching them geography, arithmetic, and the like, that he might be more at liberty to give his attention to theology and the exegesis of the Scriptures. She copied his letters and journals to send home, kept his accounts, and so superintended all his domestic concerns that "he knew not ought he had, save the bread which he did eat." But he *knows* that her prayers were of more value to him than her labours. During his absence in the Karen jungles on one occasion she wrote, "I rise before the morning gun arouses others from their slumbers, to pray for you and for a blessing on your labours, and you are bore on my heart all the day through." Nor was she in the habit of praying in vain. At one period of the writer's life the work of grace was remarkably deepened in his heart. The most remarkable feature in it was, that there was no apparent exciting cause, not the slightest; a year and a

Half afterwards I learned, that at this very time she was fasting and praying in secret for this very object!

The following extracts are from letters addressed to me during our first separation:—

“To love, and to be loved, is no partial alleviation to the loneliness of this pilgrimage life. To know that one heart vibrates with livelier emotions and deeper interest on hearing of our welfare than others, is a source of no small gratification. You will infer from this preamble that I received your letter yesterday with much pleasure, which indeed I did, and find my thoughts, to-day, involuntarily turning to you, and dwelling upon the lamentation,

‘Alas! for those that love and may not blend in prayer!’

which reminds me of the request which you made last spring, that I would mention some hour of the day when we might meet at the throne of grace, and feel that our interests and cares are one. I am at present less exposed to interruptions between seven and eight in the evening than any other time, and if that hour is convenient to you, I shall be happy to know that you are at that time turning away from the world, and looking towards heaven. Our attachment ought to be strengthened on christian principles, for on these, I trust, it was commenced, or else it will prove a snare to us. I hope you will find in your present situation, that ‘true happiness has no localities,’ but is ever found in company with duty. I have felt as cheerful as ever, the week past; have made a little beginning in house-keeping, and find your presence only wanting to make my domestic arrangements quite pleasant.”

“—Brief as has been our acquaintance, and more so our relation to each other, I feel as if you were all that is left of this world to me. The circumstances that have occasioned our separation were so comparatively trifling and yet so insurmountable, that they must be regarded as designed by our Heavenly Father for our good. Perhaps to check the growth of some sinful propensity in our hearts, or to promote the growth of some christian grace. We must less firmly hold what little of this world remains to hold, and lay up treasures in heaven, for there only will they be secure. The world will soon be ‘darkened down to naked waste’ to one or the other, and we shall then feel, if not before, that God must be our all in all.” \* \*

“Your note came to hand yesterday with its sad, and, I may say, unexpected tidings; for although we have considered brother Boardman as near his grave, there was still an unquenched hope that he would be spared for the present.

‘How glorious ’tis to die, as dies the Christian,  
With his armour on.’

To be taken from the field to the city of our God, to be satisfied with his fulness, to be conformed to him by being made free from sin."

"—I think your visit in the jungle must surpass in interest any previous event of your life. Were you not disposed to say, as you stood by brother Boardman when dying, 'My Father, my Father, the chariots of Israel and the horsemen thereof?' For it seems to me, as if his dying *at mid-day, in the field*, must have seemed to you more like a translation, than dying under ordinary circumstances does. We are very glad to hear that sister Boardman was with you, for we thought that it would add double to her affliction to be separated from him at that time.

"Comfort her, I entreat you, to the utmost of your power, until I join you. If it were not for sister Boardman's situation, I would say, Come and see brother Jones a few days, and I shall probably be able to return with you before the rains. But of tomorrow we know nothing; I have had occasion to alter my plan almost every day since I have been here, so I desist from laying plans for the future. I need not tell you that it would increase my happiness to have you with me, but we came not to this country to promote our *present* happiness, and I should prefer that you should be baptizing Karens, if you can find those who have become enlightened, and have tasted the good word of God and the powers of the world to come; for an *eternity* is before us, which will compensate for all separations and trials."

In 1838, she revisited America to re-invigorate her exhausted frame, and to place our three children in more favorable circumstances for their education than they were in at Tavoy.

On the return voyage she wrote to me—

"My thoughts are so constantly with you, that I must seek some intercourse with you, though it be in this noiseless way. I have but this evening got my lamp fixed so that I can write in my room, and my first use of it shall be, not to tell you, *I love you*, that you know full well, but to tell you how much I miss you; how often I think of you; what a blank every spot is where I do not meet you. My little room wants only your society to make it pleasant, but how drear without you!

'Thou hast been  
The sharer of my sympathies, the soul  
That prompted me to good, the hand that shed  
Dew on my drooping virtues. In all scenes  
Where we have dwelt together—walking on  
In friendship's holy concord. I am now'  
But a divided being. Who is left  
To love, as thou hast loved?'

—"I said I wish you were here, but all things considered I do not, for I trust you are having an equally interesting time

among the Karens, and that you witness as clear evidences of the Spirit's operation there as we do here. Yes, your field of labour is as interesting as any one in God's vineyard. To the *faithful* labourer is the reward promised.

' A noble field is thine. The soul! the soul!  
That is thy province.—That mysterious thing,  
Which hath no limit from the walls of sense.—  
No chill from hoary time,—with pale decay  
No fellowship,—but shall stand forth unchang'd,  
Unscorched amid the resurrection fires,  
To bear its boundless lot of good or ill.  
And thou dost take authority to aid  
This pilgrim-essence to a throne in heaven  
Among the glorious harpers, and the ranks  
Of radiant Seraphim and Cherubim.  
Thy business is with that which cannot die.—  
*Give God the praise*  
That thou art counted worthy. Boldly warn  
To 'scape their condemnation, o'er whose head  
Age after age of misery hath roll'd.—  
Oh! live the life of prayer,  
The life of faith, in the meek Son of God,  
The life of tireless labour for *His sake* :  
So may the angel of the Covenant bring  
Thee to thy home in bliss, with many a gem,  
To glow for ever in thy Master's crown."

—“ We are now so near the coast, that my thoughts are with you much of the time. Where are you? and what are you doing to-day? are questions that arise involuntarily in my mind, but the echo is the only answer I can get. A few sabbaths more, and I hope to be your associate teacher. To sit with our dear Karens and teach them out of that sacred volume you have been preparing for them: delightful work! my soul pants for the privilege of leading them to Jesus, the Saviour of sinners.

“ Just as the setting sun was fringing the fleecy clouds, we assembled together on deck for our evening worship, and found our deck God's temple, and enjoyed his presence. Our hymns were sung to the praise of that Being, whose power and wisdom the stars bespeak. Our prayer was addressed to Abraham's God, and the Patriarch's ready obedience to the divine command was the theme of the preacher. His example of obedience, without questioning as to results, was doubtless intended to lead the young converts to offer themselves for baptism when we enter port.

—“ The sea weed floating past our barque, and the swallow twittering in the rigging, as she passes to and fro, are evidences of our approach to land. What with the heat of the weather, and what with busy thought, I cannot confine my mind to study now, as in the earlier part of the voyage. My loneliness is great; almost insupportable at times, and I really think would have been, but for an unusual measure of religious enjoyment.

One moment my thoughts turn to you, the next to the children, as if I belonged to both hemispheres.

—“I hope ere long to rest my eyes on the blue hills that front our dwelling. Still more do I long to be with you. When shall I hear your voice, and receive your welcome salutation ?

“ Well may the exile sing of home ! 'tis he,  
 And he alone can truly know its worth ;  
 To him it is the paradise of earth,  
 The spot where grows of every joy the tree !  
 The very name is music to his ear,  
 More sweet than richest tones of harp-strings swept  
 By gentle hand :—aye, often have I wept  
 While pensive thought has clung to scenes so dear.  
 My own loved home ! how strong the thousand ties  
 That bind my heart to thee, though far away.”

Mrs. Mason was distinguished for her affection to her children. In one of her letters to a relative in America, she quotes as descriptive of her feelings, a passage from Taylor in his work on home education.

“There is a parental affection,” he says, “rational and steady, which may be quite sufficient to secure a consistent regard to the welfare of a family ; *but there is an affection going very far beyond any such passive measured love.* There is a love of offspring that knows no restrictive reasons ; that extends to any length of personal suffering or toil ; a feeling of absolute self-renunciation, whenever the interests of children involve a compromise of the comfort or tastes of the parent. There is a love of children in which self-love is drowned ; a love which sees through, and casts aside every pretext of personal gratification, and steadily pursues the highest and most remote welfare of its object, with the determination at once of an animal instinct, and of a well considered, rational purpose. *It is a feeling which possesses the energy of the most vehement passions, along with the calmness, and applicancy of the gentlest affections.*”

As a specimen of her feelings, I transcribe the following apostrophe to her youngest child, written on ship board, during her return voyage.

THE MOTHER, TO HER YOUNG INFANT.

(Appropriate to my parting with Sarah, October 2, 1838.)

“ Sleep lov'd one, sleep ! thy gentle rest,  
 Ah ! how unlike to mine !  
 What would I give, could once my breast,  
 But beat as light as thine.

And was I once a morning flower,  
 A bud of hope like thee ?  
 And must thou pass thy noontide hour,  
 And droop and fade like me ?

Around thy early golden morn,  
How fair the sunbeams play,  
What blasts may sweep that lovely form,  
Before thy closing day !

Sweet flowret ! might the storms of life,  
*But spend their wrath on me ;*  
Glad would I bear their wildest strife,  
*And smile to think of thee.*

Heaven shield thee, tender, little rose,  
As thy soft beauties spread ;  
And temper every wind that blows  
To thy defenceless head."

"O my darling, you will never know how many hours your mother has wept at the loss of you,—how many times her pillow has been wet, because you were not there to share it with her,—nor how many prayers she has offered for your welfare. You saw her not, when she in her unutterable agony, knelt beside your cradle, and gave you up to God, before she left you. No: your sleep was as quiet that morning as ever, and your heart as light when you awoke. It grieves me, *distresses me*, to think I may never hear you call me mother; never teach you how to pray; never minister to your wants, nor soothe your sorrows. God grant that others may be disposed to do for you that which I would gladly do. *It is not want of love, that has separated us.* If you will love God as I love you, you will always be happy."

When in prospect of death she was making dying bequests to her friends, she selected a plain pencil-case for this child, for the sake of the motto engraven on the seal affixed to one end; and which reads,

"FORGET THEE ! NO !"

Mrs. Mason's acquirements were more than ordinary.

She was so well acquainted with Hebrew, that for many years we were in the habit of reading the Hebrew Scriptures together at morning worship. Conchology and Ornithology were favorite recreations, and botany a still greater favorite.

When my eyes first turned away from her drooping form that told of the spirit's flight, the first object on which they rested was the vase of flowers. It arrested my attention because the flowers had not been renewed that day as usual, and it was surrounded by a wide circle of fallen petals, in mournful unison with the passing scene. The large flower pot had been brought into the bed-room, during her sickness, at her own request, and was regularly renewed with flowers by her Burmese attendant and the children. One of the last of her peace-giving smiles that met my gaze, was on returning from breakfast to her sick room a few mornings before she died, when she

remarked, "Look, my dear, what a handsome pot of flowers! Has Mah-Men-thah made that herself?" I replied that she had no assistance from me. "Well," she continued, "I did not think she had so much taste. There is much good taste displayed there. Set it on the drawers where I can see it better. It refreshes me to look upon it."

When in health, her habit was to rise early, and if the weather permitted, walk for exercise. Often she walked out to the shrubbery on Siam hill, but oftener confined herself to her own garden. Accompanied by her little girls, her first work was to gather flowers for a flower-pot, which was as regularly in its place on the breakfast table as the cups and saucers themselves. In a letter of last March, written during my absence on my southern tour, and the last she ever addressed to me, she said, "When the duties of the closet and toilet have been performed, I go out to gather flowers from plants that your hands have planted; and at this season when roses are few, some of those you have brought hither from the jungles, are the sweetest and prettiest. Flowers on the table give an additional zest to my morning repast, and the children are cultivating a taste for them by assisting. There is still one cluster on the *Amherstia*, but I fear it will be gone before you get home. The fig tree thrives well, and has one fig on it."

She had a better knowledge of botany, than any lady, English or American, that I have met in India; though it now forms a part of the education of every one. She added to her knowledge constantly, and yet rarely read books on the subject. If I picked up a new flower, or one was sent me by an English resident for its name, as they often were, I always went to her room with it, as constantly as it came into my possession. Perhaps she would be making her toilet, perhaps engaged in the duties of the nursery, and then after looking at it, she would say, "Have you a description of it?" If my answer was in the affirmative, she constantly added "Then bring the book, my dear, and read it to me." In the event of her having forgotten any scientific term that occurred in the description, she always stopped me, to have me refresh her memory with its definition. It often happened, however, she was so engaged, that she could neither look nor listen, and then she would say, "Lay it aside, my dear, till after worship, and the children are asleep at evening. Then we will examine it together, and you shall read to me all you can find in the books concerning it." It was in reference to these intellectual repasts, that she closed one of her letters to me during my absence two years ago, with

"I miss thee oft,  
But most, beneath the lamp's pale beam."

“No one now, to read to me at that quiet hour.”

This taste for flowers I was in no way loth to encourage, and whenever, in my rambles among the Karen mountains and valleys, I met with a new plant that I thought worthy of a place in the garden, if in any manner practicable, I took measures for transplanting it. Not unfrequently, I returned from a long journey with a young flowering shrub in a rude basket made on the ground, with its native earth around it. I never supposed that it added any thing to the bright-eyed welcome that ever awaited me, but the ability to offer an acceptable trifle to the woman a man loves, carries with it its own reward.

Mrs. Mason was a successful school teacher. Notwithstanding the attention she bestowed upon her family, she usually found time to teach a school; and beside succeeding in imparting literary knowledge, there is evidence that the souls of many of her pupils were given to her labours and her prayers.

Finally, Mrs. Mason was not an ordinary Christian. It is not said that she was “the best of Christians,” or that she was better than a goodly number of her sisters at home and abroad. It is merely affirmed that she was not such a Christian as are ordinarily found in our churches. Her peaceable sickness and death proves this. A dying bed is “the great detector of the heart.” It shows the true depth of the christian’s experience. Christians do not usually mingle in the world, and engage in its duties, in the spirit with which they feel willing to die. Hence when death stands before them, they have to seek with agonized hearts for that deadness to the world, and that communion with God, which it was their duty and privilege to have enjoyed while in health, and about their usual avocations. “She felt too,” it is written of one in a popular memoir, “that she cast herself upon the Lord Jesus Christ for help: for ‘what else,’ she said with emphasis, ‘can I do?’ But she had only her former usual feelings.” Mrs. Mason too, “had only her former usual feelings,” nor did she wish for any others to die by. Like J. B. Taylor, she might have said, “I have so tried to live that when I came to die, I might have nothing to do but to die.”

During my absence in 1842 she writes, “May you have much of the Spirit’s influences, and feel that God is near, filling you with his fulness! I have not had that sense of the Divine presence that I wished since you left, but yesterday afternoon my mind was tender and prayerful while conversing with one of my neighbours on the concerns of her soul. She gave better attention than I expected, and left me apparently thoughtful, and promised to think of her soul’s interests. I have been weaning Calista the last two nights, and arose this morning

with a head-ache and stiff limbs in consequence of being up and carrying her about all night ; and I feared I should feel stupid all day ; but my heart melted down while engaged in prayer after breakfast, and I went to meeting in a prayerful frame, for which I would be truly thankful to God. Perhaps it is in answer to your prayers for me."

In another letter, written the same year, she says, "I have not learned the heavenly art of living by faith. Do help me by your prayers and instructions that I may learn how to live holily, unblameably, and unproveably in the sight of our Lord and Master. I am persuaded that some christians attain to a close walk with God ; and if some do, why may not more ? The Apostle says, 'This is the victory that overcometh the world, even your faith.'"

In one of her letters of January 1844, she says, "Your letters came in while I was hearing my Karen class in geography, but I left to read your epistle, and truly my soul has been refreshed. The Lord is evidently among you, and I trust much good will be accomplished, though you may not see it all before you leave. If the church will go forward and do her duty, the work will go forward and sinners will be converted. You are right to make the Bible your only reading in your circumstances. I have seen times when I would not have given a pice for all the books in the world. The Bible was my all in all. I did not know that I put up 'The marriage ring,' if I did, it was accidental."

The same season she writes, "Yesterday was a day of deep interest here, and I am glad sister Wade has written you the particulars. I had the whole school\* to an inquiry meeting, yesterday afternoon, as I used to have the boys in the rains ; and again this afternoon after the geography lesson was over. Do 'pray for us that the word of the Lord may have free course and be glorified, even as it is with you.' It is delightful work to labour to win souls to Christ. May we not hope that while we are trying to bring Karens to the Saviour, some one will take Lucy and Albert, and lead them to the gospel pool ? Let us pray for it."

A day or two later she writes, "The pupils appear quite as interesting to-day, if not more so than any day before. Some appear serious to-day who have not been so before. Kau-lapau and Tsau Blu-phau, appear better than I have ever seen them before. You know how long the former has appeared cold and distant in your meetings, but now he is as tender as a child. If we cannot go with you into the villages, and labour for the people at their homes, it is pleasant to have them come

\* A school of about thirty pupils, in Mrs. Wade's charge.

to us to receive instruction, which with the blessing of God may save their souls. I think of you constantly, and try to help you in your work. I do not want you to go away, to be gone a couple of months immediately after this two months' separation; but I ought not to say any thing to hinder you from working in your Master's vineyard."

In another letter of a date a few days subsequent to the above she says, "In the afternoon we had our prayer-meeting as usual, and we felt that we had help from above. Friday was a quiet day, and we had more evidence of the Spirit's work on the hearts of the Karen children, than ever before. Eleven professed to have received the forgiveness of their sins. Saturday was also a quiet day, and two more, who were not in on Friday, think they have obtained new hearts, and two who were not satisfied on the point, and went away to pray on Friday night, now say they should not be afraid to die, as they think their sins are all forgiven them. Happy company! Fifteen precious souls, brought into the kingdom, as we have reason to think, in a few days. These are nearly all who have appeared at all serious. There are several careless ones, but they are very young. Last evening, we three\* met together to pray for ourselves and our charge, and this morning a fast was observed, same as last Sabbath."

On another occasion, referring to the labours of others, she says, "O what encouragement we have to put forth effort, when we see God so ready to hear and answer prayer! Have you read the 'Notice of the Rev. John Smith,' the man Major Fraser so often spoke of? It is in the January *Observer*. It appears that he was more easy to learn 'what is meant by wrestling with God in prayer, than some English clergymen we have known, and Mr. Winslow, in his sermon on the death of Mr. Smith, says, 'In the course of the principal religious revival which blessed his ministry in this place, [Madras] he seemed to get new views of what is meant by 'wrestling with God in prayer.' Of this I was not only aware at the time, but in our delightful intercourse on the way to Vizagapatam, he spoke freely of it, as also of his general religious experience."

In a letter of a subsequent year, she writes, "If you are deprived of earthly comforts, I hope you will be *filled* with spiritual ones: 'The love of God, like the love of money, is never satisfied with its possession.' Real grace in the soul, is ever seeking after increase."

Again she says, "Where is the Lord God of Elijah? Why is it that we have not power in prayer as he had? We are cut off from the thought that there was any thing peculiar in him,

\* Sisters Wade, Bennett, and herself.

for we are expressly told, he was a man with like passions as ourselves. The peculiarity must have been in the strength of his faith above ours, in his conformity to the divine likeness—in a higher tone of piety. We have every encouragement to be as holy and as useful as he was. God's grace is all-sufficient; the Holy Spirit is omnipotent."

In one of her letters last dry season she writes, "How much to be lamented that we do not witness more of the Spirit's power among the people! What hinders his descent as in apostolic days? On whom will the blame rest?"

While I was attending the protracted meeting at Mata, she wrote, "I trust you are to have a rich blessing. When can we so reasonably expect God's blessing, as when the church and her pastors are assembled together with one accord in one place, and all engaged in supplication? I cannot see that any thing is wanting now, unless it should be *fergency* in prayer; such a feeling as Dr. Griffin had when he went up to the house of God, saying as he went, 'My soul, wait thou only, *only*, ONLY upon God, for my expectation is from him!' He remarks on the same page, 'The last time that I heard that 4th of November referred to at New-Hartford, I was told that between forty and fifty of those who had been received to the church, dated back their convictions to that day.' A similar state of feeling would no doubt be followed with similar results at Mata. God is still a hearer of prayer, and answers it too."

She was emphatically a woman of a praying spirit. If more evidence be desired, more is contained in the following extract of a letter addressed to me on another occasion—"I do not recollect," she says, "one instance in which special preparation for religious services was not followed by the feeling or the aid desired, and I know that these night seasons of devotion are precious beyond expression. How many times did I sit up in bed last rains, when all was quiet around me, in the dead of night, and lift my thoughts to God. The season of my life most rich in spiritual blessings was one, when for some time, I took only about half the usual amount of sleep, and I knelt so often that my knees were blistered. I long for that happy world where, 'Love shall never die,' nay more, never decay."

*She died as she lived, October 8th, 1846.*

F. M.

### III.—Communication regarding the Urdu Bible.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—I should not have thought it either necessary or desirable to say any thing in reply to what appeared from J. A. S. in your last number against the translation of certain passages quoted by me in a discourse of mine printed in the Allahabad volume of Hindustáni sermons, had the writer not brought again also this subject into connection with the North India, or Agra Bible Society. The aim of the whole article is evidently no other than to prejudice your readers against the labours of that Society, and therefore the passages occurring in the sermons of those Missionaries, of whom J. A. S. supposes that they may be more particularly connected with the future Urdu labours of that Society, are held up as specimens of the revisions or translations to be produced by it, and he then asks, “whether the Christian public will give thousands of Rupees to get such revisions.” Now I cannot but consider this both *unfair* and *uncharitable*; unfair, because J. A. S. knows very well, that Messrs. Wilson, Warren, Owen and myself are not the only members of the Urdu sub-Committee of that Society, but that, besides several others, Mr. Kennedy as well as J. A. S. himself belong to it also; therefore neither Mr. Wilson’s nor my translations, be they good or bad, can be taken as specimens of the labours of the North India Bible Society. And it is *uncharitable* to prejudice your readers against the labours of the Society, ere they have either been fairly commenced or laid before the public. As soon as any part of their revisions has been published, then J. A. S., or any one else will have a full right to give his opinion unreservedly on their merits, and the Committee will, I am sure, feel greatly obliged to all those who may then do them that service; until that time, however, J. A. S. ought in fairness to have waited, the more so, as he cannot but be fully aware how much hearty union and co-operation are required, after all the former discussions and dissensions in respect to matters connected with Urdu revisions and translations, in order to obtain at last a revision of the Scriptures, which may be as good as it can be made under existing circumstances, and obtain the consent and confidence at least of a fair majority of those who are able to judge in these matters. It may, it is true, not do in time of war to be over polite, but in Christian warfare we can surely never be on the wrong side in being polite and charitable; and it is certainly unnecessary, yea, it seems ridiculous, to raise the war-cry before the enemy has even shown his face.

I shall not enter upon any explanation or justification of the renderings of those Scripture texts occurring in my sermon; in order however to remove at least some of J. A. S.'s fears for the safety of his darling child, as he calls the Urdu translation of the Old Testament, I must tell him, that he has been quite mistaken in construing my renderings into an intended attack upon that darling, or in fancying them to be corrections of the Urdu Old Testament; that translation I had not even seen, when my sermon was written; neither had I any intention of giving in that discourse specimens of translations. Such a supposition would only then have been in its place, if I had stated that such had been my purpose, otherwise every one will allow, that in a sermon not that attention will, ordinarily, be bestowed on the rendering of a text, as would be done in actual Scripture translation. If I had had that version, I would probably have taken the texts of the Old Testament literally from it, as on the whole I approve of it, and have not at all such a dislike to all existing translations as J. A. S. supposes. Only as to what he calls the Mirzapore version, I must confess, I have a deep and sincere dissatisfaction, and have therefore taken no notice of it. My passages from the New Testament in the sermon as well as in my other books, are taken either from Martyn, or from the Benares version, with some alterations now and then.

That however J. A. S.'s assertions cannot be taken as *ipso facto* true, nor he be considered the only arbiter in Urdu style and idiom, he has proved also this time. For instance, he says in respect to 2 Cor. xiii. 14, that I have used the word "infáqat;" now this is not the fact. I have used "rifáqat," which is no doubt a much more appropriate rendering than "amezish." If in the printed volume "infáqat" has been used—not having it at hand, I cannot refer to it—it has been by a misprint or by a mistake of the romanizer. But as there is no such word either in Urdu, Persian or Arabic, J. A. S. could have easily found out the mistake by a little inquiry, or by referring to his dictionaries. My quotation of 1 Cor. viii. 4, he calls "a bran new translation;" now this is again not correct. The passage is taken from the Benares version, which agrees with Martyn's, only having the plainer "hargiz" for Martyn's less intelligible "mútláqan," but I have added the word "jahán," which occurs in the Greek, but has been omitted both by Martyn and the Benares version, and then I left out the words "hargiz" and "nahín." A "bran new translation" it could only then have been called, if every word, or at least most of the words had been altered. In regard to Is. ix 6, I would only say, that "ajib" and "múshir" are used in the Persian, and "ajiban" and "mushaviran" in the Arabic Bible, these words can therefore

not be so contrary to Muhammadan usage as J. A. S. wants to make it out. Besides, names as "najib ali," "najib-ulla," are all quite common among the Musalmáns; whereas "ajab" is never used as a name: "ajib" is therefore much better than "ajab;" and so I prefer also "qádir khudá" to "khudái qádir," because Persian constructions should be avoided in Urdu as much as possible. The last passage J. A. S. animadverts upon is Rom. iii. 23, which he again condemns, supposing it to be my own rendering, and says "Martyn's is the best," but, having apparently not compared it with Martyn's edition, he has quite overlooked, that the passage has been literally quoted from Martyn as contained in the Serampore edition of 1829 and in the Calcutta edition of 1841, the latter has only "qásir hai" for the "qásir rahe" of the former. What therefore J. A. S. calls here Martyn's version, is, I suppose, nothing else but his rendering of it in the Urdu Bible. I have at least not seen an edition of Martyn in which that rendering occurs. These instances will suffice to establish what I have said above.

I shall feel obliged if you will give this a place in your next number, and remain,

Dear Sirs, &c.

C. G. P.

*Agra, March 16th, 1847.*

[As intimated in our last number, no paper (unless editorial) bearing on the subject of the Urdu Bible, will be admitted for at least six months to come.—  
Eds. C. C. O.]

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#### IV.—*Chandnagor and the French.*

Twenty-two miles north of Calcutta, on the western bank of the river, stands the pleasantly looking town of Chandnagor. In sixteen hundred and seventy-two the French obtained territory here, extending two miles along the river and one inland, on which they had permission to settle.

They fortified the place at an early period, but in what year cannot now be ascertained. Fort Orleans was a regular square about three quarters of a mile in circumference, had four bastions, each mounting twelve twenty-four pounders, several pieces of cannon on the curtain, a fine ravelin before the gate to the river-side, an esplanade of two hundred and fifty yards, a moat and glacis; and was garrisoned by nine hundred men. One bastion still remains.

“ Though formed in a part of the globe the best adapted for great commercial undertakings, Chandnagor had been but in a languid state till Dupleix took the management of it. The company was not able to send any great stock, and the agents, who went over there without any of their own, had not been able to avail themselves of the liberty that was allowed them of advancing their own private affairs. The activity of the new governor, who brought an ample fortune, the reward of ten years successful labours, soon spread throughout the colony. In a country abounding with money they soon found credit, when once they showed themselves deserving of it. In a short time, Chandnagor excited the admiration of its neighbours and the envy of its rivals. Dupleix who had engaged the rest of the French in his vast speculations, opened fresh sources of commerce all over the Mogul’s dominions and as far as Tibet. On his arrival he had not found a single sloop, and he fitted out fifteen armed vessels at once. These ships carried on trade in different places in India. Some he sent to the Red Sea, to the Gulf of Persia, to Surat, to Goa, to the Maldives, Manilla, and to all the seas where there was a possibility of trading to advantage.

“ Dupleix had for twelve years supported the honour of the French name on the Ganges, and increased the revenue of the public as well as the private fortunes of individuals, when he was called to Pondicherry to take upon him the general superintendency of all the company’s affairs in India. They were then in a more flourishing condition than they had ever yet been, or have ever been since ; for that year the returns amounted to one million and fifty thousand pounds.”\*

This celebrated man was made governor of the colony in 1730 and left for Pondicherry in 1742.

“ During his administration more than 2,000 brick houses were built at Chandnagor. He formed a new establishment for the French company at Patna, and rendered the French commerce in Bengal an object of envy to the most commercial of the European colonies.”†

But soon after his departure the settlement experienced a reverse of fortune, and on the 23rd of March, 1757, was captured by the English after a siege of nine days.

The goods found in the warehouses were sold for the benefit of the army and navy, and produced about a hundred thousand pounds.

\* Abbe Raynal’s *History of the settlements and trade in the East and West Indies*, Vol. II. pp. 76, 77.

† *Mill’s British India*, Vol. III. p. 59.

With each succeeding year the population and sources of commerce appear to have greatly diminished. Prior to seventeen hundred and sixty-three the inhabitants amounted to sixty, but were soon afterwards reduced to twenty-four thousand.

At the period of the revolution the spirit which was desolating Paris fiercely raged in the colony; disaffection and rebellion spread like wild-fire and placed the lives of the constituted authorities in the utmost jeopardy.

Monsieur Montineer, the governor, fled to Chinsurah, where he resided in the Grove House;\* but when the republican bands threatened to come and plunder the bazars, then filled with goods and treasure, the Dutch, having only a very small military force, informed the governor that they were no longer able to protect him from the vengeance of his countrymen. He therefore went down to Garetty-house, and having fortified it as well as he could, and fixed on the roof several pieces of small cannon, remained there till the English sent up an armed sloop which conveyed him in safety to Pondicherry.

Garetty is eighteen miles from Calcutta, situated on the western bank of the river, a little above Pulta ghát. The village is a narrow strip of land extending in length about three quarters of a mile.

Garetty-house was in olden times the country-mansion of the French governor, and one of the most splendid buildings in India; but not more celebrated for its architectural magnificence than for its princely hospitality; there, the French, English, Dutch and Danes surrounded the festive board, and joined in the merry dance.

The walls of six rooms remain, and also two flights of steps to the southern entrance, which apparently are as good as they were half a century ago.

The property has been lately bought from the French government by a native gentleman of Mankunda, who is felling the timber, digging up the foundations of the house and carting away the materials, so that in a short time not a vestige will be left; the hosts and most of the guests have already passed down the stream of time, and ere long not one will remain to talk of the festive days of Garetty.

*Churches.*—Churches were built in the colony at a very early period. The old church of St. Louis was a fine large massive building, situated at a small distance from the fort, with a battery on the roof of four pieces of cannon. When it was founded

\* The Grove House is an old dwelling in bad condition and uninhabited, situated to the west of the Hospital, and stands near to the house of J. Graves, Esq.

cannot be ascertained; in seventeen hundred and fifty-seven, when the English attacked the settlement, the French pulled it down, because from its situation it obstructed the playing of the fort cannon. On its destruction the French government converted a magazine in the rear of it into a place of divine worship, and adding a plain frontispiece, gave it the name of Eglise St. Louis. It is still standing.

In the year seventeen hundred and twenty-six the Italians built a small chapel, situated on the strand, and dedicated to God and the Lady of Loretto. The priests who officiated first in this chapel were of the Capuchin order. One of them, Father Marcus, wrote a work on the geography of India.

“In seventeen hundred and fifty-three, four Jesuits resided as missionaries at Chandnagor; they had an hospital which sometimes accommodated three hundred patients, and also an Orphan Refuge, in which were a hundred and five girls.”

The burial-ground which is to the west of the town, is a suitable resting place for the dead; every proper attention seems to be paid to it. A little distance from the gate is a building now used as a place of devotion by those who come to visit the tombs of their relatives and friends, but said to have been erected as an instant receptacle for those who died of contagious diseases, in which the bodies remained till they could be conveniently buried.

Besides the above mentioned edifice, there is nothing in the burial-ground which calls for particular notice, no inscriptions of very early date, and no monuments possessing historical interest.

*Population and revenue.*—According to the last census the inhabitants amounted to forty-one thousand three hundred and seventy-seven souls, and the yearly revenue to thirty-two thousand one hundred and fifty-four rupees.

Though a place now of but little trade, and of no political importance, Chandnagor is one of the best built, most pleasant and salubrious of the Gangetic towns, and is visited by many both for health and pleasure.

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V.—*Death-Bed of a child of twelve years.*

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,—Many of your readers, no doubt, have heard of Dr. Capadose of the Hague, the celebrated convert from Judaism. It was my privilege during my late visit to Europe, to become personally acquainted with him; and I must say that it has seldom fallen to my lot to meet with so bright a specimen of the Christian and the gentleman as I did in Dr. Capadose. His piety is genuine and fervent; while his talents are of the first order, and his manners most amiable and courteous.

Dr. Capadose's family, at the time of my sojourn at the Hague, consisted of his lady and three children, the eldest of whom, Henry, was then ten years old and quite a favourite of mine. This dear boy was removed by death in the course of the past year; but under circumstances which greatly mitigated the sorrow of his bereaved parents. The Lord had evidently marked him for his own, as his dying experience strikingly testified.

Dr. Capadose transmitted an account of his son's death in a letter to a mutual friend of ours at Neuchâtel, who had it published and lately sent a copy of it to me. I found it so affecting and replete with instruction, that I translated it from the French for the purpose of reading it to a company of young people who assembled at my house a few evenings ago, and who listened to it with the deepest interest. I now beg to forward this little narrative to you for insertion in the *Observer*, in the hope that it may prove beneficial to your youthful readers, who will see in it a remarkable exemplification of the condescension and love of the Great Shepherd to the lambs of his flock. Parents also may learn from it, the duty as well as the advantage of bringing up their children religiously, and making them early acquainted with the Oracles of truth, and especially with the plan of salvation through the Redeemer,—the knowledge of which, accompanied by faith, enabled the subject of the narrative, young as he was, to encounter death not only without fear, but with joy and triumph.

Yours very faithfully,  
A. F. LACROIX.

*(Translated from the French.)*

To the Rev. Professor P. . . . . Neuchâtel.

The Hague, April, 1846.

DEAR FRIEND AND BROTHER,—Yes, it is done! My beloved Henry is no more; or I should rather say, the Lord has

called back to himself that dear child which for a few years, he had entrusted to my care.

It is recorded in the Gospel that when the chief priests and scribes once heard the children of Jerusalem cry out : " Hosanna to the Son of David ! " they were sore displeased and said to Jesus : " Hearest thou what these children say ? " To this the Saviour answered : " *Yea ! have ye never read : Out of the mouth of babes and sucklings thou hast perfected praise.* " Well ! dear friend, the very same has been witnessed in regard to my beloved Henry. While a proud and rebellious world is pouring contempt upon the blessed Saviour, out of the mouth of this dying child, he received genuine and heartfelt praise, the very recollection of which is still a balm to the wounded hearts of its parents.

Before I proceed to give you an account of Henry's death, I will just mention a few particulars concerning his short life. I must tell you then, that Henry was a sensible and very lively child, who entered with peculiar zest into all the pursuits and sports of youth. He did not display much taste for study, and his progress, though satisfactory, was far from rapid ; however I often remarked with pleasure, that he loved the Sabbath, and seemed specially to enjoy domestic worship, which I always endeavour to conduct in a manner likely to prove attractive and interesting to the younger branches of the family. For some time past, he attended the Sunday-school, where for the last eight years, I have been seeking to lead from 30 to 40 children to Him who has said : *Suffer little children to come unto me and forbid them not.* The last time he was present, although by no means one of the most forward, he displayed a peculiar fervour and attention, and far surpassed his comrades in the correctness of his answers and his understanding of the sacred Scriptures. A few days before, at an evening Bible class which he used to frequent, he had shown such extraordinary devotion and solemnity of feeling, that his mother told me afterwards she could scarcely refrain from going up to him and embracing him before the bystanders, so delighted was she to see him in such a heavenly frame.

From his earliest infancy, the beauties of nature made a great impression upon him. I remember when he was only four years old, his accompanying me to Switzerland and witnessing from a mountain-top one of the magnificent sun-sets of that country. He then of his own accord exclaimed quite in raptures : " O how great is God ! "

He was fondly attached to his parents, grand-parents and all the members of the family. Indeed, kindness of heart was a striking feature of his character, which was particularly

exemplified when he saw or heard of the sufferings of those around him. One day, as I was taking a walk with my children we chanced to pass close to a spot where a public execution was taking place. A woman had just been suspended to the gallows and two others were being whipped. I hastened to take another road to prevent the children from witnessing this horrible spectacle; but Henry, then six years old, had already seen enough to excite his curiosity. He put many questions to me on the subject, which I answered as well as I could. He spent the remainder of that day without appearing to recollect the occurrence of the morning and seemed as lively as ever. It was only at his evening prayer that the dear child gave vent to the deep impression which the sad scene had made upon him. "O Lord! (said he in his infantine language, when kneeling by my side,) have mercy on the two wicked women who are still alive and forgive them what they have done amiss." His prayer ended, he rose and told me: "Dear papa! I have just now done for these women what Abraham did for the people of Sodom."

Not long before his last illness, I had, in his hearing read aloud from a French newspaper, an account of a criminal who having been neglected by his parents during his youth, had hurried from crime to crime, and who, on ascending the scaffold, uttered an awful curse against them as being the cause of his sad and untimely end. This narrative had filled me with horror; and the same impression manifested itself in Henry. An hour afterwards, when going to bed, he seemed cast down and thoughtful. I asked him whether he had a head-ache. "No dear papa, (replied he,) but I do pity that wretched man so!" Apprehending that he had not understood the case properly, I added: but "O! what a monster he must have been in the very sight of death to curse the authors of his existence." "Ah! said he, it is true; but his having had such bad parents, is the reason why I pity him so much, whilst I have such good ones."

In the middle of March, his mother and myself observed that he became subject to unusual debility. Moving about was painful to him. His complexion looked sallow; he loathed his food and became melancholy and fretful. These were all symptoms that a bilious fever was coming on. On Friday, 21st March, Henry awoke with a severe head-ache. I administered an emetic with success; but soon after, he complained of great pain in the stomach and bowels, accompanied with constant and violent retching. These symptoms, notwithstanding the various remedies which were used, went on augmenting till the 23d, when I sent for a brother physician who prescribed for

the patient; but without effect. The fever, with a dreadful oppression on the chest, continued to increase. Our anxiety was extreme. I offered up short but fervent prayers with the little sufferer, which seemed to afford him relief. I could not however, put away from me the saddest presentiments. My beloved wife then suggested whether we ought not to tell Henry of our apprehensions for his life. This my paternal heart could not be brought to. Still, drawing near to his bed, I told him: "dear Henry, you know that when you were in health, I often told you that children ought to think of death, as it may overtake them as well as it does persons of advanced age; and though I hope that the Lord will restore you to health, yet it might happen otherwise. Tell me, would you be very much afraid if you knew that death were approaching?" "Ah, dear papa! I am not prepared," was his reply. Then I said: "true preparation for death, my dear Henry, is to believe with all your heart that the Lord Jesus Christ came into the world to save sinners, and that he has redeemed you with his precious blood."

These words seemed to sink deeply into his heart, and he remained for a while thoughtful and collected. This happened in the night between Sunday and Monday. About two o'clock in the morning he asked me with an unusually solemn tone: "Dear papa, what do you think of my state?" "My hope, dear Henry, I said, is that my three children belong to the Lord; but if you ask this in reference to your illness, I must tell you that I entertain but feeble hopes of your recovery." "In that case, (said he, lifting up his eyes to heaven,) I see I must die." Then, after a pause, he repeated in a clear voice the first three verses of the 27th Psalm. "*The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? When the wicked, even my enemies and my foes came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.*" He further added: "*Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.*"

After having again greatly suffered from oppression, he cried out: "I am dying but I feel happy; for I am going to the Saviour." He asked to see his brother and sister, saying: "I will tell them myself that I shall soon be dead, in order that they may not be frightened when they hear of it." When they had come near to his couch, he took leave of them and said: "I am going to die; but weep not, for I feel happy, I am going to heaven; there we shall meet again. O! do forgive

my having so often vexed you." "Forgive us too, dear Henry, (said his brother sobbing) for we have vexed you also." "Perhaps, replied Henry; but not so often as I have done you." Then turning to his little sister and offering her a beautiful hyacinth which had been placed near his bed, he told her: "My dear sister, I wish I could leave you something better than this;" and to his brother he said: "Take this New Testament and keep it as a remembrance of me."

A servant entered the room, Henry could not refrain from telling him how happy he felt. One of his teachers who was greatly attached to him, came in also and asked him: "Will you then leave us, Henry?" "Yes, replied he with a cheerful voice; but I am going to the Lord." His grand-parents arrived at this time. He had just a moment before been telling his mother: "I wish I could tell grand-papa of my happiness;" but a fit of oppression coming on, he was prevented. A heavenly joy however, was depicted on his countenance and he constantly kept his trembling hands lifted up in the attitude of prayer. The poor boy was tormented with a burning thirst; but it was necessary to forbid him every description of liquid for fear of augmenting his oppression. "Ah! cried he, I hear the rain falling in showers outside, and I am not permitted to have even a drop to quench my thirst!" Then turning towards his grand-mother, he said: "I do not remember ever having suffered so much!" "I believe it, dear Henry," replied she; "but in return, you will soon also taste a joy which you never tasted before." "True, grand-mamma," he rejoined; "but I am suffering so much that I am sorry I cannot help complaining."

After another paroxysm, he started up, and quite on a sudden said to me, "I belong to the Lord Jesus. I love him tenderly; but not so much as I love you, dear parents; and yet I feel I ought to love him more." I must not forget to mention, that a little while before he had exclaimed: "I did not expect that the Lord Jesus would so soon have done his work." "What work," he was asked? "On Friday last, said he, I had no hope that the Lord would save my soul; but now I hope he will." And when on hearing this, his mother, filled with gratitude to God, exclaimed: "O! how good is God to have heard our prayer and disposed your heart to give such a testimony!" the dear child replied with holy fear: "dear mamma, do not praise me too much: it might make me proud." We told him: "it is not you but God's work only we are extolling," and he seemed satisfied. He then addressed us and said: "dear papa and mamma, pardon my having so frequently disobeyed you." On repeated occasions he expressed his joy

that he was going to dwell in the heavenly country, and asked us whether we thought the Lord would still delay long calling him away. We sought to strengthen and to comfort him by passages from the holy Scriptures. Among these, I quoted the following: "*We have not believed in cunningly devised fables.*" "O no, dear papa!" said he with an emphasis I cannot describe.

He inquired whether the physician would not once more call to see him. "Not (added he) that I wish him to restore me to health; but I would like to tell him also of my hopes." When the doctor had arrived, he told him: "I am going to die, but I feel happy; forgive me, Sir, I beg you, that I was so refractory yesterday when you applied the leeches." The physician finding his voice clearer and more animated, deemed it a favorable symptom and decided on prescribing once more. "I sincerely hope that this is not to make me well (said our dear Henry); for even if this were possible, I do not wish it." "But," he was asked, "would you not like to remain with your dear parents?" "Yes! replied he; but I like better to go to the Lord." After taking the medicine which had been prescribed, he appeared anxious to be left alone; and I was just closing his curtains, when he made a sign to his mother and me not to leave him.

The oppression on his chest increased, and several times he said he longed to be with the Saviour. Then apparently without effort, he took leave of us. "Farewell, dear papa, said he; farewell, dear mamma: my arms are becoming stiff as if they were tied; my eyes too pain me." The last struggle was at hand; but even then, he remained possessed of his mental faculties and gave undoubted signs of the comfort he derived from the passages of Scripture by means of which I endeavoured to uphold him in his last moments. Placing his head on the pillow, he asked me: "Papa, do I lie in a proper position to die?" And with a clear voice and a radiant countenance, he exclaimed: "There, there, he comes!" and as long as he possessed power of utterance, we heard him say, though less and less audibly: "The Lord is coming!—the Lord is coming!" His time had arrived, and he softly breathed his last as if he had fallen asleep.

You are a father, my dear friend. You will therefore easily imagine what my feelings must have been on this painful and solemn occasion. The sword of grief had gone deep into our hearts; but my dear partner and myself had both the most lively and unmoveable conviction, that it was wielded by the hand of a Father who himself had not spared his only begotten Son, but gave him up unto death to reconcile us with himself.

At all times, but more particularly during the last months, we had besought the Lord to be near our children, and to take under his special guidance our beloved Henry, whose easy temper and impressible character were to us a frequent cause of anxiety. We had asked for him the new birth of the soul unto God in the sweet hope that the dear boy would have been preserved to us and that we should have had the pleasure of seeing him grow up a useful member and a bright ornament of Christ's church on earth. In this, our hopes have been disappointed; but with all that, the good Lord has heard our prayers; he has placed our darling beyond the power of temptation; he has made him partaker of the blessed inheritance on high, and given him the grace to testify in so edifying a manner with his dying lips of his infinite mercy and faithfulness!

You know my dear friend, that relying implicitly on the promises which the Almighty has made to those who fear him "that he will be their God and the God of their seed," I look upon my children as being his property. And I account it a privilege for which I cannot be sufficiently thankful to be able, although with a sorrowing heart, to adore him for this triumph of grace which he has permitted me to witness in my own family. Yes! after what my dear wife and myself have lately realized of his presence and of his mighty working, we feel we can without presumption say with the Apostle, "*That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, we declare unto you, that ye also may with us have fellowship with the Father and with his Son Jesus Christ.*"

The appearance of our dear child after death bore the impress of the heavenly peace which his soul enjoyed at the time of his departure hence. On the 28th March, accompanied by my venerable father-in-law and a number of sympathizing Christian friends, I consigned Henry's remains to the tomb in the certain hope of a joyful meeting with him in the land of everlasting rest. That sweet and solemn peace filled my heart, which in the midst of the heaviest trials, is a warrant to the Christian of his Lord's presence. Never, never at any previous period of my life, did I realize to such a degree the truth and the comfort of religion, as when standing on my beloved son's grave, I felt enabled with calm resignation to say: "*The Lord gave, the Lord hath taken away; blessed be the name of the Lord!*"

I remain,  
Dear friend and brother,  
Your's in the bonds of the Gospel,  
CAPADOSE.

VI.—*Educational Statistics of Chinsurah.*

In 1799, Mr. Domingo Gonsalves established a school in Chinsurah which he conducted about six years. He had 120 pupils, Dutch, English, Portuguese, Armenians and Natives, who paid him from one to two rupees a month.

Mr. Vogel in 1802, opened a boarding school, which at his death, two years later, was taken by the Rev. N. Forsyth. For this purpose he left Bandel where he had previously resided and purchased a large house and extensive premises at Chinsurah, to which he removed.

The money was advanced him by a friend, and he soon liquidated the debt by the proceeds of the institution. The pupils were instructed both in the sacred and secular branches of useful learning, and went forth into the world well fitted for the duties of life. Some of them are still living, holding respectable situations which they were prepared to fill, by the excellent tuition of Mr. Forsyth.\*

There was also a school in the Fort, conducted by Mr. Botjer and supported by the British Commissioner, Gordon Forbes, Esq., which has been continued to the present time, and now goes under the name of the Chinsurah Free School, of which a brief account is given in a subsequent page. The Rev. Robert May, who took a lively interest in the education of the young, and whose memory continues to be greatly respected, in 1814 introduced into the Fort school the Lancasterian plan, an improved and economical system of mutual instruction, conveying knowledge in a more speedy and effectual manner than can be done by the ordinary modes of teaching.

In the short space of one year from the commencement of his labours Mr. May increased his schools to sixteen, and the average attendance of his pupils to nine hundred and fifty-one.

The schools were then brought to the favourable notice of Government, and a monthly allowance of six, afterwards augmented to eight hundred rupees was granted them.

In 1818 the number of the schools had increased to thirty-six, and the scholars to three thousand.†

On the twelfth of August of the above year, this good man died at Calcutta whither he had gone but the previous day for medical advice.

After the death of Mr. May the scholars were decreased in number and committed to the charge of the Rev. J. D. Pearson, who continued

\* Some of the statements, especially those relating to the school and progress of the scholars, made in the "Memoirs of the Rev. N. Forsyth," Christian Instructor, 1826; Calcutta Christian Observer, Vol. II. December 1833; and Vol. XVI. January 1847, reprinted from the Christian Instructor are incorrect and do great injustice to the memory of this good man.

† From the present increasing demand for education in all parts of Lower Bengal it is a point of some interest and importance to record the names of those localities that were formerly favoured with Government Vernacular schools.

to superintend them till November 1831, when he died.\* He was a most devoted missionary, an able Bengálí scholar, and the author of several excellent treatises in that language.

The next superintendent of the schools was the Rev. Thomas Higgs who in a short time, owing to the pressure of other engagements, made over the charge of them to Lewis Betts, Esq.

As early as 1827 the General Committee of Public Instruction expressed doubts regarding the utility of continuing the schools, and in 1833 came to the resolution of abandoning them.†

*Schools superintended by Mr. May, situated on the western bank of the river.*

Gourhati,	Tribeni,
Mankunda,	Joypore,
Katkallah,	Shomrah,
Nobagram,	Gooptiparah (1).
Haldarpara,	Gooptiparah (2),
Bagbazar,	Badhagachi,
Kalloopookur,	Satagachiya,
Camdebepore,	Hashpookur,
Bebeerhaut,	Ombeeah (1st),
Debanundopore,	Ombeeah (2d.),
Hooghly,	Krishnadebpore,
Sahaganj,	Khunnan.
Bansberiya,	

*Schools situated on the eastern bank of the river.*

Mulajor,	Halisahor,
Atpore,	Kachrapara,
Bhatpara,	Chakdah,
Noihati,	Gour,
Hajinagar,	Basranaghaut.
Khasbati,	

\* Mr. Pearson died on the 8th November, 1831, at the house of the Rev. C. Piffard, at Garden Reach; he had long suffered from excessive debility of the digestive powers by which he had been so reduced, as to render it advisable that he should undertake a sea voyage, and return to his native country for the recovery of his health. This however he was not permitted to accomplish, having expired on the very day before the vessel on which he had taken his passage sailed from Calcutta.—*Calcutta Christian Observer*, May, 1833, p. 221.

A sketch of his character, with some account of his dying hours, was published by the Rev. A. F. Lacroix in the number of the *Observer* for May 1833.

† The Schools of the General Committee of Public Instruction were then in number fourteen, and in 1832, the average attendauce was eight hundred and twenty-eight.

Six\* of the schools which appeared the most eligible from their locality and numbers in attendance were continued by the Diocesan Committee of the Incorporated Society for the Propagation of the Gospel in Foreign parts.

"The masters of eight schools at an examination of the first and second classes, which took place during the last month at the Bebeerhaut school, solicited His Lordship the Bishop of Calcutta, who was present at the time, to take them under his patronage. His Lordship accepted conditionally six of the number, but the other two, namely, those of Haldarpara and Bebeerhaut, were rejected for want of proficiency on the part of the scholars.

"His Lordship having promised to grant them wages, it has been perfectly understood by the teachers that henceforward they are entirely to forego the practice of levying fees from scholars, and that the schools are to be considered as free."†

The Diocesan school ceased on the death of Mr. Betts, which occurred on the 12th of August, 1838.

Though often disappointed, this excellent man felt through life a deep interest in the education of the young, and prosecuted his labours with a zeal which no trials abated.

Some of his plans were characterized by much wisdom, and though they failed owing to the people not being sufficiently enlightened to appreciate their value, they will doubtless be executed at no distant period and greatly promote the good of the country.

His prospectus of an industrial school contains many things worthy of notice. The need of such seminaries is now beginning to be felt, and every real friend of India must wish to see them established.

Were educated East Indian and native young men who consume their lives as copyists, and after all earn but a mere pittance to support themselves and families, to devote their energies to the respective arts, professions and trades, all might obtain a comfortable maintenance and many rise to affluence.

<i>Schools situated on the eastern bank of the river.</i>		<i>Schools situated on the western bank of the river.</i>	
Bhátpara, .....	43	Mankunda, .....	86
Noihati, .....	55	Gondolpara, .....	47
Hajinagar, .....	44	Bebeerhaut, .....	54
Khasbati, .....	57	Kaloopookur, .....	87
Halishor, .....	93	Haldarpara, .....	51
Kachrapara, .....	70	Kaddish, .....	35
	—	Hooghly, .....	56
	362	Basberiya, .....	50
			—
			466
			362
			—
		Total, .....	828

\* Halishor; Hooghly or Balee; Noihati; Khinshyali; Gourarpara and Mankunda.

† Letter of Lewis Betts, Esq. dated Chinsurah, 10th April, 1834, addressed to J. C. C. Sutherland, Esq. Secretary to the General Committee of Public Instruction, Fort William.

Pride which raises a people above artistical, professional, and manual labour, is the forerunner of deep abasement; it has conducted some of the most flourishing colonies in the world to irretrievable ruin, and, if not renounced in time, cannot fail to produce the most serious results in India.

Thousands of applicants for situations as writers in mercantile and Government offices sit at home without employment, and in each succeeding year, in all probability, the number will be greatly augmented. Every one solicitous about the well being of his fellow-creatures must sincerely wish that common sense might have the honor of eradicating this false pride, and that it might not remain, as it is to be feared it will, till rooted out by pinching hunger.

*Chinsurah Free School.*—This School has existed more than thirty years. At one time, however, the pupils consisted chiefly of boys, now they are nearly all girls.

Its sources of support are the Government, and the religious public of India and Europe.

To enable the reader to form a correct judgment of the school, it will be needful to give him some information respecting the children's parents. They are of different nations, Armenians, Portuguese and East Indians, with very limited means: and invalid soldiers of the Queen's service, who subsist on their small pensions, which average little more than a shilling a day. They are consequently unable to educate their offspring, and as there is no other institution in the town, if not admitted into this, the children would be left destitute of religious instruction, grow up in ignorance, probably in vice, and destroy both body and soul.

*Classes of Society to which the children belong.*

East Indians, . . . . .	23
English, . . . . .	23
Portuguese, . . . . .	16
Armenians, . . . . .	3

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65

The parents are likewise of different creeds, but all the children, without a single exception, join in the same acts of devotion, and are conducted through the same course of religious instruction.

*Religious communities to which the children belong.*

Protestants, . . . . .	40
Roman Catholics, . . . . .	22
Armenians, . . . . .	3

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65

The school is divided into two departments, and contains, as already stated, 65 pupils; the upper school 30, and the lower or infant school 35.

As some of the children when they come know nothing but a dialect which is a mixture of Bengálí, Hindustání and Portuguese, and which is confined to their own class of society, the English language has been

found the best medium of communicating instruction to the whole, and has therefore been adopted.

Reading the scriptures, singing and prayer precede the studies of the day.

The routine of the infant school is similar to that of kindred institutions in Europe.

The branches of study in the upper school are reading, writing, arithmetic, grammar, geography and history.

Every day a portion of the Bible is read in each class, which is explained in a manner adapted to the capacities of the children. The verses committed to memory and also the hymns are explained in the same way, and the opportunity embraced to imprint on their minds a deep sense of sacred things. An hour and a half of each day is devoted to useful and fancy work ; but those only who are proficient in the former are allowed to do the latter. A few of the most intelligent and promising scholars of the first class are studying under the tuition of a pundit the Bengali language, to qualify themselves for conducting schools established for the education of the native poor, and likewise for becoming teachers in the wealthy families of Hindus, who may wish to have their daughters instructed. The progress which they have already made gives encouragement to hope that, should the Lord touch their hearts, they will, in such spheres, greatly aid in furthering the gospel.

It is felt that too much attention cannot be directed to the proper training of teachers for this department of missionary labour, nor compassion sufficiently awakened for that portion of the human family to whom they are designed to carry the bread of life.

In other lands the condition of women has been ameliorated, but the females of India have stood still for ages. Altogether unlettered, and with ideas which, except when raised by the spirit-stirring demon of superstition, seldom soar above the gratification of animal appetites and passions, they are now as grossly ignorant as their sisters before the flood, and little more fit for domestic intercourse than barbarians. But though debased almost to a level with the brute creation, they exercise an influence fearfully great on the characters and destinies of their husbands and children. This influence extends from the cradle to the grave, and will remain the same, producing the direst effects, till they are educated and the Gospel has done for them what it has done for the women of Christian Europe and America.

The condition of women in India has, however, of late years, excited more than usual attention, and some families are now anxious to have their female relatives and friends instructed.

This anxiety must in a great measure, if not entirely, have been created by the Missionary and Government Scholastic institutions.

The Hindu and Muhammadan youths who are educated in these seminaries, having their minds disabused of the dogmas that frightened their forefathers, and enriched with knowledge, find themselves raised in the scale of existence and no longer regard the deep degradation of their female relations with indifference of feeling.

These enlightened men must naturally wish to meet with companions

with whom they can have some communion of thought and feeling, and as in the present state of things they cannot marry out of their own nation or caste, they have but one alternative left, to educate their country-women. There is consequently reason to hope that teachers trained in the Chinsurah and kindred institutions will be provided with extensive spheres of usefulness, and be the honoured instruments of turning many from darkness to light, and from the power of Satan unto God. While however the superintendents thus look to the future with encouragement and hope, they have the happiness to know that their past labours have not been in vain ; some of the children have afforded them pleasing evidence of having died in Jesus ; but of the history of the school and the blessed results of which it has been productive they need not speak ; with these the memoir of Mrs. Mundy has made the friends of Missions familiar. The school enjoyed the unspeakable advantage of being superintended for the space of ten years by that eminently good woman, who went down to the grave greatly lamented by all, and whose memory in the affections of her pupils will never die.

Blessed with a competency and a large circle of pious and affectionate friends, she left her native land at a period of life when wild enthusiasm, and an appetite for the novel and marvellous, had given place to sober thought and practical wisdom. Undazzled by the glaring and flattering pictures which some have drawn of distant climes, and not dismayed by representations of semi-barbarism, devouring sickness and famine, she viewed the pagan world and its claims on her individual attention with the eyes of an enlightened Christian ; and when God spoke the word, " go forth to a land where the pestilence walketh in darkness, and the destruction wasteth at noon-day," she obeyed the celestial voice. Considering the instruction of youth in its relations to eternity, and that she might possibly be the means of preparing immortal spirits for a higher state of existence, she tore herself from the endearments of home to spend and finish her days in doing good to strangers.

Few women could have been more fitted for the sphere in which divine providence placed her. A naturally amiable temper and kind heart, associated with a warm, cheerful and enlightened piety, rendered her company engaging to the old, and deeply interesting to the young. In her opinions and conversation there was an entire absence of all bigotry ; a sincere love for Christians of every name, and a lively solicitude about their welfare, appeared in all that she did and said. Not less eminent was she for her deeds of alms. With a generous heart and munificent hand she gave to the poor a liberal share of the wealth with which Providence endowed her.

That she was greatly respected and beloved by all classes of society, requires not to be told. The very sight of her to the children under her charge, was sufficient to call forth their best feelings. There were in speaking to them a kindliness of manner, and an evident solicitude to do them good, which could not fail to awaken their attention to her lessons of religion and wisdom, and to fill their tender hearts with grief, if their conduct had chanced to fall under her displeasure. Their high-

est ambition was to please her, and their richest reward to carry home from her lips a commendatory word. Into their little troubles, which though short-lived are many, she freely and affectionately entered, and in sickness attended them with her kind offices; was first to visit and the last to leave them.

This good woman died in the month of July, 1842.

The schools are still conducted with efficiency, and to all friends of female education, who have visited and examined them, the attainments of the pupils have afforded much satisfaction and pleasure. The labours of the teachers are unremitting and wisely directed to promote the real welfare of the children in this life, and fit them, under the Divine blessing, for a higher state of existence.

*The Chinsurah, commonly called, the Hooghly College.*—The College was opened in 1836.

It has two subordinate institutions, one at Hooghly and the other at Seetapore.

The daily average attendance of the students from the 30th of April, 1842, to the 30th of April, 1843, was in the English department of the College 436; and in the Oriental 231; in the Hooghly Branch School, English department, 215; in the Oriental 45; in the Hooghly infant school 30; in the Seetapore school, English department, 131; in the Oriental 41. The total aggregate in the English and Oriental departments of the College and its Branch schools is thus, 1,129.

The seminaries are supported by payments from students, and funds which Government has taken from the state of Hajee Muhammed Mohsin, as already explained.

The aggregate amount realized from fees received from the students of the College and Branch schools, in the years 1843-44, was 5,823 Rs. The disbursements by the Council of Education, during the same period on account of professors, teachers, scholarships, books and contingencies, was 83,982 Rs.

In Chinsurah and the surrounding district there are now nineteen English schools which have an average number of 2023; and fifteen Bengálí schools which have an average attendance of 684.\*

In concluding these statistics of education it may not be improper to observe that a sufficiency of mental food as well as of bodily nutriment is essential to the stability and happiness of a country, that no ministry, whatever may be the cast of its politics and greatness of its combined talents, can exercise a permanent influence over the ignorant. An uninformed people when roused, and who are more likely to be moved by passion, can put forth a power sufficient to obstruct, if not to stop, the machinery of government. Ignorant of their own and of the public good, infuriated demagogues may convert them into tools of mischief, hurry them on to the brink of destruction and leave them to perish in the ruins of their country.

\* The number of schools, especially the Bengálí ones, must, I think, be considerably greater, but I include those only with which I am acquainted, there may be many others which have not come to my knowledge.



be gathered. A not inaccurate estimate of the value of the Vedantic system was formed by the late raja Ram Mohun Roy, who was well acquainted with the sacred and secular writings of Asia and Europe, and whose opinion his enlightened countrymen will respect. In the memorial, relating to the best way of applying the Government grant for the education of India, which was presented to Lord Amherst, he says, after having noticed several other topics :—

“ Neither can much improvement arise from such speculations as the following, which are the themes suggested by the Vedant :—in what manner is the soul absorbed into the deity? what relation does it bear to the divine essence? Nor will youths be fitted to be better members of society by the Vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, &c., have no actual entity, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. Again, no essential benefit can be derived by the student of the Mimangsa, from knowing what it is that makes the killer of a goat sinless on pronouncing certain passages of the Vedant, and what is the real nature and operative influence of passages of the Vedas, &c.

The student of the Nyayushastra cannot be said to have improved his mind after he has learned from it into how many ideal classes the objects in the universe are divided, and what speculative relation the soul bears to the body, the body to the soul, the eye to the ear, &c.”

Still less can be said for the books popular among the common people; they are scarcely of a higher character than the nursery tales for western children.

For Britain, an eminently great nation, to make the reading of such books the chief part of education given to the people of India, would be mischievous in the highest degree and infinitely ridiculous.

But from an education in European literature, philosophy and science every thing adapted to prepare the sons of India for the duties of life, to raise them in intellect and morals; and to accelerate, though indirectly, the progress of Christian knowledge may be anticipated.

Already the Government and other seminaries have greatly contributed to loosen the affections of the people from the ancient superstitions of the land. As the mathematics, natural and mental philosophy, literature and science, are taught in the higher classes, it may be reasonably supposed that not a few become respectable scholars. The education which they receive has the direct tendency of showing the folly of Hinduism and the profound ignorance of its celebrated sages, so that a thorough change respecting a religion which has been venerated for ages, is eventually produced in the sentiments of a large portion of the pupils. They discover that the principles of true science and the records of authentic history, falsify the tenets relating to these subjects which are contained in their Shastras.

This detection of error in history and science leads them to suspect the truth of their own theology, to despise the dogmas of bráhmánism and shake off the shackles which hold their minds in bondage to a degrading and demoralizing superstition. Thus with slow but sure step they are led to abandon a religion, whose social and civil institutes

stupify the understanding and harden the heart, whose pantheon contains personifications of every vice, and examples more destructive than the plague. So far the influence of such education is beneficial, it disposes the mind to receive truth instead of error on all subjects of human learning, and brings to light the gross absurdities of a system which were fully believed to be eternal verities.

Though now under the control of their parents and possessing very limited influence, ere long these young men will be placed in circumstances widely different,—they will be the fathers and guardians of the next generation, and infusing the knowledge derived from western literature and science, into the minds of their children, will cause the tide of opinion to run with an increasing swell against Hinduism and every kindred superstition.

We may therefore hope that, however distant, the day will come when the banks of the Ganges, instead of being covered with Hindu temples and Muhammadan mosques, will be adorned with christian churches, and pilgrims, instead of thronging festivals held in honor of false gods, will crowd the gates of Zion, where instead of the obscene song will be heard the hymn of praise to the Lord who made the heavens and the earth.

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### VII.—*The Urdu Bible Controversy closed.*

As intimated in a previous page, all papers bearing on this subject will be resolutely excluded from our pages for the next six months at least. We believe this determination will be approved of not only by our readers in general, but also by those of our correspondents who have been parties to the discussion, as will be seen by the following paragraphs extracted from a communication of J. A. S., which has just come to hand, too late to be inserted entire.—EDS. C. C. O.

DEAR SIRs,—I am glad to see in the last number of your valuable *Observer* that you intend closing the Urdu Bible controversy, at least for the next six months. You are wrong in thinking that it has done no good. Since it began, the Hindí Translation Committee at Benares has by a majority decided on retaining *يسوع*, Nagari *यसू*, Roman *Yasú*; the Benares School Book Society will, of course, adopt the same name; and our Benares Tract Society has after mature consideration retained *يسوع*.

I cordially thank you for having so fairly conducted the controversy. He must be a bold man who will bring it forward again.

VIII.—*Proposal to Translocate the "Baroda Mission" to the banks of the Mye River, thirteen miles east of Cambay.*

The present site of this mission is the English Camp, near Baroda. This was chosen in June, 1845, by the Missionary, who had been itinerating on the Mye Kanta, as being the most proximate European station to the villages of the recent converts to Christianity (see first Report of Baroda Mission).

Under such circumstances, the Camp was found opportune. It has since, also been of great avail, and the Word of the Lord has sounded out thence into many other parts of Gujarat. *The Camp, however as a permanent station, is highly ineligible.* The more prominent objections are as follows :—

1. The Camp, as having no *stable* population, but consisting entirely of the Military and Camp followers, is an utterly unsuitable sphere of labour for the Missionary, whose primary aim is to affect the *stable* population of the country.

2. The Camp is a mile distant from Baroda, the capital of the Gaicowar's territories. It is also surrounded by the Gaicowar's districts, which are subject to his *absolute* rule. This prince and all his officials are decidedly hostile to Missionary operations. They view the subject of conversion in an entirely political light, and strive to prevent the influence of Christianity from the fear of converts becoming the subjects of the British Government. Hence the officials of His Highness forbid the villagers coming to Camp to visit the Missionary. Threats are circulated of high displeasure in case of any of the people becoming converts. The consequence is, that the visits of natives from Baroda or the districts are suspended. In fine, our constant collisions with the Gaicowar's people plainly indicate that our work of evangelization should be carried on elsewhere.

3. *No Educational system can be pursued either in Baroda or in the villages.* A school was opened in Baroda by the Missionary, but was suppressed within a fortnight by the Gaicowar himself, who declared that he would not allow of foreign schools being introduced into his city. This determined opposition of his Highness was induced by the bráhmans, who infest his court and control his counsels. Were schools established in the villages, they would likewise be suppressed by the same evil influence. From the above facts, it is evident that the Missionaries in Camp have no *proximate* sphere of labour at all. They are obliged to work at a distance from their own residence. Instead of acting on a surrounding population, they are necessitated to work on a distant one, from whom they are separated during two thirds of the year.

These are disadvantages attending our Christian warfare against heathenism, of the most serious kind. During a few months we gain ground, and during the remainder of the year, we *lose* it. We sow good seed in the distant field, but during our unavoidable absence, an enemy comes in, and plucks it up. Such a process has been going on for two years, and can be obviated only by a translocation of the

Mission. We have waited until the developments of Providence were clear and decided. We now deem that the time of action has arrived, and that we need wait no longer. The result of the last four months' itineration on the banks of the Mye has been of so decided a character as to remove all doubt on the subject.

We therefore propose at once, without delay, to build two substantial Mission Houses, for two Mission families, with accommodation for native children as boarders. *The site we have chosen is Dhéván on the banks of the Mye, situate 13 miles east of Cambay. This place is on the high road to Cambay and Ahmedabad from the Broach districts. It is in a populous district, and access is easy thence to the populous districts of the Broach Collectorate, to the south, and to those of the Kaira Collectorate on the north, east, and west. The most important reasons for this selection are as follows:—*

1. In these districts are resident the majority of our converts. There are now within a short distance of Dhéván, about 25 baptized individuals, (adults and children.) There are also in and near Camp, about 25 other baptized souls, who are ready to be located in these districts, and have for that purpose applied to the Collector of Kaira for land. Thus there will be about fifty individuals who will form a nucleus of a Christian community. This nucleus needs to be formed in the infantile state of our Mission for the important purposes of *mutual aid in worldly matters, intermarriages, and the performance of the rite of burial in cases of death.* This Christian rite cannot be performed whilst the converts are in so scattered a state, for in the case of death, the heathen would either refuse to dispose of the body, or would burn it according to their heathenish customs. Such a community as is therefore desired, can only be superintended by a Missionary who is on the spot.

2. The proximity of the converts' families will allow a boarding school for boys and girls, to be established. The heathen also may be induced to send their children. Neither the heathen nor the converts would send their children to a distant station; a Female Boarding School is of essential importance to evangelization. Marriage is now entirely restricted to believers, and hence means are placed in our hands of so training up females, as that they may become suitable wives and mothers, and thus transmit Christianity to their children.

3. Add to the above particular considerations, the more general one,—that the Mye Kanta is of itself a very suitable and highly encouraging sphere of Missionary labour. The people are less prejudiced than those of other districts. They hold the Missionary in repute as a Bhagut (devout man), instead of despising him, as one of an unclean people. A wide door is open to the *introduction of schools*, as there is scarcely a school to be found on the banks of the Mye. *Braminical influence is at the lowest ebb.* The people's devotion has chief reference to the Bhaguts, who abound in the districts. These men are of different castes, and are extremely ignorant, so that their influence is very inconsiderable; many of them are prepossessed for Christianity. The present grand obstacle to the spread of the gospel in these districts, is the *uncertainty of Mission operations being continued.* The Mis-

sionary moves about amongst them, and they say, "How can we become believers? The teacher will himself leave us in a short time, and then we shall be exposed to the opposition of the world without any help." Notwithstanding this objection, during each itineration, in 1844 and 1846, several natives came forward and were baptized. We entertain the strongest hopes that when the people see the sincerity of our professions, in our leaving the society of our fellow-countrymen, and making a permanent location amongst them, they will come in numbers to hear the gospel and will become believers. If under circumstances the most disadvantageous, the people have shown themselves willing, they will, we argue, by the grace of God, be increasingly willing, when the Missionaries are in the locality, and their operations are permanent.

Having thus presented the grounds of the conclusion to which we have arrived after solemn deliberation and under a sense of great responsibility, we solicit from the disciples of Christ, the needful funds. These we estimate at 10,000 Rupees—of these we are in hopes of obtaining, 3 or 4, 000 from the Parent Society. The present buildings in Camp may either be sold, or held by a third Missionary whom we expect,—as the Society may direct us. If sold, the proceeds would avail in part to the building another house in or about the same locality, when opening prospects might render it desirable.

CAMP BARODA, }  
March 12th, 1847. }

WM. CLARKSON,  
JOS. V. S. TAYLOR,

*Missionaries of the London Missionary Society.*

P. S.—Since the above was committed to press, intelligence has been received from England of the death of Rev. Wm. Flower, of the "Baroda Mission." This painful event induces me to take a retrospect of the "Surat Mission" out of which the "Baroda Mission" originated. In 1839, four Missionaries (inclusive of wives) landed in Bombay, in order to join the Surat Missionaries—of those four, the writer is the only survivor. In 1840, when the new Chapel at Surat was opened, eight members of the mission were present, of those eight, the writer alone remains in India. Those with whom he has especially taken sweet counsel, and with whom he has more directly engaged in Teaching, Preaching and Translations, have rested from their toils. His own mind is impressed thereby. He would fain impress the minds of others. The Rev. W. Flower was permitted to join the Baroda Mission, where a small Church of believers had been formed. He evinced the deepest interest in it. He carried with him to England the most hallowed associations in reference to it. He bore the individual believers on his heart before God, during his extreme illness. He corresponded with them. He ardently desired to return and join them. But God had not so ordained. Still there is no ground of despondency. Human agents have been cut off, but the "word of God is not bound." The wide field of Missionary operations on the banks of the Mye that opened up to the view of him now deceased, is not shut in. Seed sown in those districts is yet ready to spring up. In the name of those of this Mission who have rested from their labours, whose fondest associations were connected with it, whose most ardent aspirations

went forth in relation to it, and whose unceasing supplications ascended for its success—In the name of my brethren and sisters in the Lord, whose unutterable desire unto death was for the salvation of the heathen of Gujarat, I say, Christian Friends, sympathize with us, sympathize with the cause they have commended to us, and left in our hands. Snatch from the quickly fitting moments of the day, a few wherein to commend our infant Mission to the Lord. Reserve from the fugitive substance of which you may be the possessors, a part to devote to Christ, in this specific work of establishing a Mission, where the grace of Christ has opened a door. The present labourers are ready to live and die solely among the heathen. Their present locality is unfavourable to Mission efforts for reasons already explained. They seek therefore at your hands, the pecuniary aid needful for the translocation of the Mission.

WM. CLARKSON.

Bombay, March 27th, 1847.

N. B.—The property of the Mission Houses is to be vested in the London Missionary Society. Subscriptions may be paid into the "Oriental Bank," for "the Baroda Mission," or sent to the Missionaries at Baroda. The Editors of the *Oriental Christian Spectator* have also kindly consented to receive them.

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IX.—*Female Schools in Connexion with the Free Church Mission, Calcutta.*

On a former occasion we gave some account of Miss Laing's Female Orphan School in connexion with our Mission in this city; and now we have the pleasure of inserting an interesting account of the other Female School, connected with the same Mission, and conducted by Mrs. Ewart.

From "*The Eastern Female's Friend*," published in *Edinburgh*; Jan. 7. 1847.

FOREIGN CORRESPONDENCE.

CALCUTTA.—The following letter from Mr. Ewart, addressed to Dr Smyttan, gives a full and interesting account of the very important school under the care of Mrs. Ewart, which has already been brought to the notice of our readers.

"CALCUTTA, Oct. 7, 1846.

"MY DEAR SIR,—Permit me again to address you on the subject of the school which has for two years past been carried on by Mrs. Ewart in the Jewish and Armenian quarter of Calcutta. When I last addressed you concerning it, it was the most favourable season of the year for the poor girls attending, and consequently the number of attendants were above what it now is. We are just at the end of the rains, and the school is only beginning to assume its cold weather appearance. But there are considerably more at present than there were at the same date last year, and we have no doubt that during the ensuing cold sea-

son, the numbers will equal and considerably exceed those of last cold season. The number on the list at present is sixty-two, but these are never all in the school on the same day. Even in boys' schools there are always, in this country a large proportion absent; and this is the case in a girls' school to a much greater extent. For instance, on a rainy day they are unable to bear the exposure, and find their way on foot through some of the narrowest and most dirty streets in this city. This is the reason that during the severe heat and rains the average attendance is considerably diminished. Some of the older girls also have, during the current year, been withdrawn, for various reasons connected with their family relationships. The scholars, when all together, are a motley assembly. There are Armenians, Greeks, Jews, and East Indians; but Jews are at present almost the predominant number. There are of them twenty-six, most of them very young, and only just beginning to read. For some time, about six months ago, the Jewish parents were a little alarmed, on account of hearing some of the little girls speaking about Jesus, and repeating hymns in which his name occurred. Several of the mothers came to the school and sat and listened, and made inquiries. They were told that, of course, the children would be taught the Bible, both Old and New Testaments, and that all the other books were christian books, and the hymns which the children were taught were christian hymns. There was no sort of compromise; and after a little their anxiety on the subject appeared to cease, and the attendance at the time did not much diminish, and has since greatly increased. The amount of good done to these little Jewesses must depend upon the length of time which they are allowed to remain at school. At present they are not capable of benefiting to a great extent by religious instruction; but they all come under its influence to a certain extent. The importance of the school is simply to be judged of in a religious point of view. The Armenians and Greeks here can scarcely benefit by their church services, even though they attend church on the sabbath, because the service is conducted in a language as unintelligible to the majority of the people, as if one of your Edinburgh ministers were to address his congregation in Latin. And then even though they did understand, there is little in the formalities of their worship either to instruct or to edify. This little school may, under God's blessing, be the means of bringing the minds of some into close contact with the word of God, and impressing its truths on their hearts. To effect this is Mrs. Ewart's great object. All who can are made to read daily lessons in the Scriptures, and Mrs. Ewart attends about three hours every day, and gives her time chiefly to the religious instruction of the higher girls, and of as many of the others as time permits. Other elementary branches have a due portion of time allotted to them,—writing arithmetic, geography, grammar, &c., and plain working. There are certain discouragements which occasionally occur, and which we all have to bear in similar undertakings. Some of our most promising boys at the Free Church Institution are often, from some mere whim or religious prejudice, on the part of their parents or guardians, suddenly taken away from us. Some such cases have also occurred in this little girl's school. One promising girl of Greek extraction, who was much inter-

ested, and apparently much impressed by the Scriptural and religious instructions she was receiving, has lately been withdrawn, apparently for no other reason than because her step-mother supposed her to be getting *too fond* of going to school. The poor girl came to give information that she was not to be allowed to come any more, and then burst into tears, and otherwise indicated the greatest distress. Her name is *Irene, (Peace)*; we pray that she may be guided to that peace which passeth all understanding, by being brought to a saving knowledge of him who is the Prince of Peace.

“The average daily attendance at present, unless when Jewish festivals occur, may be stated at from forty to forty-five. The highest daily attendance indicated by the register kept during the past year is, fifty-seven and fifty-eight. But every one of the sixty-two is *bonâ fide* an attendant, and in the ensuing months of cold weather, an increase to a considerable amount is expected.

“The aid we received from Edinburgh last year, £15 from the Ladies' Association on behalf of Jewish Females, and £25 from the Female Association of which you are the Secretary, in all £40, together with private contributions from various individuals friendly to the undertaking, have enabled us to go on hitherto; and there is still something in hand, but it will be soon expended.

“On account of certain repairs made upon the house, our landlord increased the rent 3 Rs. per mensem, so that the monthly expense is at present—

For house rent, .. ..	Rs. 29
Teacher, .. ..	30
Assistant Teacher, ..	14
Durwan and Metranee,	10
	————— 83

upwards of £96 per annum.

“Over and above this, Mrs. Ewart is often obliged to purchase books, as the girls are neither able nor willing to buy them. I have only to add that we expect that the ladies of our Association, as well as that on behalf of Jewish Females, will generously grant us as much as they can spare, in aid of our little efforts. The missionary council of the Free Church Missionaries have kindly consented to become visitors and superintendents of the school.—*Free Churchman.*

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### X.—*An old Missionary's Parting Address.\**

We often hear complaints of the low state of religion in India among those who profess and call themselves Christians; and, when we consider what entire devotedness to God and zeal for his glory ought to characterize the followers of Christ, we have reason to fear that it is only “a day of small things” with us: still let us be thankful that it

\* Delivered by the Rev. William Fyvie at the Monthly Missionary Prayer Meeting, in the American Mission Chapel, Bombay, on Monday the 4th Jun. 1847.

is *even a day of small things*, for once it could hardly have been said to be *even this*; and let us all earnestly pray that Bombay, yea, that all India, may soon experience a day of great things.

Permit me, on the present occasion, to make a few general observations, regarding the present state of religion in this place, contrasting it with the state of things as they existed THIRTY years ago.

Persons arriving at Bombay *now*, visit it under different circumstances from what it was 25 or 30 years ago. I refer particularly to the moral and spiritual aspect of affairs. When I landed on your shores, there was only one Church in Bombay and one service on the Lord's-day, very thinly attended indeed; and a friend told me that this one Church used to be shut up for the annual repairs during 6 or 8 weeks of every year. There are *now* 6 places of public worship on this island, open for divine service in English every Lord's-day, and a seventh is *now* building; and it is *now* found possible, I believe, to carry on the annual repairs without stopping the public services for a single Sabbath—Thirty or thirty-five years ago evangelical preaching was, I fear, but little known on this Island; but *now* the case is happily very different and has been long so. May the word of the Lord preached by his servants of different denominations "have free course and be glorified!" In the increase of pious devoted preachers of the Gospel every disciple of Christ ought to rejoice, for churches without an evangelical ministry cannot be expected to effect much real good in a community; but, when pulpits are filled with teachers, who, like the apostle Paul, glory in preaching the doctrines of the cross of Christ, the Holy Spirit renders the word a real blessing to the souls of men.

Less, I believe, than 35 years ago there were no Educational, Bible, Tract, or Missionary, Societies. Is not the case *now* very different? You know it is.—Thirty years ago one hardly knew where to look for a decidedly pious person: consequently it would have been in vain to have looked for the worship of God in families, and as vain to have expected prayer-meetings among the people. The case, I believe, is widely different *now*. In how many pious families in this place, and at other stations, is the voice of prayer and praise presented to God morning and evening at the family altar. Weekly prayer-meetings are *now* numerous, may they increase and prosper. A Christian church, without its weekly prayer-meetings, cannot be considered in a state of spiritual prosperity; at least this is my decided opinion, and I believe the opinion of the religious body generally to which I belong in Great Britain. If any church among us be without its prayer-meeting, that church is set down as very lifeless, yea, as quite dead, and fit for nothing but to be buried out of sight. In viewing all that has been done among our countrymen, have we not cause to say, "What hath God wrought?"

Things *indeed* were most gloomy when Mr. Skinner, a worthy fellow-labourer, and I, arrived here 31 years ago. We felt it much. After we reached Surat, and saw that no one there, *at that time*, cared for his soul, I well remember that one *evening* in particular, when I was feeling sad enough about the state of things, a saying of the venerable John Wesley was brought to my recollection. "If," said he, "you

have not a Christian friend, endeavour to make one."—There being no chaplain at the station, we began immediately to preach the gospel to the Bombay European Regiment: this Regiment was at that time commanded by Lieut. Donald Mitchell. God blessed the word to his conversion: he became a truly devoted Christian, and, a few years afterwards, left the army, and came out to India, as the first Missionary from the Scottish Missionary Society. I knew Donald Mitchell when he knew not his God,—when he denied the divinity of his Saviour,—rejected his atonement, and many of the other fundamental doctrines of the Bible,—and when his life and conversation corresponded with his cheerless and unsanctifying creed. I knew him when, under deep conviction of his sin, and loathing himself in his own eyes, he was directed to the Lamb of God, and obtained peace and joy in believing. I knew him when he left the army, returned home, studied for the ministry, and came out as a herald of salvation to the heathen. His course, however, was short. India had undermined his naturally good constitution. In seeking for health he died at Poladpoor on his way to Mahabaleshwar: his last words were, Let the whole earth be filled with thy glory, O Lord! Near that village, on the banks of a pretty stream of water, his remains are interred. In going to and returning from the Hills I have visited his tomb twice, and could not refrain from tears on the recollection of the events of his Indian history. On first viewing his humble mouldering tomb, I said to myself, "Oh! here lies a good man! Rest in peace, my dear and respected friend, till the morning of the resurrection: thy dust is precious to thy Saviour and to me also; and the remembrance of the grace of God displayed in thy conversion, and holy, active, and humble, life, will never be effaced from my memory."

Thirty years ago, if any native had wished to become acquainted with Christianity, there was then no Bible, Tract, or Christian Book in Mah-ratta or Gujurati to put into his hand. During the last 25 years, however, the Bible has been translated and printed in both these languages, so that the people can *now* read in their own tongues the wonderful works of our God and Saviour. Tracts, Discourses, Prayers and Catechisms, have been prepared and widely circulated, and are read by thousands throughout the length and breadth of the land. In these works the people see idolatry condemned—the true God who made and preserves them is set before them in all the glory of his natural and moral attributes—they are taught their relation to him, and their obligations to obey his laws, which are all holy, just and good—they are shown that they are transgressors of these laws, and consequently obnoxious to his displeasure here and hereafter.—A divine Saviour and an almighty Sanctifier is set before them; and they are exhorted to "behold the Lamb of God which taketh away the sin of the world," and to pray for the grace of the Holy Spirit to renew and sanctify their hearts. Some of the heathen at the different Missionary stations have believed the Gospel report—others, an increasing number, are convinced of the truth of Christianity, but have not yet sufficient moral courage to put on Christ, and forsake all for his name. Pray for the converted, that they may be strengthened, established, and settled, and that the fearful and faint-hearted may no longer halt between two opinions.

Some of the converts have become preachers of the Gospel: let us bless God for this, and pray that they may be kept humble, watchful, and prayerful.

When I arrived in India, the American brethren, Messrs. Hall and Newell, were labouring amidst many discouragements to establish their first native school. Now there are numerous schools at all the different Missionary stations, and they might be greatly increased. At Surat my brethren have six schools—there ought to be 10 or 12 in that city alone; and I hope the Christian friends in Bombay will enable them to increase the number of their schools. Schools conducted on Christian principles are the means of instruction, not only to the children, but also to the adult heathen, as the school-rooms are made preaching stations, and places where Tracts and Books may be obtained.

When I arrived, with the exception of the two American brethren already mentioned, there were no Missionaries, I believe, in the whole of Western India. Since that time the great Lord of the harvest has thrust forth many labourers from Great Britain and Ireland, America, and the Continent of Europe: let us bless God for this, and pray that they may be upheld, directed, comforted, sanctified, and their labours greatly blessed. I know well the trials of my Missionary brethren, and the difficulties with which they have to contend, and the afflictions and bereavements they may be called to endure: pray, my friends, as I know you do, that they may all have grace to be faithful, patient, and persevering. No doubt but in due time they, or their successors, shall reap largely, if they faint not.

With regard to me and mine, I trust we have been directed hitherto by wisdom from above, and we look for the same guidance in future. Pray my friends, that this may be the case, and that the Lord may open up for us a door of usefulness in the "Land of the Pilgrim Fathers," which we intend to make our adopted country, and where we expect to lay our bones if it be the Lord's will.

We heartily thank you for all the former tokens of your kindness to us, and for this opportunity of expressing your Christian feelings towards us and offering up united prayers in our behalf.

The Lord bless you, and keep you—the Lord make his face shine upon you, and be gracious unto you—the Lord lift up his countenance upon you and give you peace.—*Amen and Amen.—Or. Chris. Spectator.*

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## Poetry.

### LINES ON CHRIST THE SAVIOUR.

Come tell it ye angels! come spread it abroad,  
 The love of the Saviour, the grace of the Lord,  
 The power of Him who is 'mighty to save,'  
 Who hath triumph'd o'er Satan, o'er Sin, o'er the Grave—  
 Of Him who is willing lost souls to receive,  
 To strengthen and comfort all such as believe;  
 To cheer the weak-hearted, to raise those that fall,  
 To hear and to answer the poor sinner's call—

Of Him who was scourged, assaulted, and bound,  
 Who was beaten with stripes, with piercing thorns crown'd,  
 Of Him, who was crucified, nail'd to the tree,  
 Who died in most cruel and deep agony.

Then tell us that Jesus these sufferings bore  
 To free us from sin, and from Satan's dread power ;  
 That His birth and His lineage\* noble He waiw'd,  
 And died as a felon,† that we might be sav'd.

Then tell us of Heaven, its holy delight,  
 Of the glories and wonders now hid from our sight,  
 Of the peace that to Jesus' own children belongs,  
 And breathe us a murmur of heavenly songs ;

That we while on earth, with glad homage may sing  
 The praises of Heaven's adorable king,  
 The "Lamb that was slain," the "Prince of our peace"  
 Who from Satan and Sin hath achieved our release.

M.

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### Missionary and Religious Intelligence.

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

The Rev. J. Long of Mirzapore, who has been six years in Calcutta, left by the *Haddington* Steamer April 8th.—The Rev. F. Hurter of Monghir, who has taken a deep interest in the spiritual welfare of the Hill tribes in that neighbourhood, is at present at Calcutta. The Rev. Messrs. Merk, Bion and Bost with the Rev. Dr. Hæberlin, recently arrived at Dacca on their way to establish a new Missionary station in the zillah of Tipperah. The Rev. W. Fairbrother, of Shanghai, has in consequence of ill-health, been compelled to relinquish Missionary work and is settled as a Pastor at Derby.

The Rev. Mr. Atcheson, who recently arrived at Calcutta in the steamer *Haddington*, has proceeded to *Goruckpore* to take charge of the Native Christian agricultural population. He has brought out with him several excellent models, and intends to teach improved methods of agriculture, in addition to his duties as a Clergyman.

#### 2.—DEATH OF MRS. PATERSON.

We grieve to announce the death on Sunday night, April 18, at 11 P. M. of MRS. ISABELLA PATERSON, wife of the Rev. J. Paterson, Missionary of the London Missionary Society at Berhampore. Her death will be mourned by the females of the native Church and others at the station ; and her memory will be cherished by many here to whom she had endeared herself.

#### 3.—EGYPT.

One of the most pleasing pieces of information received for some time past is that the Sultan of Turkey has, at the repeated and urgent demand of the British Government, at length determined that on the 3d of April, slavery and the slave trade shall be abolished in all his dominions. This information is communicated in a letter addressed to the *Hurkaru*, dated 22d February. We need hardly say that this is a most pleasing sign of the times ; we would hope that our civilized brethren in America would take an example from the less favoured Sultan of Turkey, and abolish slavery in the states of America.

\* Luke, ii. 4. † "He was numbered with the transgressors."—Ish. li.

## 4.—PERSECUTION OF JEWS.

Accounts of disturbances come from Galatz. Some Jews have been murdered in the streets, their synagogue pulled down, and other outrages committed. If it had not been for the timely interference of the English and Austrian consuls, it might have led to most serious consequences. For two days no Jew could leave his house without risking his life.—*Englishman*.

## 5.—THE CHARAK PUJA.

The annual exhibition of this mockery of all religion, this outrage of all moral feeling, this brutal violation of humanity, came off on April 12th. We had hoped to give a description of its process from the initiatory rite of digging the hooks underneath the muscles into the living flesh of the human victim, to the finishing of the whole upon the disgusting apparatus called the Charak, but our native friends on whom we relied have not sent us their communication. We wonder why our present enlightened humane Governor does not at once, by a stroke of his pen, abolish within the 24-Pergunnahs, and especially within the city of Palaces, a custom, which, to replenish the income of a few dirty sunnyases and bráhmans, called the priests of Shiva, perpetuates the disgrace of Hinduism and shocks the nerves of all classes, (Musalmáns, Parsis and inhabitants from the north-west included,) except those of the parties interested. Authority for this custom is not found in the shastras. The ascendancy over the common people and cupidity of these dirty jooees have originated this disgusting spectacle, which is now palmed on the public as a part of the religion of the Hindus with which the Government must not interfere. We rejoice however that the Government has to some extent interfered. The Police, we hear, have been on the alert to prevent confusion, pickpocketing, robbery, &c. We thank them for having prevented the deafening horrible thundering of the tumtums during the sabbath, the absence of which, we are informed, took away the interest felt in the exhibition, so that ~~these~~ processions more resembled funeral parties than pujas.

We know, for our information has been derived from persons present on the spot, that the victims are not always voluntary sufferers, but that they are compelled to drink spirits, until inebriation renders them the dupes of their tormentors.

We think this as great a violation of morality as pickpocketing and shop-lifting, and the natural remedy appears to be, to make all those who obtain a profit from such crimes responsible for consequences, that the priest or bráhman who pockets the fee, should support the man and his family so long as his wounds prevent him from maintaining them, and that where death ensues (which may occur more frequently than generally known), the said bráhmans should be tried for manslaughter, and that whatever punishment might be awarded, it should always be in addition to that of supporting for life all those who depended on the unfortunate victim. Formerly when a man made a bonfire of his mother along with the ashes of his deceased father, the plea of religion exculpated him from the crime of murder! That will no longer avail, and we hope before another Charak season comes round, that an enactment, making both principals and accessaries liable to support the relatives and dependants of maimed and murdered victims, shall put an end to this custom.—*C. C. A.*

## 6.—POPE PIUS THE NINTH

Has granted to the Jews of Rome certain civil privileges from which they were excluded; and has ordered that in relief granted to the needy, Jews shall share equally with Christians.—*Jewish Chronicle*.

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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. F. LACROIX, Calcutta; the Revs. R. C. MATHER and M. W. WOOLLASTON, Mirzapore; to HENRY WOOLLASTON, and JOHN LACKERSTEEN, Esqrs., Calcutta; to the Parents of the Children now in the School, and to W. AYRE, Jun., Esq., Hon. Secretary of the Hull College, Hull.

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

**ACKNOWLEDGMENTS.**

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*April 27th, 1847.*