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NEW SERIES, VOL. VIII. No. 90.—OLD SERIES, VOL. XVI. No. 181.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JUNE, 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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FUNDAMENTAL RULES.

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

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

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

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

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

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

NOTICE TO CORRESPONDENTS.

A Member of the Hindi Translation Committee,

Who states that that Committee has come to *no decision* regarding our Saviour's name, will excuse us if we adhere to our resolution of excluding all further communications regarding the Urdu Bible Controversy. At the same time we thus intimate what he wishes to be made known.

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

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THE MINISTRATION OF THE HOLY SPIRIT, IN THE GOSPEL: a discourse preached at the admission of the Rev. JOHN MACKAIL, as minister of the congregation of the Free Church of Scotland, in Calcutta;—together with the address on the reciprocal duties of Minister and people, delivered on the same occasion.—By JOHN MACDONALD, *Missionary Minister, Calcutta.*

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VIII. No. 90.—OLD SERIES, VOL. XVI. No. 181.

JUNE, 1847.

I.—*Missions in Bengal during 1846.*

Many bodies of Christians are now labouring in Bengal for the conversion of the heathen, and the Reports of their labours for the past year have recently been presented to the public. Generally speaking, the Reports of Societies do not meet with that attention which they deserve: but we are sure that any one, who will carefully read, examine and digest those we have mentioned, who will compare their varied contents and put together the information they convey, will be surprised and delighted at the view which such a digest will give, of the present position of missions in this part of India. These missions have now been continuously carried on for many years: many servants of Christ have laboured in them, and many have died: many anxieties have been experienced, many trials borne; many prayers have been offered, much opposition has been put down: and hence the question not unnaturally arises; What has been the effect of such toils and trials? Are the preachers of truth still diligent in teaching? Is the word rightly and without reserve proclaimed to idolaters and heathen? Is discipline faithfully administered? Is the small community of native Christians increasing and prosperous? Has God forgotten to be gracious to them; or is the arm of the Lord made bare, to save souls from death? A brief survey of missions in Bengal, as they have been carried on during the past year, will, we think, satisfactorily answer these and similar questions. We have endeavoured therefore to make such a survey in the following paper. We have endeavoured from the various materials found in the reports, to make an accurate compilation of the incidents which have been met with in the above period, and to illustrate them in such a way as to put the labours of the

servants of God in a right light. And let not the use of such a record be misunderstood. It has been made not to encourage boasting; not to calculate the arithmetical progress of the kingdom of Christ. We disclaim every such intention, whether with respect to converts or to missionary labours. Such calculations are, we think, not sanctioned by the New Testament. But generalization is useful. The mind seeks for unity. It strives continually to get clear views both of facts and truths. Such a general view we wish to give in this paper, that our readers may see at a glance what is being done, and what is not, for the spiritual enlightenment of this land. We may perhaps, derive from it more exact notions of the nature and extent of missionary labours, and have greater distinctness given to our sympathies and prayers. A review of the Lord's work, will, we trust, furnish ground for much satisfaction and encouragement. It will be seen that the gospel is not preached in vain; that the Lord's promises have not failed: but that the cause of salvation is progressing; that impressions are being made by the truth upon the minds of the heathen, and that there is reason for hope that these labours will in the end bring forth honour to God and good to men. It will be seen that we have much cause for gratitude, humility, faith and prayer; for the work is not easy, and "there are many adversaries." We would therefore call the attention of our readers to the subject, only intreating them to be "fellow-helpers of the truth" and to stand "on the Lord's side." We have not mentioned to what Societies the missionaries at various stations are attached: anxious to present the work as carried on by "one body, the Church:" and believing that it is the earnest desire of all Christian missionaries of every name to form one "Evangelical Alliance" against idolatry, and to bring the heathen to the attainment of the "great salvation."

I.—The number of **ORDAINED MISSIONARIES** in Bengal is large; and the localities of **MISSIONARY STATIONS** are important ones. During 1846 they were as follows, though since that time several changes have taken place.

<i>Chittagong</i> ,	Rev. J. Johannes and J. C. Fink.
<i>Dacca</i> ,	Rev. W. Robinson and O. Leonard.
<i>Barisal</i> ,	Rev. S. Bareiro.
<i>Balasure</i> ,	Rev. P. Bachelor.
<i>Jellasure</i> ,	Rev. J. Phillips.
<i>Midnapore</i> ,	Rev. J. Dow.
<i>Calcutta</i> ,	Rev. Messrs. Arratoon, Boaz, Dr. Duff, Ewart, Herdman, Innes, Lacroix, Leslie, Long, M'Donald, Mackay, Morgan, Mullens, Ogilvie, Osborne, Page, Parker, Paterson, Pearce, Sands, T. Smith, Thomas, and Wenger.

<i>Agurpara</i> ,	Rev. F. J. Rozario.
<i>Serampore</i> ,	Rev. W. H. Denham and J. Robinson.
<i>Chinsurah</i> ,	Rev. J. Bradbury.
<i>Burdwan</i> ,	Rev. J. Weitbrecht ; B. Geidt ; F. Schurr, and C. Bomwetsch.
<i>Cutwa</i> ,	Rev. W. Carey.
<i>Jessore</i> ,	Rev. J. Parry.
<i>Krishnaghur</i> ,	
Sudder Station,	Rev. C. Blumhardt and E. Reynolds.
Chupra,	Rev. J. Wendnagel and C. Kruckeberg.
Kapasdanga,	Rev. C. T. Krauss.
Ratanpur,	Rev. C. Lipp.
Solo,	Rev. G. Cuthbert and J. Linke.
<i>Berhampore</i> ,	Rev. M. Hill and T. Lessel.
<i>Surt in Birbhûm</i> ,	Rev. J. Williamson.
<i>Arah</i> ,	Rev. A. Sternberg.
<i>Dinajpûr</i> ,	Rev. H. Smylie.
<i>Cherra</i> ,	Rev. T. Jones, D. Jones and another mis- sionary.
<i>Monghtr</i> ,	Rev. J. Lawrence J. Parsons, and Mr. Hurter.
<i>Patna</i> ,	Rev. H. Beddy.
<i>Ghazipûr</i> ,	Rev. Messrs. Hubner and Reuchter.
<i>Goruckpûr</i> ,	Rev. J. P. Menge and W. Glen.
<i>Benares</i> ,	Rev. Messrs. Droese, Hechler, Kennedy, Leupolt, Sandberg, Shurman, Small, Smith, W. Smith, Uhl- man and Watt.
<i>Chunar</i> ,	Rev. R. Richards and H. Heinig.
<i>Juanpûr</i> ,	Rev. R. Hawes.
<i>Mirzapûr</i> ,	Rev. M. Artope, J. Budden, R. C. Mather, and M. Woollaston.
<i>Darjeeling</i> ,	Rev. W. Start.

From this list it appears that there were in all 84 missionaries : men of various abilities, habits and countries, Americans, Germans, French and English. Some of them are now advanced in life and have lived in the country many years, so as to be scarcely able to labour longer : but others are young, and under the guidance of older brethren, are gradually acquiring experience.

Of these 84, there were 76 engaged in actual labour, during the year : eight were absent from ill-health and other causes, that is about one tenth of the whole. It is a remarkable fact that at the stations mentioned not *one* missionary died. During the present year however, the Rev. J. Wendnagel and the Rev. D. Jones of Cherra have in God's providence been removed : while Mr. Reynolds of Krishnaghur has left the country with no hope of being able to return. Of the missionaries who were absent almost all have returned and resumed their work with

the year 1847. While again of those who were present and in health, three have already left the country for Europe. *Six* new missionaries arrived and entered on their labour for the first time with the past year.

In these respects the year 1846 was a contrast to the year preceding. In 1845 we find that *five* missionaries died in Bengal alone, and in all India (as far as we have received information) *twelve* missionaries and ten missionaries' wives. While in the same year *fifteen* missionaries and ten missionaries' wives left the country, of whom five missionaries were from Bengal. We may be thankful therefore that in the good Providence of God, so large a proportion of the whole number professedly engaged in preaching His truth, have been enabled during the past year to remain at their stations, and as far as strength was given them, to carry on the Lord's work. If the above facts furnish any criterion by which to judge of other periods, we should imagine that the average duration of missionary labours in India is longer than is usually supposed. It may be added finally that of the whole number, seventeen have not been in the country more than three years and a half.

Besides the ordained European and American Missionaries, many *Native Catechists* have been engaged in the work of the Lord at almost all the stations. Whatever be said about native Christians in general, one would naturally suppose that the catechists are certainly looked to as a chief part of the native church in this country. Though both in past and present times there may be found among them men of excellent christian character, yet on the whole, that character is not such as we should wish to see the native church bear. Its defects and weaknesses are numerous and very discouraging. Hence we cannot but think, that independently of other most cogent reasons, missions in this country must for many years to come depend chiefly upon the labours of European Missionaries.

In the stations above enumerated and the out-stations connected with them, there are upwards of 90 Catechists, besides Readers and Schoolmasters. These returns however, are not complete, since at many places, (including Burdwan, and the whole district of Krishnagur) the number of native preachers is not distinctly specified. Some of these have been preachers for a long time : others again are but young both in years and experience. May the Lord of the church enlarge their wisdom, zeal and faithfulness ! May he elevate their character, give them strength to overcome all their failings, and increase their number a hundredfold.

The *Stations* at which missionaries are located include the chief cities and towns in Bengal and Behar. There are doubt-

less many other places, suitable for such stations and free from the contaminating influence of European troops, but the present stations seem on the whole to have been well chosen. Thus the Church has many centres whence spiritual light and heat may radiate to warm and quicken the souls of the heathen.

Calcutta, as being the Metropolis of India and the centre of an influence which affects most powerfully the native community in all parts of the country, claims and has received from missionaries a large share of attention. As shown above, it contains 23 missionaries, and these are so stationed as to bear upon the native population in almost every direction. Beginning with the northern suburb, there is a missionary station at Baranagar, another in Nimtala, the heart of the native town; another at Simla; another at Mirzapore; a fifth at Intally; a sixth at South Kálinga; a seventh at Bhawanipur and an eighth at Haurah, across the river. To the east and south of the city, in the large villages, there are many bodies of Christians, who are superintended by the Calcutta Missionaries.

Benares, as next in importance and as peculiarly a focus of Hindu superstition, has *eleven* missionaries, supposing all present at their stations. These missionaries are located principally at the three stations of Secrole, Rajghát and Sigra: though the preaching chapels and schools are placed in various parts of the native town. With a population of 200,000, increased beyond calculation at the season of the festivals, this city might well receive a much larger number of labourers than it at present contains.

The majority of the other towns and villages have but one or two missionaries labouring alone. Much should we like to see this old plan of scattering labourers given up, and that never less than three missionaries were stationed at one spot: so that in case of sickness, the work which includes various departments, might not altogether cease. At present, in such places if a missionary is compelled to leave his post even for a while, his work must stand still and the good is in danger of being altogether destroyed. This has been painfully exemplified during last year in the history of the missions in Kishnaghur.

Such are the stations of the missionaries and such their number. In carrying on the object for which they have come to Bengal, the conversion of the natives to Christ, they have acted upon them in various ways, and brought various influences to bear upon them.

II. In these labours, THE PREACHING OF THE GOSPEL IN THE NATIVE TONGUE occupies a conspicuous place.

In most of the stations it is the chief employment of the missionary, and past experience, as well as Scripture precedent,

have shown it a most powerful and efficient means of making known the truth. From the various reports before us, it seems that this method of proclaiming the gospel has been pursued by missionaries not merely in chapels built for the purpose, but by the way side, in the streets and háts and bazars, wherever crowds were to be met with. The chief buildings in which the word of God is thus proclaimed are what are termed bazar chapels; they are generally stationed as far as practicable in the midst of the native population. Calcutta has eight of these chapels, and might have more. Benares too is well supplied with them. From the various reports it appears that many missionaries preach to the heathen every day, and others two or three times a week, according as they confine their attention to this branch of labour or not.

In regard to vernacular preaching, Calcutta exhibits a peculiarity which is not seen elsewhere in Bengal. We believe that out of its 23 missionaries, only *ten* regularly preach in Bengálí to the heathen. This arises from the change of system in the plans of labour adopted in this city. It will be seen presently that while in many places public vernacular preaching is the chief employment of missionaries, in Calcutta far greater attention has been paid to the education of the young than elsewhere. This fully explains a fact which might otherwise have appeared strange.

The influence which this department of christian labour exerts upon the native community, and the effects it is producing, may be judged of by the following extracts from missionaries' reports. In a few words, they show in the most distinct and practical manner the character of the people among whom we dwell, and the difficulties which that character places before the gospel. They show, too, what the experience of a single year is respecting the way in which the message of the gospel has been received. We may particularly point out that only *two* conversions are specified as the result of this public preaching in the whole of Bengal! What need, then, have the servants of Christ for patience, courage and faith whilst they sow the "incorruptible" "seed of the kingdom!"

On this subject, the Rev. C. T. Krauss of Kapasdanga, says:

"This branch of labour has been carried on as usual, and another new convert with his wife of bráhmínical extraction, has been the fruit of our preaching in Kapasdanga Bazar."

Other labourers have been cheered in a different way. The Rev. J. Parry of Jessore writes:

"The Gospel is sapping the sandy foundations of Heathenism and Muhammadanism; the professors of these false paths do not seem to be so bigoted as they were some years ago. They seldom or ever zea-

lously contend for their respective religions. Many Hindus publicly confess, that the Hindu shástras are unworthy of credit, and that idolatry and caste are founded on human invention. The bráhmans seldom boastingly make any arrogant assertions or assumptions regarding their divinity according to the shástras. Many respectable Hindus assert that the multitude of idols made at the annual festivals of the gods, have greatly diminished of late years. Here and there deserted Hindu temples in a state of ruin and decay are to be seen, which proves the vanity of the heathen gods."

The Rev. A. F. Lacroix of Calcutta, similarly observes :

"By this means, a considerable amount of christian knowledge has been diffused among the adult population of this great city, which would otherwise have been kept ignorant of the Gospel; and thus has the preaching in the Native languages, it is hoped, largely contributed to the important work of *preparing* the people at large for the final reception of Christianity, which after all, is at the present period, *the chief work* of Missionaries."

The Rev. J. Phillips of Jellalore states :

"Some days we obtain hearers who are very attentive and appear to take a deep interest in what we say. Others again manifest a most disheartening indifference and it is almost impossible to secure a profitable hearing. A disposition to quibble and consume the time in idle talk, is very common."

From the extracts following we may see how emphatically they who engage in this department of the Lord's work, are called upon to suffer "the trial of faith." The Rev. J. C. Page reports :

"Of the success accompanying labours among the natives in *Calcutta*, I can say nothing. Day after day we make known the gospel, but no man seems to lay it to heart. Hundreds hear the truth, go away, hear it again, and forget it altogether. They ask nothing, say nothing, think nothing, feel nothing, remember nothing. Some there are who dispute for disputation's sake : others, chiefly those who know something of English and bigoted Muhammadans, oppose us with great bitterness. I cannot say that even a single man of all who have heard the gospel from my lips, during the last twelve months, seemed to feel what was said : nor that one, of all who have questioned me about Christianity in the streets of Calcutta, afforded the least hope of being an anxious or sincere inquirer. Such *seems* to be the state of things."

The Rev. T. Morgan of Haurah also says :

"We have had attentive and contentious audiences, and admissions everywhere that Hinduism is declining and that Christianity must prevail, but a *converted man* I did not see."

Similarly the Rev. W. Smith of Benares :

"I have very little to say in addition to what I have stated in past years. I have through God's grace been going on just as stated in for-

mer reports ; but feel deeply concerned that one year after another should pass away, without our endeavours yielding any visible fruit.

I have been visited as usual by a great many Natives ; but only by two or three from purely religious motives."

The Rev. M. Hill of Berhampore :

" By thousands has the voice of mercy been heard in the bazars, at melás, and during more extended preaching excursions. As to results however, we have little to supply in the way of information ; yet enough to encourage us to abound more and more in the good work."

And the Rev. C. B. Leupolt of Benares in bearing the same kind of testimony, declares :

" Among the inquirers whom I had in the course of the year, I have found two only sincere."

With respect to the different way in which the hearers of the gospel listen to its voice, and heed its message, the Rev. J. P. Menge of Goruckpore states, what we believe to be the experience of all missionaries in Bengal : viz.

" The Hindus are on the whole far more inclined to listen with pleasure to the Gospel scheme of salvation than Musalmáns."

In addition to the regular preaching of the gospel at their several stations, many missionaries have undertaken longer or shorter TOURS and ITINERANCIES with a view to proclaim the word in the districts around them, and in places where no missionary labours stately. Opportunities have been taken of the great annual fairs or melás, or the assembling of people at large háts ; and not only has truth been preached, but large numbers of tracts, copies of the gospels, and other portions of scripture have been given away. Efforts of this kind are not expected to make a strong impression upon the community at large ; but they sometimes prove the means of conversion. Individuals in former years have been first taught the truth by their means and have been led to that farther inquiry, which resulted in decision for Christ. Such efforts do much to *prepare* the way for future stated labours, especially when the visits of missionaries are made at regular periods.

During the past year many itinerancies have been made, especially in the cold season : varying in their length of time from a fortnight to two and three months. Thus the Rev. A. F. Lacroix visited the zillah of Krishnaghur : the Rev. J. Parry and the Catechists of Jessore visited many towns and villages, towards Pubna and the great Ganges. The Rev. G. Pearce preached the gospel in the villages along the Jellinghi and Padma, towards Barisal. Six missionaries visited the Sagor melá, others the great melá at Allahabad, others attended the Rath Játrá at Serampore. The whole district of Benares was visited by the Rev. W. Smith :

and the Rev. J. Weitbrecht spent three months in going through that of Burdwan. The villages and towns around Jellasure, Chinsurah, Berhampore, Birbhúm, Dacca, Chittagong, Goruckpúr, Patna, Monghir and Ghazípúr, have been visited in a similar manner. Thousands have listened to the truth of God, and thousands have taken home with them the written word. May the Lord bless these things abundantly, that what has been done in weakness may prove the power of God unto salvation! One thing we are sure of. The public preaching of truth in Bengal during the last twenty years has done much towards *developing a conscience* amongst the natives. That which was asleep and all but dead, has been awakened and aroused by the moral law: and though drowsy still, has been led to feel that the God of law and order is the God of justice and judgment. May the Spirit of God convince these sinners of their sin, and lead them to cry, "what shall we do to be saved?"

III. Missionary labours have also included the care of CHURCHES and CONGREGATIONS.

The Christian congregations are found at almost all the mission stations, though the number of members varies much in different localities. Some of the churches are of long standing: others have been more recently formed. In some cases the Christians live together in a village by themselves; in others they and the heathen are intermingled. There are in the whole of Bengal and Behar, 38 places at which bodies of professing Christians meet. Of these there are six in Calcutta: and nine near it under the charge of Calcutta missionaries. At some stations, as Dacca, Chittagong and Chinsurah, though the gospel has been preached for many years, few natives have been converted to God: at Chinsurah *not one*. At the close of 1846, in these 38 Churches there were altogether 1606 native members, admitted to the communion of the Lord's Supper. Of these, four of the stations in the zillah of Krishnagar have 335 communicants: the remainder are in other parts of the country. In Calcutta itself there are 126; in the villages connected with it, 312. The largest Church in the country is that at Barisál; the next that at Jessore, which contains 163 members. The number of members in Benares is comparatively small, being, we believe, 41. During last year, as far as we can make the calculation, the whole increase amounted to 313 members. Of these 173 were joined to the church at Barisál, an event resulting from special circumstances. The remaining 140 may be considered the ordinary increase for the year. The largest addition to any one Church is that of 35 communicants to Mr. Krauss's congregation at Kapasdanga;

the next largest that of 18 members to the Church at Jessore. Thus is God still at work amongst the native community, and though his footsteps seem to such an extent hidden, thus does he show that he views the labours of his servants with pleasure and encourages the work of their hands.

Of the character of the native church members, the trials of patience and faith which they occasion; of the weakness and failings which some churches exhibit, and the pleasure which others have afforded, the following reports from the missionaries themselves speak. We prefer to give their own words, and believe that from their testimony, a very fair opinion may be drawn of the condition of piety amongst the natives in this part of India.

It is remarked by one of the Reports :

“The history of our mission churches during the period we have been surveying shows that pure and undefiled religion, especially in this country, is a tender exotic, which requires that the chilling air of the world should be carefully excluded, and the life-giving rays of the Sun of righteousness freely admitted.”

The Rev. W. Smith of Benares says :

“The conduct of our people in the Christian village has been, outwardly at least, satisfactory, and we trust that in some of them a work of grace is progressing.”

The Rev. F. J. Rozario of Agurpara :

“I am thankful to say that many of the Christians connected with this Mission are prospering in spiritual things. But whilst some have made me rejoice in the Lord by their strict Christian conduct, and hearty co-operation in the work, others have caused sorrow on account of their misbehaviour and worldliness.”

The Rev. T. Morgan :

“I feel some confidence in stating that we have now more of the elements of permanent prosperity than in former years. The native members have attended the services regularly and exhibited some pleasing traits of the christian character, but they have not come unto a perfect man.”

The Rev. J. Williamson of Birbhum :

“You will be glad to hear, that we have not been obliged to resort to the unpleasant necessity of excluding any from the communion of our Church, during the past year.”

The Rev. A. F. Lacroix :

“Spirituality of mind, I regret to state, is not much on the increase, although in some few individual cases, more favourable appearances are perceptible.”

Mr. Robinson of Serampore, who has many native members in his church, remarks :

“ One great obstacle to the improvement of the native Christians in their temporal as well as their moral condition, is the tenacity with which they hold, and the inveterate aversion they show when required to relinquish old customs, for habits of cleanliness, industry and independence. This has not a little grieved us, that our anxiety and efforts to benefit them should not meet with their cordial and ready co-operation. We are however thankful to say, that though some have appeared cold and indifferent to the ordinances of God’s house and their own welfare, others have been more diligent.”

Mr Blumhardt, speaks thus of the Sudder Station in Krishnagur :

“ The conduct of the Christians at the station here and in the villages has been on the whole satisfactory, and their attendance on the means of grace regular, with very few exceptions. Some pleasing instances of piety have come to my notice, which prove to my mind that the word preached to them is not fruitless.”

Mr. Pearce reports of the Church at Khári :

“ We are happy to report that the spirit of liberality has been cherished, and that collections for various objects have in consequence been made with a readiness that is pleasing ; in particular a fund has been raised to afford loans of rice to needy families, and several have been relieved thereby. It is the more pleasing that this effort of mercy originated with themselves.”

Mr. Krauss of Kapasdanga :

“ On the whole I have every reason to be satisfied with the state and condition of the Mission generally, and great cause of thankfulness for the steady progress in the leading truths of Christianity made by our more seriously inclined Christians during the past year.”

Mr. Weitbrecht of Burdwan :

“ With some few exceptions their conduct has been consistent and becoming their Christian profession, and many walk in the fear of the Lord.

One of the Christian teachers had to be suspended for a time for improper conduct. The rest of our helpers have continued faithful in the discharge of their respective duties.”

Mr. Lessel of Berhampore also writes :

“ In reference to the church members, we could desire to state that they presented a more unequivocal exhibition of the Christian faith in their walk and conversation. The paucity of their numbers as well as the weakness of their faith, are painful considerations.”

Mr. Menge of Goruckpore :

“ For the last eight months, I may say that the state of the Christians at the farm has been gradually improving ; they are more diligent

in their work, and generally more attentive to the religious instruction they receive."

Mr. Page says of the Church at Narsigdarchoke :

"One thing has pleased me a little : our people are learning to *give*, even of their poverty : and I hope the time is not far distant when their donations will amount to a sum, by which they will be able to support their own poor, and build and keep in repair their own places of worship."

But he also adds :

"It was found necessary, during the year, to exclude *eleven* members, not on account of immorality, but of indifference to the means of grace. We mourn over the absence of piety rather than the presence of vice or wickedness."

Mr. Kennedy of Benares :

"Of those who have died, we have reason to hope that all is well, but over some who survive, we have reason to mourn that Satan has obtained a single advantage. We have been under the painful necessity of excluding two from the church, for conduct directly opposed to that which the Gospel requires."

Mr. Smylie of Dinájpore :

"The past year has been a year of coldness, darkness and discouragement."

The Rev. G. Pearce speaking of the Church at Lakhyanti-pore bears the following testimony :

"The state of things at this station has been very unsatisfactory and painful during nearly the whole of the year. In the early part of it several persons lapsed into sin, and the attempt to bring them under the discipline of the church, caused animosities and divisions of a most distressing character, which unsettled every thing, and paralyzed for a time all efforts to restore order and do good."

Of another Church whose circumstances were peculiar, the Rev. J. Mullens says :

"The history of the church and congregation during the past year has been a very painful one. Of the 13 members in communion in January 1846, no less than *seven* were put away during the year : six for impure conduct, three of whom had been guilty to a flagrant extent. The Church was by these instances of discipline all but broken up."

The Rev. J. Osborne gives the following account of the station at Chapra, Krishnagur :

"The attendance at the village places of worship is, I regret to say, exceedingly small, and is almost entirely confined to the Chapel bearer and his family, and those widows who receive a small monthly allowance from the Relief Fund. About one-third of the adult Christian population throughout the whole District attend public worship on the

Lord's-day, the remainder have not yet learned to value the Christian Sabbath ; and in many cases those who neglect the house of prayer spend the sacred day in their usual work in the fields. According to the latest returns there are in the whole District 408 baptized individuals, namely, 125 men, 126 women, 90 boys and 67 girls. There are also 11 unbaptized persons who call themselves Christians and 20 who have joined the Roman Catholic Church. The state of religion generally among the people, so far as I can judge, is very low ; and their extreme ignorance and poverty are very unfavourable to their growth in grace and the knowledge of the Lord Jesus Christ."

Such is the experience of the past year with respect to the Christian Churches in Bengal. It is in many ways a sad though instructive record, and furnishes abundant evidence by which the dealings of the Lord with this land may be understood. Let it not be supposed that the brethren who bear this testimony are prejudiced or led away by youthful disappointments to form a low estimate of that which is in itself good. No. They are most of them men who have long lived in the land, have known their charge long, and have had much experience. None will desire more than they that the work of God may truly prosper in the Churches, and that the members may seek higher and higher attainments in spiritual things.

IV. Another branch of missionary labour has been the EDUCATION OF THE YOUNG.

The Schools established by missionaries in Bengal are of three kinds: *Vernacular day-Schools*: *Christian boarding Schools*, and *English day-Schools*.

1. The vernacular day-Schools are attended chiefly by heathen boys, though in the neighbourhood of Churches and Christian villages they have been established also for Christian children. The education given in them is not generally of a high character, and is conducted much on the old Bengálí system. They are usually under the superintendence of a missionary or catechist, who gives religious instruction. They require the closest and most constant supervision. The studies are conducted entirely in Bengálí or Hindí (as the case may be) and are chiefly elementary. There are in all (as far as we have learnt) 70 of these schools, containing 3,342 scholars. Of these, 16 are in connection with Christian congregations: and have in them upwards of 900 Christian boys. In the localities which they occupy other Schools would scarcely be practicable. The largest number of scholars taught on this system is found at Benares, which has 13 Schools containing 563 boys: Chunar with 7 Schools and 316 boys: and the Sudder station at Krishnagur with 4 Schools and 360 boys.

2. The *Christian boarding-schools* are found at the stations where missionaries reside and are usually placed in their own premises. In them boys are separated altogether from the external evil influences to which they are subject in their parents' houses and are trained up under the missionary's own eye. The boys are partly orphans and partly the children of native Christians. The plan pursued in their training is not the same in all cases. Some missionaries make a distinction in their treatment of lads according to the difference in their abilities. Thus some lads after acquiring the elements of knowledge are sent back to the plough before they have acquired a distaste for agricultural life. While others, who are more clever, are taught more thoroughly, and even advanced to the English school of the station, where there is one. The charge of the orphans is the most difficult to deal with. But it is stated in the Reports, that almost all are taught some kind of trade by which to support themselves in after-life.

The Rev. M. Hill says on this subject :

"The boys after their school hours and morning prayers, repair to the work-shop, where they are occupied through the day. With the exception of any of them who may show indications of mental pre-eminence, they are destined to earn their livelihood by manual labour."

To the same effect the Rev. W. Smith writes :

"The boys form, as they did last year, two divisions. The boys of the first division are engaged in study, and the second division comprehends those engaged in manual labour."

A similar report is given by Mr. Lipp of Ratanpur. The number of these Christian boarding schools is 12, containing 366 boys.

As to the effect which such schools may have on native society in general, Mr. Krauss says :

"Both these Schools continue to be a source of real joy and pleasure, and I have every reason to believe that all the youths educated in our Schools on strictly Christian principles will eventually become the nucleus of a solid Christian community."

3. *English day-Schools.* Of the object and plan of these Schools little need be said in this short sketch ; so much has been written about them elsewhere. Suffice it to remark that they are Schools in which in addition to the usual branches of a scientific education the scholars are taught fully and faithfully the word of God. All other knowledge, though useful in its sphere, is deemed subservient to this : and the importance of the soul's salvation is the one great theme dwelt upon. The Bible however is not taught as a class-book, but as a book which speaks to the *heart* about heaven and about hell. These schools

are now increasing in the Presidency, and not the least in the Mofussil. During last year they were 25 in number and contained 4,787 boys of all ages. In Calcutta and its immediate neighbourhood there were five principal schools, and eight branch schools, containing 3,950 boys. As the reports of these schools have already appeared in the *Observer* for last February, pp. 104—121, we need not repeat what was there said. We wish however in justice to remark that the Institution in Ním-talá, conducted by the Rev. Dr. Duff and his brethren, and which is the model on which others have been formed, flourished as much as before, and contained at the close of 1846, 1044 pupils. The powerful influence which these missionary schools exert is felt in many ways in native society. Religious knowledge has reached many houses into which it would not otherwise have entered. Hinduism has been greatly shaken and is no longer the infallible system it was even amongst the higher classes. All knowledge tends to destroy it and especially the knowledge of God's word. The education imparted in the Government schools and private seminaries is also overturning Hinduism, but substitutes nothing in its place. Upon this Mr. Weitbrecht remarks :—

“ I was much gratified in my journeyings to meet with so many young Hindus who had received an English education, and who with few exceptions speak with contempt of idolatry. It is easy to perceive that a great moral change, and I believe for the better, is thus being effected, though the Evangelist in a Heathen land looks for more than this. Present appearances would almost lead us to think, that Bengal is to become a land of Deists and infidels before the Gospel is fully to prevail.”

It is the glory however of missionary schools, that in addition to the destruction of error, they aim to build up truth.

That their fruit is not always to be expected speedily, we may learn from the following statement by the Rev. J. Long :

“ It is with me a subject of deep regret, that since the establishment of our school in 1823 up to 1846 not more than *two converts* have been produced from it, notwithstanding that the truths of the Gospel have been plainly and fully preached to the boys in it.”

To assist the operations of these schools a Christian School Book Society is engaged in endeavouring to furnish suitable books. The Committee of this Society are in Calcutta. Another Society has just been formed for the same object at Benares.

V. FEMALE EDUCATION, as having a peculiar interest, demands a separate mention.

It embraces two kinds of schools : *day-schools and boarding*

schools. The *day-schools* in which the vernaculars are taught are confined to Calcutta and Benares. They are only seven in number, being deemed by many a very unprofitable sphere of labour: they contain 358 girls. The largest is the "Central School" in Cornwallis Square, formerly established by Mrs. Wilson. There are also schools in Calcutta, Haurah and Chinsurah, for the Portuguese and poor East Indians in which an excellent education is given in English.

There are 20 Christian *boarding schools* in various parts of the country, containing 460 girls. In these schools girls are (like the boys) separated from the contaminating influence of heathen society and the bad discipline of native families. Of the way in which they are brought up, the following extracts speak.

Mr. Lipp says :

"The girls are brought up very simply, in order not to unfit them for their future destiny as housewives for plain Bengális. However, some are instructed in higher branches."

Mr. Menge of Goruckpore states :

"The remainder, except three of the youngest, can read the Hindui and Urdu, and are taught plain needle-work, knitting, writing, cooking their own food, &c."

Mr. Mullens reports :

"The girls are instructed in all the branches of a plain but useful Christian Education: in reading, writing, arithmetic and geography; and in plain and fancy needle-work. The Bible, both the Old and New Testaments is fully expounded, and they learn many hymns and passages of Scripture by heart. It is our especial aim to make them fully acquainted with the word of God. The whole of these studies are carried on in the Bengálí language, that alone being the language of their thoughts and of their daily life. All the elder girls take it in turn to assist in those domestic duties which will devolve on them as wives of native Christians, such as cooking, keeping their houses in order and so on."

The largest school is that at Benares under the charge of Mrs. Smith. It contains 85 orphan girls. During last year a considerable addition of orphans was made to Mrs. Weitbrecht's school at Burdwan.

VI. A large number of PORTIONS OF SCRIPTURE and of RELIGIOUS TRACTS have been distributed during the past year.

The Reports which have been drawn up in reference to this part of Missionary labours are most instructive, and deserve a more particular and lengthened notice than this sketch can give. They show in a remarkable degree what is being done for the spread of knowledge in Bengal; furnish additional evidence that the Bible is most wonderfully adapted to all classes

of sinners in every land; illustrate the progress of the Lord's cause, and give abundant encouragement to his people to be "stedfast, unmoveable and always abounding" in his work. Two topics are embraced by the Bible Reports, the *translation* and *distribution* of the Scriptures.

The languages spoken or read in those districts of which we are writing, are chiefly Bengálí, Hindí, Hindustání and Sanskrit. And in all these languages carefully revised versions of the scriptures have been published during the year by the two great Bible Societies at the Presidency. The Rev. Messrs. Wenger, Leslie, Paterson, and Dr. Hæberlin have been specially engaged in these revisions and reprints. Of the extent to which they have been carried one report says:

"At the beginning of last year Mr. Leslie entered upon the work of revising and carrying through the press the New Testament in *Hindi*. The printing has advanced to the commencement of John, whilst of Matthew 8,000 copies and of Mark, 4,000 copies have been struck off for separate distribution.

In *Bengali* an edition of the New Testament, of 4,000 copies, which at the date of our last report had advanced to the end of 1st Corinthians, has been completed. There have also been printed, for separate distribution, of the gospel by Matthew, 15,000 copies; of Mark 15,000 copies, of Luke 15,000 copies, of the Acts 10,000 copies, of Luke and Acts together 5,000 copies, of Genesis with part of Exodus, 5000 copies, whilst an edition of the gospel by John, of 15,000 copies, is now in the press and has advanced to the 20th chapter.

In *Sanskrit* a new edition of the book of Proverbs, of 3,000 copies, issued from the press in the early part of the year, whilst an edition of the New Testament, of 2500 copies, has advanced to the 14th chapter of Mark.

In *Hindustání* no portion of the Bible has issued from the press, but a new edition of the Testament is in hand and has advanced to about the middle of the Epistles.

In all there have issued from the press during the year—

In Sanskrit,	3,000 volumes.
In Bengálí,	69,000
In Hindí,	12,000

Making a total of, 84,000 volumes,
being for the most part single gospels.

The Calcutta Bible Society also reports:

"There have been printed, in the Hindí Nágrí character, at Agra, at the expense of this Society, 5000 copies of Genesis and 5000 of Proverbs.

In the Hindí Kaithi character, have been completed 5000 of Genesis, of Psalms, of Proverbs, of Matthew and of Luke: and there are in progress, 1000 of the gospels and Acts and 2500 New Testaments.

In the Urdu language, the following works have been printed during the past year : 5000 Gospels of St. John in Urdu Persic, 5000 New Testaments in Urdu Roman. The latter were printed at Mirzapore, and the former in Calcutta. There are also in the press at Calcutta, in Urdu Persic, 5000 of the Acts.

A reprint has also been undertaken, with certain revisions, of the Bengali version made by the Rev. Dr. Yates. Of this edition there have been printed 1,000 Gospels and Acts, 2,500 of St. Mark, 2,000 of the Acts ; and 2,500 copies of the New Testament.

A translation into the Kasia language, of the Gospel of St. Matthew, having been offered to the Committee by the Rev. T. Jones, of Cherrapoonjee, one thousand copies of this work have been carried through the press and transmitted for distribution.

The Rev. W. Start of Darjeeling, who had offered the Bible Society a MS. translation of the Gospel of St. Matthew into the Lepcha language, has caused 1000 copies of it to be printed at his own expense. Thus in the course of the past year, two of the most important of the Hill tribes of India, the Kassias and the Lepchas, have been enabled to read in their own tongues the wonderful works of God."

From this record we find that in one year have been printed in these languages by the two Societies 147,500 volumes of Scripture. Of these 14,000 are complete New Testaments : 2000 are volumes containing the Gospels and Acts together : the rest are nearly all single books of Scripture, and chiefly gospels. More than 150,000 other volumes are in progress, and will occupy the biblical labours of the present year.

The distribution of the Word thus printed forms an important item in a missionary's public labours. Copies are usually given after preaching, whether in the Bazar Chapels, or at the great melás. During last year, 67,794 such copies were put into circulation from the two great Bible depositories in Calcutta. Of these upwards of 56,000 were given to natives in Bengal. Upwards of 2000, for the most part New Testaments, were distributed in Calcutta, by the Bible Association.

A marked feature in the distribution of the word of God at this time is seen in the number of educated young men who apply for them, not only in Calcutta but in various parts of the country. And these belong not merely to missionary schools where the Bible is taught : lads from the Government schools also continually ask for them. On this subject the Bible Society's report remarks :

"One of the chief points to which the attention of the committee has been here directed, has been the spiritual condition of the educated natives. They have supplied many of that class with volumes of sacred scriptures in the English language ; and finding that the demand for these was likely to increase, they have applied to the Parent Society for a grant of 5000 English New Testaments, of a size and kind suitable to the object in view."

The Rev. Dr. Duff thus speaks of the same topic :

“ By means of the grants made by the Bible Association to the Free Church Institution during the past year, hundreds of Native youth have been made acquainted with portions, more or less, of the Word of God. In this way the seed of Divine Truth is largely and hopefully sown.”

The Rev. J. Weitbrecht states :

“ An English school has been established by Government, and, ‘ we want no religious instruction, no Bible,’ was heard from many quarters. However I was happy to perceive that this excitement passed away ; and have distributed many New Testaments to Hindu lads in the Government school.”

The Rev. W. H. Denham of Serampore :

“ We have frequent applications from young men around us, and from the conversations we hold with them occasionally, have good proof that they carefully read the Scriptures.”

The Rev. J. Johannes :

“ Many of the boys belonging to the Government school have from time to time called for books, and some of the Roman Catholic youth who could not read English have sought for Bengálí Gospels.”

It appears that through the spread of truth, and especially of the Bible, natives are not at rest, but are thinking on Christianity though not decided to embrace it. The following incident is related by Mr. Weitbrecht and shows how scripture knowledge is working in the community :—

“ I visited a few days since an intelligent young man holding a Government appointment. He received his education in Rámmohun Roy’s school. I found on his table “ Keith on the Prophecies,” which a gentleman had lent him, who pointed him out to me, as one in search of truth. The young babu in the course of conversation professed his high respect for the Bible. ‘ I read,’ he said, ‘ the whole of it formerly, with my fellow-students, but chiefly with a view to pick holes in it. But now I am bound to acknowledge that Christianity is the best religion. The moral precepts of Jesus are unexceptionable. I admire the spirit of your religion ; it is not like the Hindu shástras, the monopoly of one class, but it offers itself as a common good to all ; it is beneficial in its effects, it improves the morals, it courts investigation, and has made its way through every kind of opposition.’ Thus he went on for sometime in his eulogy, and the only thing he said he could not get over, was the mysterious portion of Christianity, by which he meant the doctrines of the Trinity, the atonement by Christ, &c. Besides, he said, ‘ I found very serious contradictions in the Old Testament, and a good deal of confusion in the book of John, (meaning the book of Revelation). I tried to get through it, but I could not.’ —I told him in reply, he had begun at the wrong end ; that an illiterate peasant might find it probably as difficult to understand the diagrams in a work on geometry. He acknowledged that there must necessarily

be some mysteries in prophecies and that they would only be fully cleared up by their fulfilment."

Such cases as the above are by no means rare. The Rev. J. Phillips observes :

"Of the result of past distributions, I am unable to speak definitely. We have good evidence to believe that many of our books are read and their contents considered. At Dantoon, a large village 11 miles from Jellasure, where we have laboured more or less for the last seven years, but amidst much opposition, appearances have been more encouraging the present season. The Scriptures have been sought after with earnestness by persons of the first respectability; several have spoken openly of becoming christians, and have sought information, and we have had the happiness to point them to the Lamb of God, the Saviour of the world, and put into their hand the *printed Word* to be a lamp to their path and a light to their feet. May God the Spirit bless his own Word to the salvation of those who receive and read it!"

Similarly Mr. Johannes :

"During the Durgá puja festival it is customary for Hindus to assemble in different houses to have their shástras read by the bráhmans. A Hindu who was listening with profound attention to the exploits of the gods, interrupted the bráhman who was reciting by saying, 'We have all heard what the gods have done in destroying giants, &c., but what have they done to save sinners?' The bráhman being startled at the question immediately replied, 'This you have learned from the christian books,' and this was true enough, the man had read the Scriptures, and learnt that Jesus Christ came into the world to save sinners."

The following are testimonies as to the more direct effect produced by the distribution as well as preaching of Divine truth.

The Rev. J. Williamson of Birbhun says :

"About two years ago, I gave a Testament to a Hindu, who lately paid me a visit, saying that he had read it with some tracts, and that he was resolved on becoming a follower of Christ."

From the Rev. T. Lessel of Berhampore :

"When during my tour, I was at a village about ten miles to the south-west of Berhampore I met with a Hindu who, about ten months previous, had received from one of our Catechists a portion of the New Testament. At the time I met with him he was in the habit of reading it daily with his family. Both his wife and he seemed impressed with its contents, and desirous to follow it whithersoever it leads. He was much pleased at meeting with the Christians, who were with me, and invited them to his house, for several nights, to explain to him the way of God more perfectly."

From the Rev. W. Robinson of Dacca :—

"If we cannot tell of many converts, we feel that we can tell of

good done ; we can tell of light shining in darkness ; of the diminution of prejudice ; of a spirit of inquiry ; and of a widely extended desire to possess the Scriptures, to examine their contents, and become acquainted with the claims of Christianity. Persons, who have received our books, give proofs, that they have read them ; they search us out, and inquire into the meaning of what they have read ; they require more copies of the Word of God ; they express their approbation of Christianity, and predict its universal extension. Are these things nothing ? The experienced missionary, who knows the country and the people, does not think them nothing ; in his estimation they are important. He compares the present with the past ; he remembers the time, when it was difficult to beg away even a New Testament ; and he now sees, that a hundred might be disposed of in a few minutes, and that they would be thankfully received. He has seen the time, when an attempt to preach the Gospel produced little but abuse and outrage ; and he can now address, in a place of public resort, a large attentive congregation, who will listen to a whole discourse almost as well as in a place of worship. He can remember the time, when there was but one Church in the country, with a small offshoot or two ; and he can now tell you of a number of Churches. In a word, he can tell you, that much has been done ; that he has seen it ; that India is not like the same country it was ; and he would caution you against discouragement, and beg of you to exercise faith in God's promises, and to rest assured, that the Hindus will be converted. All concerned in this great work should feel satisfied, that they have only to persevere.

Much evidence is given that the people hear with attention and take pleasure in reading the Word of God. The Rev. W. H. Denham says :

“ We have had great pleasure in this branch of our work and some encouragement. Among the travelling Afghans and some of the remote residents of Upper India we meet here, there has appeared a willingness to hear and a frankness to read the Scriptures, which has refreshed us. No direct instances of conversion, have indeed occurred, but we sow in hope praying that we and others may reap in joy.”

Rev. C. Reuther of Ghazipore also states :

“ A man who obtained a Gospel from us came the other day and said : I found the words in this book so interesting, that I lighted my little lamp, and I read during the night until I had finished it. A faqir to whom I had given several tracts and the Gospel of Matthew came after some weeks and said : ‘ I have travelled often and to very distant places, and have seen many books, but I never saw such a beautiful book as this one (meaning the Gospel of Matthew). I have read it four times, and the 5th, 6th and 7th chapters, and again the 26th and 27th chapters I like most of all the others. When reading the 26th and 27th chapters my eyes ran with tears. I now wish to become a christian and to walk according to this book all my life.’ When I asked him, whether he had read the tracts which I had given him, he said, ‘ Yes, I have read them, but the Gospel I like much better.’”

The natives are certainly very eager to get books, much more so now than in former times, as the following statements show.

From the Rev. T. Morgan :

“ Of one thing I can speak with certainty, namely, that there is a universal desire to obtain the Bible.”

From the Rev. J. Williamson :

“ The demand for our books, especially for the Sacred volume, instead of diminishing by our scanty distributions is considerably greater than it was, and will doubtless continue to increase.”

From the Rev. W. Robinson :

“ There was a time within my remembrance when bráhmans were very unwilling to receive our books, when they were more shy of them, than any other class of people ; but now they are among the foremost to receive them. I have seen as many as six or eight bráhmans at my window, at the same moment, for books ; and, on some days, I suppose not fewer than twenty or thirty have applied. There is good reason to believe, that they will read the books ; and if they are read, we cannot doubt, that some good impressions will be made, and such impressions may lead to conversion. Bráhmans have believed, and become preachers of the gospel ; and why should we not hope, that similar triumphs of divine grace will again be witnessed ?”

Too much importance however is not to be attached to this desire of the people, however good it may seem. Mr. Beddy of Patna remarks on this :

“ The avidity with which Scriptures are sought after here, and indeed in many places, would lead persons less experienced than missionaries to suppose that the gospel was progressing with such delightful rapidity that the angel was about proclaiming in the heavens, that Hindustán with its swarming millions of swarthy sons and daughters had become the kingdom of our Lord and his Christ.”

That such hopes and expectations would be fallacious, the statements already given abundantly testify. Still the distribution does good, and will we trust be made more useful in the future than in the past.

The Rev. J. Parsons of Monghir writes :

“ I met with one person during my tour in the rains who had been evidently stirred up to a very pleasing state of inquiry and research by the perusal of a Gospel he had received at one of the full-moon bathing festivals in Monghir, and who stated to the native brother who accompanied me that he had, through its perusal, forsaken the reading of the Rámáyan, and had had on this account to endure considerable persecution from his brother.”

Mr. Parry of Jessore speaks thus :

“ I am of opinion, that although we do not find that the great object for which we distribute the Scriptures, is more frequently accomplished,

yet we ought to persevere in this good work with faith and prayer, and in due time we shall find that God will bless our labours, and crown them with success. That the preaching of the Gospel ought to be followed by the free distribution of the Scriptures, cannot be questioned, especially as we find the Hindus and Muhammadans are in general willing to read the Scriptures. I have often heard them say, 'give us the books which contain the words you have declared unto us.' Can we refuse to comply with such a request, and merely offer them a small tract?

Although they are not converted, yet we may rest assured that the people are getting enlightened, and as the progress of divine light on the human mind is a slow work, we need not despair of using the money of the people of God in translating and printing the Scriptures, for the purpose of distributing them amongst our poor perishing fellow-creatures, who have been long drinking of the poisoned streams of a false religion, based on the most corrupt and abominable shāstras."

Such is the testimony of missionaries respecting the Word of God.

Our statements respecting *tracts* must be limited. The number given away during the past year we believe to be about 220,000, in all parts of the country. Among the publications of the Tract Society, we may specially notice, a Christian Almanac in Bengálí. By this excellent work the Society have conferred a special benefit on the native christian community, by removing from them the necessity of applying to the native heathen Almanacs which are filled with Astrology and pictures of idols. The Almanac was published for the first time in 1846, and has been continued with improvements in the present year.

VI. Missionary labours in Bengal have not been allowed to pass without *opposition* from the enemies of the truth. That which chiefly appears in the Reports is the enmity of the Papists. But last year presents to us the story of their failure in the places where they had hoped to destroy the labours of Protestant Missionaries. In all parts of Bengal they have had their hopes thoroughly disappointed.

The Rev. M. Hill says :

"Of the Catechists that left us, and went over to them, the principal one, the one whose untiring efforts had for their object our annihilation, is now a convicted criminal in the public jail ; another died, during this last year, of cholera, repudiating with anguish his connection with the Catholics ; and the third, with all the others that followed in their footsteps, have been set adrift by their new patrons."

The Rev. C. H. Blumhardt states :

"The Roman Catholic Priest, who had intruded upon our work and led astray many of our converts to his errors, has been arrested in his

career, and has evidently failed in his designs. Most of his converts are very anxious to be re-admitted into our communion."

They have since been re-admitted after a long probation.

But the heathen have exhibited their hatred of the truth likewise. Imitating the missionaries in the plans of labour which they pursue, the Vedantists and infidel party in Calcutta, in 1845 published tracts against religion; last year they began to preach. Mr. Lacroix has thus described their efforts:

"They selected the very localities and hours when the Missionaries were in the habit of addressing the people; so that it frequently happened, that after the latter had succeeded in assembling a good congregation, one or more of these champions of infidelity, who had been watching their movements, appeared on the spot, and taking their station as near to the Missionary as possible, did every thing in their power, by invective, low abuse and appeals to the worst feelings of their countrymen, to turn them away from the faith, and to prejudice their minds against the message of salvation. With thankfulness to God, I have now to record, that this hostile attempt has also signally failed."

This opposition was aroused by the baptism of young converts in Calcutta. Similar feelings actuate the Hindus elsewhere. During the last year a young man went to Mr. Leupolt at Benares to be baptized. His friends however, by a snare got hold of him. The following is Mr. Leupolt's account of his treatment.

"They tied his hands behind him, made him kneel before a *chârpái* with his chin resting upon it, and then began to flog him. He remained firm. Upon this they told him they were determined to make him a Hindú again: they then shaved his mustachios and whiskers, and his head, leaving a lock of hair as a sign of his having again embraced Hindúism, and forsaken Christianity. In this plight he came to me, having been kept without food nearly two days."

"The heathen rage and the people imagine a vain thing." But "he that sitteth in the heavens shall laugh." "His word runneth very swiftly," and he has said that "all nations shall see the salvation of God."

VII. Missionary labourers have been cheered by witnessing the *happy death* of their christian converts; some of them amongst the young.

The Rev. J. Weitbrecht says:

"I mentioned in my last Report the baptism of an old man, about 80 years old; he departed in peace after his eyes had seen the salvation of the Lord. A Catechist prayed with him the day before his dissolution, to whom he expressed his desire to depart and be with Christ. He said 'I do not fear, for I shall not die, but go to Jesus.' One of the departed, Kártik, a boy of 12 years, the only son of a widow, showed towards the latter part of his protracted illness much uneasiness of

mind. As he felt drawing nearer to eternity, his sins troubled him, and he desired to be sure of a state of pardon and acceptance. I spoke to him of the love of Jesus, and the all-sufficiency of his atonement and merits for the poorest sinner. The conversation and prayer were blessed, and the following day he told me he was peaceful and happy. He spoke very sweetly of soon being with his Saviour. On Christmas morning (1845) he breathed his last."

The Rev. T. Sandys also states :

"One of the adults who died was Ranee, wife of Bekou, who formerly lived on the Mission premises. She professed to rely simply on the merits of Jesus Christ for acceptance with God."

From the Rev. M. Hill of Berhampore :

"One of those that died was a girl named Punya, about 12 or 14 years of age. At first she was violent and troublesome ; beat her companions, and scarcely ever spoke the truth. By and by symptoms of reformation appeared : she became kind to her companions, docile, respectful and attentive. * * * When dying, she said to her mother, who was sitting near, crying, "Do not cry for me ; if I get better I may grow wicked again, if I die now, God will find a place for me." On Mrs. Hill calling to see her, the day before she died, she said she could now read her Bible for herself ; and added that she prayed."

From the Rev. J. Parry :

"Párbatí died last April, aged about 60 years, thirty of which she spent in serving the Lord, and departed in peace, praying to, and trusting in her Saviour.

"Kishorí, another aged sister, who must have been about seventy years of age, twenty of which she spent in serving God, died in September last, in the faith and hope of the Gospel. Her latter days were cumbered with bodily pain and weakness. She loved the house of God, and regularly attended worship while she had strength to walk. When she could no longer come to worship and attend on the ordinance of God's house, she used to lament about it exceedingly, and often told me how happy she would be to leave this world to go and dwell with her Saviour.

"Jagannáth and Mohan, two young men. They were both steady and faithful Christians, and were much loved by all on account of their meek and quiet spirit. They both died in peace, testifying to all who were present at their death-beds, that their only hope was Jesus Christ.

"Suri, an elderly female, who was baptized about eight years ago, entered into her rest in May last, in the faith and hope of the Gospel. She was much beloved by her Christians friends on account of her benevolent disposition. She was the friend in need to those who were afflicted."

The Rev. C. Blumhardt gives the following account of the last hours of a boy belonging to his congregation :

"It appears that he woke up his parents in the middle of the night, and told them that he felt quite happy and comfortable, more so than

ever. He then begged his father to pray and sing with him, which the afflicted man did as well as he could, and the boy heartily joined in the hymns, and spoke constantly of the love of Jesus and the hope he had in him as a Saviour. The poor boy was a few hours afterwards a corpse; he had quietly entered into his rest."

VIII. The EXPENSE of carrying on the above missions, including all items as far as we can arrive at them, was not less than £40,000.

Such are some of the facts contained in the reports of missionary labour in Bengal for the year 1846. The record is imperfect, and many facts have been omitted, which, but for want of space, we should have inserted. But yet the language quoted conveys to us solemn and practical lessons. What shall we say to these things? Shall we not be *thankful* that the Lord has set many of his servants to bear a testimony to his truth in this idolatrous and wicked land, and that the day of preparation is going forward? Let us be *humble* too. "Where is *boasting*," when we read of the progress of truth? "It is excluded." The work of God goes onward but slowly, and few embrace the truth "in the love of it, that they may be saved." Let us *pray* then for the heathen, for the churches, for the ministers of Christ's gospel; "O Lord, revive thy work in the midst of the years: in the midst of the years make known, in wrath, remember mercy."

J. M.

II.—Aborigines of India.

KOOKIES.

The Kookies inhabit a mountainous country situated between the twenty-second and twenty-fourth degrees of north latitude, bounded on the south by Chittagong and the sea, on the north by Silhet and Dacca, on the west by the Megna river and Dacca, and separated on the east from the Bernian empire by hills and deep forests.

Origin.—Their origin, like that of most nations, is wrapped in fable and can be but dimly traced. According to tradition they and the Mughls are descended from the same progenitor, who had two sons, by different wives.

"The Mughls," they say, "are descendants of the eldest, and the Kookies of the youngest son. The mother of the youngest having died during his infancy, he was neglected by his step-mother, who, while she clothed her own son, allowed him to go naked; and this partial distinction being still observed

as he grew up, he went by the name of Luncta, or the naked. Upon the death of their father a quarrel arose between the brothers, which induced the Luncta to betake himself to the hills, and there pass the remainder of his days. His descendants have continued there ever since, and still go by the name of Lunctas.”*

Though this legend affords no authentic intelligence regarding their origin, the striking affinity which is said to exist between the languages of the two nations, and the facility with which they understand each other, would lead us to suppose they are kindred races.

Clans.—The Kookies are divided into distinct clans, but though independent of each other, all pay some allegiance to three different monarchs, Thandon, Mankene, and Halcha, who receive tribute in kind, declare war and summon the nation to arms, but whose authority, though hereditary kings, is limited except in their own tribes.

Each clan is under the immediate command of its own chief, who is elected by general suffrage, and holds office independently of the sovereign's voice.

War.—As they are seldom at peace with the neighbouring states and live in constant apprehension of the approach of foes, all of one tribe, being from five hundred to two thousand in number, generally locate themselves together on the steepest and most inaccessible mountains, which they barricade with sharp bamboo spikes, and night and day vigilantly guard the passes.

In war they avoid as much as possible open combat, even when favoured in numbers and strength of position, and always endeavour to surprise the enemy. Lying in ambush near the paths on which their foes are expected, they shoot them while passing along unconscious of danger.

When about to go to war with a distant people, they send spies to ascertain the state of the roads and the force and situation of the enemy.

Dispensing with fires, the blaze or ashes of which would point out their route, they take with them of dressed rice, roasted potatoes, a paste of rice-flour in the hollow of bamboos, and spirituous liquor in leathern bags, sufficient to serve them during the period of their absence.

Observing profound silence and proceeding with great celerity, they march the whole of the night, and at dawn sling their hammocks among the branches of the loftiest trees, in which they lie concealed during the day from the view of those who pass underneath.

* Asiatic Researches, Vol. II. pp. 184, 185.

Having thus approached unperceived the place to be attacked they surround it in the dead of night, and about dawn make a sudden onset, accompanied with a tremendous shout and striking of their spears against their shields, and when victorious, spare neither sex nor age.

“ They put the heads, which they cut off, into leathern bags ; and, if the blood of their enemies be on their hands, they take care not to wash it off. When, after this slaughter, they take their own food, they thrust a part of what they eat into the mouths of the heads, which they have brought away, saying to each of them, ‘ Eat ; quench thy thirst ; and satisfy thy appetite : as thou hast been slain by my hand, so may thy kinsman be slain by my kinsman ! ’ During their journey they have usually two such meals ; and every watch, or two watches, they send intelligence of their proceedings to their families ; when any one of them sends word, that he has cut off the head of an enemy, the people of his family, whatever be their age or sex, express great delight, making caps and ornaments of red and black ropes ; then filling some large vessels with fermented liquors, and decking themselves with all the trinkets they possess, they go forth to meet the conquerors, blowing large shells, and striking plates of metal, with other rude instruments of music. When both parties are met, they show extravagant joy, men and women dancing and singing together ; and if a married man has brought an enemy’s head his wife wears a head-dress with gay ornaments, the husband and wife alternately pour fermented liquor into each other’s mouth, and she washes his bloody hands with the same liquor which they are drinking : thus they go revelling, with excessive merriment, to their place of abode ; and, having piled up the heads of their enemies in the court-yard of their chieftain’s house, they sing and dance round the pile ; after which they kill some gayals and hogs with their spears, and, having boiled the flesh, make a feast of it, and drink the fermented liquor. The richer men of this race fasten the heads of their foes on a bamboo, and fix it on the graves of their parents ; by which act they acquire great reputation. He who brings back the head of a slaughtered enemy, receives presents from the wealthy of cattle and spirituous liquor ; and if any captives are brought alive, it is the prerogative of those chieftains, who were not in the campaign, to strike off the heads of the captives.”*

However, should the expedition have been unsuccessful, instead of being thus met with every demonstration of joy and conducted home in triumph, the warriors enter the village in

* *Asiatic Researches*, Vol. II. pp. 190, 191.

silence, and as privately as possible, and until they retrieve their honour, by some act of valour, remain in disgrace.

If any of the warriors happen to be childless, or in want of slaves, the people are led away captive, and either adopted into the families of the conquerors or reduced to servitude. On condition of paying a heavy tribute they are sometimes allowed to retain their villages, but such instances of forbearance are not of frequent occurrence; the Kookies generally wage an exterminating war and prosecute it with a demon-like vengeance.

“In ancient times it was not the custom among them to cut off the heads of the women, whom they found in the habitations of their enemies; but it happened once, that a woman asked another, why she came so late to her business of sowing grain: she answered, that her husband was gone to battle, and that the necessity of preparing food and other things for him had occasioned her delay. This answer was overheard by a man at enmity with her husband, and he was filled with resentment against her, considering that, as she had prepared food for her husband for the purpose of sending him to battle against his tribe, so in general, if women were not to remain at home, their husbands could not be supplied with provision, and consequently could not make war with advantage. From that time it became a constant practice, to cut off the heads of the enemy’s women; especially if they happened to be pregnant, and therefore confined to their houses; and this barbarity is carried so far, that if a Kookie assail the house of an enemy, and kill a woman with child, so that he may bring two heads, he acquires honour and celebrity in his tribe, as the destroyer of two foes at once.”*

“When two hostile tribes appear to have equal force in battle, and neither has hopes of putting the other to flight, they make a signal of pacific intentions, and, sending agents reciprocally, soon conclude a treaty; after which they kill several head of gayals, and feast on their flesh, calling on the sun and moon to bear witness of the pacification.”†

Though brave, intestine divisions prevailing among them greatly enfeeble their arms and render them an easy prey to the Bangoghis, a less numerous, but more united people, who exact from two of their kings, Thandon and Mankene, a tribute of salt.

Weapons.—Their arms are small hatchets, bows and poisoned arrows, spears, and muskets imported by the traders from Bengal, who exchange them for cotton, rice and ivory.

* Asiatic Researches, Vol. II. pp. 187, 188.

† Asiatic Researches, Vol. II. p. 188.

Some of the spears manufactured by themselves, are said to be of such excellent material, so well tempered and sharp-pointed, that they are capable of drilling holes in the blades of their knives.

Their shields are made of the hide of the gayal and ornamented in the inside with small pendulous plates of brass, which make a tingling noise, as the warriors toss about their arms, either in the fight or in the dance.

Houses.—Their houses, erected like the Garrow's on a platform of bamboo, are built as near to each other as possible, and entered by a ladder, or by a single post, with notches cut in it to receive the foot.

Each dwelling consists of two rooms with verandahs spacious enough to accommodate four or five families; one verandah is used as a kitchen, the other for pounding rice and as a receptacle for the heads of animals killed in the chase, and under the stage on which the building is reared the cattle are housed.

In each village a large building is erected for public amusements, and one for the reception of travellers, for though a most cruel and vindictive people to their enemies they are, according to the testimony of father Barbe, who went among them, kind to strangers.

“They brought,” says he, “a large earthen vessel, called *Chattah*, filled with rice, which had been boiled one year before, and, by being exposed to the sun, was preserved perfectly dry. They mixed with it certain ingredients, with whose peculiar properties I am unacquainted, upon which they poured water, which produced fermentation. After this process, they racked off the spirit into another *Chattah*, by means of two bamboos joined at the ends, and forming a figure somewhat triangular, one leg of which was placed in the *Chattah* vat, and, by means of suction, they carried off the liquor into the other *Chattah*. They offered me some, which, not to displease them, I accepted. The liquor was tasteless and appeared without body; but I could learn, that when taken in large quantities, it causes sickening intoxication. All who were present drank after me. During the time of the potation, the music commenced, which was composed of three different instruments, the big drum, a course in which were fixed six bamboo pipes which when blown through, produced a melodious sound, and two horns of the wild cow, which were struck in the manner of a symbol. Then one of the oldest of the party commenced the dance in the same fashion as the Burmese perform it. At 12 o'clock at night the party retired, with the exception of a few of the young men, who slept in the house with me. Early in the morning, the children

and adults, male and female, armed with spears, departed in company for their daily labours.”*

Products.—They found their villages in the neighbourhood of grazing and arable land, that they may be able to pasture their cattle, and raise the different kinds of grain, plants, vegetables and roots they are accustomed to cultivate.

After four or five years’ tillage the land becomes impoverished, and should the rich surface be washed away, as sometimes happens, by the heavy rains which fall during the south-west monsoon, the fields are productive but one season. When the fertile soil is exhausted they migrate, but seldom to a place of more than a day’s journey. Their old dwellings they take care to destroy lest the cattle should stray to them, or in time of war they should afford protection to their enemies.

During the cold season they cut down the trees and jungle, and in the months of April and May, set fire to them. They are then sufficiently dry to burn freely and their ashes serve the purpose of manuring the land. When the rains begin, holes are dug, in which they sow several kinds of seeds together and cover them with earth, these spring up and ripen at different times, and are reaped in succession.

They have rice of several kinds and some of very excellent quality; Indian corn and a small grain called Cutchoo; the mustard, tobacco and cotton plants; yam and turmeric roots; a variety of beans; the gourd, cucumber, pumpkin, melon and other fruits.†

Honey.—In their forests honey is found in great abundance, but they know not how to separate it from the wax of the comb.

* *Calcutta Catholic Herald.*

† “It is written in the Burmese books that there are one hundred and ten nations in the world, and one hundred and twenty species of rice. A person well informed has told me, that from fifty to sixty species of paddy are grown on the hills of this district. The paddy varies in produce, according to the quality of the soil. Some of the Ranganhai hills give a produce from 70 to 80 fold, but generally speaking, if the produce be from 25 to 30, the natives are content. This year having proved unfavourable, the produce has averaged but 12 fold.”—Father Barbe’s letter to his Grace the Archbishop.—*Calcutta Catholic Herald.*

“Of rice they have a great variety, and two or three kinds peculiar to the hills; one of these, the Chersch, is uncommonly fine, and has the peculiar quality of affecting, as a laxative, persons not in the habit of eating it. The other sorts are called Beh, Deengkroo, Roomkee, Sepooee, Bangsoo and Boulteh; but it is not exactly ascertained, whether or not these are different species of grain, or the same kind, receiving different names from the season of reaping it. The Beh is reaped in July, the Chersch in August, the Deengkroo in September, the Roomkee in October, and in November Sepooee, Bangsoo, and Boulteh.”—*Asiatic Researches*, Vol. VII. p. 191.

Minerals.—The minerals found in the country are iron, copper, coal and salt; the last, besides being employed for the common purpose of seasoning food, has an emblematical use, for “whenever they send any message of consequence to each other they always put in the hand of the bearer of it a small quantity of salt, to be delivered with the message as expressive of its importance.”*

Though blessed with a variety of grain and the knowledge of cultivation, the Kookies sometimes suffer from scarcity or famine. In seasons in which there is too little or too much rain the harvest is greatly diminished, and when vanquished in war the victors destroy their crops and level their houses with the ground.

They always however experience in these hard times the sympathy of friendly and better conditioned clans; and when the dark day has passed away and fortune again smiles, return with grateful hearts the aid afforded, and show to their benefactors when in adversity, the same kindness.

Animals.—The Gayal, a domestic cow, a species supposed to be peculiar to this mountainous district, is of a brown colour, excepting the belly and legs, which are almost white, and in make much resembles the strong heavy buffalo, but has shorter horns. Its milk is of a rich quality and its flesh when dressed constitutes the chief luxury of a Kookiean feast.

Of the Shio-cow† father Barbe gives the following detailed account. “We saw at the foot of the hill two females of these animals with their young ones. One of them was entirely black, with the exception of the forehead, which in these animals is invariably grey; the other was of a dun colour, with the exception of the belly, legs and the extremity of the thighs, which were white. The female goes with young for nine months. The horns are directed backwards, and marked by longitudinal ridges. The horns of the two females which I saw, were not longer than one foot; but I obtained the horn of a bull which was two feet four inches long and fifteen inches in circumference. I measured a female who had reached her full growth, of the following dimensions: from the muzzle to the root of the thigh nine feet seven inches; tail, three feet six inches. From the tip of the shoulder to the ground, four feet six inches. Ditto behind, four feet two inches. The circumference of the body seven feet.”

In the shape of the body, in the colour, and in the skin that falls down the front of the neck, the edge of which is clothed with long black hair, the Shio differs from the Gayal.

* *Asiatic Researches*, Vol. VII. p. 188.

† Called by the Bengalis “Surgai.”

“Although called by the name of wild cow, they are, in reality, tame, remaining the greatest part of the day close to the house and feeding principally on bamboo leaves. I was particularly struck with the ingenious dexterity by which these animals approach the leaves of the bamboo tree. They bend it with the neck and continue keeping it bent till they reach its topmost leaf. In the village are kept from fifty to sixty of these animals; amongst them is a large bull that generally strays into the jungle for four or six days and then returns to the herd. They are never yoked to any work. In their great festivals they are slaughtered.”*

The goats are larger in make, and have a longer and thicker fleece than those of the plains.

Of dogs they have two species, one small with pointed and straight ears, that roam about in packs from fifteen to twenty in number, and the other large with long and pendant ears, of which there are seldom seen more than two or three together.

In the Kookian tiger, elephant, deer, hog and fowl there is nothing peculiar.

Food.—Regarding food the Kookies have no restrictions whatever, they eat the flesh of the elephant, cow, deer, goat, hog and fowl, and occasionally partake of the tiger’s.

“If a tiger kills any of them near a village, the whole tribe is up in arms, and goes in pursuit of the animal; when, if he is killed, the family of the deceased gives a feast of his flesh, in revenge of his having killed their relation. And should the tribe fail to destroy the tiger, in this first general pursuit of him, the family of the deceased must still continue the chase; for until they have killed either this, or some other tiger, and have given a feast of his flesh, they are in disgrace in the village, and not associated with by the rest of the inhabitants. In like manner, if a tiger destroys one of a hunting party, or of a party of warriors on a hostile excursion, neither the one nor the other (whatever their success may have been) can return to the village, without being disgraced, unless they kill the tiger.”

Cooking.—“They cook their victuals in earthen pots of their own manufacture, resembling those of the Bengalis, but much stronger and thicker in substance. The hunter, however, in his excursions through the forests, boils his food in a peculiar kind of bamboo. From the ashes of a different species of the same plant, he extracts a substitute for salt, to eat with his victuals; and with equal simplicity and readiness he kindles his fire, by the friction of one piece of dried bamboo upon another.”†

* Father Barbe’s letter to his Grace the Archbishop of Calcutta.—*Catholic Herald*.

† Asiatic Researches, Vol. VII. pp. 189; 192.

Personal appearance.—The Kookies are active, robust and strong, but of short stature, have a round face, small eyes, flat nose and a complexion varying in different persons from dark to light brown.

“I admired,” says father Barbe, “the strength of these people and the activity and vigour of the females, particularly when I beheld young girls from eight to ten years carrying up the steep on their backs and fastened on their forehead, the conical baskets of the country, filled to overflowing with fruits and vegetables. I also remarked an aged couple of eighty years each, ascending the hill, walking with all the elasticity of youth, and bearing on their backs a load which would weary much younger persons not habituated to the toil. But the Kookies do not invariably enjoy the same rude health; this I ascertained during the visit which I made last year to Barracool, on the Great Lake, when I learned from the people whom I had sent to the Kookies, that they appeared to be very sickly. Many of the children were affected with dropsical tumour in their legs and arms, and the greatest portion of the grown population were attacked with itch. There is no doubt, but that the hills when not cleared, are very insalubrious. The decayed leaves falling in the water, which then becomes vitiated, is, in the opinion of the inhabitants, the chief cause of their sickly condition. They say, that in the hills, copper ore is found to some extent; if such be the case the water flowing from the hills becomes impregnated with the mineral properties and is therefore vitiated.”*

Dress.—Though called Lunctas or the naked, they are not entirely destitute of clothing; the little however they wear is scarcely sufficient to make their appearance decent. A piece of cotton cloth of about a foot square, of their own manufacture, hanging in front so as to cover the secret region of the body, is the usual garment of the men, and one of the same material encircling the waist and reaching to the middle of the thigh is the common apparel of the women. Some of the young females have a dress of the same dimensions, dyed black and ornamented with fruit-beads tastefully arranged.

In winter when the weather is severe, both sexes have an additional cloth, resembling a sheet, which they throw over their bodies to defend them from the cold.

Hair.—They wear their hair brought forward and tied in a bunch so as to overshadow the forehead, or combed backward and stuck up behind, or hanging loose over their shoulders.

The women decorate their persons with necklaces of glass beads, the colour held in the highest estimation and of which

* Calcutta Catholic Herald.

they are most fond, is red. The young men wear silver bracelets, and above the elbow rings of polished iron, nearly two inches and a half thick.

“The warriors wear round their necks large strings of a particular kind of shell found in their hills, about their loins, and on their thighs immediately above the knee, they tie large bunches of long goats’ hair of red colour; and on their arms they have broad rings of ivory, in order to make them appear the more terrific to their enemies.”*

Money.—The Kookies have no coins made by themselves, and the money of the surrounding countries introduced by traders from the plains has but a limited circulation, for nearly all the traffic carried on between foreigners and these hill tribes is conducted by barter.

Computation of time.—“Their method of computing time is by calculating the number of the successive crops which they grow on the mountain. When, for instance, speaking to a man who told me that his age was 35 years, I asked him, how did he know his precise age? He replied, I was born on such a hill where we had four crops, and from thence we went to another, where we had three, and so on. Thus, by adding together the crops, he arrived at the number of the years.”†

Marriage.—Unlike many eastern nations that form matrimonial alliances during the period of childhood, the Kookies never wed before the age of puberty.

When a youth has placed his affections on a girl, his sire goes to her father to demand her in marriage, to whom he states the personal merits of the young man, that he is a brave warrior, a good hunter, and an expert thief, that he can produce so many heads of the enemies he has slain, and of the game he has killed; and that in his house are such and such stolen goods; he also mentions the dowry he is able to give, and the number of guests he can entertain at the wedding.

If upon enquiry these statements be found true, consent is given to the marriage, which is consummated in January or February, by the father of the girl feasting the bridegroom, and their mutual friends. At night the husband conducts the bride from her father’s house to his own dwelling, and on the following day invites his and her relations and friends to a banquet which is more or less sumptuous according to his condition in life.

At the marriage of a chief all the people of the village are

* Asiatic Researches, Vol. VII. p. 186.

† Father Barbe’s letter to his Grace the Archbishop.—*Calcutta Catholic Herald*.

guests, and if the bride, as often happens, belong to another village, the two villages alternately entertain each other.

At these feasts and on every other occasion of rejoicing, they freely indulge in spirituous liquor distilled from rice, of which they have two kinds, one pale and unmixed; and the other coloured red and made very intoxicating by infusing into it the leaves of a tree, called bangmullah.

“If any one among them be so deformed, by nature or by accident, as to be unfit for the propagation of his species, he gives up the thought of keeping house, and begs for his subsistence, like a religious mendicant, from door to door, continually dancing and singing. When such a person goes to the house of a rich and liberal man, the owner of the house usually strings together a number of red and white stones, and fixes one end of the string on a long cane, so that the other end may hang down to the ground; then paying a kind of superstitious homage to the pebbles, he gives alms to the beggar; after which he kills a gayal and a hog, and some other quadrupeds, and invites his tribe to a feast: the giver of such an entertainment acquires extraordinary fame in the nation; and all unite in applauding him with every token of honour and reverence.”*

Divorce.—Divorces are easily obtained and most likely often take place, for if a couple have no son, or live together on bad terms, the husband can put away his wife and marry another woman; and the wife if inclined can separate from her husband, by returning him the portion given at their nuptials; when sent away she returns the dowry, but if she has been guilty of adultery, her seducer must refund it to the husband. In all cases of divorce the children, male and female, remain with the father.

Though a man can marry any woman except his own mother, he can have but one wife, polygamy is not allowed, yet concubinage is tolerated, and a person may keep as many mistresses as he pleases.

Adultery.—If detected in the act the injured parties may punish the culprits with instant death; but the crime is sometimes expiated, as the guilt of concubines is usually atoned for, by a fine of cattle, fixed and enforced by the chief.

Fornication.—The punishment of a rape is generally capital, but the penalty of fornication when no violence is used is only compulsion for the parties to marry.

Theft.—Theft is considered rather a virtue than a crime. If a man convey to his own house unperceived the property of his neighbour, it cannot afterwards be claimed, but if detected he

* Asiatic Researches, Vol. II. p. 192.

is obliged to restore double the amount stolen, and is exposed for his want of dexterity to the ridicule of the whole clan.

Like the Spartans, who applauded youths for successful deceit and robbery, practices which they thought essential, to prepare them for the dangers and stratagems of war, the Kookies encourage their children to pilfer and steal, considering the talents of a thief and those of a soldier to be closely allied.

Murder.—The punishment of murder is left to the brother or other near relation of the deceased who avenges the death by taking away the life of the destroyer; blood for blood is the law and to its rigid enforcement neither the chief nor tribe present any obstructions.

Childbirth ceremonies.—Five days after the birth of a male and three after that of a female child a long pole is fixed up in the court-yard, and near to it an ox or a hog slain with a spear is sacrificed to the gods.

Of the dressed flesh of the animal, boiled rice and spirituous liquors, the parents, relations and friends freely partake, and close the festivity with singing, music and dancing.

Funeral rites.—The corpse is dressed in a cotton shroud, and during the period of several days, not continuously but at intervals, boiled cow or hog-flesh and spirituous liquors are put into the mouth of the dead, as an offering to the soul of the departed, of these the kinsmen taste.

The body is then perforated in different parts of the belly, and put on a spit over a slow fire, where it is turned till the humours are wasted and the flesh becomes hard.

Thus prepared it is preserved till the day of burning, in the house, or on a stage covered with a shed erected at some distance from the dwelling; or wrapped in two or three folds of cloth, it is put in a coffin and laid under ground, or placed in a tree hollowed out for the purpose and surrounded with a strong fence.

At meal times a supply of food and liquor is regularly borne to the dead, and a relation remains continually on watch to defend the corpse from birds and beasts of prey.

After the expiration of a year, or correctly speaking on the arrival of the eleventh of April, the only day on which the last funeral solemnities can be performed, the relations and friends assemble in a shed built close to the place where the body is preserved; and lament, sing and dance for the space of four days. After which they convey the remains to the summit of a certain hill, the general burning place of the dead, where they are consumed.

“After this melancholy ceremony is over the whole party repair to the house of him in whose family the first casualty

occurred in that year, and partakes of an entertainment given by him in honour of the dead. On the following day a similar feast is given by him in whose family the next casualty of the season had happened; and thus the feast goes round in succession, until one is given for each of the dead.”*

Others dispose of their dead in a different manner; clothe the corpse in a shroud, fold round it a mat of woven reeds, and suspend it to the branch of a high tree. “Some, when the flesh is decayed, wash the bones, and keep them dry in a bowl, which they open on every sudden emergency; and fancying themselves at a consultation with the bones, pursue whatever measures they think proper; alledging, that they act by the command of their departed parents and kinsmen.”†

Law of inheritance.—On what principle the Kookiean law of inheritance is founded is not easy to discover, it appears to be the work of extraordinary caprice and to be singularly unjust. If the father have three sons, the oldest and youngest, to the exclusion of the other, inherit the property; should he die without male issue the estate falls to his brothers, and in the event of having no brothers it escheats to the chief of the tribe.

Religion.—The Kookiean language not having yet been reduced to writing, the people possess no literature, no sacred books revered for ages, and binding each succeeding generation to the social and civil polity of its predecessors; their religion is supported merely by tradition based on the fears and disordered passions of the human mind, and contains little of refined and elevated character.

They have however a *patheon* well crowded, for every tree is supposed to be the residence of a god, and the heavenly bodies are regarded as deities.

Khogein Pootteang, the supreme being, is the creator of the universe and of all the creatures that people its innumerable regions; he is believed to be as good as he is great, that all his attributes are ever employed in promoting the welfare of the beings he has made. To him they offer in sacrifice their most costly animal, the gyal, and to *Sheem Sauk*, an inferior deity, who presides over the destinies of men, and as mediator carries up their petitions to the Supreme God, they sacrifice fowls and goats.

Of *Sheem Sauk* they have an image of rude workmanship, made something like the human form, and generally placed under a tree; his blessing they supplicate when about to enter on any important enterprise, such as hunting or war.

* Asiatic Researches, Vol. VII. p. 194.

† Ditto. Ditto. Vol. II. p. 193.

“Whenever, therefore, they return successful, whether from the chase, or the attack of an enemy, they religiously place before Sheem Sauk all the heads of the slain, or of their game killed, as expressive of their devotion, and to record their exploits. Each warrior has his own particular pile of heads, and according to the number it consists of, his character as a hunter and warrior is established in the tribe. These piles are sacred; and no man dares attempt to filch away his neighbour’s fame, by stealing from them to add to his own. They likewise worship the moon, as conceiving it to influence their fortunes in some degree. And in every house there is a particular post consecrated to the deity, before which they always place a certain portion of whatever food they are about to eat. In the month of January they have a solemn sacrifice and festival in honour of the deity, when the inhabitants of several neighbouring villages if on friendly terms, often unite and kill gyaals, and all kinds of animals, on which they feast, and dance and drink together for several days. They have no professed ministers of religion, but each adores the deity in such manner as he thinks proper. They have no emblem, as of Sheem Sauk, to represent the Supreme Being.”*

Believing the gods are pleased and future happiness is secured by slaying their enemies, they do not consider the killing of them a crime but a sacred virtue, which they ought ever to practise and instil into the minds of their children. A singular case illustrative and confirmatory of the above has recently been decided by the Sudder Court.

“It appeared, from the investigations made by the local officers, that, on the night of the 16th April, 1843, a body of naked Kookies, to the number of about 200, residents of a hill adjacent to the district of Sylhet, had come armed with guns, spears and other implements of war, and made an attack on a village called Kuchoobaree in that district; that in this attack they killed 20 persons and carried off their heads, besides taking away with them six others alive, burning down houses, and committing other enormities on their way back to the hills. In the course of the investigation, it came to light that the father of the prisoner, Lal Chookla, whose name was Laloo Rajah, had, some years back, waged war with Tribo Bunjeet Sing Muneepooree, and had, by this means, acquired the possession of guns, spears and other warlike implements; and as the prisoner was one of the chiefs among the Kookies, and known to possess the guns, &c. acquired by his father, suspicion fell on him as being at the head of this outrage. “Captain

* Asiatic Researches, Vol. VII. p. 195, 196.

Blackwood, second in command of the Sylhet Light Infantry, who was detached under orders of Government to apprehend the perpetrators, succeeded, through the judicious measures which he adopted, and the active co-operation of the Rajah of Tipperah, to whom the Kookie tribe are subject, in recovering a little girl who had been carried off, and in apprehending the prisoners, with others, who have either been released or have died of Cholera." Lal Chookla, the Kookie chief who instigated this murder, pleaded in excuse that two of the Muneeporean chiefs had four years ago come into his country and murdered his father, his minister, and sixty of his dependents, that he sent his people to revenge this massacre, and that they only murdered fifteen, whereas his enemies had murdered four times that number; that only one little girl was brought away; that of the individuals killed, the heads of only seven were brought to him, which were broken up and exposed on trees; and that there was dancing and rejoicing because the murder of his father had been revenged; that he did not know that killing was a crime, or that it would be followed by punishment, as it had been a practice among his tribe generation after generation. The Court sentenced the Rajah and seven of the murderers to be imprisoned in transportation beyond seas for life.*

"They recognise two distinct future states, one on the top of a very high hill whence can be surveyed all the beauties of nature, and to entitle them to enjoy its happiness they present to the guardian angel of the mountain, the heads of monkeys, deer, hogs and of other animals which they have slain in their hunting excursions. For this reason they preserve with much care the heads of the animals which I have seen in their houses; but if a person has not good fortune to possess one of those heads he is sent to hell, as good for nothing."†

* *Friend of India*, July 24th, 1845, p. 470.

† *Father Barbe's letter to his Grace the Archbishop.—Calcutta Catholic Herald.*

III.—*The Malay translation of the Bible—a monument of the piety of our Forefathers :—by the Rev. Dr. W. R. Van Hoëvell, Minister of the Dutch Reformed Church at Batavia.*

Extracted from a new periodical published at Batavia, and entitled “*Magazine for the advancement of true religion in Netherlands India.*”

(Translated and partly abridged from the Dutch.)

[For the following article the Editors of the C. C. O. are obliged to the Rev. A. F. Lacroix, who having been a warm friend to this periodical from its very commencement, and having in former years contributed a number of most valuable and interesting papers to its pages, is deeply impressed with the importance of sustaining it at the present time, when owing to a variety of causes it is in danger of being involved in serious difficulties. We hope that his example will be followed by other friends to our labours, and that the *Observer* will be enabled to continue its course of usefulness without interruption.

The article now offered to our readers is one of deep interest. The colonial and diplomatic policy of the Dutch in the times of their political greatness is open to many and serious strictures: but it is marked by at least one bright spot, their endeavours to spread Christianity and to translate the Bible. If they have not made such efforts everywhere with equal consistency, that is no reason why the tribute of praise should be withheld from them so far as it is due. It is a well known fact that in their Eastern possessions, as Ceylon, Java, Amboyna, &c. the Dutch adopted systematic measures for the instruction of the natives, and more especially of the native youth, in the doctrines of Christianity. Nor have these measures been altogether fruitless, although the result has not been commensurate with the means employed. It is not our intention to inquire into the causes of the failure, but simply to state the fact that continuous efforts were made to spread a knowledge of the Gospel.

With regard to Biblical Translations, it is to the Dutch ambassador at Constantinople that the Church of Christ is obliged for the Turkish version of the entire Bible. On this subject Horne states: “In the same year (1666) a translation of the whole Bible into the Turkish language was completed by Albertus Baboosky, better known by his Turkish name of Hali Bey, first dragoman or interpreter to the Porte. He undertook this arduous work at the request of the celebrated Leviz Warner, at that time ambassador from Holland, and his translation was sent to Leyden, corrected and ready for the press. Here it lay until 1814, when the Rev. Dr. Pinkerton, having ascertained its value, recommended it to the British and Foreign Bible Society.” This version was afterwards published, with certain revisions, and as far as we know it is the only version now in use, excepting one intended for the Greeks who speak Turkish, but who write it in the Greek character, and for whose benefit it was found desirable to adopt certain modifications.

The first edition of the New Testament in Modern Greek, printed at Geneva in 1638, was actually published at the expense of the United Provinces, upon the solicitation of Cornelius Haga, their ambassador at Constantinople. And there can be little doubt that the Patriarch Cyril Lucaris, under whose direction the version was executed, had derived material encouragement from the same source.

During the eleven years that the island of Formosa was held by the Dutch, the gospels of Matthew and John were translated into the language of that country, and printed at Amsterdam in 1661.

In the course of the last century the Scriptures were also translated, in part at least, into the Singhalese language, and although that version has since been superseded, there can be no doubt that it must have been of material assistance to those who have prepared the more modern translations.

The following records of the Malay Version of the Bible are calculated to suggest numerous and varied reflections. They show, what is evident from the history of biblical translations everywhere, that a good version is usually preceded by a number of successive and independent attempts, more or less imperfect, which serve as waymarks to the scholar who finally succeeds in producing a work that stands the test of time. They show also that the work of one master-mind must always form the nucleus, at least, of a good translation, and that to this department the adage of Homer is peculiarly applicable,

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω.

A Committee may improve a good version, but we believe it to be impossible for a Committee to produce an original version of any value; owing to the difficulty of maintaining harmony among themselves. It is sad that it should be so, but it is too true, that biblical translations have in all ages been the source of controversy, from the time of Jerome down to our days. The importance of the subject produces the greatest intensity of interest; whilst those who propose improvements to a living translator (unless his personal friends and chosen coadjutors), are almost sure to wound his feelings in the tenderest part, by appearing to call in question either his scholarship or the soundness of his judgment.

It is pleasing to observe in the chaplains of the Dutch East India Company such a zeal for the conversion of the Natives and the translation of the Bible into the vernacular languages, as the following narrative exhibits. How much is it to be regretted that the Chaplains of the British East India Company have not imitated their good and useful example! We have had a MARTYN, a THOMASON, a CORRIE, and a ROBINSON; but how many more? We cheerfully admit that among the Hon'ble Company's chaplains there are pious men who are really useful to their English Congregations; but why might not some of them also be burning and shining lights with reference to the gross darkness which covers the Natives of this land? Why not lay out the lore acquired at Oxford and Cambridge in efforts to prepare a Native Christian Literature?]

TRANSLATION.

“It is a characteristic feature of the Dutch people, that after they had once been made acquainted with the Bible, they always set a very high value upon it. It was because they would not allow themselves to be deprived of the sacred volume or to have limits assigned to its free use, that they braved Spain and cast off the tyrannical yoke of that monarchy. The word of God ever held in their estimation a rank infinitely above the traditions of the Fathers, the decrees of Councils and any writings of mere human origin. When the Dutch formed settlements in *Java* and the *Eastern Archipelago*, they carried the highly-prized treasure along with them. They were in fact the first who brought it to India; for although the Portuguese and Spaniards had already preached Romanism there, and gained over many of the natives of the Archipelago to their party, they had left the Bible behind, and substituted for it, beads, crucifixes and images. The Dutch, on the other hand, felt that in order to spread a knowledge of the true religion among their heathen and Muhammadan fellow-subjects, it was indispensable that these nations should be supplied with the word of God in a language they could understand. They were enriching themselves with the produce of these fertile countries: in return, they were anxious to present them with the most precious pearl of the moral world!

The task however was one of difficult execution. Our forefathers had to do with nations divided in various tribes and greatly differing in customs and habits as well as language. To have attempted in those days a separate translation of the Bible in all those languages, would have been an impossibility. A choice therefore was to be made, which eventually was decided by the very nature of the circumstances. The diversity of dialects, joined to the fact that a considerable trade and intercourse existed between these numerous tribes, had led to the adoption, as a general medium of communication, of the language of the Malays who held the foremost rank among the merchants and mariners of the Archipelago. This language was spoken and understood, not only in the countries where it was vernacular, but also along all the coasts where trade was carried on, and had even penetrated far into the inland districts.

But though the task of our ancestors was rendered more practicable through this universal use of the Malay, there were obstacles and difficulties in the way which would have staggered men less zealous than they were in the cause of Christ and of Christianity. The Malay was the language of sea-faring men and merchants, and extremely well suited for the purposes of such men; but it possessed neither words nor phrases to ex-

press abstract or metaphysical ideas. After the Arabs had brought Muhammadanism to the Malays, they gave them the Koran in Arabic with a few commentaries and explanations in the vernacular; but whenever an idea new to the Malays required to be introduced into the latter, the Arabic terms had been retained. The translation of the Bible therefore, was to be made in a language which, in most respects, was not adapted to it, and which, in fact the translators in a great measure had themselves to form. This, however, did not deter them from the laudable undertaking.

A very short time only had elapsed after the settlement of the Dutch in the Archipelago, when we find already here and there pious individuals who directed their attention to this laborious and important work. The first of these worthies of whom we have any account, is JAN VAN HAZEL. He was in the civil service of the East India Company, and bore the title of Director of *Patani* in the kingdom of *Tringano* on the eastern coast of the peninsula of *Malacca*, in those days the cradle of the pure Malay. He translated Genesis, the first fifty Psalms and the four Gospels. And though his productions never saw the light in the precise form in which they had come from his pen, they proved nevertheless of considerable use at a subsequent period; for in 1612, ALBERT CORNELISZ (of whom nothing else is known), made VAN HAZEL's translation the ground-work of another version of Matthew's Gospel which was first published at *Enkhuizen* in 1629, and nine years later again at *Amsterdam* under the auspices of the Dutch East India Company, with the Gospel by Mark added to it.

After the above, JUSTUS HEURNIUS deserves special notice as a translator of the Holy Scriptures into Malay. He had in 1621 been appointed one of the ministers of the Church at *Batavia*, and immediately on his arrival applied himself with great energy to the study of the language. Letters having been received from *Amboina* in the beginning of 1633 mentioning the encouraging prospects for the spread of the Gospel which presented themselves in that and the neighbouring islands, he burned with desire to proceed thither, and having obtained the permission of Government, he left *Batavia* and landed at *Amboina* on the 10th April of the same year. He was stationed in the native town of *Oelat*, on the island of *Honimoa*, where he soon gained the love and esteem of all those with whom he came into contact; and by his consistent conduct and fervent zeal for the cause of the Redeemer, was the means of effecting much good. Early in 1635, he settled in the mountainous district of *Lei-Timor*, and spent a great part of his time in visiting the surrounding native Christian congregations for the twofold object of imparting

instruction to them and of perfecting his own knowledge of the language. On one of his tours he was poisoned by the Muhammadans whose ill-will and hatred this faithful servant of God had incurred; and although by the use of prompt remedies his life was saved, he remained for a long time lamed in his hands and feet. He had scarcely recovered when he resumed his labours with renewed alacrity, and prosecuted them till 1638, when he returned to *Batavia*, after having spent five years and a half in the *Molucca* islands and become a complete master of the Malay. The Church at *Batavia* made every effort to retain this excellent man as its pastor, but in vain; HEURNIUS conceived he had another vocation, which in his peculiar circumstances he deemed of higher importance. He was anxious in his native land to arrange the materials he had collected during a sojourn of 14 years in India, with the view of being able to place in the hands of the people among whom he had so long laboured, that which in his estimation was the greatest treasure they could possess, the word of God in their own tongue! He left Java in November 1638.

HEURNIUS on his return to Holland, received a call from the Church of *Wyk* near *Dúurstede*, which he accepted. But notwithstanding the multifarious duties of his new sphere, he did not for a moment lose sight of the weighty reason which had induced him to leave India. The two Gospels of Matthew and Mark mentioned before, were, up to this time, the only portions of the Holy Scriptures which existed in a printed form in the Malay language. HEURNIUS while in the East, had got into his possession the other manuscript translations left by VAN HAZEL. These he made the foundation of a version of the Gospels by Luke and John, which were published by him at *Amsterdam* in 1646. Two years later he published, in the same city, a version of the first fifty Psalms likewise originally prepared by VAN HAZEL, but thoroughly revised and corrected by himself. In 1651, he published a second edition of the four Gospels, with the Acts of the Apostles executed entirely by himself; and the following year, 1652, he gave a new edition of the first fifty Psalms to which he had added the hundred last, translated also by himself. The whole of the expenses connected with these various editions were defrayed by the Dutch East India Company, which did every thing in its power to promote the translation of the Holy Scriptures in the language most in use in its eastern possessions. Special praise in this respect, is due to the Chairman of the Court of Directors, PIETER DE CARPENTIER, who had himself long resided in India, and who unweariedly assisted HEURNIUS with his judicious counsels as well as with his powerful influence. Subsequent-

ly to 1652, the name of HEURNIUS does not recur. He probably therefore must have ended his useful life about this time.

The laudable efforts of our forefathers to translate the word of God into Malay, did not cease with the death of that excellent man. We find afterwards several ministers, independently of one another, exerting themselves here and there in this good work according to the means and the talents they possessed. Among these, DANIEL BROUERIUS was prominent. He had originally been minister at *Hellevoetsluis* in Holland, and in 1652 was sent to the *Moluccas*, where he applied himself with great zeal to the study of the Malay, and at *Banda* became acquainted with the Catechist JACOB DE BOUVEREN, whose thorough knowledge of the language proved of considerable assistance to him. BROUERIUS returned to Holland in 1662, and published that year at the *Hague* a Malay version of Genesis, and six years later, in 1668, the whole New Testament. He also translated the prophet Hosea; but this translation never saw the light.

These exertions on behalf of the Church in India seem to have drawn BROUERIUS thither again; for we find him in 1669 stationed at *Ternate*, where he laboured with great zeal in the cause of the Gospel until his death, which occurred in 1672. His translations first enabled the Malay tribes of the Archipelago to read the whole of the New Testament in their own tongue; and he had the satisfaction before he died, of seeing it in general use among the Native Christian congregations in the *Moluccas*.

Among the individuals whose labours contributed in a preparatory way to the final translation of the whole Malay Bible as we now possess it, were several ministers of the Gospel and others, whose versions, though never published, proved nevertheless of considerable use. One of these was JOSIAS SPILJARDUS, a man of great capacity, who completed a translation of the eleven last prophets. His subsequent inconsistent conduct, alas! rendered it necessary to remove him from the ministerial office, by which his splendid talents were lost to the cause of Bible translation. A man of less learning but of greater moral worth and piety, was SIMON DE LARGE, who in 1674 had been promoted at *Balavia* from the office of Catechist to that of Proponent (a candidate for the ministry). In 1675 DE LARGE left *Batavia* for *Ternate* to assist the minister MONTANUS in an important mission to that island, and in 1676 was nominated pastor of the Church at *Banda*, where he died a year after. He executed a version of the whole Bible partly from the translations of his predecessors and partly prepared by himself, as is evident from the great diversity of style

which characterized it. This valuable manuscript eventually fell into the hands of the Rev. FRANÇOIS VALENTYN, of whom more mention will be made hereafter.

We have now reached an important period in the history of the translation of the Bible into Malay. Hitherto we have seen during more than half a century a number of worthy men, independently of one another, devoting their energies to this pious work. The result of these individual exertions was that many separate portions of the Holy Scriptures, and among these, the whole of the New Testament, were actually printed and published. Much more however was needed ere the great work could be said to be completed. Although the language used in these various translations was tolerably intelligible, still, as regards critical accuracy of rendering, and perspicuity, regularity and elegance of style, a great deal was wanting. To attain this desirable end, the isolated and unconnected efforts and studies of individual ministers or lay-members of the Church had been found insufficient: a more regular plan with more concentrated energies and general co-operation were necessary. Such a favorable change was now about to take place.

In 1675 there landed into India a man who caused a complete revolution in regard to the study of the Malay language. MELCHIOR LEIDEKKER had during his academical studies in Holland applied himself with extraordinary diligence and success to the acquisition of the oriental languages. Immediately on his arrival at *Batavia*, whither he had been sent in the capacity of minister of the Gospel, he turned his attention to the Malay, and soon perceived that a wrong method had been followed both in regard to its acquisition and its use. The practice had been to confine oneself to terms in common use; and when ideas required to be expressed for which there existed no words in the Malay, these were supplied from the Portuguese, and even occasionally from the Latin. LEIDEKKER was not long in discovering that one of the chief sources for obtaining a thorough knowledge of the language had been entirely overlooked, viz: the original writings and literature of the natives. To the study of these, therefore, he determined to apply himself without delay, and in this he was peculiarly favored by circumstances; for, as his appointment by the Consistory to the pastoral charge of the Church at *Amboina* had not been sanctioned by the Government, and he consequently had no fixed sphere of labours, LEIDEKKER availed himself of the leisure thus afforded him, to undertake a journey along the Northern coast of *Java* with the special object of collecting as many native works as he could procure. With the assistance of these, he compiled an elaborate dictionary, and became more and more

confirmed in his opinion, that the language employed in the Malay books, was far better adapted for religious instruction and an accurate rendering of the Scriptures than that used in the common intercourse of life; and whereas a great number of Arabic terms had, through long use, been naturalized in the literature of the country, LEIDEKKER maintained, that it was more rational and proper to have recourse to these when pure Malay words were wanting, than to those of Portuguese and Latin origin. We must not omit mentioning that LEIDEKKER was the author also of a system of spelling the Malay in the Roman character, far superior for fitness and consistency to the extremely imperfect one which had obtained until then.

The advancement of religion was however what this good man had most at heart. In fact all his studies and researches had that object in view. In 1685 he represented in strong terms to the Directors of the East India Company the necessity of obtaining a version of the Holy Scriptures in pure and classical Malay, and the expediency, for that purpose, of their encouraging a better cultivation of the language through the medium of the native writings. He moreover informed the Court of what he had already done himself in that way, and that he was actually engaged in translating the Scriptures into a purer and more suitable idiom. These representations were received very graciously by the Authorities at home, who issued orders to the Government at Batavia to look out for and to purchase all such native writings "as might serve to obtain a correct knowledge of the Malay language as well as of the history of the country." LEIDEKKER was further encouraged to prosecute his translation of the word of God, which the Court of Directors called "a very laudable and pious work," and was promised every assistance he could need for the completion of that object.

LEIDEKKER was at this time minister of a Dutch Congregation at *Batavia*, the duties of which office greatly interfered with his favorite pursuit. This the Consistory saw and felt; and being equally of opinion with the Home Authorities that a good version of the Scriptures in Malay was a great desideratum, it requested him officially to undertake that work,—at the same time relieving him of a great portion of his pastoral duties. With this request, LEIDEKKER cheerfully complied, and entered upon his task with all the ardour of which he was capable. In doing this, he availed himself eagerly of every means within his reach, neglecting neither the labours of his predecessors nor the advice of his contemporaries, although himself so greatly superior to them all. Indeed, we do not know which to admire most in this excellent man, whether his unwearied diligence and patience, or his conscientious scrupulosity. In order to

give an idea to what degree he exemplified these eminent qualities we can do no better than quote the words of a man who at a later period worthily trod in his footsteps, and of whom we shall speak hereafter. "With the translation itself (says WERNDLY) LEIDEKKER proceeded but slowly, and put nothing down without the closest previous examination. He therefore translated thrice the books of Moses, the Chronicles, Ezra, Nehemiah, Esther, Job and the Psalms; and all the other books of the Old Testament twice, with the exception of that of Ruth, of which only one version has been found. Of the New Testament, he translated the Four Gospels only once; but the Acts of the Apostles and the Epistles to the Romans, Corinthians and Galatians, twice." Indeed, too much praise cannot be bestowed on this truly good man, whose zeal did not abate even when his bodily health and strength were greatly impaired by the baneful effects of the climate. But he was not permitted to complete the great work he had undertaken. He had advanced to Ephesians vi. 6, when on the 16th March 1701, he was removed by death; and as WERNDLY expresses it, "he was called away from his arduous labours by the Lord of life and death, in order that he might receive at his hands and enjoy for ever, the reward of a good and faithful servant."

Happily there lived at that period men who were able to build on the foundation laid by LEIDEKKER. The translation of the Bible, as we have seen above, had by the Authorities in Holland, been placed under the fostering care of the Consistory at *Batavia*. The latter therefore, immediately on the demise of LEIDEKKER, looked out for some fit individual to supply his place. The choice fell on PETRUS VANDER VORM, a minister of the Gospel who had spent many years in India and who possessed a thorough knowledge of the Malay, both theoretical and practical. Him the Consistory of *Batavia* appointed to complete the translation left unfinished by his friend LEIDEKKER; and so early as October 1701, that is five months after his appointment, VANDER VORM had accomplished his task, and presented the whole Malay Bible to the Consistory.

Thus was at last fulfilled the wish so long entertained by the Court of Directors in Holland, by the numerous native churches and by all real lovers of religion! An accurate, and idiomatic version of the Scriptures in Malay had been completed! But much was still to take place, many years, alas! were to elapse, much bitterness of feeling and asperity of temper were to be softened down, ere the work so long in preparation, could see the light and be placed in the hands of the native congregations.

The new direction given by LEIDEKKER to the study and the practical use of the Malay, and which had produced an entire revolution in regard to both, had not taken place without violent opposition. The ministers who up to this period had been in the habit of using the vulgar dialect, both in their oral instructions and their writings, were naturally partial to it, partly because they had not themselves studied Malay literature and were consequently ignorant of the more refined and scientifically formed language in which the same is clothed; partly also, no doubt, because it actually was not without difficulty, that the members of their congregations could accustom themselves to it. The more, therefore, LEIDEKKER's views found favour, the more did these advocates of the vulgar dialect set themselves in opposition to them. The church became divided into two parties, one contending for the use of *high* Malay, and the other for that of *low* Malay; and the controversy which ensued became at last so fierce and bitter, that it may well be said to have cast a gloomy shade over this portion of the ecclesiastical history of Netherlands India.

One of the most violent champions of the *low* Malay was the celebrated FRANÇOIS VALENTYN. This is not the place to dilate upon the scientific merits of this, in many respects excellent man, nor to give an elaborate account of his life. Suffice it to say that he was born at *Dortrecht* about the year 1666, and that he prosecuted his academical studies with remarkable success, especially those connected with oriental literature. So early as 1685, when therefore he was only 19 years old, he proceeded to India to take charge of the vacant church of *Amboina*. A man of his penetrating and observing mind would naturally soon perceive that in order to be useful to the people among whom he had been called to labour, it was an indispensable requisite that he should make himself thoroughly acquainted with their language as well as with their customs and habits. He consequently applied himself with such success to the study of the Malay, that four months after his arrival at *Amboina*, he was able to preach his first sermon in that language. He did not however prosecute the study of the language as LEIDEKKER had done, viz: by taking the original native writings as his guide; but by means of daily intercourse with the people. In this spirit he went on during his residence of seven years in the *Moluccas*; and although the Consistory at Batavia, as well as the most able and learned men in the country, repeatedly expressed the opinion that LEIDEKKER had taken a more correct view of the matter, VALENTYN retained his own opinion and contended for it to the last. Even in his native land, whither he had returned in 1694, he

carried on the controversy and insisted on the adoption of *low* Malay as more proper for a version of the Scriptures than *high* Malay. This indefatigable man had himself executed a version of the whole Bible in the particular dialect of which he was so staunch an advocate, and which he offered to the Court of Directors; but it was not accepted. Having failed in his plans with the Home Authorities, he determined on making a second trial with those in India, and for that purpose returned to that country in 1705. He however met with no better success from the Consistory at *Batavia*. Nothing daunted by his repeated failures, VALENTYN actually made a new version of the whole Bible and the Apocrypha more in conformity with the views of the Consistory. This body however, did not feel itself justified in giving it the preference to LEIDEKKER'S. VALENTYN returned finally to Holland in 1714, where he spent the remainder of his active life in the preparation of his valuable and celebrated work on India.

It is certainly in many respects to be deplored that this controversy regarding the use of *high* and *low* Malay took place; as the publication of the sacred volume was thereby retarded upwards of a quarter of a century. The fact is, that these differences of opinion among the translators themselves, threw the authorities into such a state of uncertainty that not knowing what to do, they were led to postpone their final decision indefinitely. The good VANDER VORM, who had put a finishing hand to LEIDEKKER'S version, anxious above all things speedily to place the word of life into the hands of the people, thought to satisfy both parties by proposing that the versions of LEIDEKKER and VALENTYN should be published in parallel columns in the same volume. The latter agreed to it; but the Consistory of *Batavia* as well as the ecclesiastical authorities in Holland, having disapproved of the measure, and not without some good reasons, VANDER VORM'S proposal fell to the ground. The manuscript of LEIDEKKER had since 1701 been deposited in a chest of which Government had the key; and it was not before 1722, that a final resolution was adopted in reference to this much controverted and important concern.

The Court of Directors, wearied with the long delay, issued this year peremptory instructions to the Indian Authorities to bring the matter of the Malay Bible-translation to a speedy conclusion. Time had meanwhile produced its usual beneficial effects in mollifying the tempers of the belligerents. The conviction also had become more general, that the cultivated language, on account of its greater comprehensiveness and other advantages, was the best adapted for a translation of the Scriptures. No time therefore was lost in following up the instruc-

tions received from home. A Committee was appointed for the purpose of carefully examining LEIDEKKER's version and comparing it with the original. This Committee consisted of four ministers, all men of deep learning and piety, and who possessed a competent knowledge of the Malay. These were PETRUS VANDER VORM, of whom mention has already been made, ARNOLDUS BRANDTS, ALBERTUS CORNELIUS NINABER, and GEORGE HENDRIK WERNDLY.

With a view to facilitate the labours of the Committee, VANDER VORM and WERNDLY, at the request of their brethren, prepared in the first instance in the Roman character a revised version of LEIDEKKER's Arabic manuscript, in which they introduced the alterations that seemed to them necessary. WERNDLY thus describes the method pursued by himself and his colleague in this preparatory work. "First, (says he,) we read the original text in Hebrew or Greek and compared it with the Latin versions of ARIUS MONTANUS and others, as well as with our own Dutch version; we then read LEIDEKKER's Malay translation. Whatever we found unobjectionable in the latter, we retained; but whenever the least difficulty occurred, we consulted the Chaldean, Syriac, Arabic, Persian, German, French, English, Spanish and some of the ancient Dutch versions. We then read what the learned had written on the particular passage before us, in the *Biblia Critica*, and the *Synopsis Criticorum* of POOLE, and other works: all this, in order to ascertain the true sense of the original. Having done this, we proceeded to a careful examination of the various Malay translations we possessed, and would have made use even of that of VALENTYN if the same had been within our reach. I took special care also, to note down in my concordance of TROMMIUS, how we had rendered any particular original word; in order that when the same recurred in future, we might if in any way practicable, use the identical Malay term again. Our revision having been prepared as above described, we laid it before the Committee."

The meetings of the Committee were held regularly thrice and sometimes four times a week, from the hours of 8 to 11 in the forenoon, and always commenced and closed with prayer. The attendance of the members was most punctual, and often received an accession by the visits of the other ministers resident at Batavia, who, though they had no vote, cheerfully communicated their views and sentiments whenever required. The system pursued was as follows:—First of all, the original text was read, then the Dutch version, afterwards LEIDEKKER's translation, and finally the revision of the latter as prepared by VANDER VORM and WERNDLY. The consideration of the passage followed; and when all the members were unanimous,

the rendering of it was settled at once. But when difficult sentences and expressions occurred, respecting which there was a difference of opinion, the consideration of these was postponed to a future opportunity; so as to allow to every one sufficient time for a careful investigation of the subject. Indeed, it sometimes happened that months elapsed before the rendering of a particular passage was finally decided upon. It should be further mentioned, that the Committee did not confine itself to the use of books or manuscripts as auxiliaries to the work it had undertaken; but recourse was had also to learned Malays who were occasionally invited to the meetings to assist the members with their counsels.

In this manner did the Committee labour uninterruptedly for the space of five years; and it is truly affecting to see the deep sense which these good men entertained of the immense importance of the work committed to their care, as well as the scrupulous attention and inviolable fidelity they manifested in its execution, and the cordial union, peace and love which reigned among them up to the very completion of their task. And God blessed their efforts! In October 1728, the translation of the whole Bible was brought to a close. Four copies were made, two in the Arabic and two in the Roman character, which were again most carefully compared with each other.

The great work was now completed in manuscript; but in order to be made generally useful, it required to be committed to the press; for this however, there did not in those days, exist any facilities in India. The Directors of the East India Company therefore gave orders that two ministers well versed in the Malay, and two learned natives, should be sent to Holland to superintend the printing of the new version. The choice fell on WERNDLY; and as his worthy colleagues had died, in the interim, the Rev. CAROLUS GEORGIUS SERRUUS, a good Malay scholar, was appointed his adjunct. They left for Europe in the end of 1729, but in separate vessels: each taking with him a copy of the precious manuscript; so that in case one of the ships should be lost, the other at least might convey its treasure safely to its destination. It however pleased a gracious Providence to preserve both vessels, and WERNDLY and SERRUUS arrived in 1730 in Holland. They lost no time in getting through their work. The first edition (in the Roman character) was put to press by the well-known brothers R. and G. WETSTEIN; and completed—the New Testament in 1731, and the whole Bible in 1733.

We do not feel called upon in this paper, to pass an elaborate judgment upon the literary merits of this version. Yet, we would remark, that as the fierce controversy which so long

raged respecting the use of *high* and *low* Malay, had an injurious tendency in retarding the publication of the work, so did the same controversy operate unfavorably on its execution. The Malay version, when impartially considered, must, on the whole, be pronounced a masterpiece. With all this, it is defective in one point. In imitation of the indigenous theological and scientific writings, it is too much filled with Arabic words unintelligible to the generality of the people. It was doubtless not only proper, but necessary, when pure Malay terms were wanting, to have recourse to the Arabic. That however, when good Malay words were available, the preference (as often happened) was nevertheless given to Arabic ones, might indeed be forgiven to Muhammadans imbued with deep veneration for the language in which their Koran is written; but surely, this was an example which Christian translators of the Bible needed not to have followed. To the unhappy controversy so frequently alluded to and which led the antagonistic parties to take a one-sided and exclusive view of their respective systems, do we therefore ascribe the defect which, in some measure, mars a work otherwise deserving all praise. The proper course, in this instance, as is usually the case, probably lay in the middle between the two extremes.

IV.—*Popery, and its Extravagances in the Mediterranean.*

No opinion is more prevalent, than that Popery is too extravagant and absurd to be dangerous to a Protestant, and therefore, it is presumed, an enlightened population. But there is a fallacy in this which a moment's consideration may expose. Were all who profess Protestantism so enlightened that their conversion to Popery would imply a passing from wisdom to folly—from truths firmly held, because clearly perceived, to errors that delude the imagination, at the expense of reason and common sense—there might be some ground for so satisfactory a conclusion. But let us look round on the professed Protestants of Great Britain, and how many do we find utterly careless as to the state and prospects of their souls! Compared with Roman Catholics, accordingly, we must pronounce them to be the greater fools, and the more deluded of the two; inasmuch as a man who pursues his highest interests in a wrong way, is certainly wiser than the man who neglects these altogether. The passage, then, from such merely pretended Protestantism—Protestantism altogether lifeless, hollow, and uninformed—to sober, serious Popery, may be regarded as a change only from a greater to a less degree of folly, and therefore its becoming common is not so little to be dreaded as many would suppose.

It is not of Popery in this country that we have now to speak, but of

that on the shores of the Mediterranean ; and yet, while we expose the extravagance of folly it has displayed there, even within the last twenty years, as a strong inducement to further missionary exertion in that quarter, we would hold the picture up as a warning to ourselves at home, of the folly to which it is evident the human mind, even when highly cultivated, is prone, and against which nothing but a living and an enlightened faith can secure us.

“ In compliance with your desire [writes the Abbé Cerati, a professor in the Royal College of Ajaccio, the capital of Corsica, to M. St. Edme, at Paris], I send you an account of Father Farina’s mission at Ajaccio. A mission is no new thing, now-a-days, in France ; they are to be seen everywhere, recurring every year, and of all different shades.* A mission, accordingly, has nothing so strange in it as to excite much attention. But from its being, in this instance, that of an Italian in a province no doubt eminently French, but still preserving some of the usages of ancient Italy, you will concur with me in believing that it cannot be uninteresting to mark the efforts of an ecclesiastical power to regain its ascendancy in a frontier country, which may be said to struggle betwixt two civilizations, or rather betwixt civilization and barbarism.”

The Abbé, it will be observed, like many of the same title in France during the last century, is by no means very warmly attached to that power. On the contrary, the able and condensed work he has written, under the title “*Des Usurpations Sacerdotales,*” shows him to have belonged (we know not whether he be still alive) to a peculiarly unfortunate class of men, abounding, we doubt not, more or less, in all Roman Catholic countries, but particularly in France—men brought up in strong Roman Catholic prejudices, imbued from their earliest youth with a hatred of Protestantism in all its forms and degrees, and who look upon our great Reformers as belonging to the same race, and to be ranked in the same category, with all the fierce and reckless spirits who have, from whatever principle, risen up against established authority in Church or State, and yet who are too well satisfied of the corruptions of the Popedom not to accord a great deal of fervid admiration to the Reformers of the sixteenth century ; while, at the same time, if their love of intellectual freedom carries them into the rejection of any of the avowed doctrines of the Romish Church, it generally carries them too far, so that they are too ready to embrace Arian or Socinian notions. The original insubordination of the Roman Catholics to the yoke of scriptural authority remains in such men, even after they have almost quite shaken off that of tradition and the Church.

“ It is long [the Abbé continues] since the people of Ajaccio were led to expect as always at hand, and yet as often deferred, the arrival of a new apostle, who was to reform all abuses, and revive all the virtues of Christianity. A great dignitary in the Church, no less than Cardinal Fesch (uncle, we believe, to Napoleon Bonaparte), had selected him for this object, and had intimated that he would largely contribute to the expenses of his visit. Another ecclesiastic had prepared

* This was written some twenty years ago, when the Popedom was taking advantage of the return of the Bourbons to France to push itself into notice and power in all parts of that kingdom.

for him richly furnished lodgings, and a splendid table—all giving the poor Corsicans a high opinion of the expected missionary. At last a small vessel appeared on the horizon, and being recognised, from some peculiarity in its shape, to come from Leghorn, where the expected preacher was known to have been waiting some time for a favourable opportunity of passing over to Ajaccio, the quay was speedily crowded with the curious and the devout. The stranger ere long disembarked, was warmly received by another priest, who conducted him to his lodgings, and being followed by a crowd of people, his coming was like a triumphal procession."

Long, we fear, will it be before, even in a French province, where the law recognises no Popish ascendancy, any missionary from a Reformed Church will be so received, though we trust, it will not be long before one shall be sent.

Corsica appears to have shared so largely in the religious anarchy that followed the first French Revolution, that many even Roman Catholic usages had come to be forgotten in the island. With the exception of some old people about seventy, no one precisely knew what a mission or a jubilee was. "Have you seen the mission?" said a shoemaker to his neighbour. "No," was the reply; "but he must be no common person, the more as he is mission and jubilee both. He must have a very long beard"—that being thought a sure sign of wisdom. "He is from Rome, sent to us by the Pope. He must be a very great man." This ignorance and simplicity on the part of the people, all went to enhance the missionary's reputation. When he appeared out of doors, every eye was fixed upon him. Meanwhile, he began to visit the wealthiest inhabitants of the place; and a report soon gained ground, that he was to address the people in classes—the priests first; next, instead of the nobility, of whom there happened to be none, the rich; after them, the professors and students attending the college; the commonalty were to follow next; and, last of all, he was to deliver an address to the female sex, of all ranks. But the poorer Corsicans did not relish the making a separate class of their wealthier fellow-citizens, so that class was left out.

The only church in Ajaccio, built in the gloomy Gothic style, was one dedicated to St. Erasmus, and it was chosen as the most suitable for the scenes that were to follow. It had originally belonged to the Jesuits, and the associations connected with it, as well as its form, were taken into account in the choice. It was hung with black; doors, windows, and openings to admit air in that warm climate, were closed. In short, all was total darkness. Here the priests were assembled on a certain day at one o'clock; for, to have taken advantage of the natural darkness of night would have been too simple a method to produce the effect and excite the curiosity that were intended. The preacher entered the pulpit with a skipping step, and his powerful voice was soon heard resounding amid the darkness. His tongue moved with amazing volubility. The Abbé gives the following as a specimen of his address to the clergy, and it may be regarded as an instructive warning to those who fancy that it is either scriptural or safe to clothe the poor human nature with the mystical importance attached by the Romanists, and

their followers in this respect in the Church of England, to the office of presbyter:—

“ Did you but know, my venerable fathers, what you are, and what importance attaches to you—did you but know the power wherewith Heaven hath invested you—were you but profoundly convinced of your high, your heavenly dignity, you would die rather than soil your souls with the smallest stain! Are you men, ye who open the gates of heaven, and shut those of hell; ye who, at the sound of your puissant words, make the Holy of Holies to descend upon the altars, and terrify and put to flight all the powers of Tartarus? [Here he quoted a few lines from Virgil.] And what other beings, with the exception of God himself, can compare with you? The angels? but they merely obey the commands of Jesus Christ, and serve him, while you command him! The saints? the virgins? the martyrs? True, they enjoy the glory of God; but let me ask, Can they perform the miracles that you perform? I make bold to say, venerable fathers, that in point of dignity, you stand much higher than the most holy Virgin. That is a paradox, does any of you say? I know what he means, and will prove that he is mistaken. How does any being prove his power? Is it not by the greatness of his performances, and by the ease with which he performs them? Now what is greater than to create Jesus Christ, and what more easy than to pronounce six or eight words? [referring to the words of consecration in the service of the mass, which, it is maintained, change a bit of paste made of flour and honey, into the body, soul, and divinity of our Lord.] The most holy Virgin also created Jesus Christ; we owe him”

The remainder is too indelicate, and even blasphemous, to admit of our inserting.

It will be seen that the preacher, as a call to holiness in the priests addressed himself at once to their pride, and so well did the bait take, that, instead of being indignant at such revolting flattery, we are told that, on leaving the church, they said one to another, inclining their heads, shutting their eyes, and giving a tremulous motion to their hands, “ Was there ever heard anything so noble, so sublime? That is indeed a truly great man.”

If, in this part of his address to the clergy, the missionary seemed to derogate somewhat from the idolatrous veneration for the Virgin Mary which seems now to be carried by Roman Catholics, from the Pope downwards, to a more extravagant pitch than ever, he amply atoned for it by the panegyrics he afterwards heaped on the humble mortal who, had she heard them, must have been horrified at being the object of such blasphemous adulation.

“ Without the Virgin, the grand work of creation [said he] would never have been accomplished. God, before he made all things out of nothing, foresaw the sin of the first man, and the sacrifice which he was to impose on himself in order to its expiation. Jesus Christ, his only Son, behoved to descend into the womb of an immaculate Virgin, there to take upon him the detestable burden of human depravity. That Virgin then entered as the most essential element into the order established by the Creator. Without the Virgin, no Jesus Christ—no

redemption—no Trinity; hell would have devoured men for ever—Satan alone would have reigned upon the earth. The Virgin alone has given the Almighty the dominion of the world which he had lost. What glory! venerable fathers, what grandeur! what majesty! I venture to say that she has as much, and even more power than God himself. Who can resist her? She commands her Son with all the authority of a respected mother, and the Father with all the winning grace of a beloved daughter, and the Holy Spirit with the resistless force of an adored spouse; so that she unites in herself the power of the Father, the Son, and the Holy Ghost. She represents, she is equivalent to the Most Holy Trinity.”

Here some of our readers may blame us for polluting our pages with such blasphemies. They may suppose the case to have been that of some madman, who would instantly be silenced. Alas! it would be well if such ravings were even confined to a few. This missionary's idolatry of the Virgin is perfectly of a piece with the general tenor of Roman Catholic sentiment on that subject at the present hour, wherever the adjacent light of Protestant orthodoxy does not shame it down, so far, at least, as to prevent its attracting public notice, censure, and disgust. Ah! reader, do you pray, do you labour, in so far as God gives you opportunity, and do you pray for opportunities of enlightening poor Roman Catholic idolaters? Do you long to see the day when our Free Church, and all the true daughters of the Reformation, shall be putting forth as strenuous efforts for the conversion of Roman Catholic countries to the Gospel, as Roman Catholics are now putting forth in order to turn Protestants from the Gospel? If love for the souls of your fellow-men moves you not, ponder what a terrible energy of character is likely to be communicated to naturally strong minds, by the hyperbolical pretensions of the Papal priesthood. In this respect may we not say that, taking the Roman Catholic system as a whole, its natural tendency is to make such men what Pope Pius V. was, according to the summary of his character given by Ranke: “What a medley of simplicity of purpose, heroic enthusiasm, personal severity, and devoted religiosity; of sullen exclusiveness, bitter hatred, and bloody persecution!” When we see such a gross and manifest perversion of the intellect, as is displayed in what are called the absurdities of Popery, let us never forget that the perversion of the moral sense and of the affections necessarily follows, though not in all men in the same degree. The spirit that led that same Pontiff, whom Roman Catholics must regard as the great restorer of their Church, when shaken and weakened by internal maladies and external assaults, to urge the King of France to pursue measures of extermination against his Reformed subjects, and to enjoin the general whom he sent from Italy to assist therein, to give no quarter to the Huguenots, was the legitimate offspring of the theology in which he was bred, and that theology survives in all its vigour to the present day.—*Edinburgh F. C. Magazine.*

V.—Rev. Dr. Glen, late of Persia.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—The following extract from a letter lately received from the Rev. Dr. Glen, for many years Missionary to Persia, Astrakhan, &c., may be interesting to some of your readers. It is dated on board the "*Achilles*," Mediterranean Sea, 10th February, 1847. * * * "You may perhaps have heard from William* that after returning from Persia in 1842, I succeeded in getting arrangements made for printing my Persian translation of the Old Testament in Edinburgh, by the Queen's Printer, Mr. Constable. This we got finished in 1845, but as winter prevented my returning to Persia through the Gordian Mountains, I undertook the editing of a Persian translation of Keith's Evidence of Prophecy, made by Mr. Merrick, an American Missionary at Ooroomiah, and by the time that was through the press, it was proposed by the Committee of the British and Foreign Bible Society that I should edit a reprint of Martyn's New Testament in the same kind of type, paper, &c. as my own version of the Old, so as to have a uniform edition of the whole Bible ready for distribution before I left home. To this proposal the Mission Committee of our Synod (the Secession) agreed; and in order that the distribution or rather the agency, might be the more efficient, advertised for a young man to act as my assistant. Andrew, (another of Dr. G.'s sons) who like William and James had been initiated in Persic, Turkish, &c. at Astrakhan, offered himself as a candidate, and having been accepted, accompanies me to the field of my labours—Persia. We first proceed to Constantinople in the "*Achilles*" steamer and continue there till May. Then we advance to Trebizond and thence through the mountains of Armenia (Gordian) to Tabreez, Tehran, &c. &c. in prosecution of our work. The obstacles are formidable, but the field is interesting and the promise sure, "*The outcasts of Elam (alias Persia) shall be brought in:*"—and that too by the same *instrumentality* which God has honoured in turning our own forefathers from *their* superstitious to the acknowledgment of His Son, our Lord and Saviour Jesus Christ—"by the foolishness of preaching the gospel" as contained in his word. I lately sent out 100 copies of my translation with Mr. William Muir, who may now have reached Agra. If you have an opportunity of applying, he will give you a copy and also a copy of Keith, if still undisposed of." * * * "I remain, &c. &c.

(Signed)

WILLIAM GLEN."

Believe me to be, &c.

Benares, May 18th, 1847.

G. S.

* Dr. Glen's son, the Rev. W. Glen at Goruckpore.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are happy to inform our readers that the Rev. C. B. Lewis, after engaging for some time in Missionary work in Ceylon, has recently joined the Baptist Mission in Calcutta. We wish for our new colleague in the work of the Lord in this city, every blessing in his new sphere of labour.

We regret to announce that the Rev. W. Flower, of Baroda, who was compelled last year by ill-health to return to England, died there at Titchfield on the 3rd of February last. "Blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works do follow them."

2.—GUZERATTI GRAMMAR.

We have to offer our grateful acknowledgments for a copy of a Guzeratti Grammar by the Rev. Mr. Clarkson, with which we have been favoured. Our own knowledge of the language is not such as to enable us to determine on its merits: were it otherwise, we have every reason to believe that we might with safety confer on it much commendation. It is explained in the preface that the work was undertaken to supply a desideratum in our literature,—there having hitherto been no grammar extant sufficiently clear, correct, or copious, to satisfy the student who might desire to become a proficient. The profits of the work are to be devoted unreservedly to the furtherance of missionary operations in Guzerat in connection with the Baroda mission. Mr. Clarkson has availed himself of the services of the American Mission Press in the printing of his work, which is characterised by that excellence of typography which marks all the productions of this most meritorious establishment.—*Bombay Times*.

3.—PROGRESS OF TOLERATION.

Accounts from Rome and Constantinople respectively announce new progress by His Highness the Pope and his Highness the Sultan, in their adoption of the principles of religious liberty. In Rome, new concessions are made to the Jews. In Constantinople a similar disposition towards the Christian subjects of the Porte is manifested. Thus the Emperor Nicholas alone, of all European Sovereigns, belies the civilizing and humane character of the present epoch. In Russia and Poland alone are now observable the perpetration of cruelties ascribable to religious fanaticism.—*Patriot, March 4*.

4.—PROSELYTISM BY THE EMPEROR OF RUSSIA.

The *Gazette des Tribunaux* publishes a decree of the Emperor Nicholas, dated the 6th inst., prohibiting conversions to any other creed than the Greco-Russian religion. According to the provisions of that intolerant and despotic enactment, any person abjuring the Greco-Russian religion is to be placed at the disposal of the ecclesiastical authorities; his property is to be

consented; and, if he does not re-enter the bosom of the Church by law established within a given period, he is to be confined for life in a convent. Should the proselyte have children under age, the Government undertakes to decide on their fate. Any individual who should advise another to abjure the tenets of that religion, shall forfeit all his prerogatives and civil rights, and be banished for ever to Western Siberia. Persons preaching or publishing doctrines calculated to shake the faith of the true believers, incur a similar penalty, when guilty of the offence for the third time. The fathers and mothers professing the Greco-Russian religion who should cause their children to be baptized by the ministers of another Christian sect, are to be punished by two years' imprisonment, deprived of their children, who are to be confided to the care of Greco-Russian members of their family; and if they have no relatives professing that creed, the Government will entrust them to guardians of its own choosing. The clergyman of any other persuasion who should receive the abjuration of a Greco-Russian, is to be deprived of his situation, and of all the prerogatives attached to it. Catholic clergymen, moreover, are forbidden, in the western provinces, to retain in their service any person belonging to the Greco-Russian religion, under the penalty of forty effective roubles (7*l.* 8*s.*) per servant.—*Ibid.*

5.—TAHITI.

The Paris *Moniteur* announces that the Minister of Marine had received despatches from Rear-Admiral Bruat, dated the 20th of October and 12th of November last. "On the 30th of October, 7th and 12th of November," says that journal, "engagements took place between the insurgents and the native allies, assisted by the troops stationed at the port of Punaia. In those skirmishes, occasioned by the necessity felt on both sides by the Indians to penetrate into the valleys, in order to procure provisions, the native allies and our troops had 12 men wounded. Several of the principal chiefs had submitted to the Protectorate—a fact, however, which hitherto had produced no marked change in the dispositions of the insurgents, who, in the opinion of Rear-Admiral Bruat, would not lay down their arms before the arrival of the expected reinforcement."

The *Journal du Havre*, in a somewhat less ambiguous narrative, intimates that the great obstacle in the way of a compromise with the natives is Captain Bruat:—"Notwithstanding all his exertions, Captain Bruat has not failed to use, in compliance with his instructions, all his endeavours to bring about a reconciliation with Queen Pomare, and by inducing her to return to Papeite to put an end to the insurrections which her absence perpetuated by seeming to authorize them. The months of September and October were employed in negotiations, which were by turns interpreted by Mr. Salmon, Mr. Nott, and a Missionary, Mr. Thompson, all English. These steps were without any result, the Queen persisting in her obstinate refusal to hold any species of communication with the French authorities. Finding this, Captain Bruat, in despair, resigned himself to accepting the proffered good offices of her Britannic Majesty's frigate the *Grampus*, in going to Raiatea, and there negotiate the arrangement of which the English journals lately gave us an account. According to the information we now receive, that attempt had no greater effect than those which preceded it. The Queen refused to listen to any proposals from Captain Bruat. She has personally, if we can believe the accounts we receive, no aversion to the French people or government, but she detests Captain Bruat, and her animosity against him is so great that in September last she wrote to the King of the French, making his real the only condition for her submission. But this letter was not transmitted.

Besides this, it is notorious at Tahiti that Pomare has communicated to a French resident, in whom she has great confidence, a conciliatory treaty, dated October 22, and signed by her own hand, stipulating for her return to Tahiti, on acceptable conditions, provided a new governor was appointed. This overture had apparently reached the government, when it resolved to replace Captain Bruat. The news of his recall reached Papeite on November 6, by the English ship *Jeannette*, which brought the French mail of July 15. The selection of M. Lavaud, already known to Pomare by former relations, was received as a certain pledge of a change of measures; and his conciliating character will, no doubt, on his arrival, reap the fruits planted by the firmness and perseverance of his predecessor, in an undertaking which his laudable efforts had brought to maturity."—*Nonconformist*.

A gentleman has kindly favoured us with the following intelligence from Tahiti:—

The *Sarah Ann*, Captain Dunnett, left Tahiti, Society Islands, on the 17th December, 1846; the affairs of Tahiti are still in an unsettled state. French troops and natives still fighting, and no likelihood of the nation coming to terms. (They have since entirely submitted.)

Queen Pomare is still at Raiatea, one of the leeward islands, and determined to remain, although the French had made her very liberal offers, but all to no purpose. She is anxiously awaiting the arrival of the English Admiral.

Great numbers of the European residents were leaving on account of the arbitrary measures of the Government; a new Governor was expected daily, and it was confidently hoped affairs would be amicably settled. H. M. ship *Grampus*, was laying in Tahiti, and was awaiting the arrival of the Steam frigate *Sampson*, to relieve her.

A Danish ship-of-war left the islands a few days previous to our departure. There were very few vessels in harbour, and little business doing.—*Hurkaru*.

6.—FRANCE.

At *Laon*, M. Lepoix and two of his friends have been sentenced to pay a fine of 300 francs (£12 10s. each). These members of the Baptist communion have suffered severely, and I have received very distressing intelligence respecting them. One of these respectable men, having been surprised while reading the Bible with some of his brethren, was dragged to *Laon* in the company of robbers. He was fastened to the same chain, as though he had committed some infamous offence. Is it, then, a crime in France to meet a few friends, in order to read the Word of God? In the judgment delivered against M. Lepoix, it is set forth that he is guilty of *having associated with others in the name of a new religion called the religion of the Protestant Baptists*. It would seem that the judges, who are not very learned in religious matters, have never heard before of the Baptists, and suppose that M. Lepoix has invented a new religion! The affair is to be argued afresh before the Royal Court of Amiens, and an illustrious orator, M. Odillon-Barrot, has consented to plead the cause of the defendants.—*Evan. Christendom*.

7.—RELIGIOUS FREEDOM IN FRANCE.

The Royal Court of Amiens sat on the 25th ult. to hear an appeal brought by three members of the Evangelical Baptist Society, against a judgment of the Tribunal of *Laon*, by which they were condemned to pay a fine for associating with others, more than 20 in number, for religious purposes, con-

trary to the 294th article of the Penal Code. M. Brouard, counsel for the appellants, argued that the conviction was contrary to law, in as much as the religion of the appellants was declared by the Tribunal of Laon to be a novelty, and he demonstrated that the sect of the Baptists had existed in England since the Reformation, and that they possessed in the year 1830, in that country, no less, than 1,048 chapels. M. Brouard added that the members of the Society of Baptists in the United States amounted to 570,000, and that the society dated from the year 1639. On those grounds the counsel for the appellants contended that they were improperly convicted. The court, however, decided that the sect of Baptists was beyond the pale of the religions authorised by law, and was consequently an illicit association. The judgment of the Tribunal of Laon was then confirmed.—*Bengal Hurkaru.*

8.—CARLSRUHE.—MINISTERS IN TROUBLE FOR ANIMADVERTING ON THE PROFANATION OF THE SABBATH-DAY.

Our readers have, doubtless, seen in the public prints an account of the fire which recently broke out in the theatre at Carlsruhe, destroying the edifice, and occasioning the loss of many lives. This calamity occurred on the Sabbath-day. On the following Sabbath, as we are informed in a private letter, the Rev. T. Plitt, an Evangelical minister in that city, adverting to the subject, denounced the desecration of the holy day, and said, "It is not right to have the theatre and shops open on a Sunday; it should be as it is in Great Britain." We regret to add that his fidelity has brought him into trouble. The Ecclesiastical Board of the Grand Duchy of Baden has called him to account; nor is it, at present, clear how the matter may end, particularly as it is said, that the Grand Duke has expressed his displeasure at this bold discharge of ministerial duty. Nor is our friend the only servant of God who is visited with rebuke by the authorities for the crime of upholding the sanctity of the Sabbath. The Rev. Mr. Peters, another of the ministers of Carlsruhe, is also involved in a similar accusation.—*Evang. Christ.*

9.—MADAGASCAR.

It is with unfeigned thankfulness and joy we communicate the details of the cheering intelligence recently received from Madagascar.

(From Mr. E. Baker, Port Louis, Mauritius, Oct. 25, 1846, to the Rev. J. J. Freeman.)

MY DEAR FRIEND,—Joyful news from Madagascar! I enclose you the chief particulars, and will send by the first vessel all the original letters. Madagascar is not lost. The Prince Rakotondradama converted, and one hundred new converts added almost at once to the church, show a vitality that leaves no room for unbelieving fears as to the ultimate result of the struggle between light and darkness. I congratulate the Directors and the churches on this wonderful work of God. If I see my way in Providence open, I shall be ready to make any sacrifice to further it. At present all we can attempt is, to send books by way of Foulepointe, if possible, and wait the result of events.

The above letter contained the following statement, drawn up by Mr. Baker, from the various native letters which had come to hand:—

I have just received from Madagascar, seven letters of the deepest interest, from the Native Christians. Their chief topic is the conversion to the Christian faith of Rakotondradama, the Queen's only son, and heir-apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their persecutors, and all human

help apparently afar off, the Christians, after seeing at least twenty of their number suffer martyrdom, were becoming discouraged, when they found in the young Prince, now seventeen years of age, if not an all-powerful support for the present, at least a bright hope for the future, should an overruling Providence place him on the throne of his ancestors.

My first letter dated "Tamatave, June 24th, 1845," makes no mention of the Prince. The second letter, dated "Tamatave, Dec. 8th, 1845," conveys an urgent petition for religious books to be sent to Foulepointe. The Prince's conversion had then taken place; but the writers do not mention the circumstance, probably not having the Prince's authority to do so. They have been sent up to the capital since May, 1845, and were just returned. There they had found twenty-one Christians in bonds, on account of having held religious meetings; and they write:—

"Nevertheless, the Queen's orders respecting these twenty-one were by no means severe; for when they had been ordered to give up the names of their companions, and had refused, the Queen ceased to make inquiry."—"All the rest of us are well, by the blessing of God; and the kingdom of God is progressing and extending exceedingly—the people of God multiplying greatly in number, although dark is the working of Satan."

I find from subsequent letters, that this moderation of the Queen was owing to the influence of the youthful Prince, who seems to have acted with equal prudence and courage.

The next letter, in the order of dates, is dated, "Antananarivo, January 8th, 1846," addressed to the Malagasy Refugees in this island, and states:—

"The increase of people believing the word of God is very great, and the Prince, Rakotondradama, has received the word of God; so that the twenty-one captive Christians were not put to death by the Queen, for Rakoto prevented it, by the blessing of God, and the Queen has not slain them. The land is full of robbers, and the Queen is continually putting them to death; yet they will not be stopped, but continue to increase."

My next letter, of the same date, gives some particulars of the Prince's conversion:—

"This is our state here: the Christian assemblies became lukewarm and discouraged, after the martyrdom of the nine Christians in 1840; but a certain youth received the word of God; and became exceedingly bold and powerful in proclaiming it; and we had assemblies every Wednesday, and Saturday, and Sunday, in a large house, and we became very numerous (more than 100 new converts were made). The name of this young man is Ramaka; called by us, for secrecy, Rasalasala (the bold one). It was he, through his courage, that obtained the Prince to receive the word of God. If it had not been for the help of God, through the intercession of Rakoto, the twenty-one Christians would have been destroyed. Tell all our friends that Rakotondradama does indeed receive the word of God in much love; but his mother remains [a heathen]."

The next letter, dated "Antananarivo, 10th January, 1846," addressed to me, contains similar details:—

"We received your letters, and were exceedingly delighted to obtain the Gospels and 'Pilgrim's Progress,' for they are easy to be concealed during the darkness of our country, but are quite insufficient, for we are exceedingly numerous, and have obtained Rakotondradama to embrace the word of God, by the Divine blessing, and he does receive it with true affection and joy, and without wavering."

The Prince's fidelity was soon put to the test by the apprehension of the twenty-one Christians, five months after his conversion, when he seems to have acted with all the devotedness and prudence of Queen Esther, for the deliverance of her people from the machinations of Haman:—

“And we, five months after we had gained over the Prince, were the subjects of a persecution, twenty-one being made prisoners, and nearly put to death by the Queen; but by the help of God, afforded to Rakotondradama, it was prevented; the Queen’s heart relented. These twenty-one were out of one hundred who had recently received the word of God, and had been accused to the Government; but, by the blessing of God, the accusation was not pursued; for Raininiharo (the Queen’s Prime Minister) burnt the list of names, having found amongst them his own aide-de-camp. The believers augment very much.”

Another letter contains a list of the names of the twenty-one Christians, and further particulars, by which it would appear that the Prince begged for their lives, and succeeded; but the punishments next in severity to death were inflicted—nine taking the tangena ordeal, three others being reduced to slavery, and five left in bonds, not having petitioned for a decision. One died of the tangena—the rest were all living—the three reduced to slavery had been redeemed—and four had escaped. In three or four of these cases, the wives were involved in the same persecution, and their names went to make up the number twenty-one; proving the influence of Christianity over the domestic relationship.

My last letter, addressed to the Missionaries and myself, is signed with the Prince’s name, as under his sanction, dated “Foulepointe, February 7th, 1846.”—

“We went up to Antananarivo, and there met (in a religious assembly) with the Queen’s son and the persecuted Christians, nothing disheartened by the temptations of Satan, though they may suffer in bonds; and those Christians not persecuted we found increasing exceedingly; yea, becoming indeed many. And Rakotondradama, the Queen’s son, makes very great progress in the love of the Lord, by God’s blessing, and is able to assemble some Christians with himself every night, to thank and praise God. Oh, blessed be God, who has caused his mercy to descend upon Rakotondradama and all the people! Nevertheless, the laws of the Queen (against Christianity) are very severe; but the kingdom of our Lord, and yours, makes progress; and the Christians augment greatly in numbers, say

“RAKOTONDRADAMA,

“And the Christians at Antananarivo.

“And we at Foulepointe want books, say

“JESOA, HAREM,” &c.

They add, that many Christians, being in the army, must perish in the ranks, in case of war with England, unless *we* can provide for their safety.

From the above signature of the Prince, I infer he is looked upon as the head of the Christians at Antananarivo. A perilous office! There is, indeed, something heroic in his position. It reminds one of the olden times. It is a striking instance of that decision of character nobly characteristic of the Hovas; and I may add, it is a signal instance of the grace of God. Once convinced, he took no counsel with political expediency and unmanly fears, but joined himself to the poor persecuted Christians, and I have little doubt he would prove, like the earlier martyrs of his nation, “faithful unto death,” if called upon so to attest the sincerity of his convictions. But I cannot think the aged Queen would give up her only son to death; and the more he is persecuted the more he will inquire; and the more he inquires, the more his convictions will be deepened of the divine origin and authority of the Christian Religion. Yet the Christians, in their letters, beg that prayers may be offered up for him by Christians. They probably fear for the purity of his life, amidst general corruption and the temptations to which he will be peculiarly exposed; and all their hope is placed in the help of God.

The following is an extract translated from a letter received from Rafaravavy, which, though almost similar to that from Mr. Baker, will be read with deep interest by many Christian friends in this country, who retain an affectionate remembrance of her as one of the Malagasy refugees. Her letter, addressed to Mr. Freeman, is dated Moka, (Mauritius,) October 26, 1846:—

“I am exceedingly delighted with the news just received from Madagascar. It is, indeed, at present, as God said by the lips of Joshua, to the children of Israel, ‘Not with thy sword, nor with thy bow.’ Wonderful, indeed, is the providence of God; the Lord is gracious. He says, by Jeremiah, xxix. 11, ‘I know the thoughts which I think towards you, thoughts of peace and not of evil, to do you good, and to give you the expected end.’ The Christians in Madagascar thus write: ‘This was the condition of things among us. Our assemblies, from the time when the *nine* were put to death (1840), were much enfeebled. But there was a youth whom he had been the means of leading to receive the word of God, who was exceedingly bold through the help of God: he preached with energy, and our number increased. We then held congregations on the Wednesday, Saturday, and Sunday. Through the blessing of God a large house was completed, (in which we met,) and our number multiplied greatly. The youth mentioned has been the means of bringing many to join with us, and through his decision he has succeeded in bringing the young Prince to receive the word of God. Others also write to Mr. Baker, and say, ‘We have received your letters and the parcels you sent in 1845, and we have been delighted in receiving the Gospels and “Pilgrim’s Progress,” and we earnestly wished for Bibles; for they can be easily concealed, on account of the darkness of our land. Those sent are not sufficient for us, for through the blessing of God we are very many. The young Prince has received the word with affection and joy indeed and without wavering. Five months after this a persecution broke out, and twenty-one were apprehended and were nearly put to death by the Queen; but through God’s blessing it was prevented by the young Radama, and the Queen’s heart relented. Most of the number were of the new converts. There were one hundred names put down; but when the principal officer found among them the name of one of his aides-de-camp, he burnt the document. Our members so much increase that we require more Spelling-books, Bibles, Testaments, Pilgrim’s Progress, the Tract on the Resurrection, &c. If you can send us a large number.’

“The words of the Sovereign strengthen the kingdom of Satan, but the kingdom of Christ is increasing in strength too. Though the darkness of the land is such, the light of Christ is increasing in the midst of the darkness; for believers are greatly multiplying.

“Rafaravavy adds, that she has still a female congregation on the Friday, which assembles at Moka, and that she is doing all she can to be useful, knowing however, that the Holy Spirit alone can change the heart.”—*Missionary Magazine*.

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

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