

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](https://paypal.me/robbradshaw)

<https://paypal.me/robbradshaw>

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

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

Established June, 1832.

NEW SERIES, VOL. IX. No. 98.—OLD SERIES, VOL. XVII. No. 189.

THE
CALCUTTA
CHRISTIAN OBSERVER.

FEBRUARY, 1848.

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

CONTENTS.

	<i>Page</i>
I.—Missionary Prospects, Difficulties and Encouragements,	49
II.—On the Urdú terms for Church, Justification, &c. &c.....	58
III.—On the Shrines of Kedárnáth and Badrináth,	64
IV.—On the Moravian method of proclaiming the Gospel amongst the heathen,	75
V.—Public Examinations of Missionary Institutions,	82

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary Movements,	96
2.—Public Examination of the Female Orphan Refuge, supported by the Edinburgh Ladies' Association of the Free Church of Scotland,	<i>ib.</i>
3.—The Anniversary of the Bengal Auxiliary London Missionary Society, ..	98
4.—Anniversary of the Church Missionary Society, Calcutta,	99
5.—Baptism of another Brahman at the Free Church.....	<i>ib.</i>
6.—Baptisms at Bombay, Poona, and Ahmednagar,	<i>ib.</i>
7.—Free Presbytery of Bombay,	100

CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

1848.

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

J. THOMAS.

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.

TO CORRESPONDENTS.

The Editors of the *Observer* will be much obliged for any **LOCAL OR GENERAL REPORTS** of Missions, in any part of India.

The continuation of *W. S. M.'s Review* will appear in our next No.

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

The Monthly Native Missionary Meeting will be held at the Union Chapel, on Tuesday Evening, Feb. 15th, at seven o'clock.

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.

ADVERTISEMENTS

IN

The Calcutta Christian Observer.

ADVERTISEMENTS sent for insertion on the Cover of the **CALCUTTA CHRISTIAN OBSERVER**, will, from this date, be charged at the rate of *one anna a line*: and it is requested that all such advertisements be sent to the Publishers by the 24th, or to the Press by the 25th day of each month.—*July 1st, 1847.*

Just Published,

And for Sale of the Baptist Mission Press, Circular Road,

THE MISSIONARY'S VADE MECUM,

Or a condensed account of the Religious Literature, Sects, Schools, and Customs of the Hindus in the North West of India. With Notices of Missionary Controversial works, Lines or Argumentation, &c. By the Rev. T. PHILLIPS.—Price 3 Rupees.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IX. No. 98.—OLD SERIES, VOL. XVII. No. 189.

FEBRUARY, 1848.

I.—*Missionary Prospects, Difficulties and Encouragements.*

At the opening of a new year, our thoughts are naturally directed to the prospects which are presented to us, by the present aspects of the Missionary enterprise. When we contemplate the vast masses that surround us, their great ignorance of any thing worthy of the name of knowledge;—their deep-rooted prejudices;—their enslaving superstition;—their almost imperturbable apathy, on any subject connected with their moral and spiritual improvement;—their want of enterprise, and of both bodily and mental energy;—their want of real moral intrepidity, and independence of thought;—and, in many cases, the want of candour where some of the other qualities have begun to manifest themselves;—when we contemplate these things, we feel inclined to exclaim, What have we yet effected? What impression has yet been made upon this nation? We feel assured that such feelings are shared in by many of our esteemed and beloved brethren, who have delighted to expend the fresh energies of their prime, and the more matured energies of the noon-day of life, in endeavours to promote the spiritual interests of this people. Do they not frequently look around them, and, beholding the dark masses of cloudy superstition lurking over the moral landscape, with barely a ray of the Sun of righteousness piercing through the gloom, exclaim,—When will the light break forth and shine? When shall we be enabled to say, “Arise and shine; for thy light is come, and the glory of the Lord is risen upon thee?” Do they not feel that Isaiah’s words concerning the degradation of the Heathen have been fully realized here, and that darkness does cover the earth, and gross darkness the people? Moreover, while contemplating the victims of degrading error, and the low state of the Christian church, are they not ready to cry with one united

voice,—We long for the day and we pray for its speedy approach when “the Lord shall arise and shine upon thee, and his glory shall be seen upon thee, and the gentiles shall come to thy light, and kings to the brightness of thy rising?” The Psalmist was constrained to exclaim, when contemplating the prevailing disregard of the ways of holiness, “Rivers of waters run down mine eyes, because they keep not thy law.” And, placed as we are amid a heathen people who are enslaved in superstition, with the emblems and the consequences of a prevailing spirit of worldliness glaring around us, and meeting us at every step, when we perceive the small heed given to the warnings of the gospel, shall we not mourn and be in sadness, because the multitudes are perishing for lack of knowledge, and going down to the regions of the dead, while their souls are yet unprepared to meet their God in judgment.

Let the realities of eternity, and the fearful results of the last great day, be but even faintly realized in thought, and the heart which so realizes them must be cold indeed, if it can contemplate, without feelings of deepest sorrow and alarm, the myriads of thousands of ignorant heathen, and the immense numbers of careless unbelievers, in the various sections of what is called Christendom, living without God in the world, and hurrying into the presence of the heavenly Judge, without a knowledge of the way of reconciliation; loaded too, yea, borne down to the dust, with a burden of guilt, highly aggravated in many by the contempt wherewith they have treated the pardoning mercy and freely offered grace of an offended God.

The Christian has more cause for high and rational rejoicing than any of the children of men, who have not received the truths which bring consolation and joy to his heart. But this peculiar joy and gladness, which belongs to him, is not incompatible with the deepest sorrow and commiseration for the spiritual destitution and apathy concerning the most important realities, and consequent unpreparedness for death, judgment and eternity, of those who know not the true God and Jesus Christ whom he hath sent, whom to know is life eternal. On scriptural grounds we must conclude, that to a vast portion of the human race, there is nothing in prospect, save a fearful looking for of judgment and fiery indignation from the adversary. Who, then, that contemplates the condition of these perishing fellow-creatures, in the light in which the Holy word of God presents them to us, can refrain from exclaiming, in accents of fervent earnestness,—“O that they were wise, that they understood this, that they would consider their latter end!” O that each one would so feel the importance of spiritual things, as to be constrained to use the words of the Psalmist, and say, “Lord, make

me to know mine end and the measure of my days what it is; that I may know how frail I am."

And, if these observations carry conviction along with them, how can the Christian, more especially the Christian Missionary, contemplate the moral and religious aspect of this country, and the spiritual wretchedness, misery, poverty, blindness and nakedness of individuals,—known to them as those who resist the truth, and who struggle against the effects of their own convictions,—without his whole soul yearning after them, and his being wholly stirred up to devote himself and all that he hath to the promotion of their spiritual welfare. But devotedness and labour are not always followed by the anticipated results. Supposing not only that the Missionary, by active and persevering efforts, assails the stronghold of error, and bears the torch of truth into the regions of moral darkness; but that the Christian philanthropist also, although he cannot himself take the field, generously, according to the means which Divine Providence has allotted him, furnishes supplies for maintaining the struggle against the powers of darkness; while reviewing the past, they may be unable to perceive fruits proportionable to the sanguine expectations which they may have entertained, and, if so will there be no disappointment, no feeling of having put forth vain efforts,—no tendency to think that "they have sown the wind," and have reaped "the whirlwind,"—that they have run uncertainly, and have fought "as one that beateth the air?"

That such feelings should occasionally arise in the minds of those who are interested in the progress of the Lord's cause and kingdom, we think both very likely and very natural. It appears to us, however, to be the duty of individual believers, as well as of the Church at large, to look at both sides of the question, and to be ready to hear of opposition, and of slowness of heart to believe all that the Lord hath spoken. We desire to have no sympathy with the individuals, or the churches, or the societies, engaged in carrying on this work, who are so overwhelmed with the morbid feeling of listlessness in the matter of discouragements, that they will not bear even to look them in the face, or to give a patient ear to him who seeks to recount them. There are some so beset with the self-sufficiency, of their own plans and measures, that, even in the midst of disappointments, they are displeased with any allusion to them, and seek to keep up appearances at the hazard of exciting new and greater disappointments, when the truth can no longer be withheld. This is not only an unsafe, but we think an unchristian method. We would have, not only men of business, but also men of christian philanthropy and missionary enterprise, to be willing to look their difficulties in the face, to

represent them to the public as fully and freely as they do their successes and prospects of success. By doing so, not only would their own minds be in a more chastened and humble state; but the sympathies of the church would be awakened on their behalf, and the prayers of the faithful would ascend to the throne of the heavenly majesty, for blessings to descend upon the labours of those who proclaim the glad tidings of great joy and, in the presence of gainsayers, confess that Jesus is the Christ the Son of the living God. Perhaps there has been too little said in the publications of missionary societies and of churches engaged in missionary enterprizes, concerning the difficulties and disappointments of those who have entered the vineyard as labourers in the Lord's cause; and this perhaps may be owing partly to the statements of the labourers themselves, and partly to the reluctance on the part of committees and societies to say any thing which might tend to damp the zeal, or discourage the christian liberality of their constituents. So far as the silence concerning want of success is owing to those who are engaged as active labourers in the mission-field, it may arise in many cases from the nature of the circumstances, and the ardent zeal, or sanguine temperament of the parties concerned. Many labourers go forth full of christian ardour and sanguine of success. Though prepared to meet with difficulties, they are more ready, even when they come in contact with them, to allude to their prospects of success, than to the threatenings of failure. Friends at a distance easily and naturally fall into the same tendency; so that without any desire to disguise the truth, or any wish to mislead others, both parties may yet combine in sending abroad such representations as may prevent the Christian public from arriving at an accurate knowledge of all the circumstances; and the result must be, erroneous impressions, and a consequent inability to make the true state of things *the subject of Prayer*. This consideration we confess weighs very heavily with us. We know well enough what the world says concerning such announcements; but we care very little about it. The clear statements of the word of God are of far greater weight with us, than all the statements of all who are merely experienced in this world's business, or than all the dogmas and maxims of all the sages, excepting those whose history that word contains. We venture also to affirm that any one who will faithfully and candidly make trial of Scriptural wisdom and Scriptural guidance, will acquire an experience which will appear to him far more satisfactory and far more trustworthy than all that science, or philosophy, or any species of worldly wisdom can disclose. Our confidence in Scripture, and our veneration for its disclosures constrain us to say that no Mis-

sionary undertaking can succeed, unless it be the subject of prayer on the part of God's people. Erroneous impressions, misconceptions, and, it may be, real ignorance of the circumstances of the case, exclude the possibility of praying with the understanding, or of making what may be the most important considerations the subject of special petitions. Thus the free current of intercourse between the Giver and the needy petitioners is obstructed, and prayer is restrained.

Deeply impressed with these views, we call upon every one engaged, in whatever way, in the cause of our Blessed Lord,—whether as an actual labourer in the vineyard of Christ, or as an intelligent and liberal supporter of Evangelical labours,—not only to make diligent search into all the bearings, features, and characteristics of their labours and efforts, and to look at every difficulty and opposition in their real magnitude and aspect; but also to make these as fully known to the Church, as they make their successes, and the favourable prospects presented to them; and, having done so, then to ask the special prayers of those who wait upon the Lord, that every rough place may be made plain, and every mountain of opposition removed. Paul may plant and Apollos may water, but God alone giveth the increase. He alone can withhold the armies of the aliens, and overpower every spiritual foe. He alone can open the hearts of hearers, as he did that of Lydia, so that they may attend unto the things which are spoken of the heralds of salvation. He alone can open a door for his servants, and can give efficacy to every thing which they do. And He alone can vouchsafe that grace which reneweth the heart and restoreth to the sinful soul the image of God, by arraying it in righteousness, and infusing into it true holiness. Except a man be born again he cannot see the kingdom of God.

But while thus urging upon our brethren and fellow-labourers the propriety, not only of fairly looking at every difficulty, but also of fairly and fully stating all their difficulties, showing where their expectations are disappointed, and frankly exhibiting the strength of the enemy, and his powers of resisting all their attempts; we would guard against the supposition that we recommend any such statements, as might be calculated to beget despondency in the minds either of those Christian Philanthropists who are the supporters of Missions in distant lands, or of those labourers who may be engaged in actual services in the field. Despondency with reference to any portion of the Christian enterprise, or despair with reference to the ultimate success of Christian labour, is impossible on the part of him who has been enabled to entertain a proper, in other words, a Scriptural view of the gospel cause. If it was deemed a true mark of Roman heroism, immediately after a great disaster, to make an avowal of

not despairing of the Roman commonwealth; surely, then, no Christian philanthropist, no Christian labourer, even although mountains of obstacles oppose his career, and although the enemies of the cross should succeed in effecting a temporary reverse, or even a temporary defeat, will venture to entertain doubts or desponding surmises, much less, will dare to despair of a cause, which the record of God's authenticated will assures him must triumph. Our Blessed Lord "must reign till he hath put all enemies under his feet." "All things shall be put under him." The heathen may "rage, and the people imagine a vain thing;" "kings of the earth" may "set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us," yet "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." And the sure decree shall remain unaltered and unalterable; the king of Zion shall bear down all opposition, until the heathen shall be given him for an inheritance, and the uttermost parts of the earth for his possession.

Despondency or despair are not compatible either with Christian fortitude or with Christian intelligence. But the mere announcement of difficulties is no true mark of either despair or despondency. The general who surveys the difficulties of his position, and applies to the government, whose agent he is, for fresh orders or for reinforcements, is never supposed to be hopeless of success; on the contrary, we regard him, as simply taking the direct means to secure it. He, even, who having sustained a defeat, makes known, in full, distinct, and explicit terms, the nature of his circumstances, and the emergencies that surround him, is only taking the most direct course to acquire the means of retrieving his fortune, and of making fresh inroads upon the enemy's territory. There is nothing then incompatible with the sternest Christian fortitude, or the most faithful and steadiest Christian valour and devotedness, in the fact of those, who are practically acquainted with the difficulties, repulses, and failures in the gospel warfare, making all these plainly known to the congregations of the faithful. On the contrary, Christian honesty, and Christian prudence demand of every agent an exhibition of the worst side of the picture as well as of the best. And, as in even the best matured plans, and among the most approved and intelligent agents, blunders may be committed, duty forgotten or overlooked, and errors of judgment fallen into, either from too much zeal, or too little caution; the reverses so arising, as well as the causes from which they flow, ought to be clearly and plainly stated. Nothing short of the utmost candour, fullness and clearness, can convey to the minds of those who are in

distant lands, any thing like a correct notion of the Missionary enterprize and its accompaniments; and if a correct notion is not conveyed, there can be neither true sympathy, nor prayers suited to the peculiar circumstances and features of the case.

Let then all real difficulties and disappointments be freely and fully announced; but in such a way, that there may be a clear and marked distinction between the statement of them, and the mere moanings of despondency and despair. The Church may perhaps mistake them for such, unless there be exhibited along with them a clear and undoubted reliance upon the covenanted promises of the Father of mercies. Every labourer ought to remember that disappointment and opposition are not new or strange things to those who are engaged in the work of disseminating truth. The servants of God, all the preachers of righteousness, have to make an aggressive attempt upon the ungodliness and perverseness of hearts at enmity with God. Too often have they just cause to complain, and to take up the words of the Evangelic Prophet, saying, "who hath believed our report? and to whom is the arm of the Lord revealed." Yet, let it ever be remembered that the same prophet exclaimeth, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Let the whole Church, let the heralds of the truth, fall back, in every time of trial, upon the clear announcements of God's word regarding the ultimate triumphs of the Lord's cause. Let them call to remembrance that the dissemination of the Gospel, its triumphs in every land, and its ultimate prevalence in every nation, and among every tribe, and over every individual of the human species, is not a matter of doubtful speculation; but a matter of absolute certainty. Let all also call to remembrance, what the Saviour requires of his people. He does not make them responsible for the success of his cause. He makes them responsible for their advocacy of it. He requires of them to confess Him before men, by their words and actions, in public and in private, in season and out of season. He gives them an express command, saying, "freely ye have received, freely give." He says "occupy till I come;" "I will not leave you comfortless; I will come unto you." "Because I live, ye shall live also." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

So full and so large are the promises of the Gospel, both as

regards the triumphs of the truth itself, and as regards the safety, support, and spiritual richness of God's people, that whoso knoweth and believeth the gracious intimations of God's word, dare not despond or despair, either concerning his own spiritual prosperity, or concerning the triumphs of the cross. And difficult as the undertaking in which he is engaged may appear, he, who spake to Moses and said, "why criest thou unto me? speak unto the children of Israel that they go forward," can support and guide his servants safely amid all the embarrassments and difficulties that beset them. The hosts of Pharaoh enclosed the people from behind, the Red Sea presented what appeared an insuperable barrier in front; yet is the leader of the Lord's chosen commanded to speak unto them that they go forward. "He divided the sea and caused them to pass through; and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like a river."

Were such glorious manifestations exhibited on behalf of the stiff-necked and rebellious children of Jacob, and will Jehovah Jesus not vouchsafe his heavenly aid to his faithful servants, in the execution of his commands, and amid all the perils they may encounter in the path of duty? Let them but remember the words addressed to Joshua when he was about to enter on the hazardous enterprise, as presented to the merely natural eye; of subduing the nations of Canaan. With a fickle and backsliding people under his command; with powerful nations arrayed against him, protected by the natural fastnesses of the country and their walled and fenced cities, formidable by their chariots and their horses of war; what great prospects of success were before him, apart from the assurances and promises which God had frequently given unto his people? But in these promises and assurances lay the strength of his cause. In these he had a refuge far more secure and far more abiding than the strength of walls, and of bulwarks. And these were not only general promises, but special and individual ones. "Be strong and of a good courage." "Only be thou strong and very courageous." "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." These were strengthening and consoling assurances. But are the promises and covenanted mercies of the Gospel less sure than these? Joshua prevailed, and from Amalek to Hazer; "even from Mount Halak that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Her-

mon ;” the land became the possession of the children of Jacob. So shall the soldiers of the cross prevail. Prejudices and customs and laws, science and philosophy falsely so called ; the maxims of a carnal and gainsaying world ; and a thousand other causes excited and kept alive by the instigation and instrumentality of the great enemy of souls ;—these, and the living agency of ungodly men, who act and speak under their varied influences, appear an army strong for the contest of supremacy. But, before the influences of the life-giving and renewing Spirit, all these powerful foes shall “ melt away as the waters that run continually.”

Here is encouragement greater than the world can give. Not only are the things of time, and the powers of earth too feeble to withstand the sustained and persevering efforts of the Lord’s servants, when acting under the influence of the Divine encouragements and unfailing assurances of the most High ; but the Lord himself makes bare his holy arm ; by his Spirit he subdues the stubborn heart, and breaks down the else immovable barriers of pride, prejudice, superstition, and ungodliness. Saul of Tarsus was subdued, and the persecutor turned into the chiefest of apostles and the most powerful of preachers. Thousands of gainsaying Jews, and tens of thousands of godless and scoffing Gentiles, were saved by grace, all-subduing, overpowering, and disarming grace, and became so many trophies, living trophies, of a successful Christian warfare.

And have we not some such tokens vouchsafed to us even now ? In addition to the sure and abiding promises of the unchangeable and sure and unalterable word, have we not experimental evidences that our labour is not in vain in the Lord ? The number of these may be few, when compared with the thousands that still abide in Heathenism ; but the conversion of even one soul is an evidence of the presence and work of the Spirit of the Lord ; and, in consequence, becomes a token that the work among this people is approved of by Him who is the Lord of the harvest. One soul rescued from death is a mighty boon granted to the instrumentality of a feeble and sinful mortal.

But do we not gather encouragement also from the very opposition which our foes put forth against us ? We might enlarge upon this point. But present circumstances prevent. Suffice it to remark, that every abortive attempt of the enemy, or of those who are degraded and enticed to become his tools and instruments, becomes an argument in favour of the truth, and a ground of encouragement to the faithful labourer in the vineyard of the Lord. Some such have lately been presented to us ; in various parts of this land. The enemy has been stir-

ring, and has exhibited not merely the principles which actuate him, but his inherent weakness, and deficiency in resources adequate for the occasion. His fury hath caused him to overstep the boundaries of his power, and he hath over-reached himself, and is foiled. We do not disguise our satisfaction at this. We avow that it furnishes us with ground of encouragement. The idolaters and infidels have combined to obstruct the progress of scriptural knowledge, and to withstand the work of the Spirit of God, and as might have been expected, they have contended in vain. But it is the Lord's work and not man's. The glory be to his holy name. Let the whole earth be filled with his glory.

Let the friends of the Redeemer, those who are waiting for the manifestation of his glory among men, and praying for the coming of his kingdom, be up and working while it is called to-day. It becomes them to strive greatly for his cause and to remember these words, "Have I not commanded thee? be strong and of a good courage: be not afraid; neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest:"—and these, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world:"—and these, "He must reign, till he hath put all enemies under his feet."

△

II.—*On the Urdú terms for Church, Justification, &c. &c.*

[The following communication has been in our possession for some considerable time. Its publication has been delayed till now, not because we deem the subject of which it treats either unimportant or uninteresting. But when it reached us, we had reason to think that many of our readers regarded our articles on the translation question, deeply interesting and highly important though it be, as having occupied, for some time, a more than sufficiently large portion of our Magazine. We deemed it well, on this account, to defer the publication of this letter for a time; but, regarding all such communications as of great moment, we now give it a place, hoping that our esteemed correspondent will give us credit for the best of motives for having delayed its insertion till now. We seize the present opportunity to remind our readers, that, on the subject of this communication, as well as on all other subjects treated of by our esteemed correspondents, where much may be said on both sides, we are not

to be understood, by merely giving insertion to the communication, as pledging ourselves or the Missionary body for whom we act, either to defend, or to agree with every opinion put forth by the writer. It is of great importance that many points, connected with translations of the word of God, and the mode of carrying on the Missionary enterprize, be discussed calmly, and dispassionately. And we believe that by opening our pages occasionally for this purpose, we discharge a duty to the church at large, as well as confer benefit on individual members of it.—EDS. C. C. O.]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—As the translation question is again under discussion, allow me to defend the Urdú terms for Church, Justification, &c. &c., which are used in the Hindustání Bible and disapproved by some. Dr. Campbell says in his 10th Lecture on Ecclesiastical History:—“I have had occasion, in these lectures, to lay before you the only undoubted acceptations wherein I find the word *ἐκκλησία* employed in the New Testament and have observed that, when applied to the disciples of Christ, it always denotes, either the whole Christian community, or all those of a particular congregation under the guidance of their own pastors. I have also pointed out one deviation from the latter of these original meanings, naturally consequent on the change that in a few centuries ensued, when the Bishop, instead of the oversight of one congregation, had the superintendence of many congregations; that is when his own congregation, on account of the increase of proselytes, was split into several, and when the habit of applying the word in the singular number to the whole of a Bishop’s charge, prevailed over strict propriety, and the primitive use of the term. This prepared men for a still farther extension of the name to all the congregations of a province. * * * * *

“The Hebrew word *קהל* exactly corresponds to the Greek *ἐκκλησία* and is commonly rendered by it in the Septuagint, the only Greek translation of the Old Testament in use in the days of our Saviour. Its idiom and phraseology had consequently become the standard, in all matters that concerned religion, to all the Jewish writers who used the Greek language, and were commonly distinguished by the name of Hellenists. From them the term was originally borrowed by the penmen of the New Testament. From their manner of using it, therefore, the general meanings of the word are to be sought. But though the phrases *כל קהל ישראל* in Hebrew, and *πᾶσα ἡ ἐκκλησία Ἰσραηλ* in Greek, the whole church of Israel, do frequently occur in the Old Testament, there is not a single

passage in which they are not confessedly equivalent to the phrases כָּל נְשִׂי יִשְׂרָאֵל and παν το εθνος 'Ισραηλ, all the nation of Israel. The same may be said of the phrases קהל אלהים and עם אלהים, ἡ ἐκκλησία θεοῦ and ὁ λαος θεοῦ, the church of God, and the people of God. A distinction between these would have been pronounced by them inconceivable, as being a distinction between the church and its constituent members. In the Latin translation, called the Vulgate, the date of which, or a great part of which, if I mistake not, is about the beginning of the fifth century, the Greek word is commonly retained, having been long before naturalized among Christians. Accordingly, they rendered those phrases in the Old Testament, "omnis ecclesia Israel," and "ecclesia Dei."

"I know not for what reason our English translators have never admitted the word *church* into the version of the Old Testament, notwithstanding the frequent use they have made of it in their translation of the New. They have always rendered the Hebrew word above mentioned by the English words *congregation*, *assembly*, or some synonymous term. I do not mean to say, that, in so doing, they have mistranslated the word. Either of these English names is, perhaps, as well adapted to express the sense of the Hebrew, as the appellatives of one language commonly are to convey the ideas suggested by those of another. But these English words were altogether as fit for expressing the sense of the word ἐκκλησία in the New Testament, as of the word קהל in the Old, the former being the term by which the latter had been rendered almost uniformly in the Septuagint, and which had been employed as equivalent by all the Hellenist Jews. *What I blame, therefore, in our translators, is the want of uniformity. They ought constantly to have rendered the original expression either church, in the Old Testament, or congregation, in the New. There is one advantage, at least, resulting from such an attention to uniformity, which is this,—that if the application of the word should, in a few passages, be dubious, a comparison with the other passages wherein it occurs often serves entirely to remove the doubt.* They are the more inexcusable in regard to the present instance, that they do not refuse the title of church to the Israelitish commonwealth, when an occasion of giving it occurs in the New Testament, though they would take no occasion in the Old. Thus they have rendered the words of Stephen, who says, speaking of Moses, Acts vii. 38—'This is he that was in the church in the wilderness;' οὗτος ἐστιν ὁ γενομενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημίᾳ."

Thus far Dr. Campbell. The Calcutta Bible Society, agreeing with Dr. Campbell, the most enlightened and liberal of Church historians, have adopted Jamáat for קהל and ἐκκλησία, in all

places of the Bible, both Old and New Testament. Some say that Jamáat means only multitude, crowd, concourse of people. The Greek word *ἐκκλησία* means nothing else. In the New Testament the word has lost its etymological or original meaning, of *convocation*, of persons legally called out or summoned. Surely Demetrius and his mob were neither a holy nor a legal convocation. The Greek word *πλῆθος* is used as a synonyme with *ἐκκλησία* by the Apostles and Christian Fathers. Acts iv. 32.—“And the multitude of them that believed, were of one heart and of one soul.” c. vi. 2.—“Then the twelve called the multitude of the disciples, and said.” c. xv. 30.—“So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.” Some say that Jamáat has no religious meaning among the natives. The Musalmáns use the word in a religious sense. Their Sabbath or Sunday is called Jumá, church-day. Thursday is called Jumá-rát, church-eve, Jama-eve, like Christmas-eve. The Holy Catholic Church of the Musalmáns is simply called Jamáat. Mr. Pfander concludes a letter in the *Khair-khwáh* i Hind for July 1846 with these words:—“Main to Qurán ko nahin mántá, magar áp Muhammadí hain, áp ko máná cháhiye, aur tafsír i Baizáwí is hálat men ki áp ahl i sunnat o Jamáat hain,” i. e. you as a Muhammadan ought not only to mind the Qurán for this the Shíyas and other Protestant and Dissenting Musalmáns do likewise, but you ought also to receive its interpretation by Baizáwí as authoritative, for you are a Puseyite and Papist, and attach great importance to tradition (sunnat) and to the Holy Catholic Church, (Jamáat). In the religious and doctrinal works of the Muhammadans, Jamáat is used for the congregation of the elect. Kalísa, which Shakespear’s Dictionary has as a masculine noun, is a sound without sense. Kalísiyá is a modern importation from the Greek. The phrase “Masíh kí kalísiáen,” which the Mirzapore edition has (Rom. xvi. 16.) does not please us at all. We like Jamáat. We can say: Jamáat i Masíh, tamám Jamáat i Masíh, Jamáatí bandagí, but Kalísiyá is an unmanageable, foreign word. For Church History we may have Tawáríkh i Jamáat i Masíh, Records or Annals of the Church of Christ. In speaking and writing we find Jamáat such a convenient word that we shall never give it up. We have used Jamáat in both Testaments. Have we done wrong? Were Dr. Campbell and the Calcutta Bible Society wrong?

Συναγωγή *synagogue*, is in *all places* translated by Mahfil. The Mirzapore edition has *ibádatkháne* in many places, Jamáat James ii. 2; Rev. ii. 9, iii. 9. Why not have Mahfil in all places? *Συνεδριον* *session*, is in *all places* rendered by Majlis,

a sitting, place of sitting or session. The Mirzapore edition has Majlis in Matt. v. 22; Acts v. 21, and most places, but Sanedrian in Matt. x. 17; in the parallel passage, Mark xiii. 9, again Majlis. Let us retain Jamáat for *ἐκκλησία*, Mahfil for *συναγωγή* and Majlis for *συνεδριον*.

Ἐπίσκοπος. The Calcutta edition has Nigáhbán in *all places*. The Baptist version has, I believe, the same. The Mirzapore edition has, I believe, the same word in all places. So all the editions have Negáhbán for bishop. Let us by all means retain it.

Πρεσβυτερος. The Calcutta edition of the Urdú Bible has Buzurg in all places. The Baptist version has the same word. The Mirzapore edition has Buzurg in most places, both for Jewish and Christian Presbyters, but Qásis in 1 Tim. v. 20; 2 John 1.; 3 John 1.; 1 Peter v. 1. Why this difference? If in translating Livy the tribunes were in one place called tribunes, in another commons, in a third congress men, who would understand the Roman constitution? Is the constitution and government of the Christian Church not of some importance? is it not worth knowing? May we confound its constituent parts, and the names of its office-bearers just as we please? I think we are not at liberty to do so.

Διακονος Khádim. All the editions in use have Khádim.

The terms for righteousness and justification have given us much trouble. Opinions are still divided, but the majority, I think, are for the terms in the Urdú Bible. *δικη* is correctly explained by Timaeus in the Platonic Lexicon by *ὁ τροπος και ἡ ὁμοιοτης*, mode and manner, right proportion. The word was chiefly used to express the right proportion between guilt and punishment, merit and reward. The word is used four times in the New Testament, and may be rendered by *sazá* in all places. Olhausen and others take it to be a primitive word, but Dr. Robinson in his Lexicon will derive it from *δύχα* in twain, like the Urdú *insáf*, from *nisf*, the half. *Sazá*, like *δικη* means neither justice nor punishment, but desert, retribution, congruity, reward. *δικαιος*, *δικαιοσύνη*, &c. &c. are easily understood when we speak of the affairs of this life, but not so when the inspired writers use them in speaking of higher, spiritual, unseen concerns, i. e. of the righteousness of God to man, and that of man to God. The *Justitia Dei qua justus est*, is giving to all their due, punishing the bad and rewarding the good. Hence the *δικαιοσύνη* or *Πῶς* of God, has in some passages the meaning of primitive justice, and in others that of grace, kindness and reward, e. g. Peter xxiv. 5; Proverbs xxi. 21; Matt. vi. 1; 2 Cor. ix. 10. As to the righteousness of man towards God, he has none; he has nothing but *αδικία*; he is altogether

in the wrong, in a *wrong position*, and if not *put right* he will suffer for it. When man becomes aware of this, he endeavours to put himself right towards God by obeying his eternal laws as revealed in his works and his word, or written on his own heart. By his own exertions he means to obtain a *δικαιοσύνη τοῦ νομοῦ* which of course, will be his own, a *δικαιοσύνη ἰδίᾳ*. But he will never be right, in a right position, until God put him right, i. e. give him a righteousness. This is called a *δικαιοσύνη Θεοῦ* righteousness of God, i. e. given by God. Rom. iii. 21; and still better and clearer *δικαιοσύνη ἐκ Θεοῦ* Phil. iii. 9; also *ἐκ πίστεως*, Rom. i. 17, and *διὰ πίστεως*, Gal. ii. 16.

Δικαίω, to righten, to put right; *קִיָּרָה*, *sádiq ṭhaharáná*, *tasdíq karná*.

Δικαιοῦσθαι, *sádiq ṭhaharná*, *sádiq* or *masdúq honá*.

Δικαιῶσις, *tasdíq*, *tasadduq*, *sádiq ṭhaharáná*.

Δικαιῶμα *Sidq*, *haqq*. In Rom. v. 16, 18, the form is used for *δικαιῶσις* on account of the preceding *παραπτώμα*. The Mirzapore edition has *rástbáz* for *δικαιῶσις*, and *rástbází* for *δικαιοσύνη*, which I dislike. *Rástbáz* means a right-player, one "playing the saint." *Báz* is only used in the formation of bad words, as *dagábáz*, *randíbáz*, and others too bad to be put on paper. The term like *pákbáz*, must have originated in joke. In native tales foxes, bears and bad men are often called *rástbáz*. When native authors are serious and in earnest, which is seldom the case, they do not call the pious, the true servants of God, *rástbáz*, at least I do not remember one instance either in prose or verse. We read in the Mirzapore edition, Rom. iii. 21—"Par ab Khudá kí *rástbází* shariát se háhar záhir húi," the right-playing of God without law has come to light; v. 26, *tá ki áphí rást rahe aur use jo Yesú par ímán láwe rástbáz ṭhaharáwe*." Why not *rástbáz* in the first clause, or why not *rást* in the latter?

I do not see what objection can be made to *sádiq*, *sadáqat* and *sádiq ṭhaharáná* which are the original Hebrew words, used by Abraham, Isaac, and Jacob, the prophets, our Lord, and his apostles. Some say that *sádiq* and *sadáqat* are too difficult. They are not more difficult than *rúh*, *taqdís*, *quds*, *wáhid* and hundreds of other words which all parties use. Others say that *tasdíq* and *tasadduq* will not do for justification, i. e. making just, putting right. I think they will, but we do not absolutely want these words. If *rástbáz ṭhaharáná* will do for justification, surely *sádiq ṭhaharáná* will. *Tasdíq karná* means to *impart* *sidq*, not to ascertain the *sidq* of a thing, as *tahqíq* means to ascertain the *haqq* of an affair. As *talím* means to impart *ilm* so *tasdíq* means to impart *sidq*. Others say that justification is a judicial act on the part of God, that we must

use judicial terms, that even *sádiq* means nothing but just, true, sincere, *sádiq ul qaul*, a man just to his word, as good as his word. Now in the Greek and Latin languages forensic terms are used, but not so in Hebrew. The judicial terms are *שפט* and its derivatives. We feel at once that the Judges (*שופטים*) of Israel could in Hebrew not be called *צדקים*. If forensic terms shall be used and transcendental Calvinism taught we must adopt *adl*, *adálat*, *ádil*, *taḏíl* and *muḏdal*. In Hebrew *צדקה* and *משפט* differ just as the Urdú *sidq* and *adl* do. *Sidq o adl* are the absolute *sidq o adl*, *sadáqat o adálat* are the *sidq o adl* in motion or action, *sádiq o ádil* are persons endowed with *sidq o adl*, *tasdíq o taḏíl* mean imparting *sidq o adl*, and *masdúq* and *muḏdal* are persons who have obtained that *sidq o adl* which they previously had not. I also believe that our justification is a judicial act on the part of God; I also am a Calvinist; I also wish to make a clear distinction between justification and sanctification, but I am persuaded that *sidq* and its derivatives are amply sufficient for explaining this important doctrine. Jeremiah calls the Messiah the Lord our righteousness, (*Sidqenu*) *Khudáwand hamári sadáqat*. Would it not be absurd to call him *hamári rástbázi*? Malachi speaks of the Sun of righteousness, c. iv. 2. "Lekin tumháre liye jo mere nám se darte ho, Aftáb i sadáqat tulúḡ hogá, aur us ke paron tale sibat." This is sublime language; it is Mr. Hawkins's. The inimitable *Aftáb i sadáqat* will outshine, and totally obscure all other expressions, &c. &c. Who would tolerate *rástbázi ká súraj* in this verse? The English "sun of righteousness," is nothing in comparison with the Urdú "*Aftáb i Sadáqat*" which touches the heart. On account of these two passages alone we should retain *sidq* and its derivatives.

I remain,

Dear Sirs,

Ever very sincerely your's,

J. A. S.

Benares, Feb. 1st, 1847.

III.—On the Shrines of Kedárnáth and Badrináth.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—The following remarks, connected as they are, with the famed shrines of Kedárnáth and Badrináth, may be thought on this ground worthy of insertion in your journal. Conscious enough of their imperfection, I have sent them to you, because much of the information may be novel. Comparatively

few Europeans have been to these places, and I believe no other minister of the gospel. The facts stated are partially from my own observation, principally from the information of natives.*

Kedárnáth is one of the forms under which Shiva is worshipped. The temple stands at the head of a dreary-looking valley, closed up, I am convinced, by a glacier. It is on the south side of the snowy range of the Himálaya. I heard of no tradition of a pass through this valley towards the north. Badrináth, on the north of the snowy range, is altogether a more cheerful-looking place. It is in one of the passes to Tibet, and beyond it there are two places to which the pilgrims generally go; one of them where Vasudeva (?) performed penance. From this temple, they say, the spotless incarnation is to issue forth to save the world, and therefore consecrated to Vishnu. Might I suggest an inquiry—though it does appear far-fetched—Had the establishment of these shrines by Sankaráchárya any connexion with his expulsion of the Buddhists, numbers of whom fled into Tibet?

I am, your's truly,
D. G. W.

December, 1847.

Notes and impressions from a visit to Kedárnáth and Badrináth temples.

In the rainy season of 1847 I went, for the sake of health, to spend a few days with a friend in Garhwál. The journeying had so benefitted me that, encouraged by his recommendation, I resolved to visit the celebrated shrines of Kedár and Badri. I might thus have an opportunity of seeing the parts of the district on the pilgrim route, and be able to form my opinion of them in reference to missionary objects. I was furnished with a chaprásí and an order for the supply of 'coolies and provisions.' It would be very difficult to get on without such an order; for in the minds of the Hill people government seems to have such attributes as renders it almost the only effective power on them. I had a tent also, but I used it seldom after I got into the road of the pilgrims; as a hut of branches or mats, part of a native's house or dharmmasálá, afforded good shelter: the only drawback being restlessness at night, owing

* I had the advantage of tolerably free personal intercourse with the natives; yet I have met with misrepresentations, or modes of representing things, an instance of which I give, so at variance with the real state, as will for the future make me very cautious in receiving statements of travellers founded upon the information of an indiscriminating people, as all partially educated or uneducated men are. If they "see with their own eyes," or have the testimony of one whose discernment can 'distinguish things that differ,' this remark will not be applicable.

to the enormous number of the hill-fleas. Instead of going up the valley of the Alaknanda by Shrinagar, I preferred to keep along the high and cool ridge of mountains in which the copper mines of Dhánpur are situated. As it is not my intention to give a journal of, but rather, some personal impressions from what I heard and saw on my tour, I pass on to such at once.

The orthodox mode for the pilgrims is to visit Kedár first; and as this was more convenient and agreeable to me, I followed their track. From the solitudes in which I had been, I came into a road on which I met many. It would be impossible for a traveller to calculate, with any thing like accuracy, the number of his companions on the road. Some are out of sight, before and behind. Yet he may get a general impression from such as he meets returning, and from the number who may stop at the same places as he does. No account of the number of visitors to the temples is kept. Government does not tax them. The patwári of the district in which Badrináth is situated, says, that occasionally on the day of opening, thousands have collected at or near the temple. As the temple is covered with snow for some of the winter months, the day of opening depends on the greater or less cold of the season. When the snow has melted and an auspicious day been found, announcement is made of the fact. Should this day be some time after the Hardwár melá a large number will be assembled: if before, or close to it, there are very few to attend the ceremonies. On the night I stayed at this temple there were about two hundred and fifty souls gathered, and the following morning, 1st September, added to them. It was the anniversary of Krishna's birth, and on this ground so many had assembled. From such materials, I think we need not hesitate to conclude, that the number of visitors during the time the roads are passable, a period of about six months, must be very considerable. It is supposed that the pilgrims from the plains alone, rarely fall short of twenty or twenty-five thousand. We thus get an approximation to the esteem with which the shrines are regarded. And when one looks at the length of time required, and the annoyances to be encountered on the journey, it does appear that the outward hold of Hinduism is not relaxed from the mass of the people.

Formerly the roads to these temples must have been very bad, and the travellers exposed to many more vexations than now. Many were, no doubt for these reasons, hindered from visiting them. Since the province came into the possession of the Company, new and better roads have been made. The consequence has been a great increase to the number of pil-

grims. I was often greeted on the road with expressions such as, "Long may the reign of the English continue. Under no other government have we had such rest. None ever made such roads. Now the blind and the lame can go on them; formerly hardly a strong man could," &c. This easiness of access has taken away great part of the merit of the pilgrimage, and a man who has made it is not such an object of reverence as he would have been under the previous state of things. Not a few women and children make it, and sometimes a whole family met. Whether the agents of the government should have insisted on the making of these roads, is a question which seems to me to be settled by the consideration, that, in proportion as the means of communication under a government ought to be, and to be good, should it attach importance to the purposes for which they are chiefly used, and in accordance with these, make or refrain from making. There is little doubt of their having been very beneficial to the parts of Garhwál adjacent to them. The road up, previously lay on the rájá of Garhwál's side of the river (west). He levied a tax on the pilgrims, and on the grain, &c. which was taken from the British side. Not only is this tax done away, but the money expended by the pilgrims is circulated among the subjects of our rule. The expenses incurred for the making of the roads were defrayed from the revenues of Badrináth.

Though the great majority of the pilgrims I met were from the province of Kumaon itself, (always the case during the rains,) yet I saw men from Malabar, Bengal, (who knew something of English,) the banks of the Nerbudda, the Panjáb, Oude, &c. The pilgrims from the plains are very much exposed to disease. I do not think this arises from the climate so much as from carelessness about themselves. Some of them take up with them the incipient stages of tarái fever. They make longer day's journeys than they ought, and seem scarcely to think of taking a day's rest unless at the temples. They indulge in drinking the icy-cold water of the river, &c. They are disposed to eat such fruit as they can get, even though it be unripe, and also make a meal of it. Then, when they do prepare food for themselves, they are apt to eat to excess. A shop-keeper at one of the solitary dharimmasálás, was remarking to me the quantity the plains' people ate, and gave as an instance an old bráhman from Muttra. He bought three quarters of a *ser* of a native pastry and ate it. After a very short interval he bought two *ser*s of flour, made it into bread and ate all. They frequently sleep under trees, or shadows of rocks; and encounter sudden alternations of heat and cold. These things combined produce an amount of sickness very noticeable.

The hill people, knowing the character of the country, and the best mode in travelling, are much less exposed to disease; but by no means escape it. Very many applications were made for medicine; but, as I had only a small supply, I gave sparingly. Besides, when I had given, I have discovered the patient trudging along the following day under the rain. Latterly I did not give at all unless I were sure of the case, and exacted a promise of taking rest for a day or two.

Deaths are not few. Traveller though I was, I knew personally of four, two of whom were from the plains. The day previous to reaching Kedárnáth I gave some mild medicine to a sick man, rather to please the person attending him than with any hope of its being beneficial. He was, I thought, beyond the reach of human means, and not likely to survive a couple of days. He had been about three weeks ill. I met his companion when I was returning,—the sufferer had “passed away.” The survivor was the last of four who had started from the same village in Oude, the other two had died a short time before I came. Two men died at Badrináth when I was there. One was a soldier from Koel. He had become very unwell, one or two days’ journey short of the temple. He got himself carried up with difficulty, went through all the prescribed rites and made his presents. He then calmly composed himself to die, as he was assured of eternal safety, from ending his earthly course within the sacred precincts of the temple of his God.

“Oh! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan which we love
With unobscured eyes!”

The body of the fourth I saw lying across the road, and it evidently had been dead only a few hours. The patwári of the district, who was with me, had his clothes examined. There was a good native blanket; in his purse were found three pice and a steel for striking fire. These were taken by the official, and orders given to the village, within whose bounds the body was, to get it burnt. All deaths of this sort, i. e. where there are no friends at hand, are announced to the patwári, and, should there be no one to claim the property found upon the bodies, it is secured by him. The body is generally stripped, however, before he gets notice of the casualty. Clothes, vessels, &c. are sold by auction once a year, and the proceeds, with whatever money there may be, given to Badrináth temple. Should the death have occurred above Joshismath, or, if the deceased be a soldier, the sum is remitted to his commanding officer, or appropriated by Government. The yearly amount derived from this source is very small. Of course there are very few who make this

long journey quite alone, and reported deaths are not numerous. The object of the report is to satisfy the authorities that the deceased did not meet his death by foul means. Distress of other kinds, is not uncommon, occurring, in many instances I believe, from the expense exceeding what had been calculated upon. The case of death I mentioned last, (and the man we afterwards discovered, had some distance to go,) is an instance of this; applications were made to me for help, and this stated as the reason of making them. If it were required, by the god to be worshipped, that I should have to endure, without compensation, such direct and indirect suffering, not as a casual, but a necessary thing, as a sort of bribe to make him favourable to me, in my approaches to him, I should need, with my views of the government of rational creatures, to reject his authority; or, if I submitted to it, my whole idea of a government having moral ends must be changed. In comparison with Hinduism how much does Christianity suit itself to the desires and requisitions of our nature. In the mind of a devout Hindu, I cannot but think that there are many misgivings about the relation in which he is represented as standing to his gods, and even wishes that he were under another system. The more insight into ourselves and the Christian revelation, the more consistent with, and adapted to, our condition do its statements appear.

Near both the temples, and at Badrináth itself, there are *sadábarts* which greatly help the poorer travellers. The object of these places is to give one good meal *free* to such as need it. Flour, pulse, ghi, and salt are supplied. At the commencement of the season these articles are furnished. Some of the villages belonging to the temples bring to these places to the value of five hundred rupees yearly, and this takes the place of rent. Two or three of the native princes defray the expense of as many *sadábarts* at Badrináth temple. I believe they are cheated. At least the people say, "we get nothing free in them, but pay as much as any where else." The others are paid from the funds of the temples. There are about twelve in all.

Both of the temples are indebted for a large proportion of their revenues to land. I was told by one of the attendants of Kedárnáth, that its annual revenue, from all sources, varies from eight to twelve thousand rupees. Of that sum from three to four thousand is drawn from villages in Garhwál and Kumaon. Badrináth must have larger receipts; as it is a much more popular shrine, and has more extensive possessions. It owns, with some slight exceptions, the district in which it is situated. It possesses a *patti* (sub-division) in Garhwál, yield-

ing seventeen hundred rupees per annum, and another in Kumaon worth thirteen hundred. Besides it has many other villages scattered over both districts of the province. All together may give from six to seven thousand rupees per annum. Some villages hold by the tenure of giving grain, ghi, &c. in place of rent; and others by doing such work as the temple requires, carrying wood, bringing flowers, &c. None of these villages pay the land-tax to Government. From what inquiries I made I learned that the cultivators on the temple lands, who give provision or labour, are very much dissatisfied with their condition; and envy those who hold direct from Government. They do not leave their villages, because in this province almost all the cultivators (ryots) hold also the position of proprietors (zemindars). In respect to the British rule, all seem to be contented, and even loyal—a statement I could not make of any other part of India in which I have been. One of the zemindars of Badrináth said, that the officials of the temple were the valutors of what is brought in payment of the land, and they counted that to be worth one timashi—a coin in value about three annas—which was really worth two timashis. That there are occasional instances of such oppression I do not doubt, and that there once were more is certain, but the British rule, as at present administered, is too vigorous and impartial to allow such things; and besides, there is a (*niríkh*) fixed rate, the date of the settlement of which is doubtful, according to which, the amount to be given and taken, is regulated. The temple zemindars are not now to be trampled on, as they may have been when secular as well as spiritual threats were brought to bear against them. Yet I am sure, from several circumstances, that those who command the influences arising from the superstitions of the people in reference to the temple, commingled as these are with all real religious feeling, are not backward to use them for their own benefit. Undefined power, backed by wealth and status, spoils classes or bodies of men as well as individuals, and when that power, whether real or unreal, whether terrific or soothing, owes its character to man's longing for fellowship with the invisible; it depraves both those who wield it and those upon whom it is exercised—its tendency is to produce the corruption of presumption, indifference or deceitfulness. Illustrations of this I shall mention afterwards.

The highest of the temple officials is called Ráwal. This word is usually translated 'Archbishop.' The relative position of these men would make 'High-priest' to be a nearer term, though not exactly suitable. In this view 'Pújári,' would be represented by Priest, and the 'Pandás' of Kedárnáth and 'Dimrís' of Badrináth by 'Levites.' The Ráwal of Kedár-

nath visits the temple under his charge, generally once a year, to perform certain ceremonies. The Badrináth Ráwal resides at the temple, and has to bathe and perform other rites three times a day. The present Kedárnáth Ráwal is rather old; a good sort of man, and gets the character of being religious in his way. The Pandás however were very dissatisfied with him at the time of my visit. They said that he had appropriated their share of the revenues of the temple in order to rebuild a part of the temple which was going to ruin; and that the Commissioner had confirmed him in his injustice. This was a gross misrepresentation. It seems that they wished to have a part in the offerings to the temple. The Ráwal, under whose power the temple and all things connected with it entirely is, refused to give this. They sued him in the Court of the assistant Commissioner; but as the case was not one coming under his jurisdiction, he refused to adjudicate; and when they appealed to the Commissioner, he took the same view as the assistant, and confirmed his decision by rejecting the complaint.

The Badrináth Ráwal is young, and is said to be worldly. Some parties I talked with were very indignant that he did not return their salám, or wish success to their pilgrimage. Neither of the Ráwals seemed to know any thing distinctly of Christian doctrines. It is generally known that the Ráwals of both temples must be from the South of India. A reason given for this is, that a Ráwal, from the North of India bráhmans, made an omission of some part of the service, and from that period only bráhmans from the South, where the Sáma Veda is more studied, have been selected. This is very unsatisfactory, and appears to be an occasion of the difficulty. For how did the Northern bráhmans first get the Ráwalship, if not sufficiently acquainted with the Veda, which inculcates practice? And why, for the defect of one, should all be excluded; and that from both the temples? I think the true reason is to be found in another account given me by some of the natives. It is open to objection, but seems far more likely than the other. The great reformer of the Hindu religion, Sankaráchárya, was of the South of India, and he brought these shrines, amongst others, again to their proper respect. On their reinstatement to favour, he took with him companions from the South of India. As a matter of course they have kept the place for themselves. The Ráwals of Kedárnáth are sanyásis and not always bráhmans. The Badrináth Ráwals were at first of the same sect; but one particular caste of bráhmans has now secured it, and though men out of other bráhmanical castes may be pújáris at some of the smaller connected temples, they cannot be Ráwals.

The Dimris of Badrináth, eighty in number, say they are

descendants of those who came with Sankaráchárya. They are charged with extortion, and even stealing. The Kedárnáth pandás number three hundred and sixty, and are not clear of similar accusations. They go to the plains, (one of them told me he went to Agra,) in the cold weather, "to seduce pilgrims up by any means that their lying ingenuity can suggest. They stick at nothing in their object. Mulct the victim of all they can, and leave him to digest his own folly." The Badrináth men have more in their power, and are said to be proportionately worse. They make away with presents offered to the temple, and, though the Ráwal knows of it, he is afraid to blame them, lest he should get a beating and his honour be soiled!! At this temple food is cooked every day, forming what is called the 'prasád.' There are two large caldrons, divided into tiers, in which rice given by the pilgrims is prepared. The rice in the highest tier is always ready first, and, though nearest the fire, the lowest last. The Dimrís, who of course work to each other's hands, when the rice in the upper range is cooked, substitute uncooked for it, and are secure, by the circumstance mentioned, from discovery. They sell it afterwards to the pilgrims as 'prasád.' It is highly valued by them, and as they get only half the quantity of undressed rice they gave, it is readily bought. Bráhmaṇ pilgrims eat their shares in the temple; Rajputs and Baisyas out of it, usually on the bank of the river. This is called eating together, and is appealed to by Missionaries as showing, that even in the Hindu religion, all castes are really regarded as equal. It is deemed by the Hindus a fair argument; yet both here and at Jagannáth shudras are excluded.

There have been frequent disputes between the Ráwal of Badrináth and the bairágis. The latter wish a place of abode and worship. The former is unwilling to give such, for it deprives him of so much of his perquisites. Most of the pilgrims from the plains are connected with some sect or other—a proceeding almost unknown in Kumaon—and they usually go to the bairági of their sect. He aids them, and gets presents which would otherwise be given to those regularly connected with the temple. Besides, these mendicants are charged with cooking rice in their own houses and selling it for 'prasád.' These differences, so far as they come under the head civil or criminal; are decided, in the first place, by the assistant Commissioner. Whether a bairági is to have a place (*sthán*) or not; whether he may sell or not; are decided by such considerations as, hereditary right, possession, custom from time immemorial, &c. Some of them seem to make money; one died lately leaving about seven hundred rupees. The ratification of a

Ráwal, or Pandá, or Dinrí in his office, is said by the natives to be made by the Commissioner for the time being. The latter appointments are usually the lot of the next of kin. There is generally a successor 'in waiting' for the Ráwalship. The officiating Ráwal has the power of fixing on one. A great number of those who resort to the melá at Hardwár go on to these temples. I should have liked to have made my journey at that time, and tried to discover what, if any, effect, had been produced by the preaching some had listened to, and the books received. However, I met with hill people who either had obtained books, or knew of those who had. From my inquiries I have come to the conclusion that they are not read; or, if read, not understood. My impression for some time has been that missionaries generally are by far too free in the distribution of tracts and books: and this journey has caused it to become a conviction. I think they should not be given, unless it appears they can be intelligently perused; and gospels never, unless to men who are making inquiries regarding the truth; or who already know somewhat about Him whose condition and works they make known. Latterly I have been so unwilling to give, that perhaps I have refused where something might have resulted from them.* Free and indiscriminate giving does not impress the people well. This feeling was elicited from a native when I was showing him some of our religious books. He said, that he had seen, though not taken, such books formerly; that at Hardwár there were many given away; and, turning to a companion who had made some exclamation or other, added, in a tone expressing contempt, "if any one comes up for a book and begins to stammer out a few letters, they say, 'take it, take it and away.'" I do not say that I think the missionaries who go to Hardwár are more indiscriminate in their distributions than others. So far as I have seen, all are equally reprehensible. We need not cast our pearls before swine. Tracts need the living voice to explain and render them effective. I question whether any instance could be given in which a tract or book has produced *convictions of the evil of sin and of the truth of Christ's sacrifice*, in the mind of a heathen. I grant that when attentively read they may be the means of causing unfamiliar thoughts, and a desire for more knowledge of the subject treated of, and for this end should they be given—but never, that I am aware of, without previous or subsequent personal instruction, conversion. Tract distribution is occasionally spoken of in a way that I think neither the circumstances of apostolic times, nor the effects resulting from it now, at all justify. Especially is the giving of scrip-

* Surely this is more objectionable than giving freely.—Eos.

tures now and then harped upon so as to appear to me little else than claptrap. 'By the foolishness of preaching it pleases God to save them that believe.' I refer, it must be remembered, to the giving of tracts to a promiscuous assembly, or to such regarding whom we have no knowledge. To inquirers I would give freely, and nothing more readily than the scriptures.

I may mention two cases as illustrating the effects of our books on different minds. In both, my words were the first announcement of the gospel. One was that of a Pūjāri, a man from Malabar. He was apparently familiar with Sanscrit, and on my way to Badrināth I gave him a gospel of Matthew, gospels being the only books in Sanscrit I had with me. He promised to read some of it by the time I returned, and if it pleased him he would keep it. On my return he told me that 'it did not make his eyes to water with delight,' that it contained names of which he knew nothing and could not care about, that there were allusions which were quite foreign to him, that in a word he had read to the XVI. chapter, but could not understand what was the object. He was not for retaining it; but being an intelligent man I wished him to keep it, especially as I had had a long conversation with him on Christianity, and directed his special attention to some parts of the sermon on the Mount. He acknowledged the truth and force of some of the things, and said he would keep it and read it further. The other case was that of a shopkeeper. I gave him 'Dharmmopades,' one of our best and simplest Hindu tracts. After reading a little he returned it and said, 'If I read this it would make me a fool, and I would leave my house and shop, and go forth as a bairāgi.' I think such strongly developed instances are rarely met, and I state them as showing what the effects of our tracts sometimes are, and as affording hints in reference to the persons to whom, and the time when, they should be presented. To me such facts say, 'Be cautious to whom you give tracts and gospels. Let something else than the mere ability to read a little be the reason for making the precious gift, and take means, as far as you are able, to anticipate any wrong impression of their contents.'

My visit did not afford opportunity for missionary labour. This is partly accounted for by most of the pilgrims being hill people, whose language it is needful to know in order to be efficient among them. But at another season even, the result would be nearly the same. All are in motion, or engaged in the supply of their bodily wants. The nature of the road is such that one cannot have free and continuous conversation. The people rest to eat or sleep. They come to their resting-place for the night, tired, and immediately commence prepar-

ations for cooking. It is dark before they have finished, and they are off by break of day the following morning. At Kedar-náth I was my own master, and 'preached Jesus' to a goodly number of officials and pilgrims at the door of the temple. Unfortunately I happened to be looked on as 'some one' at Badrináth, and each of the times I was at the temple the Ráwal gave me his society, and prevented me from wandering about and speaking as and where I liked. I may express my hopes that any missionary, who hereafter makes the same tour, will be able to do more and better than I did. The vexations and difficulties encountered in preaching to the heathen, and the aversion so apt to arise to this sort of labour, give to the command of Christ a forceful meaning, "Let the dead bury their dead, but go thou and preach the kingdom of God." May each minister of His be taught to lay it to heart, and realise it in his life. May every effort, however imperfect, made in his name, advance the kingdom of righteousness, truth and love.

IV.—*On the Moravian method of proclaiming the Gospel amongst the heathen.*

[The following paper is a translation from the German, and has been forwarded to us from the country. Not having it in our power to send the proof-sheets to the translator, we have taken the liberty to make some slight alterations where idiom seemed to require them. The paper will be found a very interesting one.—EDS. C. C. O.]

The method adopted by the brethren to bring the heathen to Christ was in the beginning of their endeavours, especially in Greenland, nearly the following: They proved to the heathen the existence of God, and spoke to them of his divine attributes and perfections. Then they came to speak of the creation, how God had made man after his image, but that soon afterwards he lost it in sinning against God's command. Further, they acquainted the heathen with the Law, which God had given through his servant Moses. Thus they endeavoured to convince them that they were sinners, and as such had deserved temporal and eternal punishment. Hence they concluded that unless some one would reconcile them to God, they could not be saved, &c.

In this way the brethren continued, without any success, for a good while, and the heathen got only tired of their discourses. If any one were to ask, how the brethren came to the above mentioned method, I answer that the fault, I fear has been mine.

The first brethren, that were appointed to Greenland, took their way to Copenhagen through Halle where I was then residing. They stayed with me for several days, and conversed with me about their undertaking. I gave them then a book to read (I myself knew it not better) in which a certain theologian, amongst other subjects, treats of the method of convincing the heathen and bringing them to Christ. This good man, through all his life, had probably never seen a heathen, far less converted one; he nevertheless thought he could give some instructions. The brethren followed his advice without seeing any fruit.

Meanwhile the Lord our Saviour had given increased light to the Church of Herrnhut concerning the word of reconciliation through the atonement of Jesus Christ. Hence they did not neglect to write to the brethren in Greenland, that if they wished their labours to be accompanied with success, they should preach Jesus Christ. The brethren began then to translate some portions out of the gospel, especially the history of the sufferings and death of Christ, and read it to the heathen.

This furnished opportunities to speak still more on the subject. Thereupon God opened their hearts to listen to the word, and it proved itself in their hearts the power of God. They became desirous to hear more of it, and the fire which had been kindled in them was more and more spreading abroad. And so it came to pass that many were converted to God. From that time the brethren were often asked by the heathen why they had not sooner preached to them Jesus Christ? and they added that they had got quite tired in hearing about the first two human beings, &c.

During my residence in North America, some thirty years ago, I invited, from time to time, the brethren, that were in any way employed in the service of the Lord, in order that I might have some conversation with them about their labours. At that time there was with us an Indian of the name of John, of the Mahekand tribe, who formerly had been a very wicked man, but he had repented with all his heart, and had become our fellow-labourer in the church gathered from amongst the heathen; residing then in Chekomekah, this man came also to our small meeting. He was a very talented man; and a bold confessor of what he acknowledged to be the truth; he knew also the German language, so as to be able to express himself in it well enough. As we were talking together about the heathen, he said amongst other things, "Brethren! I have been a heathen and have become old amongst them, I know therefore well what it is to be one. There came once a preacher to teach us, that there is a God. We replied aye! Doest thou think we do not know this? go whence thou hast come from. Then came

another wishing to teach us, saying you must not steal, be not drunkards, do not tell lies, &c. We replied, aye fool, dost thou think that we do not know that? Learn it thyself first, and teach thy own countrymen. For who are greater drunkards, who steal more and lie more, than thy own countrymen! Thus we sent him also away. Some time afterwards Christian Henry, one of the brethren, came to me in my hut, and sat down near me. He spoke to me nearly in the following manner: I come unto thee in the name of the Lord of heaven and earth, who lets thee know, that he is very willing to save thee and to rescue thee from the misery in which thou art lying. To this purpose he has become a man, and has laid down his life for men, and shed his blood for them, &c. Having thus spoken, he lay down on a plank in my hut and slept because he was tired from his journey. I thought then, what sort of man is this? Here he lies, his countenance is so mild, I might now kill him and cast him into the forest: who would ask for him? But he is without fear. But his words I could not get rid of. They came again and again to my remembrance, and even in my sleep I dreamt of the blood, that Christ had shed for us. I thought then, this is somewhat different, and I interpreted the words, that Christian Henry further spoke to us, to the other Indians. Thus, by the grace of God, began the revival amongst us. Therefore I tell you brethren! preach to the heathen Jesus and his blood and his death, if you wish to labour with success amongst them." This was the exhortation of John the Mahekand.

The brethren however had been before convinced, that Jesus Christ ought to be the main subject in preaching to the heathen. If, so far as it suites our circumstances, we follow the method of the apostles, who were under a particular direction of the Holy Spirit, we shall certainly do well. Therefore we lay down as a fixed rule of our preaching amongst the heathen the following passage of Paul to the Corinthians—"For I determined not to know any thing among you, save Jesus Christ and him crucified."

If any one were to ask how this is to be understood? we answer: Christ crucified is preached, when we declare of him, that he is the Lord of heaven and earth, and of all that is in them; that all things were made by him, and that without him was not any thing made that was made; that he was before all, and that all subsists by him, and that he upholds all things by his mighty word; that he feels great pity for men, who were made after God's image, but had fallen off from God, and that his desire is to rescue them out of their misery; that in times of old he had already appeared to men in human form, and mani-

fested his will unto them ; but that at last love to men brought him down from heaven upon earth to become a man himself ; that he has a Father, who dwells in heaven, whose highest pleasure is in him his only begotten son ; that his heavenly Father moved by love, sent him into the world that the world might be saved through him ; that the Holy Ghost dwells in him, and that he is in the most intimate union with Him ; that through the Holy Ghost he has taught men the whole counsel of God concerning their salvation ; that he endowed his disciples with the Holy Ghost to preach his doctrine ; that as mediator between God and men he was like another man in the world, and that he experienced poverty and endured the enmity of wicked men, danger and tribulation in the world ; that he was tempted as we are in order that he might sympathize with the weak, but that he sinned not ; that he was also tempted by the devil and the evil spirits, but that he remained steadfast in the truth ; that he had and did no sin, but was most perfect in love towards God and men and all creatures ; that he gave sight to the blind, made the lame to walk ; gave ears to the deaf ; cleansed the leprous, drove out the devils and did many other wonders to prove his being sent by God ; that as mediator he bore the sins of the whole world ; that his soul for our sakes was sorrowful even unto death, and that in his agony he sweated blood ; that willingly, graciously, and without constraint he gave himself up to be bound, falsely condemned, scoffed and spit at, scourged, crowned with thorns and nailed upon the cross, on which he gave up his life for us ; that he was buried, and rose the third day, that soon after he appeared unto his disciples, and had shown them his pierced hands, feet and side, to assure them that he was really living ; that he remained during forty days on earth, and spake with his disciples of the kingdom of God ; that he commanded them to go into the whole world, to teach all men, that God was willing to receive them in grace through Christ ; that he commanded them too to baptize the believers, in the name of the Father, Son and Holy Ghost ; that he also had enjoined them to teach them to observe all things, whatsoever he had commanded them ; that he had then gathered his disciples and commanded them to remain in Jerusalem, until the Holy Ghost should be poured upon them ; that he then had lifted up his hands and while blessing them had been lifted up to heaven before their eyes ; that he now possesses again the same glory, which he possessed with his Father before the world was made ; that he is the Lord of lords and King of kings, before whom all knees shall bow and whom all the angels of God worship ; that he sent soon after his ascension his Holy Ghost to his disciples and endowed them thus to spread

his kingdom in the whole world; that all who believe in him shall receive forgiveness of their sin; that all those who receive Him by faith, receive the power to become the children of God; that He gives the Holy Ghost to them who believe on him, who dwells in their hearts; that he delivers those who believe in him from the bondage of sin, and that he gives them strength to do good, to follow him and to do his commandments; that whatever we shall ask of the Father in his name shall surely be given to us; that if any one sins he is our advocate with the Father and the redemption for our sins, and not only for ours, but also for the sins of the whole world; that he shall give a crown of life to those that are faithful unto death; that he shall raise the dead again, to give to each according to his deeds, be they good or evil; that all men shall appear before his judgment seat to hear their doom out of his mouth; that he shall take his people with him to inherit eternal life, and send the wicked to eternal punishment. If all this, and what holy Scripture says more of him, is propounded in due time to the heathen, then as above mentioned, we still preach Jesus Christ and him crucified.

Hence it is evident that a servant of Jesus who professes to know nothing but Jesus and him crucified, can nevertheless deduce from him all the truth of God, which is revealed for our salvation. But the main points for us poor creatures remain his blood and death. The love of God has been in various ways manifested towards us, but especially herein, that he gave his only begotten Son for us; and who were we? but enemies of God. The love of Jesus Christ the Son of God, which he has towards men has been manifested by innumerable proofs, but he showed it chiefly in this, that he endured for them, and in their room and for their propitiation, the most cruel death of a criminal. All sacrifices and sprinkling of blood in the Old Testament, by which, in respect to the sacrifice of Jesus, propitiation was offered, were types of the blood and death of Jesus. The prophets, as well as the apostles, spoke of this too, and deduced all blessings, that come upon men, from the blood and death of Jesus, i. e. from his sacrifice for us. Therefore we ought to show forth the Lord's death, until he comes again.

When John saw in his vision the very solemn glorification of Jesus Christ, they sung in the new song: Thou art worthy to take the book and to open the seal thereof, for thou wast slain, and hast redeemed us to God by thy blood; neither in heaven, nor on earth, nor under the earth, was any one found worthy to take the book out of the hand of God, to open its seals and to read it, save the Son of man, Jesus Christ, the Lamb of God,

because he had died for poor sinners, and had bought them with his blood; we ought also to think so, and the death and blood of Jesus should be and remain the diamond in the golden ring of the gospel.*

As for the rest, the mind of the brethren is to withhold nothing from the heathen concerning the counsel of God to their salvation, but to preach to them the gospel according to the mind and will of Jesus. But when we speak of the gospel we take the word in its comprehensive sense, understanding the whole doctrine of Jesus and his apostles.

The preaching of the brethren amongst the heathen, if they follow Scripture, will be therefore as follows: God loves you, and has shown you much good. He has given you your life, and it is also he that has preserved it until now. But he has especially displayed his love towards you, in sending his only begotten Son, through whom all has been created that is in the world, that you might have eternal life through him. Thus his Son loved you so much that he became man and gave his life for you and shed his blood for the remis-

* Many examples might be quoted to prove that in this way the greatest blessings are to be expected amongst the heathen: Vide Oldendorp's *History of Missions*, pages 610, 789, 814, 843, 862, &c.; and Cranz's *History of Greenland*, pages 537, 549, 553, 559, 883, &c. To illustrate it I shall quote a few examples out of the history of Greenland. Page 1067 we read:—"The brethren after fruitless labours of six years, have experienced, that the simple but heartfelt representation of the sufferings of Jesus, and its causes and blessed results, is the best preparation, and makes its surest way in the dark and bewildered hearts of the heathen, to lead them afterward by degrees into all truth. And I have seen with the greatest astonishment what amazing power the word of the cross has upon the hearts of the most ignorant and rudest heathen whom, at the first look, I thought still very far from being capable of comprehending the great mystery of godliness. In this method of preaching they have not only been confirmed by their own experience, but also by that of their fellow-labourers amongst other heathen nations, and the very same method has been approved of as the best by other servants of God, labouring amongst wiser, and according to their way, more learned, but also more perverted heathen of the east and west Indies." I shall only quote the subsequent out of John Luke Mikamp's abridged history of the Missions in the east Indies:—"The Missionaries (he says page 140) have often observed that it makes upon the hearts of the heathen the strongest impression, and makes them desirous to hear more of the natural corruption of man and the nullity of their gods when they begin their message with the glad tidings of the free mercy of God in Christ Jesus towards lost mankind. The Catechists therefore, before they did know the main point, which a servant of the gospel has to preach, have often experienced how little is to be done with the heathen with all the moral representations of the excellent attributes of God and various virtues. Although they assent to all these truths, they will nevertheless through many objections try to weaken them, the more their perverse will does not like them.

sion of sins. Truly until now you have been very wicked, you have done what displeases him, and what is pleasing to him you have not done. You have allowed the evil spirit to lead you, who is God's enemy; and whosoever does his will precipitates himself into eternal perdition. But God will forgive you all your sins; he will adopt you as children; he will deliver you from the power of the wicked one; he will make of you a people, that hate evil and flee from it, and love righteousness and follow it. Yea, the Saviour will make you heirs of eternal life and take you to himself into heaven where he dwells. We come in his name and by his command to you, to declare to you his grace. You may be sure that it is his earnest desire to deliver you from your sin and to save you; if not how would he have given his life for you, and shed his blood for you? But you must be willing to desist from your evil works, and to receive Jesus Christ as your Lord and Saviour, then ye shall obtain peace, and joy that shall never end. But if you do not believe his words, that we declare unto you in his name, but despise and reject them, then you remain slaves of the evil spirit and will be damned with him. For God has appointed a judgment day, when all the dead shall be raised again to life and when each shall receive his due reward.

If thus the gospel is preached to the heathen, it agrees with the word in the prophet Isaiah:—"Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk without money and without price." Ch. lv. 1, &c. Further: "how beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." lii. 7. Then it is accordant with Christ's command, who sent his servants into the highways and hedges where the poor people usually are, to invite the poor, the lame and the blind; wherefore? to come to the wedding. Luke xiv. 16. Just as God sent Christ to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, &c. Isaiah lxi.; so likewise Christ sent out his servants to do the same. Thus the gospel of the grace of God is testified, Act. xx. 24, and thus is the gospel the preaching of forgiveness of sins. Acts xiii. 38, and thus may the heathen also be glad, that to them too the gospel is preached.

In their discourses the brethren were simple. These words, "I believe, therefore I speak," can be applied to them. They would have acted foolishly to use any affectation or eloquence in their discourses. If they had not spoken plainly, their speaking

would have been useless, because the heathen, with whom they had to do, would not have understood them. From the blessing which God bestowed upon their labours, it is evident that, for the preaching of the gospel, the excellency of speech and of human wisdom is not necessary; on the contrary, Paul declares it to be noxious.

[In one of the last numbers of the *Christian Observer* I read with much interest an article concerning missionary piety, in the which the writer expresses the desire that the amount of missionary piety might be higher than it is. This article deeply interested me; and I was for many days thinking over it, when the treatise "Labours of the brethren amongst the heathen, by Spangenberg," fell into my hands. The simple narratives of their experience, and their method of preaching the gospel amongst the heathen, does one truly good, and brings the Christian, who is engaged in declaring the gospel to his fellow-creatures, into a right frame of mind. I thought it well to translate a part of the 3rd section, which treats of the method adopted by the brethren in preaching the gospel amongst the heathen, and if you find it suited for your pages, I hope that the Spirit of God will bestow a blessing upon the attentive Christian reader, in giving him, by the example of our forerunners in the work of the Lord, hints how to improve in his work, and how to attain to higher piety, which is to be obtained by descending more down to the habits of the meekest and lowliest of men, Jesus Christ, and of his disciples, that loved and followed him most.]

F. H.

V.—*Public Examinations of Missionary Institutions.*

It is our pleasant duty at the close of another educational year, to direct the attention of our readers to the state and efficiency of the great Missionary Institutions connected with this city and its neighbourhood. The last year, like some of its predecessors, has been one of considerable excitement and opposition. Nevertheless the Missionaries who conduct these Institutions, have been pursuing their usual path, labouring steadily and earnestly to disseminate truth, in its various forms, among the interesting youth of this land. Their great object is well known. They have never disguised it. They have ever avowed it. It is plainly and simply this: They seek not worldly gain or worldly advantage; but the good of human souls. They are

philanthropists of the true kind; for their benevolence extends not merely to the bodily wants of men, and the knowledge of the things of time; but to their spiritual wants, and the knowledge of the realities of Eternity. As Educationists, their views are of a most expansive kind. The inculcation of truth is the great end of their efforts to instruct. They desire to enlighten the mind, to draw forth its capacity for high and elevated contemplations, and to direct it to God himself. They desire to treat the youth of this land as young immortals; and to convince them of the propriety of following out that precept of Christ which inculcates the duty of seeking "first the kingdom of God and his righteousness;" and trusting that all other things shall be added according as it seemeth good to the Giver of all blessings.

It is undeniable that a great door of usefulness is opened up, in this particular channel of Christian benevolence. The people, at least those of this province of the British Empire in India, are most desirous, most eager to receive education. Not only do they attend schools and colleges and institutions established by the Government, and by Christian Societies, Associations, and Churches; but there are many seminaries instituted and supported, for a time at least, by natives themselves; and there are others under native management which are not only self-sustaining, but, in some instances, yield a competent remuneration to their conductors. The Christian's duty in such circumstances is plainly to foster this desire, and, if possible, to direct it into the right channel. A merely learned or scientific man is not necessarily a well educated man. While man is admitted to be a responsible creature, a creature not merely of time, but whose destiny stretches forward into eternity, it follows of necessity that the mental culture, which not only enables him to make a proper estimate of truth in general, but which places before his mind, and teaches him how to appreciate *that truth* which maketh wise unto salvation; that culture which inculcates man's moral responsibility, and his state and destiny as a sinner in the sight of God, unless mercy can be extended to him in accordance with the immaculate purity and perfection of the Divine justice and holiness,—is surely the most necessary, the most valuable, and the most to be desired of all. We do not put forward any rash and presumptuous claim, as to the efficiency of mere human effort in the conversion of a human soul to the path of truth and holiness. This cannot be done by any other means than those which the Spirit of the Lord will be pleased to bless and render effectual for that end. But we are told to "be diligent" that we "may be found of him in peace;" and Paul was made all things to all men, that he might by all means save some.

Surely then wherever a door is opened for the inculcation of Scriptural truth, it behoves all, who have it in their power, to avail themselves of it. And especially does it become Missionaries to avail themselves of it. Woe be to them if they preach not the Gospel to all who will hear them. Schools and Institutions for promoting sound education open a door of access to the rising generation; we say then to Christians, avail yourselves of this opening; and we earnestly exhort all Christians to come forward and sustain all efforts to occupy this ground. We do not write these words in disparagement of other modes of communicating truth. There is access to the adult population to a great extent. Let such as are more suited for declaring the gospel to them, labour diligently. Let some write, some translate, some preach, some teach, some argue; whatever the circumstances, time, or situation demand, let Christian prudence and discretion be called into exercise, and let all the departments of the work be taken up as far as possible. But we say in earnest seriousness, let no Christian overlook or neglect the claims upon him to support Christian education. There will be, there must be, education; and if the friends and supporters and agents of Christian Missions in this land do not endeavour, as opportunities and means are afforded them, to occupy the field, at least to a certain extent, all the education will be non-Christian; infidelity will supersede superstition; and the last enemy prove greater than the first.

And, we can say without presumption, there is *great encouragement*. Our Christian education, by the blessing of God, is telling upon society at large, wherever its influences have been acting. Those very attempts which have been made to put it down, furnish us with strong reasons for taking courage, and for persevering in the work. The nature of the opposition is assuming a peculiar character. Our enemies must either surpass us in a fair field of competition, or they must allow us to go on in our work, increasing in usefulness, and, by the divine blessing, leading one and another, from time to time, into the true and living way. For nearly three years great efforts have been made to drive us out of the field: and some youths of high promise have been withdrawn from Scriptural instruction; but our Christian seminaries are still well nigh full. We do not boast of this. We are humbled under a sense of the small extent of good that has been effected; but the Lord of the harvest is still opening a door for us, and we desire, with heartfelt acknowledgments of thankfulness, for some souls rescued, and for others still permitted to enjoy the means of grace, to rejoice in the Lord and to take courage.

We do not think that any party, at all interested in the wel-

fare of the people, *can* adopt a method of non-interference in religious matters. But we avow frankly and candidly, that *we* would not if we could. We dare not stand by in apathetic indifference, while many are perishing for want of instruction, in the matters of the utmost importance. Can we say with unbelieving indifference, Am I my brother's keeper? Nay, rather let us in this matter, as in all others, confess our Lord before men, that he also may confess us before his Heavenly Father. And if, in the providence of God, an opportunity be afforded us of giving glory to his name, whether by supporting Missionary undertakings, or by personal labour in the vineyard, let us say, Who are we that such opportunities should be vouchsafed to us, or that we should be thought worthy to do this for him who doeth all things for us, and who though rich for our sakes became poor?

The following extracts from three of our contemporaries will enable our readers to form some estimate of what has been doing in this city in the department of Christian Education during the past year. The numbers mentioned by them as the aggregate of the average number attending the three Institutions to which they allude, during the year, amount to 2699. If to this we add those attending the Mission school under Mr. Sandys and his colleagues at Mirzapore; those attending the Baptist Mission School at Intáli,—those attending the Branch School connected with the Free Church's Institution, at Baranagar, and those at Agarpára, and several other stations near Calcutta, it will appear that there are in and near Calcutta, upwards of 3,000 pupils now receiving instruction in schools and seminaries conducted by Christian Missionaries. We call the attention of our readers, in the first place, to the following article in the *Friend of India*:—

THE FREE CHURCH INSTITUTION AND THE BHOWANIPORE SEMINARY.—The arrival of the Mail last week obliged us to publish the report of the examination of the Free Church Institution without any remarks, but we cannot allow the opportunity to be lost of congratulating the ministers of that Church, and the public on the continued success which attends its operations. The reader is fully aware of the strenuous efforts which have been made by the Hindus, in Calcutta, both orthodox and liberal, to break up this and every other institution conducted by Missionaries, in which secular education is combined with religious instruction. During the past year, the opposition has assumed a more formidable appearance than ever; meetings have been held by the most influential natives in Calcutta to concert measures for defeating the plans of the Missionaries, and it was at length resolved that every individual who permitted the children in his family to attend these seminaries should be expelled from society. The dread of their displeasure produced some little effect for a few days; but the agitation has died out. It did not last even so long as that of the association of the Dharmma Sabhá, established fifteen years ago, for the purpose of reviving female immolation, and punishing those who had given their consent to its abolition. We hear of no meetings in which the penalty of expulsion has been in-

flicted on those who continued to patronise the Missionary seminaries, and we now learn with the greatest satisfaction that the Free Church Institution musters stronger than ever, and that the average attendance during the year has been One Thousand and Ninety-six. The natives must now be fully convinced that it is not by denouncing attendance at the Missionary seminaries that they can prevent the resort of scholars to them, or impede their success; and that it is only by the establishment of an Institution, equal to that of the Free Church in the superior character of its instructions, and conducted with the same talent and energy, that they can ever hope to succeed in shaking this and other institutions; and the *bâbus* of Calcutta have not apparently public spirit enough for such an effort. Although the Institution, under Dr. Duff and his associates, stands at the head of all the Missionary seminaries at this Presidency, there are others of a kindred character running a career of generous emulation with it. The Institution of the Kirk of Scotland, of which the annual examination was held last week, numbers more than Seven Hundred scholars, and the efforts of the year have been attended with pleasing success. We also publish,—without any emendation,—a letter addressed by a number of Native gentlemen to the Superintendent of the Bhowanipore Missionary institution, offering him their thanks for his efforts to benefit the children who are receiving an education in it. It is a spontaneous tribute of gratitude from Hindus of respectability for the gift of instruction, in which the doctrines of Christianity maintain a most prominent place, and will serve to encourage those who are labouring to instil evangelical truth into the minds of native youth, and to show how little the middling class of Hindu gentlemen participates in those feelings of hostility towards Missionary institutions which pervade the wealthy *râjâs* and *bâbus* of Calcutta, who are supposed to represent the sentiments of the Hindu community.

After some preliminary observations of a general character, the *Christian Advocate* has the following excellent remarks:—

Missionary labours appear in this city to be divided into preaching and teaching. Advocates of each may be found, these for education,—those for preaching; but revilers of each other's operations there are none. As journalists we have no occasion to contrast these methods, the one with the other: to exalt this method at the expense of that. They operate upon different portions of the mighty masses of idolaters and Musalmâns which make up the largest proportion of this, the metropolis of British India. On the rising generation rest the hopes of the present, and the youth certainly ought not to be overlooked by the Missionary; whilst the adult population, which has become too old, and self-willed to be subjugated to a second training, cannot be left in its ignorance, yet cannot be reached by schools and colleges, and therefore must be instructed by oral preaching. We have to notice the educational department of Missionary labour in our present issue, and we hesitate not to say, that the gigantic efforts put forth to instil secular and divine knowledge into the minds of the youth of Calcutta, were never equalled at any former period, and show that the pulsations of vital Christianity in the Churches at home must be vigorous, to throw into distant India, such a current of holy benevolence, zeal, and effort as have been apparent by the recent annual examinations of the Free Church of Scotland's the General Assembly's and the London Missionary Society's Institutions. We gave an account of the examination of the Free Church of Scotland's Institution to our printer for insertion last week. When the proofs were passing through our hands, and too late to rectify the arrangement, we discovered that the extract had been mislaid and could not be inserted in that issue. We do not now regret the circumstance, as it enables us to present our readers at the same time with the *Hurkaru's* report of the Free Church Institution, the Programme of the examination of the General Assembly's Institution, and a syllabus of studies for the past year of the London Missionary Society's Christian Institution at Bho-

wanipore. By comparing these three documents, our readers will perceive that the actual numbers attending are—

The Free Church Institution,.....	1096
The General Assembly's ditto,	892
The London Missionary Society's ditto,.....	711

The only comparative observation we would make is that the Free Church of Scotland's Institution has the priority in the period of its existence and also in numbers.

Had we been present at all the examinations we should not have been tempted into any invidious comparison between the attainments made by the highest classes in one Institution and those in another. We write not as partizans, but as the friends of all, and we trust that the friends, conductors and supporters of these several Institutions do not regard each other as antagonists, and competitors, striving to tear the laurel from each other to place it on their own brows, so much as different sections of the same army, each one striving to make the deepest impression on the enemy's ranks, and to seize the largest number of captives.

Our readers, by comparing the three statements, will perceive that the aims of the three Seminaries are essentially one, viz. to give a thoroughly good education, both for time and eternity.

We cordially indorse the approbation bestowed by the *Hurkaru* upon the Free Church of Scotland's Institution, with this addition, that what he says of one, we think should be said of all; they are not of equal growth as sisters of the same family seldom are, but they are of the same parentage, they are heaven-born, and we believe that although it may appear a paradox to speak of three parents to an offspring, that these sister Institutions have sprung from all the three graces, Faith, Hope, and Charity. Not that any one of these three, to the exclusion of the other two, has originated this or that Institution, but that of these three graces each one has had her share in giving an existence to each of these three great Institutions, and that Faith, Hope, and Charity, should be emblazoned on the banners of all.

The *Hurkaru* whilst writing his article, appears to have had the Free Church Institution. and that alone, prominently before him, and therefore says, "It is evident that the violent agitation in the native community against missionary schools has failed materially to affect the number of the youths who flock to them." Indeed, we do not know how he could have written otherwise; the programme of the General Assembly's Institution, had not been issued, and in the absence of any contrary information, he was warranted in taking the attendance at the Free Church Institution as the exponent of all the missionary schools. Had we been situated as the *Hurkaru* was, we should have written as he did. But although by the native community, Dr. Duff is regarded as the great champion of that system of education, which has made them tremble for the continuation of their superstitions, and therefore their hostility was mainly directed against him, it must not be forgotten that the immediate cause of their violent outbreak, did not originate in the Free Church of Scotland's schools, and therefore, as cause and effect are inseparable, we must look for the immediate and greatest effects where the cause is found.

Now the cause of this hostility was first,—that early in last year one of the youths in the highest class in the General Assembly's Institution was baptized, this produced a secession from that Establishment of more than a hundred pupils, and our readers may remember that in August last, the father of another youth, converted in the same Institution, brought a writ of Habeas Corpus in the Supreme Court to recover his son who choose to remain with the Missionaries. As the decision in the Supreme Court did not restore the youth to the father, the whole community rose, en masse, and produced the hubbub which has scarcely yet subsided. On this occasion many more pupils were withdrawn from the General Assembly's Institution. Here and here alone have the effects of the

late demonstration been felt in the withdrawal of Hindu youth from Christian Institutions; neither the Free Church nor the London Missionary Society's Institution has suffered diminution.*

That neither of the other Missionary Institutions had suffered is cause of congratulation, and that after two paroxysms of Hindu wrath in one year, that the General Assembly's Institution has an average attendance of 892, is a cause for no less congratulation; we wish them and the kindred Institutions, not 2 baptisms yearly, but 200, and then they would have almost daily a paroxysm of hostility, which from its frequency, would cease to be a novelty, and which by repetition would be weakened until reduced to a nonentity.

The results show what an ephemera Hindu hostility is; how transient its spasmodic affections are,—how like a bubble, which the more it is inflated the nearer it approaches to its own destruction. The conflict with idolatry in Calcutta may be regarded as coming to a close. It has retreated from a close hand to hand fight. Open abuse is too derogatory for the educated wealthy Hindu aristocracy. Measures of violence are too dangerous for the effeminate children of Surjya deva (Sun). A system of education that shall attract the children of respectable families from Missionary schools is too expensive. The rising generation will have learning, and that which they desire they cannot get except through Christian channels. In drinking from these streams, they become Christians, and only one thing remains for the distracted parents, viz. to follow their children to the fountain of real knowledge.

What an amazing weight of influence will these 2699 intelligent educated youth wield as they enter upon their paternal inheritances and take their station in every circle of native society? Can they mingle with the puerilities of a by-gone superstition? Can they listen to their minstrels chanting the exploits of Râna and his monkey general, who seized the sun, and to prevent its rising, tucked it under his arm? Will they allow their wives and mothers and daughters to listen to the lustful exploits of Krishna? Can they honor Durgâ, the incarnation of blood, or Kâlî, with her necklace of skulls? Can they worship the filthy leprous Shiva, whose sores were turned into peacocks' eyes? Hinduism, to say the least of it, is a paralytic hastening to its grave, without being able to inscribe upon its tomb "Resurgam!"

* In the subsequent number of the *Christian Advocate* we find a letter from "*Justitia*," which vindicates the claim of Dr. Duff to be regarded as the first in the field, and as having for some time stood "alone in the comprehensive educational department of missionary usefulness;" and as having been "the first who really did rise up to combat the Infidelity of the Anglo-educated natives." This is we believe universally admitted. We need not therefore allude farther to this part of *Justitia's* letter; but we think it may render the statement above more complete if we lay before our readers the concluding paragraph of that communication:—

"With respect to the recent native outbreak, there is a slight mistake as to sequence of events. After the case of Habeas Corpus in the Supreme Court, many pupils were withdrawn from the General Assembly's Institution, to which the youth, who was its subject, belonged. None were on that occasion or in consequence of that event, withdrawn from the Free Church Institution. Some weeks, however, after the said Habeas Corpus case occurred, certain youths of the Free Church Institution expressed deep concern for their souls and were seemingly prepared to take the decisive step of renouncing Hinduism and embracing Christianity. Immediately on the back of this, three Brâhman young men from the Baranagar branch school of the Free Church Institution, came forward to be publicly baptized. Their case produced an immediate sensation in the whole native community. Several of the more promising youth in the higher or College classes of the Free Church Institution, were immediately withdrawn, some of whom soon afterwards returned, and the places of the remainder were numerically filled up by fresh recruits in the lower classes. It was after all this, that the grand public meeting of the Calcutta bâbus took place; and it was in consequence of the baptisms connected with the Free Church Institution, viewed in conjunction with antecedent causes. The whole of these events, in fact, co-operated in stirring up the minds of the native community into a temporary paroxysm. It was, however, but short-lived. The thorough exposure of the conduct and inconsistencies of the leading actors on the occasion led to an early dissolution of the confederacy."—*Eds.*

And if they cannot longer take pleasure in rioting amidst scenes which pleased their forefathers, will they become Infidels? God forbid. The Government Hindu College has made more Infidels, than any school, we believe, of which infidel France can boast. In all France we know of no College in which the alumni came forth an unmixed crowd of Infidels. Some there were who scoffed at God and his Word, but the greater proportion were imbued to some extent with the idea of a God. But the Government Hindu College, by its geographical and astronomical science, has exploded the fables of Hinduism, and by its logic and philosophy has put to flight the three and thirty millions of devíás. One Being has been left to the Hindu College students, the Great Brahma, but he has already been asleep for ages, and before his night is finished, ages to come are destined to roll over the world, and these Government students may expect 14 generations of their children's children to live and die before the Great Brahma shall awake. Whom have these Hindu College students to fear? by what moral bonds are their vicious propensities held in check? The only gods whom they and their ancestors feared, have been judged and condemned as fabulous; the only systems of morality, poisoned as they were with impurities, which at all restrained them, have been exploded. Has the Government College filled up the void which it has created in the minds of these youth? Have the Professors pointed out to their classes, a heaven as the abode of the virtuous? A hell as the prison of the vicious? Have they shown them a Bible? We believe one solitary copy of the Bible may be found in its library, that the College might not be deficient of a book which every College in Europe contains: but we suspect that the Professors would be at a loss to lay their hands upon it. Did they ever open it in the presence of the students? Did they ever consult it as a record of History? Did they ever, since the foundation of the College, recommend its morality? Would not such a course have infringed the terms of their engagement with Government, not to inculcate Christianity? Are not the students that have issued from that College, the most abusive of all among the audiences addressed by Missionaries? What then have youths so educated to fall back upon in seasons of calamity, of adversity, of sickness, of death. What stimulus have they to a career of virtue? what preventive to a course of crime? what good have they obtained for the present, beyond the privilege of sinning without the fear of damnation? what hopes for the future beyond the prospect of annihilation? God forbid we say, that any from among these 2699 youths educated in the Christian Institutions should become infidels. The majority may complete their term of study without being converted by the grace of God: but they have been shown the beauty of holiness, the reward of the righteous, and the destiny of the wicked. They have been taught that wisdom's ways are ways of pleasantness, and that all her paths are paths of peace; they have read and studied and thought upon the goodness, the long-suffering and the love of a God of mercy, and henceforth for them to sink into the vicious habits of the lawless, the intemperate, the blasphemers, will require an effort, involving no less than the disruption of the finer feelings of human nature, rendered still more delicately sensitive, by early associations, and the amount of Divine knowledge with which their memories have been enriched. They will carry into their fathers' families, and afterwards into their own, a high tone of moral feeling—into their zemindaries systems of probity and conscientious dealing with their officials and their raiats. And indeed, they can scarcely fail to make a salutary impression upon ten times more than their own number, of the surrounding population, whilst their influence is only beginning to be felt. In less than 7 years, another generation will have issued from these Christian Institutions, to add their weight of influence to that of their predecessors; and thus we anticipate that the tide of knowledge and Christianity will deepen and widen, until like a resistless flood, it shall bear before it every remaining vestige of ignorance and superstition.

We beg still farther to trespass on the patience of our readers by laying before them the following extracts from the pages of the *Free Churchman*. They relate exclusively to the Free Church Institution; but contain remarks of general interest; we must omit all that our excellent contemporary has recorded concerning questions put in the examination of competitors for the gold medal. We must omit also the extracts he gives from the Essays. After some preliminary remarks, he observes:—

Ours is such a seed time as the earliest disciples knew, and we must not marvel if the kingdom which cometh without observation, silently and imperceptibly makes progress, instead of forcing its way by overwhelming demonstrations of power. If our faith is sustained by earnest and pledges of the ultimate glorious result, if the influence of the grace of God be demonstrated by here and there wholly transforming the character of some of the heathen among whom we dwell—if thus proof be given of the nature and kind of that happy power which shall eventually be manifested throughout this mighty continent, we may be thankful.

Ours is a work of faith. We are commanded to labour, and the issue is with God. But this we know, that besides the souls he is giving to his servants, he is also affording abundant encouragement to them, in new manifestations of the general decay of ancient superstition. The old fabric of Hindu society is undermined; its supporters view with alarm the increasing marks of insecurity and decay; there is a nervous movement vibrating through every part, that warns those who are still under its shelter that they may soon be buried in its ruins. It is almost tottering to its fall. And this surely is one grand result of the fifty years of Christian labour in this land. It is a result that inspires hope.

But what is before us? The old kingdom of Satan will not fall to pieces by a blow. If Hinduism be destroyed, Infidelity will be tried as a more suitable opponent of the gospel. Another warfare with that, therefore, is before us. It is a warfare in which we must engage with many disadvantages. There are those called Christians who desecrate the name, while Infidelity veils itself under every delusive garb she can invent. But still, we are “always confident.” He that is for us is greater than all who are against us. His promises and His power, are our security. For ourselves we have patiently to accomplish as hirelings our days, and when we are gone, He will send others in our room—yea, blessed be God! though the labourers now be few, their numbers are increasing and will increase with accelerated speed. The day of India’s true emancipation is approaching, and it may be, that from this very city, now so little alive to God, and in which the Missionaries appear to have done so little, Indian Christians will go forth to evangelize other lands—will cross the frontier into Tartary, and Persia, and China. “Is any thing too hard for the Lord?” If He have converted some of the proud self-righteous pharisees of Jerusalem, some of the cruel gladiatorial spectators of Rome, some of the licentious worshippers at Corinth, some of the self-complacent philosophers of Athens, some of every nation under heaven,—barbarian, Scythian, bond and free—what shall arrest the progress of divine grace among the peaceful inhabitants of Hindustán?

But it is said, how little is attempted! how small are your means! how few have yet heard your report!—and who shall believe in Him of whom they have not heard? The means employed do truly seem weak; the labourers are few and feeble. But what saith the Scripture? We read in the 19th of Acts, of Paul disputing in the school of Tyrannus and preaching in the synagogues—and the next thing we hear is, that “all they which dwelt in Asia, (Asia Minor)*

* Rather, perhaps, the province of which Ephesus was the capital.—EDS, C. C. O.

heard the word of the Lord Jesus, both Jews and Gentiles!" But here in India we have *many* cities in which the word is proclaimed as it was in Ephesus. Our own Church has Missions in Madras, Bombay, Nagpore and Puna, besides her Mission here. And there are many other labourers, blessed be God, labouring in the same great cause. Much preparatory work is done, and if now the Spirit of God should descend with a Pentecostal effusion, there would be kindled into life a host of believers, who are now well acquainted with the gospel, and who are already qualified to teach others.

Considerations like these, make us regard the present Missionary work in India, with *intense* interest. Regarded by the eye of faith it appears as a work of supreme importance. Its design is so grand, its means are so simple, its progress is so sure, its end will be so glorious, that we can only marvel when others live in this land without watching it with anxiety and assisting its agents by their active sympathy and their prayers. Yet a little while, yet a few years more, and the work will itself, by its fruits, silence all remaining gainsayers, and animate and cheer the hearts of the most desponding. Even this present generation will not pass away, without our witnessing mighty changes. "The fields are white unto the harvest." They may be so, when few think it. Our blessed Lord said so of Samaria, when there seemed to be little hope there; and by the conversion of the poor woman at the well of Sychar, and the conversion of others who then heard him, he gathered the first-fruits of that great harvest which Samaria a few years afterwards yielded, when the disciples were scattered abroad from Jerusalem, and Philip went down to "preach Christ" unto the people. Long woeful ages are coming to their end in India, and a new period is approaching, when man shall rival nature in this luxuriant soil, by bringing forth fruit abundantly and illustrating the riches of God's hand.

The part of the work of India conversion in which we, here, in Calcutta, are most deeply interested, is that which is most open to our own observation; and of this portion of the Mission-work the operations of the Missionaries of our own Church naturally engage our chief attention. Not that we do not sympathize with others. Far from it. But those who endeavour to be equally useful to all will find their strength wasted, and that they are, in fact, really helpful to none. Our affections may be given to many, our succour to be effectual must be chiefly given to one cause. We must measure our strength and then spend it in the way in which it will be most useful. We must exercise practical wisdom if we would be practically useful. The man who will not exert himself for a special object, because many share his regard, is the man who is found to be equally useless through the whole circle of Christian enterprises. When, therefore, we principally exert ourselves for our own Mission it is not because we desire not the prosperity of others. May the Lord, "multiply them a hundred-fold, how many soever they be!" But we chiefly confine ourselves to one, so as to be of some substantial service. It is with this feeling, that we now proceed to give some account of the recent Examination of the Free Church Institution. We cannot afford room for similar details respecting other Missionary operations.

We commence with the following account from one of the daily papers:—

"The Annual Examination of this Institution took place at the Town Hall on Tuesday the 28th December. Among those whom we noticed as present, were the Hon'ble F. Millett, and Colonel Lawrence; Messrs. Hawkins, G. F. Brown, E. Samuells, H. C. Hamilton, R. Trotter, and Seton Karr of the Civil Service; Dr. Lamb; Messrs. Laidlay, Wylie, Christopher, and Robert Smith; Dr. Mouat, Dr. Edlin; and a large number of Ministers and Missionaries of various religious bodies.

The average number of pupils for the last year was 1096, being 990 in the school and 106 in the College Department. These numbers are afforded by corrected monthly registers, and very nearly represent the actual ordinary number of pupils throughout the year, which in general is not easily ascertained in Calcutta, from the constant fluctuations, as well as the great differences between the

highest and lowest numbers on the registers in most schools. In this Institution the lowest number on the registers never fell below 993, although corrections were carefully made monthly; and the highest number was 1168.

"In the course of the day several classes were partially examined, but it was stated by Dr. Duff that the substantial examination had taken place in the preceding fortnight, with a view to the adjudication of prizes. A clear and able essay on Bishop Butler's Theory of Morals was read by one pupil; and one on the training of Hindu children was read by another. The latter essay contained a singular collection of facts illustrative of the disadvantages under which native children labour, from their early instruction in every species of delusive opinions relative to natural objects, and the most minute domestic actions. A few of the answers of the two successful competitors for the gold medal were read, and appeared to excite much interest. As the answers of these two students were found to be of equal merit, an anonymous friend supplied a second gold medal.

"After this Institution has flourished so long under Dr. Duff and his valuable colleagues, it is scarcely necessary to state anew the principles on which it is conducted. But as these are succinctly given in the heading of the Programme of the recent examination, it may be satisfactory to quote the passage:

"This Institution, from its first organization in August 1830, has steadfastly aimed at the same end and pursued the same course towards its attainment. From the first, it was designed to consist of two departments:—the one, *preparatory*; the other, of a *higher or collegiate* order. The object of the *former* is, to initiate the boys into the elements of Grammar, History, Chronology, Geography, and Arithmetic, in inseparable conjunction with the principles of the Christian faith. The object of the *latter* is, to perfect an acquaintance with the branches previously acquired; and to embrace, more or less extensively, as growing circumstances may admit, the various higher departments of literature, science, and Christian theology. In such a course of instruction, the pupils are habitually regarded and treated, as possessed of two natures—the mortal and the immortal; the one, connecting them with *time* and its *sensible* objects; the other, linking them with *eternity* and its *invisible* realities. *Time*, as the first stage of the journey of an undying spirit, temporarily confined within a mortal tenement, is to be provided for. We are the sincere friends of the temporal amelioration of our fellow-subjects in India; therefore, are lessons freely and largely imparted in all needful branches of temporal knowledge. *Eternity*, the second and immeasurably the most momentous stage in the onward career of an immortal spirit, after it is uncoiled from the trammels of mortality, is to be provided for. We desire above all things to promote the everlasting welfare of our Indian fellow-subjects; therefore, are lessons freely and largely imparted from the Bible and approved works in every branch of sacred knowledge—and especially in the evidences, doctrines and precepts of the Christian faith. It is this intimate blending of what has been termed a sound secular instruction with a sound religious and moral instruction, throughout every department, which constitutes the distinguishing feature of the course of education pursued. This is a combination, the necessity of which God himself, in the very frame-work of our two-fold being, hath clearly established,—a combination, which man can never, without violence to his own nature and destiny, as well as to the dictates of God's holy oracles, attempt to divorce or tear asunder. It is a combination, therefore, on which we insist as absolutely essential towards entitling any educational course to the honorable appellation of *complete, liberal, and catholic*; because by simultaneously developing *all* the faculties of an immortal spirit, in due and fitting proportion, provision and equipment are made for the transitory passage through *time*, in such way as to form a discipline and preparation for the coming awards of *eternity*."

"The course of study embraces a most extensive range, from the simplest elements of knowledge, to very high branches of literature and science. The method of instruction is based on all the modern improvements in the system of

education, and tends to enlarge the mind of the pupils, and to render their training agreeable both to themselves and to their teachers. The school is entirely gratuitous, and no punishment is found necessary beyond the threat and penalty of dismissal. The salaries of the Missionaries are paid by the Committee in Scotland, but all the local expenses for rent, subordinate teachers, books, &c., are paid out of funds raised in India. That such an Institution has high claims to public support, and that the labours of its conductors, Dr. Duff, Mr. Mackay, Mr. Ewart, and Mr. Smith, are producing very great and most beneficial and important effects, it is impossible to doubt. Their instrumentality is serving the purpose of breaking up, silently and surely, the whole fabric of Hindu society in this city. They are instructing hundreds, they are creating a desire for knowledge, they have convinced the judgments of thousands, that idolatry and superstition are absurd and anti-social; they are raising in the estimation of the native community the character of their country and of their religion; and they are the means of awakening others to a sense of their duty to make similar efforts for the regeneration of India. An object of greater interest to an intelligent and philanthropic observer than this great Institution, cannot be met with in the country, or perhaps in any part of the globe. It is, therefore, with equal confidence and earnestness that we urge the well-wishers of the natives, to support it liberally, so that the Missionaries may be enabled both to continue and to extend their operations. It is evident that the violent agitation in the native community against Missionary schools, has failed materially to affect the number of the youths who flock to them. Whatever Europeans, who have not considered the subject, may think of it, that agitation clearly denotes the sense of dangers to their ancient systems, which the Hindu experience, in the contemplation of the progress of Christian education. More emphatic testimony to the powerful influence of Dr. Duff's system could not be attained or desired, while the fullness of the Institution, at the very time when the heads of native society are combining against it, proves the diminished influence of old authorities, and prejudices, and leaders. Indeed, it may now be reasonably conjectured that the opposition to Christian schools will soon be abandoned in despair."

To the foregoing statement, which appeared in the *Hurkaru*, we may here subjoin a few more particulars.

Of the essays on the important subject of "the exposure of the sick on the banks of the Ganges," two were of so superior a character that it is intended, in some convenient form, to publish them both. They abound with original and interesting information, calculated to throw considerable light on one of the most deplorable and deadly of the superstitions of this idolatrous land. It is besides a matter of the greatest consequence to have the subject of these fell superstitions investigated and exposed by *natives themselves*.

The most curious and novel of the subjects proposed as the theme of a prize essay, was "the up-bringing of Hindu youth from their earliest infancy, &c." It is a subject to which most of those who are deeply interested in native improvement have hitherto paid far too little attention. It was the growing conviction of its importance which led the Missionaries of our Church to propose it as the thesis for a prize essay. In every land the process of *real* education, for good or evil, commences with earliest infancy. And in no country is this fact more strikingly exemplified than in India. Here all the powers of evil seem to be confederated in imprinting on the youthful mind, from its first opening dawn, the habits and associations of error and superstition. So that before the age of seven or eight, the earliest in which it is usual for boys to enter an English school, they become thoroughly *Hinduized*—saturated with superstition and firmly wedded to their idols. The *manner* in which this idolatrous training is variously and assiduously carried on, has been fully described in many of the essays of the senior students in the Institution. From one of these an extract was read at the public examination—not because of its superior composition, for in that respect it was greatly inferior to several others—but because of the simple, yet

clear and intelligible way, in which one portion of the maternal training of a Hindu youth is portrayed.

In this extract one portion of the veil is lifted up, which heretofore shrouded the interior workings of the Hindu domestic economy. And a glimpse is afforded of the active and paramount influence of the Hindu mother, in moulding and fashioning the mind of her offspring into the hereditary forms of error and superstition, on which an argument for Christian native female education may be far more effectually founded than a thousand abstract demonstrations. It is to be hoped that the hint now thrown out will not be lost on those, who zealously advocate the noble cause of elevating the millions of Hindu females from their present state of abject degradation and bondage.

The Essays on "Bishop Butler's theory of morals," very clearly exposed the principal deficiency of that theory, which mainly consists in inadequate views of the present *fallen* and *depraved* state of human nature. If that nature had remained unfallen and undepraved, it might furnish a *practical standard* or criterion of rectitude, though even then it could not be the *foundation* of rectitude. That must be sought for in the unchanging and unchangeable holy nature of God himself. But to look for the perfect standard or criterion, far more to look for the foundation of morals in a nature which is alienated from God by wicked works—tainted and woefully deteriorated by the plague-spot of sin—is merely to look for sweet waters in the bitter fountain, to attempt to gather figs from thorns, and grapes from thistles. Yet such has been the vain, the worse than fruitless attempt of all theorists in morals, who, overlooking the Scripture doctrine of the fall and corruption of man, deal with his mental and moral constitution as it is now, as if it were now what it has ever been—as if it were now in the very condition in which it was when it came pure and immaculate from the hands of the holy Creator. And yet such in reality has been the attempt of almost all the most distinguished names in Moral Science—not excepting even that of Bishop Butler; though his may be regarded as, in some respects, the least exceptionable of the defective or utterly erroneous systems of morals. In our own day, the revival of Evangelical piety, through the Christian Church, has tended to open the eyes of Christian Philosophers to the errors and defects of theories which long reigned with paramount sway in our schools and colleges. And to no one is so much of the credit due for a return to sound scriptural views on the subject, as to Dr. Chalmers. He it was who, fearlessly in the face of all Christendom, proclaimed open war against the defective unevangelical theories of those who, for ages, carried every thing before them in our Academic Halls, and swayed the sceptre of a lordly despotism in the great Republic of Letters. And it required all the might of his sanctified genius and all the fervour of his hallowed piety, to sustain him against the rough-encounter of learned prejudices and the chilling recoil of irreligious indifference. But confident in the rightness of his cause, he persevered; and he lived to see the day when a scriptural theory of Moral Science came to be recognized by multitudes as the only true one,—the only one commensurate with the felt-wants and due experience of man—the only one adequate to the solution of the perplexing phenomena of human nature. It is well, therefore, that by the writing of such essays as those on Bishop Butler's theory, the educated youth of this land should have their attention powerfully directed to a theme of such transcendent importance, as regards the credit of Divine Revelation and the proper destiny of man.

As to most of the other essays on various subjects specified in the prize list, we need say nothing. They were designed to open up true views on sundry topics of interest to man as an intellectual, social, and religious being. The Notes on Milton and the British Constitution were very voluminous, and reflected the highest credit on the ability and industry of their authors. The only other class of dissertations which we may single out for remark, is that which relates to "the causes of opposition to Christianity in India," or as it was more

fully described in the original announcement, "the causes, both general and special, of the opposition to the pure Christianity of the Bible by the natives of this country." Than this there cannot be a more momentous topic for serious and solemn thought, in the present crisis in this land of Anti-Christian dogmas and delusions. It is therefore, an object of highest practical utility to turn the attention of ingenuous youth to a searching consideration of such a theme. Meditation upon it cannot fail to lay bare many of the lurking fallacies by means of which the truth of God is so often resisted to the ruin of precious souls. For any one to treat of it, who has held back from the open avowal of reiterated convictions, or who has consciously or unconsciously laboured to crush them, would be to subject his principles of action to the severest test, and almost to necessitate the adoption of a more decisive step, either in a retrograde or progressive course. Two of the essayists in the present instance were young men who after long struggling, at length broke through every opposing barrier, and openly embraced the Lord Jesus Christ as their Saviour. They could write from sore experience of the trial; they could tell, through God's grace, of the glorious triumph. But the majority of the essayists were young men whose *head* knowledge of the Doctrines of salvation might not be inferior to that of those who have yielded their hearts to the Saviour. Hitherto, however, the causes, both general and special which prevent the cordial reception of the Christian faith, have alas, operated to keep them back from the true fold of the Redeemer. Some of them have had smiting convictions of sin and guilt, with great searchings of heart, and struggles of conscience. Do these not claim a vital share in the public and private prayers of God's people and church? Halting as they now do between two opinions, are not their souls in imminent peril? Are they not literally standing on the brink of the precipice, with the awful gulph yawning underneath? Oh, that the Lord would bend his heavens and come down, as in the days of old, that such dubious halters, with thousands of their companions and friends, might be rescued as brands from the burning!

During the past year much of the seed of life has been sown in the minds of hundreds of native youth. At one time, there was the appearance of a great budding and blossoming towards spiritual fruitfulness. But a chilling blast supervened, which, for a time at least, has blighted many a promising bud and many a fair blossom. This is merely a trial to our faith, not a discouragement to our hopes. While much of the good seed of the kingdom has fallen by the wayside, on stony ground, or among thorns, some doubtless has fallen on what shall yet prove under the culture of grace, the soil of a good and honest heart, which shall one day bring forth thirty, sixty, or a hundred fold. There is a great work in progress. Let us not faint, or be weary in well-doing.

It may be, that many trials await us. It may be, that we shall again and again have to suffer from the secret influence of the leaders of Hindu society, who, when they fail in their great combinations, can often succeed, by individual efforts in persuading the friends of youths who are becoming anxious about their souls, to withdraw them suddenly, in their most hopeful moments, from the place where their convictions were first formed, and their anxieties first awakened. But even these things may turn out to the furtherance of the gospel. We need scarcely remind our readers of the remarkable result which followed the outbreak of Hindu alarm, last autumn. The leaders of the orthodox party met, they issued their anathemas, they made their boasts and preparations, but when Dr. Duff met them with a challenge to discuss the questions at issue between them and the Missionaries, the power of the truth was felt, and as if baffled and ashamed, the confederacy was dissolved. Then followed an aggressive movement by Dr. Duff, in which he came forward to meet the only antagonists that could be found, and in which he was enabled to expose their weakness, and subsequently, in the presence of large assemblies of intelligent young natives, to proclaim the truth, to expound the Christian evidences, and to unveil the weakness and fallacy of the poor arguments by which unbelief is excused. We cannot

think of those interesting and important meetings, without marvelling, and exclaiming, "What hath God wrought!" Twenty years ago who would have thought that lectures on Christian evidences, in the English language, would be eagerly attended by crowds of well-educated Hindu youths from Government as well as Missionary schools,—attended by them too, amidst the raging of the leaders of native society, and in calm indifference to all the fears and all the anger of the old orthodox party? We know not whether there is as yet any fruit from these meetings, in the avowal of the convictions which some of the hearers are well known to entertain; but this we know, that a spirit of enquiry is awakened, that the impotency of the enemies of Missions has been exhibited, and that a time has come of deepest interest and of glorious hope.

We had intended to append extracts from some of the accounts which have appeared, of the examination of the pupils attending the General Assembly's Institution, as also a short account of the examination of the flourishing Institution under Messrs. Mullens and Parker of the London Missionary Society at Bhowanipore. But these we must reserve for our next number.

Missionary and Religious Intelligence.

I.—MISSIONARY MOVEMENTS.

ARRIVAL OF MISSIONARIES.—In our last number, we intimated the approaching departure of several esteemed and valuable fellow-labourers from the Upper Provinces: we have the pleasure this month to welcome the arrival of three new Missionaries, from the General Assembly of the American Presbyterian Church. These are the Rev. A. A. Hodge and Mrs. Hodge, and the Rev. C. W. Forman. Mr. Hodge is the son of the able and venerable Dr. Hodge, of Princeton Seminary, U. S., whose clear and orthodox exposition of the epistle to the Romans must be known to many of our readers. These brethren are about to proceed to reinforce the mission stations in Upper India.

2.—PUBLIC EXAMINATION OF THE FEMALE ORPHAN REFUGE, SUPPORTED BY THE EDINBURGH LADIES' ASSOCIATION OF THE FREE CHURCH OF SCOTLAND.

Agreeably to the public notice given by the Rev. Mr. Mackail to the Free Church congregation on Sunday last, an examination of the pupils of this interesting Institution was held at the premises, Baitakhana, on Monday last, the 6th December. The Institution, as the name implies, is designed chiefly, though not exclusively, for native female orphans, or totally destitute children—whether Hindu, Muhammadan, Portuguese, or any other class. In its present form, it has been in operation for the last four years, under the superintendence of Miss Laing, who has evidently laboured with self-denying patience and untiring industry. A few years ago, the Institution was commenced with five or six children. That number has gradually but steadily increased: so that, independent of deaths and removals, it now contains *forty*, who are gratuitously lodged, fed, clothed, and educated. Besides these, there are a considerable number of *day* scholars, partly Portuguese and partly Hindu, averaging about forty, who attend daily for instruction—the former in English, and the latter in Bengali.

The wards of the Institution are divided into five classes; and the subjects of study will best appear from the following copy of a statement which lay on the table of the hall, during the recent examination:—

1st or lowest class.—Spelling; hymns; children's Catechism; Needlework. 2d. Dr. A. Thomson's lessons for schools, Part II. p. 100. Hymns; Catechism, &c.; Needlework, &c. 3d. Dr. A. Thomson's lessons for schools, Part II. whole; Bible, Genesis to 27th chap., and Matt. to 22d chap.; the Assembly's Shorter Catechism, whole; Select hymns, Needlework, &c. 4th. Dr. A. Thomson's lessons for schools, Part IV. p. 43; Bible, Genesis and whole of the New Testament, Shorter Catechism and Thomson's Catechism for young persons, whole; Clift's Geography, Asia whole and part of Europe; Grammar, rudiments; Bengali Testament, Writing, Needlework, &c.

5th or highest class.—Bible, old and new Testament, whole; second Collection or Instructive extracts No. VI. by the Scottish School Book Association, whole; Pinnock's Catechism of Astronomy, p. 39; the Biblical Atlas and Sacred Geography, whole; Selections from the History of England and Scotland, Woollaston's English Grammar, whole; Dr. Stevens's Progressive Geography, nearly whole; Bengali, Testament and Bengali Instructor, No. 11; Writing, Arithmetic, and Needlework.

From this statement it is clear that the children, more especially of the highest class, have made uncommon progress in their studies. Nor is there any thing illusive here. The subjects of study have been fairly mastered. There was present an intelligent and respectable audience of ladies and gentlemen, in whose presence the pupils were subjected to a very minute and searching examination by Dr. Duff and Mr. Ewart. And the impression left on the minds of all was not merely that of satisfaction, but, in some respects, of astonishment. This was especially the case with reference to the knowledge evinced of the contents of the entire Bible, with the histories, biographies, parables, prophesies, and doctrines of which they displayed a ready and familiar acquaintance, which took the greater part of the visitors completely by surprize.

At the close of the examination, Dr. Duff addressed the audience; and among other things, after congratulating all concerned on the results of the day's proceedings, stated, that, besides giving a useful ordinary education, one great object of the Institution was to train up all its inmates to habits of order, regularity, cleanliness, and domestic industry, so as to fit them for setting an example of improvement to their less favoured neighbours—that much success had already attended the pains-taking and persevering efforts for the accomplishment of these most desirable and praise-worthy ends—that four of the wards had been married to Christian catechists of other denominations, and had continued to exemplify that superiority of character which their excellent training had conferred—that several of them became qualified to act as assistant teachers, in which capacity they had given the greatest satisfaction—that, before the present time, some of them had been brought under saving impressions of Christian truth, and had been baptized on a profession of their own faith—and that lately not fewer than seven of the senior pupils had spontaneously applied for Christian baptism, under deep convictions of sin, and earnestly expressed desires to embrace the Lord Jesus for salvation, as he is offered in the Gospel.

Dr. Duff next explained at some length the precautionary steps taken by Mr. Ewart and himself not merely to test the scriptural knowledge of these young persons, but also the sincerity and reality of their practical impressions; and how, in the end, both had ample reason to be satisfied. It was, therefore, resolved that the sacred ordinance should without any unnecessary delay, be administered; and that this might be done at the close of the examination of that day. Accordingly, Dr. Duff at once proceeded to the discharge of the solemn service. The seven candidates were formally admitted as members

of the visible church. The whole of the exercises—the explicit answers of the candidates to the many searching questions put to them, the devoutness with which they and their companions sang the praises of God, the earnestness with which they joined in prayer and listened to the exhortations addressed to them—all tended to impress those assembled with mingled feelings and sentiments of joy and thankfulness to God on account of what they witnessed and heard.

It is to be hoped that such feelings of gratification may not be allowed to evaporate; but that those who are favoured with the means may come forward more strenuously than ever to the support of this and other similar institutions, that are quietly and unostentatiously conferring the most signal benefits on the people of this land.—*Hurkaru.*

3.—THE ANNIVERSARY OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

On Sunday, Dec. 26th, two sermons were preached at Union Chapel; that in the morning by the Rev. M. Hill, Pastor of the place, and that in the evening by the Rev. Mr. Mackail, Pastor of the Free Church of Scotland. Though not present ourselves we understand the evening sermon was a powerful discourse.

On Wednesday the Public Meeting was held at Union Chapel; after the devotional services, G. Edmonstone, Esq., C. S., was called to the chair, who observed that the object of the meeting was not to hear what this or that man had to say, not to hear fine speeches or listen to flashes of wit; but to hear what God had done among the heathen, and to render the glory due unto his name. He then called upon the Secretary to read the report.

The extracts from the report which were read occupied upwards of half an hour. They embraced the number of principal Stations, viz., Calcutta, Chinsurah, and Berhampore. The want of numerical strength of the Missionaries—that small as their number was, they had been diminished by two of their number, who were in England, and by death having entered their domestic circles. In Calcutta and its suburbs the Auxiliary has two English Chapels, three Native Chapels, where divine service is regularly performed, and occasional services have been held at four other Chapels, viz. Tontonia, Simlah, Chitpore Road and Chitla Hath, and two vernacular Schools.

An English Institution at Bhawānipur, which, with Branch Schools at Baliganj and Behala, contains upwards of 700 scholars. A native church containing 11 members, the female Christians had been formed into a Bible class by Mrs. Mullens, who also superintended the native Girls' Boarding School, which contains 26 scholars. That Mr. Parker in addition to native preaching in the city, had charge of the English Chapel at Cooly Bazar (where Mrs. Mullens has a Sunday School) and a native church 12 miles off, at Krishnapur; that Mr. Mullens presides over the Native Church at Bhawānipur, superintends the English Institution and its branch Schools, besides preaching weekly in the Bazar Chapel and in Calcutta, to native audiences. That in addition to multifarious duties Mr. Lacroix preaches in Calcutta, and superintends three native Churches at large distances from his residence, and each other, viz., Rāmmákál Chok, Gangri and Ballia Hátí. That the native Christian community is at the two former stations 380, church members 70; and the number of professing Christians at the last place between 80 and 90.

That in the native Churches under the Auxiliary two persons had been reclaimed, 4 stood as candidates for immediate admission, and 11 members had been restored to Church communion. We are sorry that we have neither time nor space to notice the Chinsurah and Berhampore stations, nor to attempt an analysis of the speeches by the Rev. Messrs. Herdman, Church of Scotland, Ewart and Smith of the Scotch Free Church, and Lacroix of the

London Missionary Society. The collections at this Anniversary amount to about 1000 Rupees, which although about only one-half of that which appears in the Appendix of last year's report, is we think, considering the present commercial crisis, no proof of deficiency either of zeal or benevolence.—*Christian Advocate.*

4.—ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY, CALCUTTA.

The twenty-ninth Anniversary of the Church Missionary Society was held in the Town Hall, on Tuesday evening the 14th Dec., at 6½ o'clock. The Lord Bishop in the Chair.

His Lordship called upon the Rev. G. G. Cuthbert, the Secy., to open the proceedings with prayer, after which he briefly addressed the meeting, and the Rev. James Innes, the late Secretary, read a very interesting abstract of the report. There were four resolutions: these were moved and seconded by the Rev. J. H. Pratt, and E. Edlin, Esq. M. D.; Rev. W. O. Ruspini, and Rev. R. Eteson; Rev. H. Thomas, and G. G. Cuthbert; Henry Chapman, Esq. and Rev. T. Sandys.

The meeting was well attended; much better than we expected to see it, as the evening was damp and unfavourable.—*Christian Intelligencer.*

5.—BAPTISM OF ANOTHER BRAHMAN AT THE FREE CHURCH.

On Wednesday evening the 26th January, another young convert, belonging to the bráhma caste, was admitted into the Church by Baptism. His name is Surjya Kumár Háldár. He came as a candidate for baptism along with other three young men, who were baptized in the beginning of September last. But at the solicitation of his relatives, he again withdrew, and even wrote a letter to some of his friends avowing his sorrow for having abandoned the creed of his fathers. This lapse from the truth was, however, temporary. By the grace of God, he was enabled to see the error of his ways, and to feel, most powerfully, that he had sinned against the clearest light. He found no rest, until he again came forward as a candidate for baptism, expressing very great penitence for his former weakness and irresolution, as well as for his denial of Him, in whom he believed as the Saviour of his soul. After having been in daily intercourse with one of the Free Church Missionaries for about eight days, and having given most satisfactory proofs of sincerity in his attachment to the truth, he was deemed a proper subject for the initiatory rite of the Christian faith. He was baptized by Mr. Smith, who shortly alluded to the interesting features of his case.

6.—BAPTISMS AT BOMBAY, POONA, AND AHMEDNAGAR.

Two Hindus, Girdhar Raichand, and Gulabchand Jetha—the one nearly forty years of age, and the other, we believe, above twenty,—were baptized by the Rev. George Candy, of Trinity Chapel, on the 24th of November last. We give a short abstract of what *they have written of themselves.*

Girdhar states himself to be the son of a druggist, and the latter the son of a cloth-merchant. They are both from Kaira in Gujurat. The former appears to have known something of Christianity from childhood, while the latter became acquainted with it only a short time ago.

Girdhar traces his early knowledge of Christianity, and cordial hatred of idolatry, to some tracts and gospels distributed by a Missionary at Ahmedabad and Kaira. He relates much of persecution endured from his immediate relatives because of his evident liking to Christianity,—attempts to rob, assassinate, and poison him, made by his caste-people for the same reason,—

and his remarkable escapes from their murderous hostility. Twice they almost succeeded in poisoning him; and it was on the last occasion, he says, that he "felt the power of the truth of Christianity come forcibly on his mind." In accordance with this impression he came to Bombay "to receive the rite of baptism, and to be received into the fold of Jesus Christ."

His companion, Gulabchand, is (strange to say!) his would-be-murderer,—having knowingly given the poison which was last administered. Girdhar's escape astonished him, and led him to inquire into those opinions for which he was generally hated. He was here assisted by Girdhar, and soon became convinced of the truth of Christianity. He came with him to Bombay, and asked and received baptism with him.

On the same occasion a third Hindu, Gobind, an old man of the Kunbi caste, received the initiatory rite.

On Sabbath the 7th of November, the Rev. James Mitchell admitted into the Church of Christ by baptism a Gosavi of the Mhar caste. *He had had his attention directed to Christianity by a tract received from a native convert of the Poona church,—had been subsequently instructed, first by the convert, and afterwards by Mr. Mitchell,—and, after a period of probation, was considered to have received the truth in the love of it.

These and other baptisms are specially noticed in Mr. Mitchell's Report for 1847, which will soon be published.

On Sabbath the 10th of October, three persons were received into the American Mission Church at Ahmednuggur by baptism on the profession of their faith in Christ. One of these is a woman, the wife of a Native Christian, formerly connected with the Girls' Boarding School. Another is a youth connected with the Seminary, of the Kunbi caste, the son of a Patel of a neighbouring village. His father gave his consent to his son embracing Christianity. This boy has been connected with the Seminary for several years. The third person mentioned above has been employed for two or three years past as a School teacher in connection with the Ahmednuggur Mission.

Beside the abovementioned persons, a young man, who had been excommunicated from the Church, having given satisfactory evidence of repentance, was restored to Church membership.

On the same day four infant children of Native Christians were baptized.—*Dnyanodaya*, 15th November, 1847.

7.—FREE PRESBYTERY OF BOMBAY.

The Presbytery of Bombay in connexion with the Free Church of Scotland held its half yearly meeting in the beginning of this month (December). After public religious exercises conducted by the Moderator, the Rev. J. M. Mitchell, the Rev. Dr. Wilson was appointed Moderator for the current half year.

An application from Mr. H. P. Cassidy, a licenciate of the Free Church of Scotland, for ordination to the office of the holy ministry, was received with satisfaction by the Presbytery.

Two students of Theology, Mr. Wazir Beg and Mr. Náráyan Sheshadri, were examined by the Presbytery in their past and present studies.

The Marriage Law of India came under consideration, and the Presbytery agreed on an address to the Queen in Council, and a Memorial to the Committee of the House of Commons appointed to consider the question, setting forth the hardships inflicted by the Law as it now stands.

The Presbytery appointed Geo. Smyttan Esq. M. D. Ruling Elder, to be their Commissioner to the ensuing General Assembly.—*O. C. Spectator*.

Shortly will be published,
THE DEVOTIONAL NEW TESTAMENT;

OR
THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST:

With Practical Reflections and Devotional Exercises, compiled from various Commentaries, and other works of approved piety, by J. T. THOMPSON, of Delhi. Second edition. Price 8 rupees.

A ROMANIZED HINDUSTANI DICTIONARY, containing upwards of 20,000 Hindústání words with their renderings in English.—Price cloth bound, 4 Rupees. To be had also of Mr. NATHL. BRICE, Dinapore.

In this Dictionary the Hindústání words are expressed in the Roman character in accordance with the system now generally adopted in Romanized Hindústání publications.

JUST PUBLISHED, price eight annas, or five rupees for a dozen copies. A *Brief Memorial*, (reprinted from the *Free Churchman*) OF THE LATE REV. JOHN MACDONALD, ONE OF THE MISSIONARIES OF THE FREE CHURCH OF SCOTLAND.

"Whose praise is in the gospel throughout all the Churches."—2 Cor. viii. 18.

Published by Carey and Mendes, 3½, Lall Bazar, and sold by Messrs. Thacker and Co., Messrs. Ostell and Lepage, Messrs. G. C. Hay and Co., and all Booksellers.

APPEAL.

In the large heathen city of *Muttra*, where there is no other school, a vernacular one has been conducted for the last four years by the undersigned. To this he has lately added a High Hindí and an English school. A suitable building, books and teachers have been obtained, and funds only are now required to purchase school apparatus and meet part of the current expenses, until this small and now nearly empty station shall be refilled. Donations will be thankfully received by the Rev. T. PHILLIPS, *Muttra*.

AGRA PROTESTANT ACADEMY.

WANTED, immediately, as HEAD MISTRESS of the Girls' department, a lady of the habits and acquirements necessary to afford such instruction to the pupils, as would be secured to them in a respectable seminary in England.—Apply to

E. G. FRASER,
Secretary A. P. A.

Agra, the 19th Nov. 1847.

Price One Rupee a copy, or Six copies for five Rupees.

THE FREE CHURCH CATECHISM, (issued by the Publication Committee of the Free General Assembly) with the *Scripture proofs in full*. Published by Messrs. G. C. HAY & Co. No. 56½, Cossitollah, and may be obtained through any bookseller.

AN INTRODUCTION TO THE BENGALI LANGUAGE in 2 Volumes, by the late Rev. W. YATES, D. D.—Edited by Rev. J. WENGER.

VOLUME I. containing a Grammar, Reader and Explanatory Notes, with an Index and Vocabulary, cloth-bound.—Price Rs. 5.

VOLUME II. containing Selections from Bengálí Literature. Cloth bound, Price Rs. 4.

ACKNOWLEDGMENTS.

CALCUTTA AUXILIARY BIBLE SOCIETY.

Contributions received from 25th December 1847 to 24th January, 1848.

G. Stanley, Esq. for Nov Rs.	3	0	0	<i>Received through W. H. Elliott, Esq.</i>	
J. Rowe, Esq.	10	0	0	<i>Chumparun.</i>	
J. W. Battye, Esq.	25	0	0	T. Murray, Esq.	
Rev. J. Innes,	16	0	0	J. Spellessy, Esq.	
Sir H. W. Seton, Kat.	100	0	0	J. A. Nisbett, Esq.	
Dr. E. Edlin,	100	0	0	J. M. Hills, Esq.	
J. G.	5	0	0	G. N. Wyatt, Esq.	
J. Dodd, Esq.	50	0	0	J. M. Cripps, Esq.	
<i>Received through Hon'ble R. Forbes,</i>				Joseph Hill, Esq.	
<i>Esq. Gyah.</i>				Henry Hill, Esq.	
W. Bell, Esq.	10	0	0	J. Watson, Esq.	
G. G. Balfour, Esq.	5	0	0	E. W. Smith, Esq.	
C. Hollings, Esq.	10	0	0	G. Mitchell, Esq.	
Hon'ble R. Forbes, Esq. ..	25	0	0	W. Higgins, Esq.	
<i>Received through A. Money, Esq.</i>				J. D. Mitchell, Esq.	
<i>Monghyr.</i>				W. Fitzpatrick, Esq.	
A. Money, Esq.	10	0	0	H. G. Brown, Esq.	
C. W. Quintin, Esq.	10	0	0	C. M. Henderson, Esq.	
W. Travers, Esq.	10	0	0	Capt. A. P. Martin,	
T. Hastings, Esq.	5	0	0	G. W. M. Hall, Esq.	
H. Dear, Esq.	5	0	0	Major Rowland Hill,	
R. W. F.	5	0	0	C. B. Baldwin, Esq.	
J. R. D.	1	0	0	W. H. Elliott, Esq.	
J. Sawyers, Esq.	1	0	0	<i>Received through Capt. J. T. Gordon,</i>	
Mrs. Duffield, <i>A Widow's</i>				<i>Assam.</i>	
<i>mite,</i>	0	8	0	Capt. J. T. Gordon,	20
R. O. Heywood, Esq.	5	0	0	Capt. J. Butler,	10
E. J. C.	5	0	0	Dr. Long,	5

W. BYRNE, }
 ARCH. GRANT, } *Cash Secretaries.*