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NEW SERIES, VOL. IX. No. 101.—OLD SERIES, VOL. XVII. No. 192.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

MAY, 1848.

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

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J. THOMAS.

## FUNDAMENTAL RULES.

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

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

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

*N. B. The Editors do not hold themselves responsible for every sentiment in the contributions of their correspondents; but reserve to themselves the liberty of giving scope for the free discussion of all subjects not infringing the great principles embodied in these rules.*

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 1st of May at the Union Chapel. Service to commence at 7½ P. M.

The Monthly Native Missionary Meeting will be held on Tuesday, May the 16th, at the Intally Chapel. Service will commence at 7½ P. M.

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

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

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## 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.*

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**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  
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NEW SERIES, VOL. IX. No. 101.—OLD SERIES, VOL. XVII. No. 192.

MAY, 1848.

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I.—*A Missionary's Experience in India.*

Part of an address of the Rev. W. Smith, of Benares, to his Missionary brethren.

As I am proposing to leave the country for a season, I desire to state to you something of my experience in missionary work. On the 14th of next month, if God spare my life, I shall have been seventeen years in the plains of India, without having once left them. My health has been generally good, for the last ten years particularly so. With the exception of two or three attacks of fever, I have not been disabled for a single week from my work. This has been a great mercy for which I have not been sufficiently thankful, nor have I "occupied" the talent as I ought.

On my first arrival in the country I was located at Gorruckpur, where I remained about fifteen months, when I was moved to Benares, where I have been ever since. With the exception of Missionary tours to Patna, Cawnpur, Agra, Delhi, Lucknow, Saugor, and Gorruckpur and the intermediate places, my labours have been confined to the city and district of Benares, and the neighbouring country bounded by Allahabad, the Soan, and the Gogra, and nearly to the junction of these two rivers with the Ganges. Though I see more cause of humiliation than I dare express, and have not accomplished at all what I hoped to do, yet I see much ground for thankfulness when I think of what God has done for our Mission since I commenced my course. Whether I reflect upon the change in the minds of the people in the city in respect to Christianity or upon our Christian settlement and congregation and church at Sigrá, or upon the city school and the new branch of our mission at Bhelápur, whereby our moral influence is so much extended, I do indeed thank God and take courage, and I cannot but feel assured, that, through God's blessing, the foundation of a work is laid which shall terminate in the christianizing of Benares. However, with all this you are acquainted. What I propose is to state to you a few points of my own experience in the work. They may be of use to

some of you at different times. I have numbered those which have occurred to me, which I thought worth mentioning, and shall do so as briefly as may be.

The first point is this. I have learnt that it is a great loss, in a spiritual point of view, and therefore to be carefully avoided, to engage to finish any work (though of a religious nature or tendency, which of course all our works are) within a set time; as for instance, a book for the press. It has not only robbed my own soul, and thus unfitted me for my special work, and perhaps injured my health, but also prevented my spending that time with native visitors that I ought.

The second point is, I have seen the evil of what is vulgarly termed, having "too many irons in the fire;" and thus, in fact, effecting nothing while one is busy about a great many. We are indeed, from the paucity of labourers and the extent of our work, often placed in this respect in very difficult circumstances; but still it is an evil, and to be as much as possible guarded against. Nothing is done that is not well done: and in this foreign land and unfavourable climate to do one thing well, we all know, is no easy matter.

A third point is, to have as little as possible to do with money and secular matters, and *nothing*, where our duty to God and to our Society under God does not plainly and positively require it. The contrary to this has an injurious effect in more ways than in merely engrossing time which ought to be devoted to more valuable purposes; besides injuring us in the estimation of the natives. A principle I have long endeavoured to act upon in this respect (and in other respects too) is, to do nothing myself that I can get done by others. There is so much in our own peculiar work to do, and which no one can do but ourselves, that I deem myself justified in the adoption of this principle.

A fourth point is, that while it is, of course, our bounden duty to have all the intercourse we can with natives on *religious* subjects, it is in other respects rather to be avoided, as an intimacy calculated, at least, to impair our spirituality of mind.

A fifth point is, that as a young missionary, I formed disparaging ideas of the labours of my predecessors, and unwarrantable conceptions of my own qualifications for the work, when as yet I knew almost nothing of it. An instance I have in my mind; some other brethren and myself took in hand to improve Martyn's version of the New Testament at a time, when none of us were properly qualified to pass an opinion upon its merits. We, however, wisely spent some years in the work, and did, as is my opinion to the present day, materially improve the translation. Generally speaking, no missionary, I think, is equal to a work of this kind, until he has been at least eight or ten years in the country, and he will see it afterwards to have been his wisdom, if, during the former part of his course, he content himself with merely observing the doings of others; and while quietly occupying himself in his own immediate work, he lay in a stock of experience before he begins to adopt new and untried plans, or to find fault with those of others. Hence, in my opinion, publishing the journals of young missionaries often does more harm than good, as we must necessarily write about what we do not properly understand. Still (as I have stumbled upon

the subject of journals) the practice of regularly keeping journals for all missionaries is, I think, of the first importance; though in this, as in every other respect, I have been very faulty. It tends to keep alive in our minds a proper sense of our duty and obligations, and to benefit us in various ways. I have often (e. g.) in writing down an account of a discussion, obtained clearer views of the subject; and more cogent arguments than I could think of at the time have occurred to my mind, to be laid up for future occasions.

A sixth point, and one connected with the preceding, is, that while we ought to be ready and well able to argue, whether with Hindus or Musalmáns (which I need not observe to you, is a most difficult part of our work) we ought at the same time to avoid it, especially in large assemblies, as much as may be. And by a good knowledge of our opponents' systems, the better able we are to argue with them, the less necessity we shall generally find to exercise our talent; and shall often be able by a single well-timed remark, or an apt question to stop the mouth of a gainsayer. I would not, though, have it understood that I am against discussions. Discuss and argue we *must*; we cannot get on without it, what I mean is, when we are stopt by some one, and compelled to attack or defend, let us *know our man* (and this we may almost always do even from his personal appearance and bearing) and satisfy ourselves from his apparent sincerity and information, that he possesses at least in the eyes of those present pretensions to be heard, before we enter the lists with him, otherwise our cause is more likely to be damaged, than benefited. There are, generally speaking, many ways of getting rid of or of silencing an ignorant and profane interrupter, without casting our *pearls before swine*.

A seventh point has reference to the distribution of the scriptures, which I do not think are calculated, generally speaking, by themselves to effect much good. They should be either read with a Christian teacher, or at least accompanied by a tract or two. My impression is that not one in a hundred of the many thousands of portions of the scriptures that have been distributed has ever been read. The people are discouraged at the very outset by foreign and strange names and terms and customs, to which they can attach no ideas; and all this conveyed in a style more or less rugged and stiff as all literal translations must of necessity be. A short pithy commentary of the Bible or parts of it for the Hindus, one for the Musalmáns, and another for the Native Christians are very great *desiderata*.

An eighth point is, in respect to suitable books, besides the scriptures, for natives. In my opinion, lively startling works are of the first importance. I have seen no use (i. e. with regard to the mass of the people) in mincing the matter. We know them to be in fearful, in *damnable* error; and they are *asleep* in it. They must, then, be *awakened*; and while we carefully avoid all unnecessarily offensive and irritating expressions, let us labour to arrest their attention, by exhibiting plainly a few tangible points, such as the errors of their system in reference to geography, astronomy, &c. in order to excite doubts, and a desire to examine the subject. Mild, peaceable kinds of works, in which we give them credit for having truth, or portions of it, are suited

for serious, sincere inquirers, but not for the generality, who are too apt to term those very points, which we call their remains of truth, our pilferings from them.

The ninth and last point I will mention is, relative to the kind of men we should admit to baptism. It is my full conviction that we ought not to baptize any of whose sound conversion to God we have reasonable and scriptural grounds for entertaining doubts. I have seen the evil, both in my own case, and in that of others, of not scrupulously attending to this. One or two unsound inconsistent Christians do far more to hinder our endeavours in reference to those without, than twenty good ones can to forward them. The idea that some seem to entertain of getting men into the fold at any rate, and that then by instruction, Christian society, &c. they will become what they ought to be, cannot, I think, be too strongly condemned.

There were one or two other points I thought of noticing. One was the beneficial influence indirectly exercised upon our cause by persons in authority, but I will not longer detain you. I earnestly pray, dear brethren, and trust I shall continue to pray, that God may be with you. I know too well the difficulties and discouragements of the work not to sympathize with you. But be of good courage, and God shall strengthen your hearts, all ye that trust in the Lord. The Hindus have hearts and consciences; and if we strive to bring our hearts into contact with theirs, a result more or less favourable to the cause of truth must be the issue: and we have the comfort of knowing that we are doing the work of the Lord. Nevertheless our work and office, alas! do not stand high—not, of course, in the estimation of the world, for that is out of the question—but not in the estimation of *the people of God*; that is, I mean, not high enough for many of them to embrace it. However, we have no cause, personally, for complaint. All our necessary wants are provided for, and we have, or ought to have no anxiety, but to spend and be spent in our work. Let us do this, and never even appear to be any thing than just what we are—*Missionaries—Missionaries of the cross*. Let us glory in this unquestionably the highest title of Christian, as Christian is that of man; and God will “remove from us reproach and contempt,” a thing which we are not forbidden to pray against, or never allow them to approach us; and cause all with whom we come in contact, at least, to respect us.

Finally then, my dear brethren, *may the Lord be with you!* Forgive me, I beseech you, all my faults and trespasses against you; and may God forgive me, in that, as the oldest Missionary among you, I have not set you a better example.

It appears in the course of God's providence, that I should once more visit the land of my fathers. May God be with me and mine, as I trust he will be with you and yours. I seem to have been sailing for many years in troubled waters, and amongst rocks and shoals. I cannot, therefore, but look forward to a season of rest in the quiet harbour of my native land, and in the bosom of the Church with feelings of pleasurable anticipations. When I call to mind the blessings I have there received, and the seasons of refreshment my God there so often vouchsafed, I cannot but exclaim with the exiled Psalmist,

*My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is! And I shall look back, I expect, with equally longing desires to rejoin you as soon as may be. In the meantime, may God keep us all without sin, and make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.—Cal. Christian Intelligencer.*

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## II.—Tract Distribution.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—It is not from a wish to find fault with existing plans for the spread of the gospel, that I recur again to the matter of indiscriminate tract distribution. I have seen enough in this country, to make me cautious in condemning any course of operation, followed by a number of those who are seeking to promote God's glory among the heathen. But when a thought, that carries to a man's mind satisfactory evidence of being true, has once established itself as part of his mental furniture, I do think he is bound to utter it; however, and to whomsoever or whatever, it may be opposed. Your *line*\* of observation on p. 73, has induced me to add something more on the subject there noticed; as your idea is very commonly entertained without qualification, and seems to be plausible rather than true; grounded on partial, rather than on extensive views. It harmonises too with that forcing system under which our Indian missions are unfortunately placed, and from which it would be well if they were speedily released. Before proceeding let me correct an error. I am made to say, p. 73, "all (missionaries) are equally reprehensible." You have surely allowed some term, such as 'nearly'† to drop out from before these words; as I find that, on the same page, I have stated my impression that "missionaries generally are by far too free in the distribution of tracts and books." There are among the individual missionaries, of whose operations I know ought, marked differences; and I do not like to utter a discouraging word to those who are struggling against early prejudice and practice, or against theories tenaciously held by those in whose society they usually mingle. Rather let them keep their convictions and act upon them, with the knowledge that they are not alone; but at the same time strive against their fresher views carrying them too

\* Our *line* refers only to our correspondent's statement, "perhaps I have refused (tracts) where something might have resulted from them." We thought that *refusing*, on a contingency, was as doubtful a principle as giving on a contingency.—EDS.

† The MS. is still beside us. It contains no qualifying word, and has been printed exactly as it stands.—EDS.

far on the opposite side, and preventing *proper* distribution. If I might particularise by Societies, I would say that the agents of the American Presbyterian and Baptist Missionary Societies, are much more free in their gifts of tracts and books than those of the other Societies, and let them have such honour as is due for this.

The view indicated by your annotation on my text is, that tracts ought to be given on a contingency, they ; might do good. Did it never occur to you that they might do harm ? You may know of instances of good done by them ; but if you could get an honest man to tell you what was thought by numbers of his fellow-countrymen regarding this, I have no doubt you would be sadly surprised. You would find that in many minds a strong prejudice is formed against your message, grounded on this very circumstance. If they were to utter their thought it would be somewhat as follows, ‘ You say your religion is the best, and these books you give so freely are explanations of your sacred books, or the sacred books themselves. You hold it very cheap, a religion to be despised, or you would never think of making the statements regarding it a gift, to every impudent boy, to some who can read little or nothing beyond their shop-books, containing the names of their neighbours, the goods sold to or bought of them, and the amount due, written in characters which few besides themselves, and even they with difficulty, can decipher, and to many who cannot read at all. If you gave only to men who can read tolerably well, we should still dislike it ; but we should not have the contemptuous feeling we now have towards your religion. Now we merely say, what avail would it be to read the books of a system which leads its adherents to such a mode of treating its authorised organs ?’ It may be that no one has ever spoken thus ; but I have heard and seen sufficient to be fully persuaded, that this is no misrepresentation of the opinions held by some. And we are not guiltless, in respect to these prepossessions, if by a little carefulness we could preclude their formation.

There are cases of another kind to which I now refer. One of the members of the Church here made, in substance, the following statement : “ My friends, and others of their fellow villagers, got a number of tracts at the Dudree melá ; but, so far as I know, none of them have been read. One man managed to read about a page with much labour ; but he did not go on. The tracts are lying about the houses.” In the houses of the natives how long will uncared for books remain ? This was told me about five years ago, when the man was taking decided steps to shake off heathenism, and was the first thing which set me a thinking upon this matter. I have been gradually

brought to my present position. I met an instance of a similar kind in the beginning of the year. Another and myself had been preaching in a bráhmán village, and had a few tracts with us. We did not give them without previous inquiry, and it came out that tracts had already been distributed among them. 'Have you them still?' 'Who knows? There may be some, but nobody here can read your books, the letters are so small and uncommon.\*' They were not willing to try, and one or two, who did try, had such difficulty in mis-spelling words that we did not leave any of our stock. Would you, by a gentle pressure, to which they undoubtedly would have yielded, have deposited the books with them on the contingency of doing good? Would you not rather have refused, as we did, in the certainty that there would be a waste of good instruction and material, as also on the belief that no good would be done?

Again consider another case. *A quantity of the waste paper, used in the bazars of Benares, is tracts and gospels!* This is a startling fact, and should be enough to make any servant of Christ in that city pause ere he gives away another book. I mention this city only, for I know its circumstances better than those of any other in India, not doubting, however, that investigation would disclose a somewhat similar state in many stations. I add no illustration of this matter. It is pregnant with meanings and deductions, respecting tract distribution, in which I dare say you and I would agree.

What I have written is directed against indiscriminate distribution, I am far from wishing an embargo to be laid on all distribution. There are times and circumstances in which a man would be neglecting the interests of those with whom he may have intercourse, were he not to give books to them. These are to be judged of by themselves, and no definitive advice would be of any avail. I would not therefore hazard the attempt of saying when and where gifts should be bestowed. I would only add, lest you should have some hankering after your doubtful and undefinable good, and imagine that my mode of operation would cut even that off, that the good is as likely to be accomplished by distributing cautiously as by doing it carelessly, and that the harm now encountered would be avoided. If such be the case, why should there continue to be a needless

\* Societies should look to this matter. Natives, especially Hindus, almost invariably make complaints on this point. What with Roman, Arabic, bad Nágari and unusual Kaithi, there has been no trifling amount of money expended fruitlessly. I see the lately published Nágari tracts of the Calcutta Tract Society are in the fine large French type. The recent London type is more native in appearance and very beautiful.

scattering? I acknowledge that when I read in Reports of thousands on thousands of tracts given away at melás, or by any missions, I am very apt to think that it is vain; a lavish expenditure of the constituents' money, and yet so put as that they will stamp on the ground, or cry hear! hear! when told of it. If they knew the real value of such an amount of instruction so inconsiderately sent abroad, perhaps they would hardly approve just so much of it. Besides, I should like to get a satisfactory solution of two correlated questions. Are not some so trusting to tract distribution, as if it would of itself be the means of conversion? And, does not profuse tract distribution diminish and tend to oust preaching? Alas if such a sentiment or procedure get among the missionary body, their glory will have departed, and the scenes of apostolic days may not be delineated here.

Before concluding I would suggest to the Committees of Tract and Bible Societies, and others interested, the propriety of considering two matters—

1. That none should be allowed to get what amount of books they pleased, except at a certain low fixed rate, just as the Tract and Bible Societies in Europe do. This would make people more careful in giving away, and yet not stop the necessary supplies. Subscribers to be allowed the amount of their contribution, reckoning the books at prime cost, and, of course, special cases, to be judged of by such Committee, might call for a grant free.

2. That no books should be given away gratuitously; but all sold at a price, at any rate equal to what would be obtained for them as waste paper. This is the suggestion of a friend, not immediately connected with missions; but who has seen, in his contact with natives, some of the effects of this almost unlimited distribution. Perhaps tracts might still be given as a gratuity; but not books. There would be exceptional cases; but these ought to be of such men as you have confidence will not abuse your gifts. That confidence I know has been misplaced, and, therefore, the exceptions should be very few.

If I should have offended you, or wearied your readers, I can only express my sorrow, and show my sincerity by closing.

I am,

Yours truly,

D. G. W.

*March, 1848.*

III.—*On uncovering the head in public worship.*

*To the Editors of the Calcutta Christian Observer.*

MY DEAR SIRS,—I have just received the March No. of your magazine, containing the rejoinder of “Philagathos” to my former article on the subject noted above. In that article I stated that I felt ashamed to have wasted so much of your time and my own, on a subject of so small intrinsic importance. I have to reiterate that assurance now in still stronger terms. I consider the subject *in itself* of exceedingly small importance. It is only when some one, like “Philagathos” magnifies it, and erects it into a positive precept of divine legislation, and then labours to alarm and trouble the consciences of those who are not capable of examining the subject and judging for themselves, that it becomes a subject of importance, by becoming a “bone of contention” and a “stumbling block” to the weak.

I wrote my former article, as I informed you, in a P. S., under the shade of a tree, while on a journey; where I had no books within my reach except the English Bible. I therefore could not give any analysis of the passage in 1 Cor. xi. as it reads in the Greek. If I had had a Greek Testament with me, so as to have supplied that defect, I should not have had occasion to trouble you now. As it is, I promise you that I will not use “ten pages” of your journal again on this subject.

Your correspondent assumes the position all the way through the eighteen pages of your magazine, which he has occupied with the subject, that *he* has the true and unquestionable interpretation of the passage with him, and that it is as plain as though Paul had said to each man, “*thou shalt take off thy hat or turban or whatever is on thy head, when thou comest into a religious assembly.*” Hence he assumes to himself the position of one who is defending the admitted and unquestioned teaching of God’s Word against those who are innovators, and whatever else is dangerous. Hence he has not once in either of his articles brought his favorite interpretation to the test of God’s Word, to ascertain how it will stand there. I hold myself ready to lean as cheerfully to the teaching of the Bible as “Philagathos” or any other man. But I feel that it is due to the Bible to ascertain carefully what it does teach on a given subject, before I pronounce it settled, and that it is paying no compliment to the Bible to lean to a mere custom without having ascertained whether the Bible inculcates or favors that custom. Philagathos, with all his professed regard for the teaching of the Bible in the matter, has carefully eschewed any attempt at analysis of the passage in 1 Cor xi., or showing from the original what the

passage really does teach. Let us then go “to the Law and the Testimony.”

The passage in the English Bible reads thus:—“Every man praying or prophesying having his head covered, dishonoreth his head.” The Greek expression is *κατὰ κεφαλῆς ἔχων*. And every Greek Lexicon to which I have access explains it “having a veil (hanging) from the head.” “Having the head covered *with a veil*”—not a word about *hat* or *turban*, or any ordinary head-dress of a man. The next verse exhibits the counterpart. “But every *woman* that prayeth or prophesieth with her head *uncovered*”—in the Greek *ακατακαλύπτρῇ κεφαλῇ*. Here the Greek Lexicons with one voice say “non velata,” “not having a veil,” “unveiled” “not having a *καλυμμα* or *veil* on,”—“for that is even all one as if she were *shaven*. For if it be a shame for a woman to be shorn or shaven, let her be covered.” Throughout the verse the same term is used, *οὐ κατακαλύπτεται* “unveiled,” “with her veil off,” and *κατακαλύπτέσθω* “let her be veiled.” Now by what possible construction can this veiling, or unveiling and shaving a woman, and reducing her, for her immodesty, to the position of a harlot, be manufactured into a positive precept as to the wearing or not wearing a *turban* on the part of a *man*? The sense is easy and natural if we suppose Paul to be guarding females in the Church at Corinth against tendencies injurious to their modesty and their influence. But feeble, and far-fetched, and utterly unlike the usual precision of Paul, if we suppose him to have lost sight of all this and to be legislating about the proper head-dress of a man independent of all such connexion.

Again, in the 13th verse it reads—“Judge ye in yourselves is it *comely* for a *woman* to pray unto God uncovered?” (the same word “unveiled” is used in the Greek). “Doth not nature itself teach you that if a *man* have *long hair*, it is a shame unto him? But if a *woman* have long hair, it is a glory to her; for her hair is given to her for a covering.” Here the expression is *ὅτι ἀνὴρ μὲν ἔαν κομᾷ*; the Lexicons with one voice say “to have the hair long,” “to wear a *head of hair*.” But if a woman *καμᾷ*, wear “a head of hair” it is an ornament to her, for *ἡ κόμη* a head of hair was given her for a *περιβολαῖον* “that which is thrown around one, as clothing, a term which is applied to a *cloak*, a *mantle*, or a *veil*.” Now in all this chapter there is not one term used that can be applied by any possible construction to either *hat*, or *topi* or *turban*, the proper headdress of a male, without doing violence to every Greek Lexicon to which I have had access.

For the import and bearing of the teaching of the Apostle in the passage in question I refer your readers to the latter half of my former article in the January No. of the *Observer* (if there be any of them who think the subject of sufficient importance to take the trouble) for I have not time to reiterate it here, neither do I think it necessary. If "Philagathos" had never had access to the Greek Testament I could excuse him. I could easily understand how he might be stumbled with the word "having his head covered" in the English Bible, and from the fact of his having been accustomed from his infancy *only* to the European habit of taking off the hat on entering a place of worship. But with the Greek Testament before him, I cannot understand the fact of his allowing that early prejudice to cast and keep such a "veil" over his usually discriminating judgment.

I can easily understand how Native Christians, and others who have never had access to the Greek Testament should be stumbled at this passage, and find it hard to rise above this prejudice of their early education. I remember well when it cost me a struggle to get rid of that influence myself. But I know not why a person who has had access to the Greek Testament should still cling to it with tenacity.

And I would ask every man who has a Greek Testament and whose feelings have not been warmed and warped by this controversy, to look at the passage, and see if it is possible to give it any other construction than that which I have given it, without doing violence to all our Lexicons, and all those guides by which we are accustomed to find our way to the meaning of a passage in a dead language.

And after this passage has been fairly interpreted, I would ask where in the whole compass of God's Word will "Philagathos" find a single precept on which to hang his favourite theory of which he seems determined to make so much?

I do not feel any necessity to follow "Philagathos" through all the examples which he has adduced to prove his point. Nearly every one of them, when fairly exhibited, serves to sustain the positions which I have taken, and all are consistent with the views I have advocated.

The case adduced from the "Chár Darvesh," falls in entirely with the well known habit of Muhammadans in this country, i. e. to show respect in their ordinary worship by taking off their shoes and keeping their turbans on, but when they are called to bewail any sudden or great and overwhelming calamity, they forsake the musjid, and going out to the jungle or maidán throw off their turbans, and with naked heads implore relief from the pressing calamity. This accords entirely with

the practice in the time of the Prophets, as illustrated by the cases adduced in my former article.

According to the showing of "Philagathos" himself, "Even to the present day the Jews, in whatever country, worship in their synagogues with their hats or other covering on their heads, irrespective of the customs which they themselves observe in society. From this it is evident that the Jews regard the rule in that respect as a *divine law* above all the customs of times and countries." And all this, he says, "is amply *sustained* by W.'s own quotations from scripture." Here then we have the Jews teaching throughout the world that it is a *divine law* that men should everywhere and in all time worship God with their hats or turbans *on*; their opinions based of course on the command of God to that effect. And we have "Philagathos" teaching with equal peremptoriness that it is a *divine* and *positive* law that men should everywhere and in all time worship God *without any thing* on their heads—that it is a *shame*, and a *sin* for a man to appear in a religious assembly with either hat or topi, or turban on his head. Now, which of them is *right*? It is the *same* God that inspired both parts of the Bible. And how did he happen to give the Jews authority to condemn so strongly the habit of men appearing in a worshipping assembly *without* a hat or turban on, and also give authority to "Philagathos" to condemn with equal severity the habit of *not stripping* the head naked on such occasions? As the subject presents itself to my mind, neither of them got their authority from any positive precept of God's Law at all, but through the force of habit and their early education. And their authority is about equal, for both are dealing in the mere "mint and anise, and cummin" of religious character.

As to the fact (if it be the fact—and I am not inclined to controvert it) that Jews on becoming Christians uniformly change their habit and learn to take off their turbans on entering a place of worship, it only shows that they are not so tenacious of their habits in such matters as "Philagathos" thought them. All men have an instinctive tendency to fall in with the habits of those whom they choose as associates, where there is no disgrace attached to it. And again, they see the habit of European Christians wherever they go, and many of them probably come in contact with this passage of Paul and, like the native Christians in the hands of "Philagathos," find no one frank and candid enough, or who will take the trouble to tell them that the teaching of Paul bears on another point, and does not teach the necessity of all *men* in any country stripping their heads in religious assemblies. I am not sure that a converted Jew would take off his turban on entering a church of

Nestorian Christians at Ooroomia, where he would find a Christian congregation, priest and people, with their heads covered. And I know that Mar Yohanan, the Nestorian priest, when he visited America and travelled extensively through the churches, always kept his turban on when he entered and officiated in religious assemblies. Who taught this Christian priest to wear his turban when officiating in Christian assemblies with the writings of Paul in his hand? Was it Inspiration? or nature, *φύσις*? or education, and the *habit* of his country?

I will not however follow "Philagathos" through all the specimens adduced. I am willing that he should have the benefit of some of his arguments unrefuted. *Victory* is not my object, but liberty of conscience. *Liberty*, not to fritter away the Word of God, but to remove stumbling blocks out of the way of those who with all their infirmities of mind and prejudices of education upon them, are still inclined to come to Christ;—liberty to remove as I may have opportunity a yoke from the necks of native brethren, which yoke God has never intended should be bound there.

I advocate that which is *now* called an "innovation;" but if it be a custom which has been unquestionably prevalent since the time of Moses, the fact of calling it an "innovation," will not really alter the nature of the thing itself.

I do not advocate the principle of any legislation being attempted in relation to the native Christians taking off their turbans in christian worship or keeping them on. All I ask is that Europeans will, when consulted on the subject, frankly assure their native brethren that Christianity does not enjoin any particular form or dress, or outward costume as a ceremonial appendage. That it simply enjoins that "all things (pertaining to religious assemblies) be done decently and in order," leaving each one to decide for himself as to what shall be the colour, and shape, and pattern of his vestments, provided no one adopts habits by which public *morals* are injured. Then leave the views and habits of our native brethren to settle down into that which they may find by an *unembarrassed* trial to be most for their "edification and comfort." I do not much care which habit they adopt, provided they adopt it deliberately, and maintain it with consistency. My *judgment* would say let them retain the habits of their country in all things not sinful, for the sake of "those that are without." The prejudice of my education would rather see them all with their *topís* off, and their hair trimmed as Europeans. With these views I can cheerfully see them settle down into either habit, without much concern as to which they adopt. But I confess it gives me pain

to see them hanging in a state of suspense, and adopting all sorts of mongrel habits, and combining in their habits all the oddities both of Europe and Asia.

Excuse me for allowing my article to run out to such a length, after all. I do not think that any measure of misunderstanding or misstating of my position and views shall induce me to say any thing more on a subject which I deem so unimportant in itself—important only when it is distorted and magnified into an importance not its own.

W.

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As we suppose that our readers have by this time had quite enough of this discussion, we must request our correspondents not to favour us with any more contributions on the subject for the present.—EDS. C. C. O.

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#### IV.—*The Coles.*

*Chota Nágpur, 15th March, 1848.*

DEAR SIR,—Having read the article of the Rev. T. Phillips about the Santal Verb, I feel inclined to send you a specimen of how the Coles here, who have one stock of language with the Santals, conjugate their verb. Surely if anything is puzzling and trying to our patience for a long time it is this kind of conjugation, but having acquired it once, we learn to admire it for its great accuracy, abundance and beauty of expression. The general rules (with some slight exceptions in different villages for the most common verbs) are these:—

1. All the single tenses have two forms—the one with a long vowel in the midst, the other with a short vowel; this being used when speaking of lifeless things, that of things being alive: *leleeraing* means “I see,” i. e. a man, a bird, &c.; *leleraing*, “I see,” i. e. a tree, a stone, &c. So it is in the Future Perf. and Imperf. If we were to say *reekalleeing*, “I made,” they would look at us and begin to smile; it could only be said of *God*; it must be the short form, *reekalla-ing*.

2. For the Present there are three different forms; *leleeraing*; *lelluraing*; *leleekera-ing*. The first is the continued action, the other the action implicit in the person spoken of, like an adjective, and cannot therefore be formed of every verb. The third is the discontinued action, here to “look back” from some one.

3. Verbs, taking a reflex meaning, or those which are thoroughly intransitives, have in the present and future instead of the *ee*,—the *a*, *ai*, *e* or *o* long. *Oojoraing*, I die. *Scloaraing*, I see myself. In the perfect and imperfect there is an *n*, *dallee-naing*, “I struck myself.”

4. The forms I give are the single forms without an object of the pronoun; some of these in use are always put in the midst between the root and the ruling subject, if this is a pronoun. These are of course not new forms of the verb, but the construction of the language, *lelmeraing*, “I see thee;” *lelingram*, “thou seest me,” and so throughout. This is in the beginning the most puzzling.

5. When a negation comes to the verb, it is joined with the subject (pronoun) and set before the verb; *kaing lelera*—*kaing lelkena*—*kaing lelea*; an exception makes the Imperfect Subjunctive, where it is “*ka lelel sunaing tuna*,” I would not have looked at.

6. For the Subjunctive there are two forms, present and imperfect and for the Causative there is a present imperfect and future; but intransitive verbs by taking the long vowel *ee* or *o* get a Causative meaning, *gojeeraing*, “I make one die.”

The Chyebussa Coles (the Lurnás) have another way of conjugating the verb, more like (as far as I know) the Santal construction. I may in a few months, when coming back from a tour we intend, be able to send you a Paradigma for it—if you should at all like it. Different again, as much indeed as the whole language or the people, is the verb of the Oora or Ooran Coles. Nothing as yet has been published of the language of the Ooran. I at least have not found any thing, but it might be very interesting to many. It has uncommonly harsh sounds and abounds especially in the Dutch or German *ch* (in the German *machen*, *Buch*, *schlecht*)—which is so difficult for the English throat. The Ooran is spoken here along with the Moonda; but on the west side of the Ranchee river the only language of the Coles is the Oora, whilst to the south and east the Moonda and the worst Hindi jargon prevail.

Thinking that you might like it and can make use of it, I have much pleasure in writing you down the most common expressions, which when you compare them with what is generally styled the Cole\* will show you at once how great a difference there is in the language of the Coles.

I am, dear Sir, in the Lord,

Yours very sincerely,

G. SCHATZ.

\* Capt. Tickell's Vocabulary of the Ho-Language.

The following are a few Ooran words : *ch* being pronounced like the German *ch*, *ch* the Hindi *ch*.

<i>God, Dhurme.</i>		land, <i>chechet.</i>
a bonga, ghost,— <i>naq.</i>		dew, <i>orcham.</i>
man, <i>áur.</i>		pool, <i>chorcham.</i>
woman, <i>mookkha.</i>		mud, <i>chotor.</i>
father, <i>túmbuz,</i> (his	} both words always with the Pronoun.	road, <i>dúhure,</i>
father),		village, <i>pudda.</i>
mother, <i>túngio,</i> (his		heaven, <i>mercha.</i>
mother),		body, <i>med.</i>
son, <i>cháq.</i>		head, <i>kookoo.</i>
daughter, <i>ma-í.</i>		hair, <i>chootee.</i>
brother, <i>duda.</i>		eye, <i>chun.</i>
sister, <i>da-í.</i>		nose, <i>mooee.</i>
husband, <i>áruz.</i>		ear, <i>chebda.</i>
wife, <i>mookkha.</i>		mouth, <i>bu-ee.</i>
old man, <i>puchigee.</i>		tooth, <i>phull.</i>
old woman, <i>pucho,</i>		jaw-teeth, <i>chaucha.</i>
master, <i>ooroobaz.</i>		tongue, <i>tutchá.</i>
servant, <i>joch.</i>		eyebrow, <i>chun-ota.</i>
coolee, <i>lussa.</i>		throat, <i>cheser.</i>
beggar, <i>tamba.</i>		nostrils, <i>mossoo.</i>
thief, <i>chuibur.</i>		breast, <i>eoeh.</i>
potter, <i>khoombraz.</i>		arm, <i>cheka.</i>
meat, <i>uhúra,</i>		hand, <i>lootha.</i>
egg, <i>bee.</i>		nail, <i>oroch.</i>
salt, <i>békh.</i>		thumb, <i>tepo or koha anglee.</i>
oil, <i>isoom.</i>		elbow, <i>mooka.</i>
water, <i>um.</i>		foot, <i>dubbee.</i>
rice-beer, <i>bodde.</i>		urine, <i>oombla.</i>
wood, <i>chunk</i> or <i>kunk.</i>		fæces, <i>ercha.</i>
fire, <i>chizzee</i> or <i>chidz.</i>		pus, <i>peeb.</i>
earth, <i>chadz.</i>		blood, <i>cheso.</i>
air, <i>taka.</i>		brain, <i>neddo.</i>
rain, <i>chep.</i>		liver, <i>oombulcho.</i>
lightning, <i>bilcha.</i>		a bone, <i>chochol.</i>
hail, <i>alee.</i>		fever, <i>nuṛee.</i>
sun, <i>beeṛee.</i>		cholera, <i>poottra.</i>
moon, <i>chundo.</i>		cold, <i>joodai.</i>
star, <i>beenko.</i>		cough, <i>cooka.</i>
forest, <i>torung.</i>		cloth, <i>kichree.</i>
hill, <i>purta, deeppa.</i>		axe, <i>tongee.</i>
rock, <i>chacha.</i>		iron, <i>punna.</i>
plain, <i>tonka.</i>		plough, <i>oogta.</i>
river, <i>char.</i>		mud board, <i>choogurcha.</i>
small river, <i>dodha.</i>		basket, <i>oodoo.</i>
waterfall, <i>gagh.</i>		bow, <i>éredte.</i>
sand, <i>chulkoor.</i>		rainbow, <i>dondo.</i>
clay, <i>chudz.</i>		stick, <i>pinh.</i>

drum, *chel*.  
 pipe, moorlee.  
 horn, sunk.  
 necklace, poon.  
 ear-ring, loorka.  
 mat, puttée.  
 bedstead, kuttee or nater.  
 door, balee.  
 wall, puchree.  
 to-day, inna.  
 yesterday, chero.  
 to-morrow, nela,  
 cock-crow, *cherchicheea*.  
 twilight, bidjeea.  
 morning, pairee.  
 mid-day, khook-chuppo.  
 2 o'clock, elkra beeree.  
 sunset, beeree pootteea.  
 evening, *oocha orhoocha*.  
 night, *mácha*.  
 midnight, adha *macha*.  
 2 o'clock in the morning, binsaree.  
 one, onta.  
 two, ed.  
 three, mood.  
 four, *nach*.  
 (Then the Hindee numbers with a  
 little difference.)  
 tiger, lukra.  
 jackal, chigullo.  
 dog, alla.  
 bear, medho.  
 flying-fox, buddlee.  
 goat, era,  
 sheep, mendho.  
 pig, kish,  
 bird, ora.  
 nest, geroa.  
 kite, *chencho*.  
 pigeon, moorchoor.  
 hen, *cher*.  
 frog, *moocha*.  
 toad, khessooa *moocha*.  
 snake, nerh.  
 louse, pehn.  
 fly, tinglee.  
 tree, mun.  
 leaf, *utchá*.  
 thorn, utze.  
 flower, poop.

fruit, *chunja*.  
 tamarind tree, *tétulee*.  
 peepul, *chitcha*.  
 jack, *guthna*.  
 mangoe, *tutchá*.  
 (The same word is tongue.)  
 muhooa, *muddegee*.  
 ebony, *tela*.  
 dhan, *ches*.  
 ooid, *masee*.  
 cotton, *kubsee*.  
 tobacco, *moschá*.  
 surgooz, *muz-ha*.  
 thatching grass, *chumree* and  
*chum-ee*.  
 small, *sunee*.  
 great, *koha*.  
 fair, *hissee*.  
 dirty, *kussa*.  
 black, *mochúra*.  
 white, *pundroo*.  
 red, *surooa*.  
 yellow, *valka* (id. *curonma*).  
 sweet, *bésemba*.  
 acid, *tissa*.  
 hot, *biddi-ee-ooree*.  
 new, *poona*.  
 old, *putcha* or *pucha*.  
 right (hand), *teena*.  
 left id, *debba*.

*Pron. Person.*

I, we, en, em.  
 thou, you, nin, nim.  
 he, they, as, ar.  
 one alone, *órot*.  
 two together, *eeroob*.  
 three do. *noob*.  
 four, *nab*.  
 five, *punchejen*.  
 so-éjen, &c.  
 to see, *era luga*.  
 hear, *mena id. ask*.  
 speak, *ana*.  
 ask, *mena*.  
 bring, *hoa*.  
 strike, *kora, laua*.  
 come, *burá*.  
 bind, *hea*.  
 break, *esa*.  
 bear, *choda*.

buy, <i>chenda</i> ,	fear, <i>elcha</i> .
sell, <i>beesa</i> .	forget, <i>koodda</i> .
catch, <i>dura</i> .	give, <i>cheea</i> .
love, <i>doolla</i> .	go, <i>kal</i> .
join, <i>saungotra</i> .	get, <i>chukra</i> .
count, <i>lekha</i> .	laugh, <i>ulcha</i> ,
weep, <i>cheecha</i> (cry).	lie down, <i>chundra</i> .
collect, <i>chonda</i> .	mix, <i>bircha</i> .
dance, <i>nala</i> .	rub, <i>charra</i> .
die, <i>chea</i> .	salute, <i>ohla</i> .
dig, <i>chessa</i> .	sow, <i>chocha</i> .
drink, <i>ona</i> .	steal, <i>chudda</i> .
eat, of rice, &c. <i>ona</i> else <i>mochā</i> .	understand, <i>achā</i> .
fall, <i>kuthra</i> ,	walk, <i>ekha</i> .

*The verb lel-te or nel-te to see.*

ACTIVE VOICE, INDICATIVE MOOD.

*Present.*

Singular.	} leleeraing or lelé-raing. leleeram. leleerai.	leltunaing.	leleekenaing or lelkenaing.
		leltunam.	leleekenam.
		leltunai.	leleekenai.
Dual.	} leleeraling. leleeraben. leleerakin.	leltúnaling.	leleekenalng.
		leltúnaben.	leleekeneben.
		leltúnakin.	leleekenakin.
Plural.	} leleerale. leleerape. leleerakoo.	leltúnale.	leleekenate.
		leltúnape.	leleekenape.
		leltúnakoo.	leleekenakoo.

*Imperf. and Pluperf. (one Form.)*

lelleeing or lellaing.

lelleeam.

lelleesai, &c. regular.

*Fut.*

lelé-aing and leléaing (also lele-aing).

leleam.

leleai, &c. regular.

*Fut. exact.*

leltekaing or leltekúraing.

leltekaiam.

leltekai ai, &c. regular.

*Imperat. Mood.*

leltekaing me, let thou me see.

leltekaing ben, let you (two) me see.

leltekaing pe, let ye me see.

leleem or leléme, see.

leleeben or lelebon.

leleepe or lelepe.

ani leleekai or lelékai, he }  
era id. — id. she } shall see.  
ani id. — id. they }

*Subjunctive Mood.**Present.*

leleeing (or leleing) honang.

leleeam———— honang.

leleesai ————— honang,

&amp;c. regular.

Neg. kaing leleea honang.

*Imperfect.*

lelelsunaing suna or lelelsunaing kénéa.

lelelsunam suna.

lelelsunai suna.

&amp;c. regular.

Neg. ka lelel sunaing kena.

*Causative Mood.**Present.*

leltekaing tunaing, I make myself see.

leltekam tunaing—— thee——

leltekai tunaing—— him——&amp;c. regular abundant in the formation.

Neg. kaing leltekaing.

*Imperfect.*

leltekam kenaing, I made Thee see.

leltekam kenam, thou madest thyself see.

leltekam kenai, he made thee see, &amp;c. regular.

Neg. kaing leltekam acna.

*Future.*

leltekam-ing.

leltekam-am or leltekeme-am.

leltekam-ai, &amp;c. regular.

Neg. kaing leltekam.

Bringing all these forms in connexion with an object of the pronoun personal we should get (more or less) 2000 new forms.

V.—*The Jullunder Mission.*

We have been requested to insert in our present No. the following appeal on behalf of the mission lately established, as a branch of the Lodiana mission, in the Jullunder Doab. It is with sincere pleasure that we commend it to the prayerful consideration of our readers. In many respects, it is an enterprize of great interest. In consequence of the late stirring events, in which our rulers and our armies were engaged, on the banks of the Satlej, the Jullunder Doab has become an integral part of British India. This fact, however mere politicians and warriors may regard it, is regarded by us as a fresh instance of that wonderful arrangement of Divine Providence which has for years been consolidating the British power in Asia, and bringing under the influence of one of the most civilized nations of modern times, such a large portion of the population of Asia. The result entails high responsibilities upon those who guide the political measures and general policy of our empire. But apart from these, it brings along with it special respon-

sibilities upon all who confess their allegiance to Him, whose kingdom is not of this world ; but who yet shall reign, until all enemies are under his feet, and to whom have been given the heathen for his inheritance, and the uttermost parts of the earth for his possession. Those who yield obedience to the King of kings, and who believe that all the kingdoms of the earth are destined to become the kingdoms of our Lord and his Christ, and who look to human agency as the appointed means, under the gospel dispensation and the supreme ministration of the Spirit, for the enlargement of Messiah's kingdom, must regard the present as a favourable occasion for evangelical activity.

The Missionaries at Lodiana have been waiting for such an opening as is now presented to them. They have been labouring in faith and with prayer, preparing a translation of the Scriptures, and books unfolding christian principles and doctrine, in the language of the Punjab. The door of entrance into a portion of that country seems now opened for them. They rely upon the aid which christian benevolence and sympathy can afford them. Shall they be disappointed? We trust not. We confidently hope that their high and holy enterprize will meet with large and generous support.

This enterprize has in it another feature of great interest. The agent appointed to commence the work of evangelization in this outpost of Indian Protestant missions, is himself a converted Hindu. He has been labouring for several years, with great assiduity and faithfulness, as an assistant missionary in connection with the Lodiana brethren. His capabilities have been tried, and his usefulness as a labourer in the Lord's vineyard exhibited ; and partial success in his present efforts has already shown that the divine blessing accompanies his labours. He is, himself, a monument of the converting grace and sovereign mercy of Jehovah. Educated in early life in the Missionary Institution conducted by Dr. Duff and his colleagues in this city, he went forth into the world, like many others, apparently little influenced by the sacred truths of the gospel. The hand of a merciful Providence, however, subsequently brought him again under the influence of christian teachers, and his mind became savingly alive to the message of peace and pardon proclaimed to the weary and heavy laden, in the gospel of the Son of God. He was one of the first fruits of the Lodiana mission ; and is one of many others who, having in the first instance gone forth from the Institution at Calcutta, in apparent indifference about the concerns of Eternity, have subsequently, by the grace of God, been plucked as brands from burning flame.

May the blessing of the Most High accompany his labours, in this new field, and may the friends of the great cause of

truth and righteousness be stirred up to support and encourage his efforts.—(EDS. of *Calcutta Christian Observer.*)

#### THE JULLUNDER BRANCH OF THE LODIANA MISSION.

To the friends of Christ in the North West of India the following statement is respectfully submitted, with the hope that some of them may be induced, after a prayerful consideration of the case, to lend such assistance as may be in their power.

1. The Jullunder Mission station was established in the early part of the year 1847, as a Branch of the station at Lodiana; and is under the charge of the Reverend Golok Nath, a member of the Lodiana Presbytery.

2. In commencing this station at the time they did, the Lodiana Missionaries were influenced by the following considerations; viz.

(1.) It was a part of the original plan of the Mission, to occupy stations in the Punjab, as soon as the way might be opened.

(2.) The annexation of the Jullunder Doab to the British Empire removed all the political obstacles which had before existed, and left the Mission free to act according to the indications of Providence.

(3.) Some missionary excursions having been made in that district, the general disposition manifested by the people, and their great eagerness to obtain Christian books, as well as their readiness to hear the Gospel preached with quiet interest, seemed clearly to indicate that the way of the Lord was in a good measure prepared, and that therefore his servants were bound to seek the earliest opportunity of moving forward.

(4.) Several Christian friends in India urged the taking of some decisive step, and gave promise of pecuniary support.

(5.) Though the Board of Missions in America had not yet acted directly on the question of establishing a station at Jullunder, their general views were sufficiently understood, to make the Mission feel a degree of confidence, in proceeding at least so far as to make it a Branch station, and place it for the present under the care of a native missionary; in anticipation of its becoming a regular station, as soon as the men and means should be available.

(6.) For the funds necessary to support the station, the immediate reliance of the Mission was on the liberality of the friends of Christ in India; while a hope was entertained that the Board likewise would be able to make an appropriation for this object.

3. There is an English School at the station, taught by John Baptist Lewis, a native Christian, who was previously engaged as an assistant teacher in the English School at Lodiana. The school is a decidedly Christian institution, being conducted on the same principles as missionary schools elsewhere.

4. The missionary conducts Divine service, and preaches, on the mission premises, situated a little way from the city, every Sabbath, and always has an encouraging audience from the Muhammadan and Hindu parts of the population. He has likewise a number of visitors who come to inquire about the Gospel almost daily.

5. The Lord has so far blessed the labours of his servant, that one individual, who at first opposed the truth, has been hopefully converted

and baptized; and others seem almost ready to confess Christ in like manner. The person referred to was a man of some property and standing in Muhammadan society.


6. A church has been organized, which now consists of five members.

7. The contributions hitherto received, though very encouraging, and some of them very liberal, have not been sufficient to meet the expenses which have necessarily been incurred—chiefly in the way of building, to say nothing of what is required for buildings yet to be erected; while the Board of Missions, though not disapproving in the least of the policy which led the Mission to extend its operations into the Punjab, is thus far unable, on account of the large demands made on its funds in other places, to render the necessary assistance.

8. As this station has been commenced under such favorable auspices, and bids fair, with the continued blessing of God, to be a means of great good to the inhabitants of the Punjab, any retrograde movement, on the part of the Mission, would seem to be a betrayal of the most sacred trust; and yet it is only by the aid of the Christian public that the missionaries can maintain even their present ground, much less go forward in the holy enterprise; but on this aid, it is believed, they may safely rely.

9. It ought to be distinctly mentioned, that this is the only Protestant Mission which has yet been established in the Punjab; and for aught that is known, it is the only one of which there is at present any prospect. It is therefore the only channel in Divine Providence, through which Christians who feel an interest in the spiritual welfare of the Punjabees, have an opportunity of bringing their contributions to bear upon this object.

10. The amount of funds urgently needed, to enable the Mission to meet present liabilities, is about 3,000 Rupees.

 *References to be made to MR. CHARLES W. BRIETZCKE, No. 2, Middleton Street, who has consented to act as Secretary and Treasurer, and will be happy to receive Subscriptions and Donations.*

C. W. BRIETZCKE.

No. 2, MIDDLETON STREET, }  
8th April, 1848. }

## VI.—*On the Religious Aspect of recent Events in Switzerland.* —By the Rev. W. Lindsay Alexander, D. D. Edinburgh.

The civil war which has of late distracted Switzerland has been essentially a *religious* war,—a war, that is, of parties contending not so much for secular interests as for the ascendancy of their respective religious tenets; and on this account it has naturally engaged much of the attention of religious people in this country. In such a case, however, it not unfrequently happens, that those who are at a distance from the scene of conflict are apt to be misled, by general appearances, as to the

real merits of the struggle, and consequently to enlist their sympathies on the side of those whose real projects, did they accurately know them, they would rather abhor. Now, judging from what has transpired within my own immediate circle of observation, I believe that such a mistake has been extensively committed by religious people in this country in reference to the bearing upon religion of the recent conflict between the army of the Sonderbund and that of the Federalists in Switzerland. Regarding the former as the bulwark of intolerance, superstition, and bigotry, and the latter as the defender of enlightened religion and free government, they have rejoiced in the downfall of the former as a benefit to the cause of liberty and truth. I believe this to be an entire mistake. The success of the Federalists fills me with alarm and grief: not that I approve of the Sonderbund, still less that I wish well to Romanism and Jesuitry, but because I am convinced that, in the providence of God, the cause of evangelical truth and religious liberty is bound up with the success of their arms in this struggle. The defeat of the Sonderbund party will be followed, I fear, by the reign of tyranny over conscience, and the persecution of true piety, all through the Protestant cantons of Switzerland. The Demon of War has retired, I suspect, only to make way for the Demon of Spiritual Oppression. I love neither of them; but I must say, that, if I had to choose between them, I would rather have the former than the latter. "Let me have the hurricane rather than the pestilence;" the fierce struggle of man to man, in the open field, rather than the dark, malignant, pitiless, cruel, crushing tyranny of persecution, that does its work in secret; that spares neither age nor sex; that stays not its merciless hand for any entreaty; and that never says "It is enough," so long as one victim remains to immolate.

Abstracted from the purely political bearings of the recent struggle, it will appear that the question at issue between the parties is, Shall the people of any canton be at liberty to observe such religious ceremonies, follow such religious instructors, and establish such religious institutions, as they see meet, without control on the part of the Federal Government? This is the general question, involved in the special details about Jesuits, nunneries, &c., which has really called the Sonderbundists and the Federalists into the field in the late campaign. Now, it is easy to see, that this question, in fact, involves the still more general question, Shall any man or body of men be at liberty to exercise free choice in the matter of religion, or must religious profession and worship be entirely under the control of the governing power? And this is felt in Switzerland to *be* the real question fundamentally at issue in this contest. The Catholic party are not in heart or in purpose the friends of religious liberty; but in asserting their right to choose and follow their own religious convictions, they are thrown, for the time, upon the assertion of the broad principle that man's conscience is not to be forced. This principle, on the other hand, the Federalists oppose. It is one which they hate with an unmingled hatred. Thoroughly imbued with the ungodly maxims of French Infidelity and Communism, they regard it as a first principle of all good government, that, religion, to be safe, must be controlled. They are the advocates of

Erastianism in its most unmitigated and repulsive form ; and they mean to use their ascendancy for the purpose of placing all religious teachers under the most rigorous State control. Already have they shown what are their intentions by the *arrêté* recently published in the Canton de Vaud, forbidding the holding of *any* assemblies for religious purposes except such as are conducted in the churches of the Government. A similar act of tyranny is expected by the Dissenters in the other cantons. An esteemed and most devoted brother, in the Canton of Berne, wrote to me a few days ago as follows :—“ Si le radicalisme continue à triompher, nous avons à nous préparer à des persecutions religieuses. Déjà elles ont recommencé dans le Canton de Vaud, &c. *Et dans notre canton on nous menace de la même défense.*” It is not, therefore, Protestantism which has triumphed over Romanism in this struggle, but Infidelity and Tyranny over the rights of conscience and liberty of worship.

It is not, in this case, for the first time that philosophical Infidelity has been found the persecutor of spiritual religion. The first who *systematically, deliberately, and on principle*, persecuted the Christians was not the furious Nero, but the sage and philosophic Marcus Antoninus ;\* and every one knows how the philosophers who urged forward the revolution of the last century in France, sought the downfall of religion, and the apotheosis of reason, as the grand end of all the changes to which they stimulated the minds of the people. Their confederate, Hume, in one of his writings, gives utterance to the feeling which influences all philosophic infidels, in reference to the place religion ought to hold in a community when, he says, “ the most decent and advantageous composition which the civil magistrate can make with the spiritual guides is to bribe their indolence.” Here it is : religion will exist, but governments should keep it under ; and, as it is difficult to do this by constraint, do it by cajolery and bribery. This is exactly the doctrine of the dominant party in Switzerland at this moment ; only finding force cheaper than bribery, they prefer using that.

Nor is this the first time Romanism has, through the force of circumstances, found itself on the same side with the advocates of liberty of conscience. It was so in the history of our own country, when James II., in his zeal for Romanism, suspended the penal laws against the Nonconformists, and set aside the Test Act. It was so also in the Belgian revolution of 1830, when the Catholics unfurled the banner of liberty of conscience ; the consequence of which was, that in that country all sects have now religious freedom. I would gladly give the *credit* of such coincidences to the Catholics if I could do it with truth ; but, as liberty of conscience is a tenet they abhor, and a blessing they never concede, where they have the power of withholding it, we can trace the instances referred to only to circumstances in Divine Providence of which they were but the subjects.

I cannot conclude these hasty remarks without earnestly commending Switzerland and its many pious and holy ministers, with their attached flocks, to be the sympathy and prayers of the brotherhood of Evangelical Christendom. It is with them a season of rebuke and

\* See “ Waddington’s History of the Church,” vol. i., p. 118.

blasphemy ; be it ours to cheer, comfort, and sustain them as we have opportunity. It may be that worse trials than any they have yet experienced are before them ; imprisonment, mulctation, exile, may await them for the cause of Christ. Judging from the past, it is not impossible that even life itself may in some cases be demanded as the penalty of their steadfastness.\* Should these sad anticipations be realized, oh ! I pray Englishmen and Scotchmen not to forget that, when the band of persecutors drove their pious ancestors from their altars and their hearths, it was in Switzerland they found a refuge, and from the Protestants of Switzerland a welcome and a home !

P. S.—Since this was sent to press I have received a letter from a minister in the Canton of Neuchatel, from which I translate the following statement. It will show clearly the *animus* of the victorious party.

“ Only a few days ago there was a conspiracy among the soldiers on returning from the war to kill all the Christians. [This was in the Canton de Vaud.] Happily, however, thanks be to the fatherly interposition of Him by whom the hairs of our head are all numbered, a misunderstanding arose among themselves, and the scheme was abandoned. On the other side of the Lake of Neuchatel, a soldier fired on a pious minister, one of the *Démisionnaires*. Here also appeared the interposition of Him who loves us. The musket burst in the hands of the soldier, who fell bathed in blood. Our brother, hearing the report, made for the spot, and, without being in the least aware of the man’s bloody design, had him conveyed to his own abode, where the soldier confessed to him, whilst receiving his attentions, that he had sought to kill him ; adding, that he had often fired his musket in battle, and that it must have been fated to burst this time in his hands.”

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## VII.—*Persecution in the Canton de Vaud. By Count De St. George.*

It is well known that the expulsion of the Jesuits from Switzerland was a mere pretext for furthering the plans of the Radicals, and that that order, held up in *terrorem*, to arouse the angry passions of the populace, had done nothing in Switzerland which justified such blind and unbounded hatred.

Even supposing the Jesuits really expelled from Switzerland, can we expect the Governments will treat more favourably the adversaries of that hated order—I mean Evangelical Christians ? No ; for they consider us nearly in the same light, they even teach the people to call us *Protestant Jesuits*, and to ask for our expulsion. As if to prepare the minds of the public for such an event, the Berne, Vaud, and Zurich Governments, encroach every day more and more on the rights of the

\* I trust I shall be excused if I refer the reader who may wish to know more of the recent history of religious parties in Switzerland to my little work entitled “Switzerland and the Swiss Churches : being Notes of a Tour and Notices of the Principal Religious bodies in that country.” 1845.

Church, and assume an unbounded authority over the ministers of Christ.

To return to the Canton de Vaud: a few extracts from letters lately received by me from one of the *Pasteurs Démissionnaires*, will show more fully the state of that Church than any thing I could say.

“November 26.—A week since a *volunteer* asked to speak to me, saying he had heard me preach in my former parish, and that he came as a friend to warn me that the *Democratic Club* had decided to put a stop to “those religious meetings which disturb the country.” We had a long conversation, and he left me better disposed than he came; but what he said of the resolutions of the *Democratic Club* was true, and had been agreed to in the midst of clamorous demonstrations. The Government know it, the police had been informed, and, notwithstanding, a score of wretched men went last Sunday in quest of religious meetings, dispersing them, without being prevented by any one! These misguided people, seeing a peaceful assembly coming out of my house, exclaimed, ‘Indeed there are more persons here than in our churches.’ ‘If these pastors are allowed to go on in this way, there will soon be no one at our national services! Why do you not come and pray with us?’ This was mingled with blasphemies, with the coarsest and most abusive language, and with violent threats.

“The same demonstrations have taken place wherever religious meetings have been dispersed.

“On the following Monday there was to be a massacre and pillage. I was warned not to leave my house; friends came to inform me, from hour to hour, of what was preparing; and at ten o’clock at night, a clergyman of the Free Church, who had been so threatened as to make it unsafe for him to pass the night in his own house, came to me, saying that the civil and military authorities of the town (to whom he had applied for protection) had declared they had no means of preventing the execution of the plans of violence which were known to them. We closed our doors, and waited patiently the attack which had been announced. We remained engaged in prayer, and in reading the Word of God until after midnight, when my children retired; the remainder of the night was quiet, save a stone thrown against the door; we had no arms whatever, the inhabitants of the house (myself excepted) being women and children. Thus did the Lord protect us! His holy name be praised. We have since learnt that the courageous letter which Mr. Monod, one of the most pious of the official clergymen, found means of inserting in some of the newspapers in favour of religious liberty, had for that night drawn upon himself all the popular fury. He therefore went to the Prefect, who promised to try and provide for his safety, as a clergyman of the Established Church, *but for that night only.*”

The most hostile treatment is preparing for the Christians on the return of the troops. A letter addressed to the pastor of the Free Church of Romainmotier (Mr. Gonin), and signed by 118 of his former parishioners, ordering him to leave the country within a given time, says, “We give this advice with a friendly intention, as our soldiers have sworn not to lay down their arms, until they have cleared the country of the *Pasteurs démissionnaires*. Soon after, a number of

men came with the intention of dispersing a religious meeting, but the pastor not being at home, they contented themselves by searching every part of the house, without any legal warrant whatever. On his return, Mr. Gonin applied to the authorities of five out of the seven communes, or villages, which compose his former parish, complaining of the illegal perquisitions made in his house, requiring their protection, and claiming his right as a citizen to dwell where he liked. But what are rights, law, or justice, to a fanaticized people? The only result of his application for assistance, was the calling together a popular assembly, in which a committee was chosen, to write to him in the name of the said assembly, and *order* him to leave the country forthwith, or else they could not answer what would be the consequences to him and his family.

What could our brother do in such circumstances, but obey the command of his Master, "When they persecute you in one place fly to another." He therefore quitted Romainmotier with his wife and seven children, and is at present in this town seeking employment. Others, who are determined to stay as long as possible, write to us that they shall soon be obliged to yield to the pressure of circumstances, and leave the country. Plans of emigration on a large scale are talked of, to prevent the scattering of the members of the Church.

At Bex, the Free Church, persecuted and hunted from place to place, whenever they try to meet in secret, is reduced to seven members and the clergyman; the Prefect (with as many gendarmes) is constantly on the watch to disperse their meetings, which can now only take place by stealth, in the open air, and in unfrequented places. This was the state of things before the general interdiction of all religious meetings was promulgated. It is now become still more painful, and the minister sees the moment fast approaching, when he will be compelled to seek shelter elsewhere.\*

The Evangelical ministers in the National Church are hardly better treated than their brethren; those of Bey and Aigle have excited general hatred, by preaching the doctrines of the Gospel. The Pastor of Chartres has been violently insulted. The case is the same with regard to the Rev. R. Mellet; he is threatened with death for having alluded repeatedly in his sermons to the evils of war. The wife of another, a pious, quiet, and modest woman, has been most shamefully insulted and ill-treated by a set of ruffians. But there is no redress for those who are *guilty of the crime of Christianity*.

Mr. Marguerat, formerly Pastor of Morrens, who after the disruption was obliged to retire to Lausanne, was quietly at home with his family on the evening of the first Sunday of December. Although the house is inhabited by the chief of the *gendarmerie* (armed police), four men, with swords, entered the hall, crying out, "Is there a religious meeting here?" Hearing voices, Mr. M.'s maid-servant opened the door, and two of the men rushed into the drawing-room, while the other two remained in the entrance. They appeared determined not to go away, so a conversation began, during which Mr. M. and his family

\* Since these lines were written, I have been informed that he has actually been compelled to leave Switzerland.

tried to make these intruders understand what a shameful part they were then acting. One of them seemed touched by what he heard from so mild and peaceable a person as Mr. Marguerat, and he made, almost unwittingly, the strangest avowals. "We should like to know, after all, what are these *Démissionnaires* against whom *we are sent*?" said he. "How can we help ourselves? We have no will of our own; we only obey orders. We do good when good is commanded, and harm when we are ordered to do it." The two others, not knowing why their comrades remained so long, came in also, and received the same explanations. After some time, all four left the house, ashamed of the work they had been sent to accomplish; and one of them swore, it should be the first and last time he would go after the *Mômiers*. "How can we help it?" said the others, "we are obliged to do so." During this time a crowd of persons assembled before the house, calling out, "To arms! to arms! Let us go up and drag down all those *Mômiers* by the hair into the street." Had Mr. Marguerat then appeared, he would most likely have been torn to pieces.

Government spies are placed in the vicinity of the houses of the clergymen (whether of the Free Church or of other Dissenting congregations), to watch for the collecting of religious meetings, so that they may be dispersed by force.

Decree of the Council of State of the Canton de Vaud, of November 24, 1847.

"Considering that religious meetings, out of the pale of religious worship guaranteed by the constitution, or authorized by law—namely, meetings of the church called 'Independent,' continue to be the occasion of troubles and disorders :

"Considering that, under the difficult circumstances in which the constitution is at present placed, these disorders are the more serious, and may bring about future mischief (*des malheurs*) in consequence :

"Considering that, in the localities where the meetings in question have been prohibited by special decrees, they have, nevertheless, continued; and that the pastors and ministers, who have resigned their pastoral functions, (*démisionnaires*) and others, have, in contempt of those decrees, persisted in officiating at these meetings :

"Seeing the complaints that have reached the Council of State, from different parts of the canton, against these meetings, which are under the direction principally of the said (*démisionnaires*) pastors and ministers, meetings which have seriously compromised public tranquillity :

"Considering that the executive authority is charged by the constitution and the law with the maintenance of public order :

"Seeing, also, that the extraordinary powers which have been conferred on the Council of State by the decree of the 5th February, 1847, under Article 1,—viz., '*The Council of State is invested with all the powers necessary to put a stop to the assemblies or religious meetings of worship not recognized by the constitution or the law, which may be the cause of trouble, or whose existence may run the risk of seriously compromising public order :*'

“Bearing in mind that the Council of State is authorized, by the powers which have been conferred on them, to take such steps as the circumstances may require, in inflicting penalties :

“Taking into proper consideration public opinion, and seeing the urgent necessity of fixing a limit to disorders constantly recurring, and which threaten to assume a character alarming for public order and general security :

“Decree as follows :—

“Art. 1. All religious meetings without the pale of the national church, and not authorized by the law, are, from this day, and until further orders, prohibited in the canton.

“Art. 2. In case of disobedience or resistance to the prohibition of Art. 1, the meetings therein mentioned shall be dissolved, and the persons who shall have resisted the authorities shall be brought before the courts of law, to be punished in conformity with the penal code.

“Art. 3. The said (*démissionnaires*) pastors and ministers, or others who shall have officiated at these meetings, shall be sent back to their respective parishes, if not already settled there.

“Art. 4. If, amongst the persons mentioned in Art. 3, as officiating in the prohibited meetings, there should be any foreigners not belonging to the canton, they shall be immediately expelled the canton.

“Art. 5. The order for sending back shall be given by the Council of State, upon a report of the local authorities, and of the mayor.

“Art. 6. The mayors and the municipalities are charged with the execution of the present decree, which shall be printed, published, and officially notified.”

In recalling the attention of our readers to the persecutions in this canton, it is proper to remind them that the Decree by which they are legalized, was issued not by the supreme authority but by a body entitled “THE COUNCIL OF STATE,” whose functions were to determine with the last day of the year. The hope was entertained that, with the expiration of their powers, the persecuting edict would expire also. In the natural course of things it would have done so. An extraordinary measure has, however, been resorted to, in order to prevent this consequence. The Council of State have issued a second Decree perpetuating the interdict and penalties of the first until the GRAND COUNCIL has come to some decision upon the subject. As we gave the first Decree of November 24th, so we subjoin the second. It is in the following terms :—

#### DECREE.

The Council of State of the Canton of Vaud,

Considering that the extraordinary powers conferred on the Council of State, by the Decree of the 5th of February, 1847, touching the religious assemblies without the pale of the religious worship guaranteed by the constitution or authorized by law, expire on the 31st of the present month of December ;

Considering that the measures taken by the Decree of the 24th of November last, in virtue of those powers, are still necessary, forasmuch as these meetings, particularly those of the Church called Free or Inde-

pendent, would continue to be the occasion of troubles and disorders, if they were allowed ;

Seeing that in consequence of the extraordinary circumstances in which Switzerland is placed, the Grand Council is prevented from re-assembling, and cannot be convoked before the 10th of January next ;

Considering that the Council of State is charged by the Constitution and the laws with the maintenance of public order ;

Considering also that the powers given to the Council of State, by the Decree of the 5th of February, to put a stop to the assemblies which are there mentioned, have been conferred upon it, because these meetings are the occasion of troubles, and their existence threatens to seriously compromise public order ; therefore the reason for the measures taken in virtue of these powers is still in force ;

Forasmuch as the meetings in question are not guaranteed by the Constitution, nor authorized by the law ;

Bearing in mind the law of the 19th of June, 1832, upon the responsibilities of the Council of State.

DECREES :

Article 1st. The regulations of the Decree of the 24th of November, 1847, prohibiting in the canton, until a new order be given, all religious meetings without the pale of the National Church, and not authorized by the law, will continue and remain in vigour until the Grand Council has determined upon this matter.

Article 2nd. The Mayors and the Municipalities are charged with the execution of the present Decree which shall be printed, published, and officially notified.

Given, under the seal of the Council of State, at Lausanne, the 28th December, 1847.

The President of the Council of State,

L. BLANCHENAY ;

The Chancellor,

C. FORNEROD.

We take the following from a letter addressed to the Secretaries of the Wesleyan Missionary Society, by the Rev. Matthew Gallienne, one of the missionaries of that Society at Lausanne :—

“By the Decree, nearly 6,000 persons in the canton were, and are still, of course, deprived of the public means of grace. Since then, we have held no meetings, and have encouraged our friends to spend their Sabbaths in family worship, private prayer, and social intercourse, until better days come. A few meetings have been held by ministers of the Free Church, but in a very private way ; for people suspected of going to a meeting are followed, in order, if possible, to discover the place of meeting ; and the police, and even armed soldiers, or *Gendarmes*, have paraded the town to detect the meetings, and punish transgressors. I have mentioned before that our house is closely watched. It was only on Friday last (Dec. 10) that two ladies, coming to pay us a visit, were followed by two spies, who entered into the garden in front of the house, and inquired what those ladies came here for ? Indeed, it was with difficulty that they were persuaded to retire, and mind their own affairs. But in many places in the canton, excitement is very great indeed : in

two cases, beside the one I mentioned before, musket-halls have been fired into houses known to be occupied by Christians; in one instance the musket burst, and the unfortunate man was himself badly wounded, and fell to the ground, confessing his murderous intentions, and asking an interest in the prayers of those whose lives he had sought. But the other case was truly painful: the ball struck a pious young woman, who was sitting at the window, and who died two hours afterwards, praying for her murderer. Indeed, the country is in an awful state of demoralization. To the formalism, which for some years served as a cloak for true religion, has succeeded open profaneness and infidelity, the result of socialism and radical principles. It is at first sight surprising that, although the Gospel appears to have been so faithfully preached in the Established Church for so many years, and by so many distinguished and Christian men, it has had so little hold on the consciences and the hearts of the people generally. The masses are not ignorant of, but hostile to, experimental religion. Such is the fact which past and present occurrences but too truly prove. Hence the importance, and, at the same time, the difficulty, of cultivating so stony and barren a field. At the risk of being tedious, allow me to state a fact which will illustrate what I say. Some time since, a little girl, perhaps ten years old, called at the shop of a friend, and asked him, in a tone of mocking, knowing him to be a pious man, to sell her a certain quantity (which she mentioned) of 'the wrath of God,' (*de la colère de Dieu*) Poor child! Unhappy country!"

On the 1st of January, a few friends paid a visit to their pastor to congratulate him and to afford him some token of their affectionate esteem. Assembled in a lone country house, far from the busy hum of men, they felt constrained to commence the year by bending their knees before the Father of spirits; the pastor had offered a few words of exhortation, founded upon the ninetieth Psalm, when a police-officer entered the house, asking whether a meeting was not being held, and declaring that he would give information. Six days afterwards, without any further proceedings having taken place, Pastor Monnerat, of Payerne (for he was the pastor of whom I have spoken), received an order, at ten o'clock in the morning, to quit Payerne by seven the same day, unless he wished to be taken from the place by an armed force. It was a snowy day; you would not have thought of turning a dog into the street in such weather. Happily a friend was on a visit to the venerable pastor, who is the father of a large family, and afforded him the means of quitting the place, whence he was so brutally driven, in a carriage.

At La Tour, near Vevey, upon the petition of certain individuals (about a dozen, it is said), an inquiry was commenced by order of the Council of State, against Pastor Centurier, who was absent. It was proved that Mr. C. had not conducted any meetings. He confined himself to reading the word of God with the members of his church who came to visit him one at a time. He was not the less obliged to quit his post, and condemned without being heard in his own defence. The same thing has taken place with respect to Pastors Raiss and Testuz, in the district of St. Croix. This last had found it necessary

to visit Zurich. On his return, he learned that he had been ordered back to his parish. He has appealed to the Great Council against the illegal proceedings of which he has been made the victim. I know not what decision the Grand Council will come to. We learn that two other pastors, Messrs. Descombaz and Louis Burnier, have also just been compelled to leave Morges; and after all this there are men who dare to say, and even to print, that we enjoy "the most entire religious liberty," and that there is no persecution in the Canton de Vaud on account of religion!

We have learned with joy that many copies of the New Testament have been sold and distributed in the Canton of Schwytz by means of two chaplains who accompanied the federal troops. Some attempts at colportage are now being made also in the German cantons. For the present, the canton of Friburg, our nearest neighbour, appears closed against the preaching of the gospel; for the provisional Government, at the request of an agent of the Government of Vaud, has directed all its prefects to prevent, and if necessary to dissolve by armed force, the religious meetings of the *Methodists*. (You understand what this word signifies.)

In consequence of this order, one of our brethren, a member of the Evangelical Alliance, M. Pastor Boisot, has been obliged to discontinue the holding of missionary meetings, in a Protestant parish of the Canton of Friburg, meetings which he established more than twenty years ago, and was allowed under the former Government to conduct in peace. These are new facts to record, and which tend to prove "that the designs of certain reformers are directed not only against religious abuses, against a form of religion, a particular church, but against the gospel itself, and that radicalism is not a political but a social movement."

Since the above extracts were sent to press, the March number of *Evangelical Christendom* has come to hand, containing a letter of the Rev. Mr. Baup, from which the following extracts are taken:—

*Vevey, Feb. 19th, 1848.*

As I anticipated in my last communication, the Grand Council of the Canton de Vaud has not adopted the draft of the decree which was submitted to it by the Council of State. But neither has it yet entered upon a course of religious freedom; it has confined itself to voting a decree, granting to the Council of State "all the powers necessary to put a stop to religious assembles, out of the pale of the churches (*cultes*) recognized by the constitution and the law, which may be the occasion of disturbance, or whose existence may seriously compromise the public peace." Those who resist the order to dissolve a religious meeting, or who recommence holding such meeting after it has once been dissolved, will be punished as having resisted the authorities. The Council of State may decree penalties against those who preside or officiate at the meetings, as well as against the occupier of the apartment in which they may be held, provided such penalties do not exceed, in any one case, a fine of 600 francs, or banishment for the space of twelve months. These penalties will be pronounced by the competent tribunals. This decree replaces us in the same position as we were in before the 24th of November, 1847. The President of the Council of State, it is

true, declared, that in virtue of these plenary powers the Government would promulgate a new decree, confirmatory of that of November 24th ; but the thing has not yet taken place. It is said, that the Council of State has not been able to come to an agreement upon this point ; a circumstance we can readily understand, for in renewing the prohibition against all religious meetings out of the pale of the National Church, they would be evidently exceeding the powers with which they have been invested, and which allow them to dissolve those meetings only which may be an occasion of disorder, or which may threaten to endanger the public peace. Accordingly, in some places, the members of the Free Church have considered that they had the power to recommence their meetings in the usual place ; and most of the pastors (seven in number) who were driven from their fields of labour, and sent back to their respective communes, have now returned to their flocks.

There is, therefore, generally speaking, an improvement in our position ; in the towns, especially, public opinion is becoming more enlightened, and some persons think that the next session of the Grand Council, which will take place in the month of May, would be a favourable moment for demanding religious liberty.

Though I do not conceal from myself how precarious our position still remains, I am happy to communicate the hopes which are beginning to be entertained by us. We hail with joy whatever gives us reason to think that our rulers are returning to sentiments of justice and equity. We love to recognise in this an answer to the prayers of our friends and brethren.

The sittings of our Grand Council, in which was discussed the proposed decree relating to religious meetings out of the pale of the National Church, was remarkable in more than one respect. On the one hand, I think that the cause of intolerance has never been sustained by more feeble arguments. Thus, the *rapporteur* [or secretary] to the committee charged with examining and reporting upon the proposed decree, could produce nothing whatever in proof of the political character of the Free Church, founded as you are aware, in March, 1847, but a private letter, written in confidence, by a Vaudois clergyman, on occasion of the proclamation which the Council of State ordered to be read from the pulpit in the month of July, 1845. He alleged as one of his motives for refusing to concede religious liberty, that it was an *aristocratic* liberty, because demanded by a minority only. And while one counsellor of State accused the Bible Societies of wishing to brutify (*abrutir*) the people, a pastor of the National Church, deputed to the Grand Council, declared that Pharaoh and Herod were friends to religious liberty ; the latter, because he built a temple to Augustus ; the former, because he was willing to grant to Moses permission to offer sacrifice to the Lord in Egypt, which Moses refused, saying, that if the people saw the Israelites offer their gods in sacrifice, they would stone them. He, doubtless, made allusion to Exodus viii. 25, 26. He then exclaimed : " Ah ! gentlemen ! the people, you observe, would have been more powerful than Pharaoh." The same speaker (I willingly refrain from mentioning his name) charged *Methodism* with " having again put forward works, making religion to consist in forms ; they meet in private

houses, in opposition to the Helvetic Confession of Faith, according to which, at least if men would avoid being persecuted, they must not meet till after sunrise, and in buildings set apart for that purpose." He regretted that we should have issued editions of the Bible without the apocryphal books, and accused us, (I know not upon what ground,) of wishing to re-establish prayers for the dead. One of his gravest charges against the Free Church is, that its members celebrated Good Friday by religious services. The only argument put forth seriously (for all this will appear to you as so much ill-timed jesting) was, that the Vaudois people are opposed to religious liberty or rather to the Free Church. Now, to this assertion, we fear not to oppose another of a contrary kind, and to say, that the Vaudois are not more intolerant than other nations, and that, if they had not been excited by intolerant decrees, we should now enjoy, as during the fifteen years which preceded the revolution of 1846, entire liberty.\* This was demonstrated by speakers who addressed the Council in favour of religious liberty, and who completely refuted all the arguments of their opponents.

Some Members of the radical party also proposed and supported measures of toleration, and they very nearly obtained a majority; so that this discussion may be considered as having advanced the cause of liberty.

It is with the greatest pleasure that I add, also, that several pastors of the National Church have addressed petitions to the Grand Council in favour of their oppressed brethren, showing the injury which these persecuting measures have especially done to the Church which they serve.

These are favourable symptoms, in which, with us, you will rejoice. However, we must not forget, that we are still under an arbitrary régime. We know not one moment from another but we may be exposed to fresh sufferings. The crisis through which we have been called to pass is not yet at an end. We must still observe very great prudence, especially in some localities, where violent proceedings would soon be resorted to against religious meetings, should they be discovered. Continue, therefore, to pray for us.—*Evangelical Christendom.*

\* The worthy writer of this letter apparently did not, whilst penning it, recollect the atrocious persecutions to which the dissenters in the Pays de Vaud were repeatedly subjected during the fifteen years referred to.—Eds. C. C. O.

## REVIEW.

### *Christian Tracts in Sanscrit.*

1. **सुखपद्धतिः।** *The Way of Happiness. A Sketch of the true Theory of human life.* In Sanscrit verse. London 1841.
2. **बुद्धिचरालोकः।** *Brief Lectures on Mental Philosophy and other subjects;* delivered in Sanscrit to the students of the Benares Sanscrit College, with an address to the Pandits and Students. Allahabad 1845.
3. **ईश्वरोक्तशास्त्रधारा।** *The Course of divine Revelation :* a brief outline of the communications of God's will to man and of the evidences and doctrines of Christianity, with allusions to Hindu tenets. In Sanscrit, Hindi, Bengali, and English. (The Bengali by the Rev. K. M. Banerjea.)
4. **श्रीयेशुहृद्यमाहात्म्यं।** *The Glory of Jesus Christ.* A brief account of our Lord's life and doctrines in Sanscrit verse. Calcutta 1848.

In attempting briefly to notice the extraordinary productions enumerated above, we are performing a tardy act of justice to a man, who has laid very many, and probably all, Protestant Missionaries in the Bengal and Agra Presidencies under great obligations, not merely by his own writings, which must prove a valuable addition to their stores of tracts, but also in other ways, which we would cheerfully indicate in plainer language, if we were not afraid of incurring his displeasure. Although we do not feel at liberty to speak more explicitly, we hope he will nevertheless permit us to give expression to the sentiments of gratitude entertained by many who perhaps may to this day be ignorant of the name of their benefactor.

That the author, who indicates his name by the simple initials J. M. is a distinguished Sanscrit scholar, no one will deny who has perused any one of the tracts enumerated. And among distinguished Sanscrit scholars who are not professedly ministers of the gospel, he is probably the only one who has ever considered his Oriental lore as a talent which it was his duty to consecrate to the service of Him who gave it.

We do not intend in due form to criticize his works : our principal object is to introduce them to the notice of our readers, to give, in the author's own words (considerably condensed) a brief account of their contents, and to suggest to missionaries the propriety of obtaining these tracts with a view to a suitable distribution of them.

They are all of them marked by various excellencies, but these we need not point out in detail. We feel inclined however, in our character as critics (whose business it is to find fault) to point out a few defects, principally with a view to prevent an indiscriminate distribution.

We have no fault to find with the doctrinal contents : they are all, as far as we have seen, in accordance with the Gospel. Perhaps it may be said, that the work of the Holy Spirit is nowhere prominently referred

to; but yet it is alluded to in various places, and implied in more, so that we do not think of bringing any charge against the author on this score.

One peculiarity which has struck us as a defect, is their *conciseness*. We fear that owing to the great brevity with which a number of most important topics are treated, the reader will fail to apprehend them correctly, or to receive any deep impression from them. Educated Christians who are thoroughly acquainted with the Bible, may perhaps not feel the evils of conciseness: but Hindus who are utter strangers to Christian truth, have weak mental eyes, which are dazzled by a sudden display of too much light. Even when they study their own Sanscrit writings, they always depend upon the commentaries which accompany them as the only means by which they hope to obtain a clear apprehension of the text; whereas European Sanscrit scholars are usually more perplexed than aided by the same commentaries. In short these tracts will only prove useful to those native readers who will patiently study them and repeatedly go through them; but we fear that those who only read them once and that in a cursory manner, will not be much benefited by them. If it be said that if so, the fault lies with the readers, and not with the tracts, we readily grant it: but on that very ground we think the author would have done better not merely to enlighten the intellect, but also to appeal forcibly and somewhat largely to the hardened conscience of his brāhmanical readers.

The other defect which we take the liberty of mentioning, refers merely to a matter of orthography, we mean to the singular manner of presenting to the eye what is called *Sandhi*. Had the author written for European scholars, we should not say a word about this; but as he has written for natives, we think he would have done better had he adapted his orthography a little more to the native taste. We allude partly to the strange use he makes of the mark ङ, which shows that the vowel अ has been eliminated. This mark is scarcely ever used by natives, except when the elision of the vowel अ has been caused by a preceding र or श, as in नरोऽस्ति. Our author introduces it not only where अ has been eliminated, but also where it has simply been contracted; as in कनानाऽऽख्यां, for कनान् + आख्यां, or विश्वासाऽऽन्वितः for विश्वास + अन्वितः. These singularities occur immediately after a word like याहीत्युवाच for याहि + इत्युवाच. Surely if it is necessary to mark by a peculiar sign the contraction of अ, it is equally necessary to mark in a similar way the contraction of इ.

Again we would suggest whether it would not be better to write सदेहाद् दाहयन् than सदेहा दाहयन्, and भाग्यम् उवाच than भाग्य उवाच. Certainly neither of these modes of writing agrees with the native taste, but we think the one we propose far less objectionable than the one adopted by our author. All these examples of what we consider a mistaken mode of orthography occur on one and the same page, whence it may be inferred how frequent they are.

With regard to correctness and elegance of style it would be sheer presumption in us to attempt pointing out any defects. It may be questioned whether there exists any other European scholar who would be able to write Sanscrit so well as our author.

The last tract (that on the Glory of Christ) we are inclined to consider as the best of the whole series, because it is less concise than the others. It contains many beautiful renderings of Scripture passages, not perhaps so minutely accurate as a professed Biblical Translator would feel it his duty to make them, but unrivalled for brevity, simplicity and elegance. We give one passage as an example, in which we shall adopt what we consider a better system of orthography :

Isaiah ix. 6, 7.

अस्मभ्यं जायते तोकम् अस्मभ्यं दीयते सुतः ।  
 धुरं राज्याधिकारस्य यः सस्त्रमे घरिष्यति ॥  
 स बालसाङ्गुतो मन्त्री शक्तिमान् ईश्वरोऽपि च ।  
 आनन्दजनकः सन्निवाथसेत्यभिधास्यते ॥  
 दाविद्राजासनस्थस्य तस्य राज्यं सदैषिता ।  
 सन्ध्याद्यं न्यायधर्मोभ्यां दृढीभूतोदयस्थितिः ॥

The same passage is thus rendered by the late Rev. Dr. Yates :

एवमस्मत्कृते कश्चिद् बालकः संजनिष्यते ।  
 अस्मभ्यं तनयैकश्च परिदायिष्यते तदा ।  
 तस्य स्त्रमेऽखिलसैवाधिपत्यम् अर्पयिष्यते ।  
 नन्नामधेयमाश्चर्यं मन्त्री च बलवांस्रथा ।  
 ईश्वरोऽनन्तकालीनः पिता चापि भविष्यति ।  
 तथैव शान्तिरूपश्च भूपतिश्च भविष्यति ।  
 नास्ति तस्याधिपत्यस्य शुभदृष्ट्याश्च शेषता ।  
 सिंहासनस्य दायूदो राजलस्य च स प्रभुः ।  
 भूला विचारतो न्यायाद् इदानीमपि सर्व्वदा ।  
 करिष्यति स एवेच्च स्थापनञ्च निरूपणम् ।

It is not our intention to decide which of these two renderings is the best, but certainly J. M.'s is the shortest, and yet, with the exception of the last two lines, it is equally faithful as the other. The masculine form अङ्गतः does not correspond with the Hebrew, which means simply *wonder*; and we question whether आनन्दजनकः is intelligible, but supposing आनन्दस्य to mean eternity, and not *immensity*, it certainly is quite literal. In Dr. Yates's rendering also, there are several points open to objection, particularly the separation between बलवान् and ईश्वरः, and between शान्तिरूपः and भूपतिः.

But our space forbids our entering into details. We shall therefore conclude by presenting, chiefly in the author's own words (abridged,) an outline of the different tracts.

1. *The Way of Happiness.* 30 pages.

“The object of the following Tract is, to correct certain false principles of the Hindus, in regard to human happiness, the relations of man to his Maker, and the character of God. In order to render it acceptable to Brahmins more or less learned, for whose perusal it is intended, it has been composed in their own venerated language of science, literature, and religion—the Sanskrit.

Although, according to the doctrine of Hinduism, both earthly good and heavenly bliss may be lawfully sought after by its votaries, yet these objects are, both of them, considered unworthy of the pursuit of the truly wise. Heaven itself is not regarded as a final state of perfect blessedness, but merely as a superior stage in the cycle of transmigrations. The cession of all connexion with matter, and absorption into the Divine Essence, form the only object at which the enlightened sage will aim.

I have endeavoured (without entering into direct refutation of these opinions, which has been attempted in another Tract\*) tacitly to substitute the true doctrine for the false; to shew, that though worldly objects cannot satisfy the soul, an incomplete, indeed, but yet a real happiness may be attained, even in this life, by loving, serving, and trusting in God.

Again, though the mythology of Hinduism may have been constructed to connect *Brahma*, the Supreme and Primal Deity, with the creation of the Universe, still the existing system does not represent Him as the Physical or Moral Governor of the World, as the present Witness and future Judge of men's deeds, or as the Gracious Benefactor of His creatures. Indeed, he is supposed to be indifferent to virtue and vice, with which the souls of the wise, too, in their perfected state, are conceived to lose all connexion †. Even *Brahmá*, *Vishnu*, and *Siva*, the emanations or representatives of the Godhead, are not described as fulfilling all the offices which the true Religion attributes to the Almighty, but separate functions are ascribed to a variety of inferior divinities: as, for instance, *Indra* and *Lakshmi* are the bestowers of fruitful seasons and prosperity; and *Yama*, the Indian Pluto, determines the doom of departed souls. Thus the Supreme Deity cannot be the object of love, gratitude, or fear, and though some of the *Sástras* prescribe faith and devotion to *Vishnu*, *Siva*, or *Durgá*, in some of their forms, as the avenues to future felicity, still it is scarcely to be hoped that the adherents of so corrupt a religion as the Hindu should often elevate their minds above the impure character of these deities, and become animated by sentiments of genuine and rational piety.

I have, therefore, attempted to represent in its true colours the character of Almighty God, as possessing in Himself alone all those attributes, and exercising all those offices which Polytheism (if it acknowledges them at all) divides among a multitude of divinities,—as our Creator, Preserver, Benefactor, and Righteous Governor; to point out His claims to our love, service, and obedience, His care of us, the approbation and disapprobation with which He regards our good and evil actions respectively, and the justice which He will hereafter manifest, in rewarding the righteous, and punishing the wicked.

In opposition to the Hindu notion, that God can only be perfectly worshipped by a secession from the world, or a total indifference to its pursuits, and by a continual contemplation of His attributes, I have further declared the truth, that He may be acceptably served in the virtuous fulfilment of earthly relations; and that prayer, and a habit of devotion, will preserve a spirit of piety, even in the midst of worldly occupations. Finally, a reference is introduced to Christianity, as the only sure means of attaining to a firm confidence in God, and the happiness thence resulting.

\* A Sketch of the argument for Christianity and against Hinduism, in Sanskrit verse: printed at Calcutta, 1840.

† The distinction of virtue and vice, according to the Hindu system, does not appear to answer fully to our idea of it, but is supposed to have been ordained merely as a guide to the performance of those ceremonial and relative duties which form some of the steps by which transcendental perfection is reached. *Manu* (Book I. v. 26,) speaks of Duty and its contrary, as having been instituted by *Brahmá* at the Creation:

कर्माणां च विवेकार्थं धर्माधर्मौ व्यवचयत् ।

i. e. "For the distinction of actions, he made a difference between Duty and that which is contrary to Duty."

2. *Brief Lectures on Mental Philosophy.* 94 pages.

The contents of this little volume are as follows:—

First, an address delivered to the Pandits and Students on taking charge of the Benares College in April last; Second, a series of brief lectures in Sanskrit read to the Sanskrit students, and written down by them.

The address, composed in Sanskrit, was read by the assistant Secretary of the College, Iswur Dutt Pande, to the assembled Pandits and pupils in my presence. It begins by noticing the good will of the Government towards Hindú Literature, as evinced by their early foundation and continued support of the College; which the Pandits and pupils are urged to repay by their exertions. The duties of Teachers and Students are then touched upon; and the general advantages of knowledge stated, viz. the improvement of our faculties, as well as of our condition, and an acquaintance with our duties. The advantages of the study of Sanskrit Literature, in particular, are next adverted to, and such an encomium passed on it as it merits; with an allusion to its renown even among the Greeks and Romans, and its study in Europe. The Grammar, Poetry, Mathematics, and Philosophy of the Hindús are praised for the genius and power of thought which they display. The study of foreign Literature, generally, is at the same time recommended, as supplying the wants of indigenous; and English Literature is pointed out, as the appropriate study of the people of India, from the connexion subsisting between the two countries. The peculiar propriety of exertion for the acquisition of knowledge, in the literary metropolis of India, is next urged; a hope is expressed of an increase in the number of the students; and a promise given that my exertions should not be wanting for the advancement of the College.

A few brief lectures were afterwards given on a variety of topics which were thought likely to interest the Pandits and the more advanced Students. These were all prepared in Sanskrit, and read in presence of one or more Pandits, who suggested corrections or improvements. The Students then wrote them down. The lectures commence with a notice of the study of Sanskrit in England and Germany; and proceed to mention as one reason for the interest taken in Sanskrit, the resemblance of the Hindú systems of Philosophy to the Greek, and of the Sanskrit language to the Greek and Latin; of which some examples both in words and inflections are given; from which a common origin of these language is inferred. The various translations from the Sanskrit, and the Grammars which have been written in English to facilitate its study are next mentioned. This is followed by a brief account of the Greek poets beginning with Homer, [of whose style a specimen is given in an abridged translation of the parting of Hector and Andromache into Slokas],—and proceeding to the Dramatists;—of the Greek Historians, whose works are explained to be, not metrical legends, but narratives based on a careful examination of facts, and written in prose;—and of the Greek orations, as well as the political constitution which led to the creation of such a species of Literature. The Greek Mythology is next described in outline, the principal divinities named, and their resemblances to the corresponding Hindú deities adverted to. The Philosophers are next mentioned, who, dissatisfied with the popular creed, endeavoured to create a more rational system of belief by the efforts of their own reason;—and the Mathematicians. The skill of the Greeks in the fine arts is next alluded to and the study of Greek in Europe mentioned.

A few short lectures on Law were also given, in which the following points were touched upon; the advantages of the study; the necessity of legal tribunals; the class of acts which are the proper objects of judicial cognizance; the necessity of general rules of Law; the propriety of placing the Courts within distances easily accessible, and subjecting the inferior ones to uniform control; the twofold division of law into Civil and Criminal, with the objects

of each; the principal crimes, with their proper punishments; the principles on which penalties should be awarded; the arrangements of the British Government for the protection of property; the powers of Thanadars. This subject was left unfinished.

The lectures on Mental and Moral Philosophy occupy the greatest part of the volume. They are taken from Dr. Abercrombie's Works on those subjects, and furnish an outline of the chief points of their contents, put into a form suited to the Pandits and Students. A good deal of very important truth, it is hoped, is thus conveyed in a didactic and unargumentative shape, though in reality counteractive of several essential errors in the Hindú systems. Various new topics and original illustrations suited to the auditors are occasionally introduced. The Lectures follow the order of Dr. Abercrombie's Treatises, and commence with a statement of the uses of Mental Philosophy, as exhibiting to us the instruments we have to work with in seeking after truth, and as illustrating, even more than the material world, the wisdom of God.

In many parts of his Volumes, Dr. Abercrombie touches on the evidences of the Christian faith, and on its doctrines as the only proper consummation of moral Philosophy. To such portions of his Treatises my position necessarily precluded me from advertng.

It will be observed that this is not a directly religious treatise; but it contains a long chapter on moral philosophy in which conscience and the religious affections are discussed. The author has employed a number of terms, relating to the mind and to moral duty, with which Missionaries will do well to make themselves acquainted.

3. *The Course of Divine Revelation.* 93 pages in the Sanscrit; 62 in the Bengali.

Of this valuable tract the author has published an English text. Its contents are accurately expressed by the title, which is given at length at the head of this article. The English text is contained in 35 pages, which circumstance of itself shows that it must be marked by great conciseness.

4. *The Glory of Jesus Christ.* 84 pages.

The object of this Tract is to give a brief account of the prophecies by which our Lord was foretold, and of his birth, life, miracles, discourses, death, and resurrection. It has been my aim to write clearly and plainly, to put every thing in a way in which it will be easily understood by persons previously ignorant of the subject, and to supply all necessary explanations. Sanskrit verse has been employed (as heretofore by Dr. Mill in his *Christa Sangitá*) as the medium most acceptable to learned Hindus; but as the majority of persons called Pundits are not sufficiently masters of Sanskrit to make out correctly the meaning even of such a simple composition, it is proposed to reprint the Tract hereafter with a Hindi version at the foot of the page. Another edition with the Sanskrit printed in the Bengali character, (with which the Bengal Pundits are most familiar) with a Bengalee translation, may also follow. The Tract, it is hoped, is long enough to give a clear idea of the character of the prophecies by which our Lord's coming was predicted, and of the tenor of his life and doctrines to a class of readers whose indifference or hostility might indispose them to read with attention a composition of greater extent.

Free use has been made of the renderings of terms in Dr. Mill's *Christa Sangitá* and in Dr. Yates's Sanskrit New Testament, and some entire Slokes of the former have been employed.

The tract is divided into six sections, which will now be analysed in their order.

I. The first section is entitled *Srī-Mahāmoktri-pratīkshā*, or *the expectation of a great Redeemer*.

It opens thus :—

“ I, who am of feeble voice, being intent to sing the praises of the world’s Redeemer, implore God to grant me significant and attractive language.

“ A certain youthful seeker after truth, approaching a learned man of great experience and skilled in foreign Śāstras, said to him : Sir, I have repeatedly heard the name of a great Teacher, called Christ, from the mouth of his followers. Now, learned men ought to be acquainted with the accounts of those great persons whose fame at present pervades the whole world. My curiosity, therefore, in regard to the history of Christ, appears to me to be every way laudable, and not blameable. And knowing you to be acquainted with that history, I have come here, and desire through your kindness to hear its substance. The learned man replies : I applaud your desire to know the acts of great men, and will gladly satiate you with the nectar of the history. But it is a most momentous theme, which I, feeble in understanding, am about to treat : the fall of the world into the ocean of sin, and the achievements of its Deliverer. How can that infinite Being, whose greatness passes the knowledge of the holy hosts of heaven, be worthily celebrated by one such as I am ? But taking from the ocean (*lit.* mine of gems) of revelation the gems of knowledge, I shall endeavour to string them together in the necklace of my narrative.

“ I shall therefore narrate with joy the wonderful story of Christ, the Son of God, the eternal Lord of the world, who descended among men, veiling the marks of His deity ; who was born of a virgin mother, and assumed the body of an infant, was untouched by the least taint of sin, but endured its consequences ;—the teacher, friend, redeemer, and Lord of the world, the author of the world’s welfare, the benefactor of all nations ;—impelled to my task by supreme love for that noble-minded Being.”

The narrative then begins with the creation of our first parents, and proceeds with their fall through the temptation of Satan, (who, it is explained, was an angel, once obedient, but who had rebelled against God ;) their expulsion from Eden, and the doom pronounced, together with the promise vouchsafed of the woman’s Seed who should bruise the serpent’s head. The continuity of the expectation which was entertained of this Deliverer is then alluded to, and an account of the further predictions of His coming is introduced by a sketch of the continued corruption and wickedness of mankind.

The prediction of Moses about the prophet like to himself who was to arise, is cited. The arrival of Israelites in Canaan is noticed ; the design of God, that they should be the conservators of true religion and a light to the surrounding nations, is stated ; and their ingratitude and idolatries, their consequent punishment, and their subsequent recoveries and relapses, are adverted to. Mention is next made of the appearance of a series of prophets who instructed and warned their countrymen, and almost all foretold a great future Deliverer of their race. The prophecy to David about the perpetuity of his line and throne is first quoted, with mention of his own Psalms ; then the predictions of Isaiah, describing the dignity (Ch. ix.) and sufferings (Ch. liii.) of Christ ; then that of Micah (Ch. v.) about His birth-place, and that of Daniel (Ch. ix.) about the time of His advent, are cited nearly at length, but some of them somewhat modified in form. The existence of the collection of these Jewish Scriptures, in their original tongue, till the present day, and their translation into Greek, about 300 years before Christ, are then

\* This sentence, consisting of four Slokes, is imitated from a passage at the commencement of the well known poem of Kālidāsa, the Raghuvansa.

mentioned. The expectation of a great Deliverer which thence arose in other countries of the West; the corruption of religion in those nations, though distinguished for their intellectual culture; the idolatry of the vulgar, and the ineffectual search of the philosophers after the highest truth; the diffusion of a knowledge of the Jewish Scriptures by the Jews who settled in foreign countries; and the hope thence embraced by many good men of the coming Saviour, are then adverted to. The doctrine of a divine incarnation was also always received in India, as appears from these words of Krishna in the Bhagavad Gitá. "Whenever, oh Bhárata, righteousness declines, and unrighteousness springs up, then I create myself. For the deliverance of the good, and destruction of the wicked, I am born in every Yuga."

II. The second section, entitled *Yeshútpatti-varnanam*, or a narration of the birth of Jesus, begins with this verse: "That Sun of righteousness, by the rays of whose advent the sky had before been reddened, at length arose at the foreordained time." The lineage of the Virgin Mary, the annunciation, the suspicions of Joseph, the angelic vision by which they were removed, the journey to Bethlehem, and the birth of Jesus there, the apparition of Angels to the shepherds, and the angelic Hymn, are then recounted in twenty-six Slokes.

The scholar then enquires how this incarnate Saviour was God and the Son of God. The teacher in reply quotes St. John i. 1—5, 14, 18, 10, and 12: Coloss. i. 15—17: Philipp. ii. 7. The circumcision of Jesus, the visit of the Magi, the presentation of Jesus in the temple, the flight into Egypt, with the slaughter of the innocents, and the incidents of the visit of Jesus when twelve years old to the temple, with His return to Nazareth and subjection to His reputed parents, are then narrated in order. This section consists of sixty-two Slokes.

III. The third section, entitled *Adbhutakriyá-varnanam*, or an account of the wonderful works, gives some account of the miracles of Jesus.

It begins by stating, that He did not take upon Him the office of a public instructor till He attained the age of thirty years. The appearance of John, as the forerunner of Christ, and his testimony to his Lord's superior dignity, the baptism of Jesus, and the further witness borne by John to his master's glory, are next recorded.\* Jesus then, the narrative proceeds, entered on His office, and traversed the whole of Judæa, proclaiming His new kingdom of righteousness; calling on men to embrace the good tidings; by words of power, yet with gentleness, leading them to the consideration of their highest interest; and working innumerable miracles to prove His Divine mission. Of these miracles a select number are related in detail.

"By such wonderful works, it is observed, Jesus manifested His super-human power, and proved His divine commission to promulgate a new revelation. By the display of these miracles He also incited men to attend to His instructions. Another result of these acts was to illustrate His words. Jesus declared, that He came to save and not to destroy mankind; and in conformity with this saying, the course of His actions is beneficent, removing suffering, and delivering the wretched. Possessed of infinite power, He always acted with gentleness, and never destroyed the wicked with appalling visitations." This is illustrated by His forbearance to the inhospitable Samaritans described in Luke ix. 52—56. The following remarks are then subjoined: "But the Son of God did not descend from heaven to promote men's bodily welfare only, but to heal the soul, their nobler part, the controul and lord of the body, which laboured under the malady of sin. By the bodily cures He performed, the healing of the soul is illustrated. The cleansing of the lepers is an image of the cleansing of the soul, and the giving of sight to the

\* It is to be understood, that these and the following passages of Scripture which are indicated, are mostly given at length in the Sanskrit.

blind, of the purifying of the mental vision. The miraculous increase of food is a shadow of that spiritual ambrosia which Jesus gave to satisfy the soul. By the power which raised the dead, is illustrated that greater power which vivifies those who are destitute of the life of righteousness."

IV. The fourth section contains a selection of our Lord's moral precepts and statements of religious doctrine, including several of His parables.

V. The fifth section, entitled *Yeshwah pránasamarpanam*, or *Jesus yielding up His life*, begins by the pupil asking his teacher how the clear prophecy of His own death, which Jesus delivered (Matth. xx. 28), was fulfilled. The teacher replies, that after quoting from the Scriptures some other predictions of Christ in regard to His own death, he will relate their fulfilment.

VI. The last section, entitled *Sri-Yeshwah Swargárohanam*, or *the ascension of Jesus into heaven*, commences by the pupil asking how the prediction of Jesus, that He would rise again on the third day, was fulfilled. The teacher replies.

The following brief statement of the progress of Christianity closes the Tract: "By these and similar exhortations, supported by wonderful works, many persons were drawn to believe in Jesus Christ. But the rulers of the world, beholding the rise of this religion, endeavoured to stop its progress by violence and other means. In order, that by suffering, the Christians might be led to deny their Lord, cruel kings afflicted them with various punishments. But many of them being endued with firmness by the strength of the Lord, endured afflictions with patience, and did not shrink from death itself. The seed of their blood, sown as it were in the hearts of men, produced a harvest of new disciples. So the Christian religion spread more and more, and other religions having disappeared, it alone pervaded the West."

The above synopsis of the contents of the Tract will have shown, that it is almost entirely of a narrative and expository character, with very little of direct argument; and that the statements of Christian doctrines are chiefly given in the words of our Lord or His Apostles, prefaced by very brief explanations of their purport.

In conclusion we remark that these tracts are all of them extremely well adapted to the mental conformation of learned Hindus, for whose benefit they are composed. In this respect they are extremely instructive to missionaries.

### *Commercial Morality in Bengal. The Calcutta Review, No. XVII.*

We notice with great pleasure the appearance of a new number of our Indian Quarterly. While it takes a wider range of subjects than our own periodical, we have seen with much satisfaction that its influence is exerted not only for the political and social benefit of this country, but for that improvement in its religious and moral condition which alone renders all other improvements stable and enduring. On this account the success of the *Calcutta Review* must be a subject of rejoicing to all who "seek the peace" of this land, and all should desire that its influence may be continually increased.

The present number contains two articles of a religious character. One of these, pre-eminently *the* article of the number,

is on the "Commercial Morality and Commercial Prospects of Bengal," and gives a faithful, and therefore dreadful view both of the late mercantile transactions in Calcutta, now so notorious, and of the system which produced them. We are not surprised to find from the public papers that the article has created a great sensation in the public mind, nor that in some quarters it has met with unmeasured abuse. Men who are interested in maintaining the present rotten system, of course style it "cant" of the most offensive kind. But we take this to be a good sign. The Review has laid bare the dreadful truth, and the truth has told on those whose practices it exposes. Alas! for the souls of men who can for years carry on cool and systematic plans of fraud, conscious that they are living on the property of others, yet reckless of the fearful consequences which must follow. "They know not what they do." "There is a God that judgeth in the earth." "The Lord is a God of knowledge, by him actions are weighed." "So then every one of us shall give account of himself to God."

We propose, in a short time, to discuss at some length, the bearings of this important subject upon the interests of religion in this country; in the meantime, that our readers may see how the Reviewer has treated the solemn matter, we present them with a few extracts.

The Review opens with a general notice of the state of mercantile dealings in Calcutta, and what a view of them is presented in the following passage:—

"With contemptuous confidence in the simplicity of the community, men whose judgments and whose principles have alike been proved unsound, whose ability in trade seems to consist mainly in their consummate unscrupulousness in raising money to use in speculations, have long assumed to themselves a species of supremacy in the commerce of Calcutta; and yet year after year passes without these delinquents being driven by the just rigour of the law, or the voice of insulted society, or the sense of shame, into the silence or ignominy which their frauds deserve. Men who commence without capital, commence here in a style of luxurious living; men who have difficulty in meeting the ordinary engagements of business, are the chief supporters of the Sunday hunts and the race-course; traders, long after they become notoriously insolvent, continue to maintain their original appearances of wealth, and probably spend, before they finally take "the benefit" of the Insolvent Act, a sum that would be deemed a fortune in England by many whom their recklessness ruins. The course of life, which in England is deemed suitable only to idle, ill-conditioned men of fortune and to the attendant panderers who wait on them to plunder them,—the life of hunts, races, clubs, cards, and lordly household expenditure—has been the course of life here of not a few who have trembled for the news of successive mails, and have been compelled to resort to desperate shifts

and stratagems to keep their firms out of the Insolvent Court. The whole system has been rotten."

This state of things is however not new, as the following remarks show :

" We commence with a reference to the failure of " the great houses," as they were called, in 1830 and 1832. The following is a detail of their admitted liabilities in round numbers, and of the dividends they paid.

	<i>Liabilities in Sicca Rupees.</i>	<i>Dividends paid.</i>
Palmer and Co. ....	280 lakhs	30 per cent.
Cruttenden, Mackillop and Co. ....	120 "	26 "
Alexander and Co. ....	400 "	6 "
Fergusson and Co. ....	360 "	36½ "
Mackintosh and Co. ....	260 "	14 "
Colvin and Co. ....	110 "	29½ "

Here there are the extraordinary facts, that the joint liabilities of six firms amounted to nearly fifteen crores of sicca rupees; that is, to nearly fifteen million pounds sterling, and that the average of their dividends was less than 25 per cent. or five shillings in the pound,—not nearly four millions sterling; and leaving a net loss to the creditors of much more than ten millions!

Besides these houses there were several minor houses which failed for large sums, and the system which prevailed in nearly every house, great and small, almost up to the time of declaring insolvency,—the system of extravagant expenditure, of mixing trust funds with the funds of the firm, and of permitting partners to retire with fortunes, made up by calculations of bad debts as good ones,—was vicious in the extreme. In some cases the conduct of individual partners who subsequently attained prosperity, but neglected to pay the debts on their private estate,—conduct which has been imitated since by some who seem to have had no other practical ideas of economy,—was also justly liable to the most severe reprehension."

The way of manufacturing a business is next detailed, and an outline given of the recent disclosures in our little mercantile world. But of these we need now say nothing. The misappropriation of the Union Bank capital by Fergusson and Co. in 1842: by Cockerell and Co., and Colville, Gilmore and Co. and other houses in 1847, the transactions connected with the Union Bank Post Bills, the raising of money by ruinous sacrifices and risks when credit was gone, the announcement of a dividend when the Bank was empty, the misappropriation of the funds of the Commercial Bank of Bombay, the false statements concerning the Bank's Indigo, the astounding peculations in the Supreme Court by two of its officers, amounting to £150,000, the violation of trust in lending the "sacred funds" of the Indian Laudable Society upon worthless securities, the concealment of their affairs by insolvent merchants, the misappropriation by Cockerell and Co. of the balance of Palmer and Co.'s

estate, these and other events of a like kind are notorious throughout the world, and show the immorality of Calcutta to be of the blackest kind.

The causes which have led to such lamentable results are thus pointed out:—

“The ‘misfortune’ and ‘delusion’ have really been systematic extravagance of living and wild gambling speculations, without any, or at least with very little, and an entirely inadequate, basis of capital.

The amounts spent in the mercantile establishments, and by the private partners of some firms in their private households, have been so large, that few if any of the wealthiest millionaires of the merchant princes, manufacturers and iron masters of England,—men whose profits are often tens of thousands a year—could rival them.

Studs of horses, betting-books, and wanton private extravagance, or at least an undue number of partners all spending more than was necessary, together with heavy charges for office expenses, and large amounts of other charges, (such as interest on borrowed money, and loss on the exchange operations which their unnatural and forced system of trade entailed on them) have, in point of fact, been the ruin of some houses.

Lesser magnates have imitated their superiors, and lived beyond their means; it has ceased to be deemed objectionable to live expensively and to confess yourself to be in debt; petty cliques have affected to mark the distinction between those who were and those who were not ‘in society;’ and altogether there has arisen a state of things, so fraught with folly, so conspicuous for the lack of good sense and correct principle, that the difference between right and wrong has ceased to be distinguishable by some minds, and is estimated capriciously by nearly all.”

Yet “though hand join in hand, the wicked shall not go unpunished:”—

“In thus observing what passes before us, we may well be struck with the remarkable illustrations of God’s providence, as that providence, in its general rules, is exhibited in the revealed word of God. We see here how ‘the way of transgressors is hard;’ how they that hasten to be rich ‘pierce themselves through with many sorrows;’ how ‘a man’s way may seem right to himself while its end is the way of death.’ We may observe men laying up treasure ‘in bags with holes;’ many who seem to be most prosperous, baffled and ruined as if God ordained, that while they gained much they should lay up but little; and in the case of some few others we may see, that without great incomes or any anxiety for wealth, ‘the blessing of the Lord maketh rich, and he addeth no sorrow with it.’

But when men come to a country like this, and expect to succeed by setting at defiance all the rules which experience at home shows to be generally necessary to success; when men who have enjoyed some measure of prosperity here, become anxious to make money faster and faster, and then (becoming infatuated by one or two adventures,) are ‘drunk but not with wine,’ and extend their operations, and hazard much more than they ever possessed, in order to obtain large and sud-

den profits, and in order to hasten away from this land to their native homes to live there in selfish enjoyment and the pride of wealth, we may expect to see them baffled and defeated one after another, and to witness that 'it is bitterness in the latter end.' "

Some suggestions are offered by the reviewer on the way to render trade once more stable and profitable; he inculcates both economy in business and in domestic expenditure; and though his counsels may seem very simple, they are not unnecessary.

"If they carry on Indigo factories it must not be in the way of spending twenty or thirty per cent. more than is necessary, and passing the accounts of Managers who spend four times more than their nominal income, and under whom Gomastahs, with nominal salaries of a few rupees a month, grow rich. If they make advances on goods, they must not advance to the full saleable value, in order to compete with other houses that are bidding for business by encouraging manufacturers to expect 'liberal' advances. They must not imagine that the system of trade in Calcutta, any more than the system of trade at home, can in ordinary circumstances, and one year with another, support houses, in which there is an extravagant office expenditure, heavy interest is paid for borrowed money to carry on an unduly extended trade, money is annually lost by the exchanges, and several partners spend in their private houses as much as men of considerable realized fortunes would spend at home.

There must be great caution in meddling with exchange operations.

All long-dated bills must be systematically refused.

There must also be a suspicion of all companies—sugar companies, indigo companies, silk companies, steam companies, salt companies and the like. Were a calculation made of all the sums sunk in companies of various kinds in India during the last fifteen years, and of the dividends paid by them, and were a faithful history written of the persons connected with them, with a statement of their present position, it would be seen, that in about nine cases out of ten, such speculations have been ruinous, and that none have profited by them but some few persons who were officially connected with them."

As to social improvements we have the following:—

"We require, first of all, a far more stringent and complete Insolvent law. We require a new law for cases of Insolvency; a system under which reckless trading will be punished by the law; the accounts of every insolvent firm will be rigidly scrutinized; the causes of every insolvency be made known; breaches of trust be summarily and severely dealt with, even when the guilty are not indicted; and the community be protected from the renewed efforts of designing and disgraced men, to thrust themselves again on the walks of commerce.

We need also an improved tone of public opinion. The race-course must be deserted. It is no honor to any place, and far less is it suitable in a trading community. And if men are shown to have been swindlers on an extensive scale, and plunderers by wholesale, they

must not be absolved from the punishment which minor offenders suffer for cheating and petty larceny."

Whether these improvements may be expected we see from these remarks:—

"But we own that we do not see in Bengal itself the elements of any very rapid improvement or of the requisite elevation of public opinion. 'When the vilest men are exalted, the wicked walk on every side.' We have crowds of men whose moral sense is depraved, and whose habits are corrupted. We stand in need of new supplies of men from home: men who are accustomed to honorable business, and whose homes are the abodes of pure domestic virtue; who trade upon their own capital and do not anticipate, in their expenditure, the fortunes which they hope to rear up by the gradual fruits of industry; men who come from places, where all the customers of the bankers would withdraw all their deposits, if they saw those bankers establish racing studs and commence operations on the turf; and men who do not make a mock of religion, systematically despise its duties, and devote the Sabbath-Day to hunting.

Slowly, but surely this country would rise in character, were public opinion altered by such an admixture of new elements among the people. So far would such change be from retarding its commercial prosperity or checking the spirit of lawful enterprise, that the effect would rather be to augment both, for the confidence of capitalists would be secured, and thus the vast resources of this most fertile land would be rapidly developed. Bengal, with her teeming population, her inexhaustible soil, her peaceful government, her valuable staple productions, would advance in prosperity as her people are already growing in knowledge, and soon the prospects of this country and of the inland provinces, would render British India the greatest market for British manufactures, and the most promising opening of trade for British merchants.

There has indeed been an improvement since the times when nearly all Europeans in India lived licentiously, prospered by bribery, and proved their infidelity by their conduct; and a further improvement will be experienced as the succeeding generation which garnished conversation with blasphemy and degraded hospitality into drunkenness, passes away. But the hankering for rapid gains; the discontent with moderate profits, with fair interest, and with the gradual accumulation of capital; the pride and the high pretensions that distinguish too many households, still affect most injuriously the character of the European population among whom we dwell. These are social diseases which are fatal in their tendency, and which urgently require the remedies which Christian principles alone can supply by elevating public opinion, and by affording eminent examples of moderation, self-denial, integrity, and moral courage.

All this we are prepared to hear denounced as cant. But let those who so readily escape from facts and arguments by the stale device of using nick-names, and most of all by the repetition of this convenient word, first justify the world that enslaves them by a prevalent cant of

its own. Let them denounce the cant which demands payments for 'debts of honor' from insolvents who may leave tradesmen and others who are ruined by them, without sympathy or succour; let them expose the cant which has appropriated to the barbarous practice of duelling the term 'satisfaction;' let them enquire if it be not cant, which sings of the glory of aggressive war; and let them ask, if it be not cant which rewards with fame the votary of selfish ambition. Till the world's own cant is cured, we are not careful to discuss the justice of the accusation which designates as cant, the plainest principles of the Bible. We are content to wait to see the question settled by public opinion echoing the voice of truth in the course of time."

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

**BOMBAY.**—The Rev. George Bowen and the Rev. William Wood and Mrs. Wood, arrived from America on the 19th of January last to join the American Mission, Bombay. May the Lord graciously prosper these His servants in the work to which they are devoted. We rejoice in the evidence of continued interest on the part of the Churches in Europe and America in this portion of the Missionary field, and we devoutly trust that Christians there will never cease their prayers and efforts until the people around us shall cast away their idols and their superstitions, and learn to worship the true God in spirit and in truth.—*Oriental Christian Spectator*.

The Rev. W. Porter of the Mission of the American Presbyterian Church (O. S.) at Ludiáná, sailed a few days ago from Bombay, with two of his children, for Liverpool, from which he intends to take his passage to his native land.

The Rev. James Aitken of the Free Church of Scotland's Mission in the Dakhan returned from Europe in the steamer *Atalanta* on the 7th of March, having been absent from India little more than two years on account of his health, which, we are happy to state, has of late been much improved.

**MADRAS.**—*Wesleyan Missionary Society*—Arrived by the Ship *Arab*, the Rev. James M. Cranswick, for Mysore; and the Rev. John Kilner, for Batticoloe, Ceylon.

### 2.—BAPTISM OF A HINDU IN ENGLAND.

We have heard with pleasure that Surjya Kumár Chakrabati, one of the Medical Students who accompanied Dr. Goodeve to England three years ago, was publicly baptized in London on the 27th of December last. Surjya was formerly a pupil in the Free Church Institution in this city, and since his departure from Bengal, has occasionally corresponded with his former instructor, Dr. Duff. For some time the truth has silently been working in his mind, and he has at length openly confessed the name of Christ. "Cast thy bread upon the waters, for thou shalt find its after many days."

### 3.—REVOLUTION IN FRANCE.

The mails that have arrived from Europe during the past month have brought the astounding intelligence, that the Orleans dynasty has been over-

thrown in France, and a Republic established in its stead. The king of the French fled with his Queen, and after several days' concealment safely reached England. Most of the members of his family and his chief Ministers also escaped thither; their power, their hopes and prospects all dashed to the ground. These events were totally unexpected even by the principal parties concerned; and if we look at them without reference to the Supreme government of God, they are almost inexplicable. Secondary causes are certainly discernible, but of themselves do not explain the case. Rather may we view them as guided by the hand of Him who is "the Governor among the nations" to accomplish purposes which he has decreed. It appears that the desire for reform has been greatly increasing of late among the French people, both in its extent and its intensity, while their patience under the selfishness which has so long swayed their ruler's projects, was all but exhausted. The refusal of the king to permit a public reform banquet was the occasion of the outbreak; and all the dissatisfaction and indignation that had gradually gathered in the minds of the Parisians, burst forth with impetuous violence. The refusal was followed by the rising of the mob; at once arose a bloody conflict with the troops; the national guards sided with the people; the regiments of the line followed their example; the Royal family fled and the King's ministers; the Chamber of Deputies refused to acknowledge the Count of Paris as king; a Republic was established, a Provisional Government formed; and now the towns and cities of all France have assented to what was done. For these striking events "is there not a cause?" Apart from the selfishness which Louis Philippe has exhibited in aggrandising his family at the expense of his people, and of the Queen of Spain, he was guilty of the greatest oppression in forcing his so-called protectorate on the Queen of Tahiti. In spite of the strongest remonstrances against this injustice he continued it. But oppression both in Europe and Tahiti has met with its reward, and he "who breaketh in pieces the oppressor," has driven Louis Philippe from his throne, an outcast and an exile. His schemes of wealth and greatness are over, and he has added another illustration to the Scripture truth, "whatsoever a man soweth, that shall he also reap."

We cannot but think that by this French revolution Romanism all over the world will be greatly checked, and thus the instigator of injustice as well as its perpetrator, meet with its due share of punishment. For many years its power in France has been dying away, and this event may complete its destruction. Be this as it may, it becomes the Church of God to offer earnest prayer, that He who is "King for ever and ever" will preserve peace to the nations, and by the changes begun in Europe and likely still to be continued, advance that "kingdom which is without end."

#### 4.—BAPTISM OF A YOUNG PARSI AT SURAT.

Our hearts have been greatly cheered and animated by the conversion which has just occurred of one of the teachers of the school at Surat in connection with the Irish Presbyterian Church, a young *Parsi*, the son of the Patel of a village near the town. We have time only at present to mention a few facts relative to this most interesting case. The young man, Nasirwanjī Mānikjī was first brought to our notice here by the Rev. James Glasgow, at present on a visit to Surat, who mentioned that along with the Rev. Messrs. Speers and Montgomery, he had been giving special instructions to him for some time, in consequence of his showing a particular regard to the truth as it is in Jesus; that the enquirer had been so much encouraged by the Rev. Dhanjibhāi Nauroji's arrival in Surat, where he is on a visit as to express a wish that an early day should be appointed for his baptism; and that the mission, in a

spirit of most commendable kindness and liberality, were unanimous in the desire that Dhanjibháí should have the privilege of admitting the youth of his own nation into the visible Church.

Thousands will rejoice with our respected Irish brethren and Dhanjibháí, and still more with the promising youth rescued, we trust, from moral death by the omnipotent Saviour. Dhanjibháí himself says, with his characteristic modesty:—"I baptized him last night in the presence of a large audience both of Europeans and natives. It was a very solemn occasion. And blessed be God, it went off without very much disturbance. For the last two days our house has been surrounded by mobs, but there was nothing like an outbreak. We had to call in the police; and yesterday there was a large force kept ready, but it was not needed. This case is likely to excite a great spirit of inquiry and discussion. Many have been with us; and it seems they are going to challenge us to public discussion. The Lord help us." The young convert has with one of the missionaries and Dhanjibháí visited his father. They got on pretty well together. The native newspapers which are in the Parsi interest in Bombay are raging, and foaming, and dashing, like the Indian Ocean in a monsoon storm; but they are not producing any considerable effect on the community. The Parsis, are beginning, we think, to understand and respect the doctrines and practice of religious liberty.—O. C. S.

#### 5.—AUXILIARY OF THE LONDON MISSIONARY SOCIETY, MADRAS.

The Report opened with the Committee's desire to record, with feelings of unfeigned gratitude to the Giver of so much mercy, that the present year had again been a year of blessing. The attendance on the worship of God, especially on the Sabbath day, the attention in hearing, and the apparent devotion in prayer, had been most cheering. There was a growing appreciation in the minds of the people, of the great things which God had done for them in Christ Jesus; they saw the infinite grace of the Gospel; understood the greatness of the privileges to which they were come, and many were touched with a growing desire to walk more worthy of those privileges. Twenty-five souls—twelve adults and thirteen children—had been gathered out of heathenism into the Church of Christ by baptism.

By means of the native preachers the word of life had been carried to the famishing souls of 56 villages, within the limits of about 30 miles from Madras. In the vicinity of Tripassore Mr. Paul had been in the habit of preaching in 22 villages; John in 13; and two young men, Devasagayam and Nathaniel, who had recently joined the mission after having gone through a preparatory course of study in the Seminary at Bangalore, had been employed in the villages in the neighbourhood of Madras. They had visited and preached the Gospel in 21 villages; and their reception by the natives was described as encouraging. They had frequently returned with joy. They had found the people willing to listen to their preaching, though occasionally inclined to dispute with them in their subsequent conversations. In numerous instances they ascertained that the books circulated by the Society had been read with care and reflection, and in some cases, persons had been convinced of the truth of Christianity, though their hearts had not been brought under its power. While thus engaged in visiting the people, they had found, even in villages in the immediate vicinity of Madras, many to whom the name of Christ was scarcely known; these generally received the simple truths which they were taught with a pleasing degree of interest and satisfaction. What these young men had seen and reported, had confirmed the belief that the Lord had set before his people an open door, and that the Society needed the right men to go in and do His work.—*Madras C. Instructor.*

## 6.—AMERICAN MISSION SCHOOLS AT MADRAS.

The Institutions consist of an *English School* at Chintadreppeh, with 80 lads; a *Boarding School for Boys* at the same place, and a *Boarding School for Girls* at Royapooram; both containing 18 beneficiaries, with Vernacular Day Schools at each station for Girls and Boys, in which there were, at the time of the Examination in January last, about 300 Girls and 400 Boys; there being then in all the Schools more than 800 pupils, of whom 747 were present. The Bible is constantly taught in all the Schools; and all, both teachers and pupils, attend on public worship, and a Sunday School. Those able to read are collected on a week day also for the study of the Word of God, and other Christian books. The expense of a Vernacular School of 40 Boys, or 20 Girls, in actual attendance, is about Rupees ten per mensem, and of beneficiaries, Rupees five each for the older, and Rupees four for the younger. It is therefore a cheap method of doing good. The whole expense of the Schools last year was upwards of Rs. 4,000, and might this year be increased; but only half this sum can be granted by the Society, as it is in debt from the great enlargement of its Missions. The expenditure in the Tamil Missions alone, the last year, was about Rs. 125,000; which is to be reduced this year, from necessity, to a little more than 103,000 exclusive of appropriations for Scriptures and Tracts. The Schools, therefore, need local support, which we trust will not be withheld. At least Rs. 2,000 are required in Madras to prevent retrogression; while the call is to "go forward." Subscriptions are respectfully solicited.

M. WINSLOW, SECRETARY,  
*Am. Madras Mission.*

MADRAS, March 15, 1848.

## 7.—TOLERATION OF PROTESTANTISM IN TURKEY.

CONSTANTINOPLE, DEC. 22.—The little Protestant community and church of Turkey have lately received from Lord Cowley a service which cannot be too highly valued, which not only entitles him to their gratitude, but to the gratitude of all who look upon the cause of Protestantism, and that of human improvement and civilization, to be in any degree dependent on each other. His Lordship has procured by many persevering efforts, from the Turkish Government, the recognition of the Protestant subjects of the Sultan as a separate Church and community, legally established in this empire. You may recollect that when these religionists, who are all Armenians, were excommunicated by the Armenian patriarch, they found themselves without any civil head to represent them, in their national capacity before the Porte. The consequence was, that they were without any protection; for the Armenian Patriarch, who had cast them out, was still, in the eye of the law, their chief, and the kind of protection they received from him they called persecution. To have a civil head appointed over them, which would shield them from ill usage, and promote in other respects their prosperity, is what, therefore, they have constantly solicited from the Porte ever since their excommunication. But it is not likely that they would have obtained what they demanded (if at all) for a very considerable time, if Lord Cowley had not, perceiving the importance, under many points of view, of establishing a recognised Protestant community in this country, undertaken to be their advocate. They have now all they required. This result, however, is by no means sure to follow; for it is one thing to issue an ordinance, and another thing to get it obeyed.—*Morning Paper.* O. C. S.

## 8.—MARRIAGES IN INDIA.

In the House of Commons, on Monday, Feb. 14, in answer to Mr. C. LUSHINGTON, Mr. C. LEWIS intimated that the subject of marriages in India, performed by Protestant Dissenters, not in holy orders, had been referred to the committee on marriages.

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