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

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Established June, 1832.

NEW SERIES, VOL. IX. No. 105.—OLD SERIES, VOL. XVII. No. 196.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

SEPTEMBER, 1848.

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

CONTENTS.

	<i>Page</i>
I.—Missions in Northern India, .....	403
What do our missions teach us?.....	422
II.—On the Sántál Verb, .....	433
III.—On Tract Distribution, .....	437
IV.—On Female Education in Bengal, .....	439

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements, .....	441
2.—Baptism of a Teacher in the Hindu College, .....	<i>ib.</i>
3.—Native Baptism at the Free Church, .....	442
4.—The Opening of the Free Church in Calcutta,.....	<i>ib.</i>
5.—Baptism of Níl Kánth—of Benares,.....	<i>ib.</i>
6.—Progress of Truth in Calcutta, .....	<i>ib.</i>
7.—Major General Sir D. Hill and the Sabbath, .....	443
8.—The New Mesmeric Hospital in Calcutta, .....	<i>ib.</i>
9.—Native Christian Liberality, .....	<i>ib.</i>
10.—Native Illustration of Romans XII. 1, .....	444
11.—Benares Tract Society, .....	<i>ib.</i>
12.—“The Quarterly Repository of Protestant Missions,” .....	445
13.—State of Religion in Europe,.....	446
14.—Russia.—Singular account of the Molokaners or Milk-eaters, .....	448
15.—How to have Better Times, .....	450

**CALCUTTA :**

PRINTED AT THE BAPTIST MISSION PRESS.

1848.

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

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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 4th of September, at the Lal Bazar Chapel. Service to commence at 7½ P. M.

The Monthly Native Missionary Meeting will (D. V.) be held on Tuesday, Sept. the 12th, 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 (D. V.) 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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**P**ORTRAIT OF THE REV. DR. CHARLES.—Lithographed by **LOWES DICKINSON** from the original by **C. GRANT**. Received per last mail. Price to Non-Subscribers 8 Rs.

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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. IX. No. 105.—OLD SERIES, VOL. XVII. No. 196.

SEPTEMBER, 1848.

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I.—*Missions in Northern India.*

PART SECOND.—THE NORTH WEST PROVINCES.

We now proceed to the Western division of the Presidency of Bengal, including the Provinces in the North-West of India, and sometimes, though not with perfect correctness, denominated the Presidency of Agra. Four or five stations in these Provinces were included in our first part, as we wished to make Allahabad the starting point of this new division. Adopting the same classification of missionary labours as before, we have the following summary of those labours :

I.—We notice the number of MISSIONARIES and the STATIONS which they occupy. During last year they were as follows :

<i>Allahabad</i> .....	Rev. J. E. Freeman, J. Owen, J. Warren and J. Wray.
<i>Cawnpore</i> .....	Rev. W. H. Perkins and J. T. Schleicher.
<i>Futtehghur</i> .....	Rev. H. R. Wilson, J. L. Scott, W. H. Macauley, A. H. Seeley, D. Irving and Gópináth Nandi.
<i>Mynpuri</i> .....	Rev. J. J. Walsh and R. M. Munnis.
<i>Agra</i> .....	Rev. J. C. Dannenberg, T. Hærnle, A. Kreiss, C. G. Pfander, J. Makepeace, J. Rankin, F. E. Schneider, J. Smith, R. Williams and J. Wilson.
<i>Muttra</i> .....	Rev. T. Phillips.
<i>Delhi</i> .....	Rev. T. Thompson.
<i>Meerut</i> .....	Rev. R. M. Lamb.
<i>Saháranpur</i> .....	Rev. J. Caldwell and J. Jamieson.
<i>Sabúthu</i> .....	Rev. J. H. Morrison.
<i>Ludiána</i> .....	Rev. J. Newton, J. Porter, L. Janvier, A. Rudolph and Goloknáth.
<i>Simla, and Koteguhr</i> ..	Rev. M. Wilkinson and J. D. Prochnow.

In this list we have the names of *thirty-seven* missionaries, one half of whom are American, and form the strength of one Society in India. Most are in the prime of life, and several have been in the country but a short time. Two of these missionaries are natives of the country, who having received a good education in addition to that grace which made them the Lord's people, have been publicly ordained to the ministry. These brethren deserve special mention, as they are the only ordained natives in Northern India that are in connection with evangelical missions. Of the whole number, thirty-four were more or less engaged in missionary work during the year. Three were absent from the country, through the ill-health of themselves or their families, viz. the Rev. Messrs. Jamieson, Kreiss and H. R. Wilson. Messrs. Rankin and Munnis were laid aside during a part of the year by sickness and were obliged to proceed to the hills. Four missionaries, Messrs. Irving, Lamb, Munnis and Seeley entered on their labours for the first time in March 1847. We may add that at the beginning of the present year Mr. Jamieson returned to his station and Messrs. Porter and Rankin left the country for America.

The *native Catechists* in these missions amount to *twenty-five* in number.

The STATIONS at which, in these provinces, missionary labour is carried on are *twelve* in number, and include some of the chief towns in this part of the Presidency. But here we see even more than before, the disproportion between the necessities of the country and the amount of christian effort exerted for its good. For the whole of the twenty-five zillahs included in this part of our sketch, containing a population of about thirty millions, we have but thirty-seven missionaries, scattered up and down, here and there making an attack on Satan's fortresses. *Agra*, the chief city of this part of India, and the residence of the Deputy Governor, is the only place which is at all supplied in a degree proportioned to its wants: it has now nine missionaries. *Delhi*, however, with 150,000 people; *Muttra* with 50,000, and *Meerut*, have only one missionary each. But whole districts, as *Bundelkund*, *Rohilcund*, the *Saugor* and *Nurbudda* territories, have no missionaries at all. We must say the same of many important towns full of people: *Gwalior*, *Saugor*, *Bareilly*, *Morádábád*, *Futtehpúr*, *Etawah*, *Sháhjehampur*, *Ajmír*, *Allyghur* and others, and of hundreds of towns of smaller note. "There remaineth yet much land to be possessed." "Who is sufficient for these things?"

A short notice of some of the stations will not be uninteresting. In the city of *Agra*, missionaries are located at four or five places, chiefly *Secundra*, and *Kultra*. At *Secundra* there

is by far the largest number of christians living together in all the North West Provinces. There is a village, containing fifty-nine families, with the houses arranged in regular streets, an orphan press, an assembly-hall, a church, and large schools for boys and girls, besides the houses of the missionaries. This mission sprang from the great famine of 1832, when 200 orphan boys and 150 girls were placed under the missionaries' charge. Schools at Futteghur and Benares originated in the same way: and from them chiefly have sprung the christian families now nestling around those missionary stations. A new mission was begun in Agra two years ago, but Mr. Wilson, now the only missionary available for it, has been so usefully employed in the work of the Bible Society as to occupy him almost entirely. An English chapel is about to be built.

The mission at *Meerut*, after being suspended for many years, was resumed in March of last year by Mr. Lamb, who was specially appointed to recommence it. Its operations are at present necessarily in an imperfect state.

*Mynpuri* has been occupied as a station only four years: and as its sister station, Futteghur, has the orphan schools; Mr. Walsh has been left at the former place, to preach among the heathen and carry on day-schools, which he has done with efficiency and zeal.

The mission at *Cawnpore* has recently been removed to a new site and new buildings at the civil end of the city. A hundred bigahs of land have been rented, and two mission-houses, a Female Orphan Asylum, a Bungalow for a European catechist and a school for Hindus, erected there. A christian village also has been commenced.

The hill-mission at Simla and Koteguhur has been in existence five years, and after encountering many obstacles is beginning to acquire a little stability. There are two missionaries and two European catechists engaged in it. These brethren spend their time chiefly in visiting the scattered villages near their stations, or in longer itinerancies among the hill tribes. They have also established five schools, containing 70 boys, and one school with 16 girls. At Koteguhur Mr. Prochnow has recently set up a Lithographic Press and has begun to print short Hindi tracts in the Tankri character understood in the hills. He has also a dispensary at which many of the villagers receive medicines.

The claims of the Jullunder branch of the Lodiana mission among the Sikhs, having been recently advocated in our pages, nothing need be now added in description of it.

II. In regard to the PREACHING OF THE GOSPEL in the

vernacular languages and the effects which it is producing upon the native mind, we have the following testimonies.

The missionaries at Allahabad report thus :

“The evening services are continued at our bazar chapels and still give us great satisfaction. We usually experience no difficulty in finding audiences, attentive to what is said, and quiet and respectful in manner.”

The Rev. W. H. Perkins of Cawnpore :

“Our discouragements are many, for it is an error to imagine that we go out among a people, who are hungering and thirsting for the precious food the Lord has given us to dispense to them. True it is that we meet with a kind reception, our addresses are attentively listened to, the doctrines of the gospel approved, but not alas! embraced. The people of Northern India, both Muhammadan and Hindu, rest in false security on the creeds of their forefathers, which, containing as they do, *some* just views of God’s glorious nature, and man’s accountability, have still for their present object, not the *humiliation* of the creature, but his exaltation; and this is a pleasing theme to a proud heart: and if in favoured Britain the divine precept ‘take up thy cross and follow me,’ be a ‘stone of stumbling, and a rock of offence,’ how much more so in heathen India. Still we trust there is a ripple on the surface of the water indicating the coming Grace, which bloweth where it listeth; we feel, we own our insufficiency, we see with our own eyes that until the north wind awake, and the south wind come, and blow upon the garden, the spices thereof may not flow out.”

The missionaries at Futtehghur :

“This is a branch of labour in which we are anxious to effect more than has heretofore been done. While we would not neglect the young in our schools, who are certainly the hope of our missions, we also desire to scatter the seed broadcast, knowing that it will not be altogether lost. This we believe is an important part in the means which must be used for the conversion of this people, and the want of apparent success should not discourage us.”

The Rev. J. Walsh of Mynpuri :

“Hitherto I have not been permitted to see the result of my labours in the conversion of a *single soul*. The people assemble in small circles, listen for a while and then separate, seemingly indifferent to the word of truth. One of the greatest evils attending bazár preaching is the disposition on the part of hearers (especially Musalmáns) to cavil and controversy, and an attempt to frustrate any direct appeal to the conscience. I can only add that though the efficacious influences of the Holy Spirit are withheld, and the opposition of man, manifested by a growing spirit of infidelity and bitter hatred of the gospel, is apparent every where, I see no real cause for discouragement, however much I may see for self-abasement. Had we nowhere else to look to for success but to the inherent efficacy of means and the power of human persuasion, I confess the whole work would assume a very disheart-

ening aspect, for experience has taught that they are *utterly* inadequate every way to the accomplishment of the end designed, the conversion of a sinner from the error of his ways. On these however none can place any reliance. No : the only real and substantial encouragement for any of the Lord's servants to persevere in declaring the unsearchable riches of Christ to those around us ready to perish, is based on the exceeding great and precious promises in the Word of God concerning the total destruction of idolatry and the complete prosperity of Zion. Relying on these, with humble and yet firm confidence, let us take courage and continue sowing the seed and casting our bread upon the waters in the perfect assurance that we shall find it *after many days*. All our expectation cometh from the Lord and therefore let our constant prayer be 'Let thy mercy, O Lord, be upon us according as we hope in Thee.' "

The Rev. J. Dannenberg of Agra :

"Preaching in the city of Agra and in the adjacent villages, has been carried on as in former years. In the Tirpoliya, we have met with much opposition from the College lads, but I am thankful to say, that the opposers' mouths have at last been stopped and we can now preach for a long time without experiencing the least annoyance."

The Rev. J. Makēpeace :

"In taking a review of another year of missionary labour, I find but little of stirring incident to record. The year has been signalized by no striking conversions, nor by the manifestation of much anxious enquiry after truth. The simple doctrines of the gospel, have however, been proclaimed in abundant measure, and on several occasions, whilst addressing large congregations, a 'door of utterance' has been opened unto me. The messages I have delivered, have oft-times been listened to with profound attention, and though no beneficial result is apparent, yet it may be hoped that an undercurrent is at work, which will ere long reveal itself and show that the word was 'with power.' "

The Rev. T. Hörnle :

"The young inquirer who was under instruction at the end of the last year, has since been baptized. He is still with me and his conduct is steady and satisfactory. Several other inquirers have come and gone away."

The Rev. C. Pfander :

"Not much fruit of this labour is however yet visible ; but the people listen and that often with much attention, expressing, not seldom, openly their assent to the truth proclaimed, and their conviction of the folly of idol worship, now and then also adding that their children and grand-children would all adopt the sâhib-loke's religion, though they themselves were too old to venture on such a change.

I have had four Hindu and one Muhammadan inquirer during the year, but none were baptized. Two of them are yet under instruction, and the other three left of their own accord. Two of these were interesting characters."

Mr. Pfander, after a long journey, in which he preached much and met with great numbers of people, thus expresses his views of the progress of the gospel:

“Though there seems but little impression made by our preaching, still it is an important and encouraging fact to be allowed to proclaim Christ’s name to hundreds of Hindus and Muhammadans without danger and opposition, and to prophesy against their idols without exciting angry feelings. May we not hope, that the power of truth is felt, and is undermining the bulwarks of error and superstition which Hinduism and Muhammadanism have raised in their minds during their long and undisputed rule. The strong walls of Jericho at last suddenly fell before the repeated sound of the trumpets.”

We have also from him the following illustration of the “offence of the cross:”

“A respectable Hindu came forward from the crowd and frankly acknowledged that it was quite true, that God alone should be worshipped, and that idols and deotas could not benefit them. He also allowed that idolatry was not the original form of worship, but was introduced in after ages. The man appeared thus far quite prepared to receive the truth, and his whole manner seemed to strengthen this impression. I then went further and spoke of Christ as the only Saviour, and pressed the necessity of believing in him. But no sooner was this blessed name pronounced than he suddenly changed, and commenced defending what he had before willingly given up, and asserted that Rám and Krishna were equal to Christ, and as good Saviours for them as Christ was for us. Satan cannot bear the mention of Christ’s name; Hindus and Muhammadans will listen with attention and interest to the general truths about God, sin, and judgment; but as soon as that blessed name is mentioned, a singular disquietude is generally observable in the crowd, and expressions of dissatisfaction are heard. But this only shows how important it is, besides enlarging on those general truths, to preach boldly Christ and His salvation.”

From the Rev. J. Smith of Agra:

“We continue to preach regularly in the surrounding villages, and in many instances are encouraged by the reception we meet with. Whilst in others we are pained to hear the name of our blessed Redeemer made the subject of the rudest mockery, truly ‘they know not what they do’—oh for the converting power of the Spirit; this is what we most want. It is not the want of conviction, neither is it opposition, that hinders the progress of truth—hundreds about us have had their judgment convinced repeatedly—but there is generally the most disheartening indifference exhibited as to eternal things; a religion of the heart is neither understood nor desired, and every thing spiritual is laughed at; so accustomed are they to see the God they worship, that their general request is ‘show us God and we will believe him.’”

The Rev. Golaknâth thus reports of the new station at Julundur :

“Divine worship is regularly conducted on the Sabbath, and every day in the week large numbers come to the mission premises, to talk with the native missionary resident there, and to hear from him of the religion of the Bible. From the population of that region, one person only has as yet been received into the communion of the church. He was a Musalmán of some standing; and his baptism occasioned a great excitement in the Muhammadan portion of the community.”

The Rev. M. Wilkinson thus speaks of the hill-mission at Simla :

“I have been but little at home, particularly since the arrival of my son William. My journeyings however are generally more trying than satisfactory. Still they are not without their use. It is difficult to get access to the people, difficult to get them to give heed to any thing you say, and very difficult to make them understand. Preaching, in the common understanding of that word, is all but impracticable. No crowds to address—one, two, three—seldom more—save in the bazar, where all is din and noise, &c. Yet am I not disheartened. There must in all things be a beginning, and there is encouragement to look for progress. The beginning is the time of labour and toil and trial—the trial of faith and patience of hope and labour of love—and in due time we shall reap, if *we faint not*. But here is the trial.

My usual plan is to talk about something that may engage the attention first, and then to say a word about the soul—God—Eternity—Sin and Salvation. But all is strange and little understood, and what is understood not heeded. All this is very discouraging. A gleam of sunshine rarely breaks out from the midst of the gloom. Death and darkness reign. Sometimes I do meet with something like intelligence, something of mind; but then there is always an absence of *spiritual* ideas, and the heart sinks.”

The qualities of a hill-missionary :

“These peripatetic visits among the people are altogether new (in this part of the hills), but will not, I trust, be without their use. I cannot expect to see fruit, but if followed up, others will. But I would here say a studious book-loving missionary will never be of any use; nor a home-loving missionary. He must be content to be away from family and home constantly. If a bachelor, all the better, if he can make his work his wife and be content and satisfied therewith. *He that is married careth for the things that are of the world, how he may please his wife*. But this is not necessary: self-denial is all that is wanted.”

ITINERANCIES of a longer or shorter duration have been undertaken by the missionaries of almost all the stations, and particularly by those at Agra. These itinerancies have embraced hundreds of towns and villages, which, but for this mode of proclaiming the gospel, would probably remain ignorant of it.

Several large melás are held during the year in these provinces, especially at Allahabad, Gurmukhteswar and Hurdwar. These melás are attended regularly by missionaries, and by their means the word of God is often heard by villagers from the most remote parts of the country.

The missionaries at Futtehghurh speak thus of the results of these preaching journeys :

“ We have not been permitted to see any immediate fruit from these labours, though we cannot but hope that they have been the means of bringing the people to understand to some extent the nature of our blessed religion, and thus of preparing their minds for the reception of the truth.”

Mr. Williams of Agra, in one of his tours, with his Catechist Domingo, met with the following cheering incident :

“ A poor Hindu who had long been wandering in quest of salvation, was attracted to the spot where Domingo was preaching Jesus as the only Redeemer of men. His attention was arrested and at the conclusion of the discourse he visited D. at his lodgings that he might learn from him ‘ the way of God more perfectly.’ Four or five months subsequent to this event the ‘ anxious enquirer’ visited Agra, found out Domingo, and took up his abode in the mission compound. Domingo has been to him as a spiritual father, frequently uniting with him in prayer and instructing him in the ‘ things which make for his peace.’ He has given satisfactory evidence of a change of heart and publicly declared himself to be ‘ on the Lord’s side.’ From his twentieth year this man had been a pilgrim, and had visited seventy-two places of pilgrimage.”

The Rev. J. T. Thompson of Delhi gives, amongst others, the following notices of his itinerating labours during last year :

“ In the beginning of the year it was my happiness to visit places in the south of the district, with the word of God, which I had not visited before. The scriptures were everywhere well received, the gospel was attentively listened to, and the people seemed to be aroused as from a lethargic state, to a concern about their souls.

At the Gurgaon fair too, in the beginning of March, I had the happiness of making known to about 900 persons the solemn truths of revelation, pressing them on their notice, and solemnly calling on them to believe in them, renouncing idolatry and every false way. The people, convened under the expansive fly of a large double-poled tent, heard me with fixed and solemn attention, none being disputatious, but all prompted by a spirit of inquiry to hear and learn how they were to be saved.

At the Hurdwar fair, many for the first time heard of the Saviour and of the volume of divine truth he has charged his people to make known throughout the world, and have had their attention directed to the salvation of their souls. They, in general, heard the gospel and the chief truths of revelation, with attention and astonishment, and

seemed deeply interested in the discussions that took place. It is to be hoped they may have taken with them some of their impressions, and these may lead to convictions, as in several well known cases, issuing in earnest inquiry and eventual conversion. I cannot help observing that the bráhmans of Hurdwar, those well fed gods of the shrine of ages, are now being famished, and a change is now passing over them, indicated by a spirit of sullen despondency, arising from disappointed expectations. Of this dejection of mind, and of their melancholy anticipations, they make no secret, and anxiously ask, what they are to do, and whom to look to for support.

One who was last year at the fair at Gurmukteswar an unbaptized heathen, is now with me, a believer in Jesus, a partaker of like precious faith with the people of God, and recommends that faith he was then destitute of, to others: being no longer now a dry bone, but a living soul; an earnest it is hoped of the many who shall live a life of faith when the Spirit of God breathes into them, and they shall stand upon their feet an exceeding great army."

The Rev. F. Schneider thus speaks of the melá at Goberdhan:

"The preaching before our tents was so well attended by the people that it was almost unnecessary to go among them, for they themselves came to us, listening for hours to our addresses; such a desire to hear of our religion I seldom witnessed at any melá. And it was the more cheering, as the more respectable, reading, and thinking persons were among our visitors."

It would appear from these testimonies, that the preaching of the Gospel has made the *same kind* of impression upon the population in the upper Provinces of the Presidency, as in its lower portion: but in the latter the impression appears *deeper* than in the former. And this naturally results from the larger number of labourers and the longer duration of christian efforts which the latter has enjoyed.

III. The total number of NATIVE CHURCHES in these Provinces is fifteen, five of which are in or near Agra. The whole number of members is 294, of whom 150, we believe, have been admitted on the higher standard formerly mentioned. At Allahabad there are 23 members; at Cawnpore, 15; at Futtehghur, 27; at Secundra (Agra) 98; at Kuttra, in the same city, 22; at Chitaurah (near Agra), 11; at Delhi, 21; at Ludiana, 19. Two churches were formed during last year, one at Sabathu, the other at Jullundur.

Respecting the character and conduct of the native members we give the following extracts.

From the Rev. J. E. Freeman, Allahabad:

"The most of our members have appeared to advance in knowledge, and in grace, and have so 'ordered their conversation' as greatly to confirm our hope that they are the people of God."

In connection with the same church we have the following facts related in the report :

“ Judith, formerly of our Orphan Asylum, afterwards married to Mal Sahi, a native assistant of Rev. L. Mackintosh, is also at present engaged in the Female Day school. Her husband, after separating from Mr. M., engaged in the service of our mission at Mynpuri : and, conducting himself so very improperly there as to render it necessary to dismiss him, took his wife and child to Lucknow, where he became a Musalmán, obtained a lucrative appointment under the King’s government as a reward for his apostacy, and wished his wife to remain with him. Others solicited her to reject Christianity ; but she remained firm ; and preferring the poverty and trials of voluntary widowhood to denying her Saviour, she came to us for shelter. She is willing to labour for her bread ; and her conduct is as yet such as we can rejoice in.”

From Mr. Perkins of Cawnpore :

“ A wandering spirit among our converts is one of our greatest difficulties ; there is not, and has not been, a person connected with us who has not either left us, or threatened to do so ; though (Gunásán excepted) no one has really gone without speedily returning in penitence. We cannot forget that we are but laying the foundation of our mission, and that the principles we adopt will impede or advance the work in the coming future ; but, by our steadily disregarding all attempts at intimidation, our little flock seem at length clearly to have understood that they are at perfect liberty to depart, but that it is better for them to remain.”

Mr. Scott, of Futteghur :

“ The standard of piety is not as high as we could wish. We do not find in many of them a deep sense of the evil of sin, and the corruption of their own hearts ; but we think that many of them are growing, and the conduct of most of them has been on the whole satisfactory.”

During last year most painful circumstances occurred in connection with the church at Chitaurah, near Agra. A great work of God had apparently been going on in the neighbourhood, and many on a fair profession of Christianity had been admitted to its fellowship. It was, however, afterwards discovered that many of the new converts were insincere, that they retained their caste and many other heathen usages ; they were therefore excluded and the church was almost broken up. The missionaries in charge of Chitaurah speak thus of these events :

“ Shortly after brother Smith had been permanently located at Chitaurah, necessity was laid upon us to recommend to the Committee the immediate removal of the Native Pastor. This step was taken with the greatest reluctance, but his conduct was such, that we durst not confer with flesh and blood. However anxious we might have been to retain him amongst us, conscience pointed out a different course. But

our troubles did not end here, we soon found that a number of new converts had retained their connexion with the puncháyit of their caste, nor were they by any means disposed to give it up; this caused a number of them to separate themselves from us, as we could not think of allowing them to remain on such terms. Their puncháyit used every means they could possibly devise to bring about such a separation. Threats, promises, fines, persecutions were all employed by turns, in order to induce them to return to their former habits and companions. In these trials however, we were not left without some tokens of the Divine favour. The sifting which the church has undergone has separated the chaff, leaving us the precious grain."

Though this faithful exercise of discipline removed, we believe, no less than 25 members, we feel assured that the course adopted was the only one proper under the circumstances. A pure church is that required by the New Testament; and long experience in this country has shewn that insincere professors are one of the greatest barriers to the progress of the gospel. May missionaries in this part of India never follow the example of the early missionaries in Southern India, the evil results of whose measures are witnessed to this day.

Mr. Hörnle speaks thus of the congregation at Secundra :

"As to the spiritual state and Christian conduct of the members of the congregation, it is difficult to speak with confidence. I am however thankful to say that with a few exceptions their conduct has been much more steady and satisfactory than last year. A spiritual growth is perceptible, and that not only in the general improvement of their character and conduct, but more especially in the fact of several members of the congregation having expressed a desire to serve the Lord in his vineyard, by preaching the gospel to their benighted countrymen. They offered themselves as candidates for mission work not in the hope of temporal gain, for they all had good and promising situations in the Orphan Press; but, as I sincerely hope, from purer motives, having the glory of their Saviour and the promotion of his kingdom at heart."

Mr. Pfander reports as follows of the congregation at Kuttra, also in Agra :

"Several families left the Kuttra compound during the year; some because their occupations called them away, and two others because they disliked the discipline exercised over those residing in the compound. Two persons were, in consequence of misconduct, excluded for a time from the Lord's Supper, otherwise their walk and conversation, as far as known to me, has been orderly, though I long to see more signs of vital godliness and more marks of spiritual religion among the members of the congregation."

Mr. Phillips of Muttra :

"I am sorry to inform you that we have had no addition to our little church this year, but have rather lost one member, Shiva Jit Ráy. I was more careful in admitting him than I have ever been with others,

because I feared he loved this present evil world. This has appeared stronger and stronger during the time of his residence with me since his baptism, and now I hear he has become a Musalmán."

The Ludiana mission, embracing churches at Ludiána, Sabathu, Sabáranpúr and Jullundur is noticed thus :

"We have had upon the whole a good degree of encouragement and satisfaction, with reference to the conduct of our native church-members; but they are exposed to many evil influences from without, as well as constantly liable to be brought again, through the deceitfulness of the heart, under the power of evil habits, contracted in the days of their heathenism."

Thus are the same great influences seen at work in all parts of this land, to tempt the weak, lead them astray and prevent their growth in grace. Thus is it seen that the same great causes are required to overcome the evil, and wherever the servants of God labour, to uphold their efforts and to make them successful.

The total number of natives denominated "Christian," of all ages and at all the stations, is about 950. Of these upwards of 430 are in or near Agra. At Futtehghur there are about 130, and at Allahabad more than 100.

IV. In the EDUCATION of BOYS we have, as before, three kinds of schools. Both in numbers and in the amount of their education they seem to fall far short of the schools in the Lower Provinces already described; and furnish another illustration of the feebler impression made by christian efforts on the former than on the latter districts. The *Vernacular day schools* are *eighteen* in number and contain 565 boys. Of these, three are in Allahabad, four at Futtehghur, six or seven at Agra and two at Ludiána. Scarcely one school has so many as a hundred boys in it. The following notices of the working and results of these schools are extracted from the reports.

The mission at Allahabad :—

"Besides the decided advantage of having taught, first and last, a great number of boys to read, and given them a general knowledge of Christianity, we have the satisfaction of knowing that these schools serve as *feeders* for the College. A few boys have already been transferred from them to the College, and we may hope for greater advantages of this kind in future.

These scholars still attend our Hindustani worship on Sabbath mornings; and are often seen about the bazar chapels at our evening services. Amongst all who oppose us occasionally when we attempt to preach the gospel to the heathen, we rarely see any one who has ever attended one of our schools; on the contrary, they befriend us, speak for us, get us seats, and show in various ways that efforts of this kind to "prepare the way of the Lord" are not lost, but give promise of

eminent usefulness, "when the days of refreshing from the presence of the Lord shall come."

Mr. Walsh of Mynpuri :

"The object sought is to communicate all the religious and scientific knowledge possible, both in English and Vernaculars; and though our efforts have not yet resulted in the actual conversion of any of the scholars, still we are persuaded that they have not been in vain, and that the good seed which has been sown will in due time spring up, and bear fruit unto eternal life."

Mr. Smith, Chitaurah :

"Our schools get on very indifferently. The children can almost work as soon as talk, and there are no incentives, such as the hope of Government employ, to make the people anxious that their children should be educated. In short, the rural population about us cannot appreciate education."

The mission at Lodiána :

"The Scriptures are among the books read daily : but the boys are likewise allowed to read to a considerable extent the literature of the country. Although in schools of this kind Christianity seems to have but a small share, yet since even in them it is day by day more or less brought to view, while frequent occasions are afforded of inculcating its truths solemnly and earnestly, (at which times a most pleasing degree of interest and attention is often manifested,) we would by no means dispense with the use of them ; but would rather, as means are afforded, multiply their number. In all our schools, Sabbath exercises form a part."

While christian education is working its way in the upper provinces as in the lower, so is non-christian education working its way also. That its effects are as pernicious in the one place as in the other, we see from the following report by Mr. Dannenberg :

"Those who prove the most obstinate objectors and, when defeated, take refuge in infidel questions, are, I am sorry to say, mostly students of the College here ; sometimes they will bring a long written list of such questions. Alas ! the evil which is done by the Government schools ! It is true that they impart knowledge, but leave the heart without any religion to be governed by ; many are convinced that their religion is not true, but refuse to receive the true revelation and religion."

The *Boarding and Orphan-schools* are ten in number, and contain 207 boys. The largest is at Secundra, containing 70 boys : that at Allahabad has 36 : at Futtehghur, 33 : those at Simla and Koteghur, contain about 70 heathen boys.

In the reports we find the following testimonies given to the influence and fruits of these schools.

The Rev J. Owen of Allahabad :

“Our general plan for the education of the boys is the same as ever—to give a liberal education to those whose talents are such as seem to justify us in doing so ; to carry on the education of those who are hopefully pious with a view to making them well-qualified assistants in the missionary work ; to fit others for situations in the service of Government, or as they may otherwise, with greatest advantage to themselves, be disposed of ; and to give the others some mechanical employment.”

Mr. Scott of Futtehuhr, after describing the difficulties into which the orphan asylum there, recently fell, but from which it has happily been freed, gives the following report of the school :

“Those of the boys who do not give promise of intellectual improvement, can be employed in working at the tents, and in preparing materials, &c. Those of superior abilities and promise, will be kept almost exclusively at those studies by which they may be prepared for future usefulness. In this manner it is hoped that the proper object of an institution such as this will be more effectually accomplished. Both the boys and girls have been gradually improving, though on account of feeling obliged, from our peculiar circumstances, to keep them at work, they have not had as much time for study as we could have wished. Three boys have run away, and one has been dismissed for conduct of an aggravated nature.”

The following interesting notice of a boy who died in the Secundra institution is from Mr. Hærnle’s report :

“The boy who died was blind, but made himself very useful in the baking room. He was a well behaved and shrewd boy. Before he commenced his work in the above capacity he used to attend at school with an Urdu class of his age, and though he could but sit there, yet by hearing the other boys read and repeat their lessons in the New Testament, he learnt, aided by an extraordinary memory, to recite any chapter which he was asked. He died of brain fever, which had deprived him of his senses during the greater period of his illness. But whenever his consciousness returned for a short time, he desired the boys who attended on him to read the word of God to and pray with him. A day or two before his end, I perceived his mind was in great trouble, and watching one of his lighter moments, I asked him how he felt and whether he was afraid to die. He understood my words and made great efforts to speak, but the only audible words he could utter were, “Sahib, bojh, bojh,” raising his hand towards his heart. I understood what he meant, directed him to his Saviour who had taken upon himself the burden of our sins, and prayed with him, which seemed to calm his troubled mind. I hope his end was peace, and death gain to him in every respect.”

The Orphan-school at Sahárunpur, formerly under the charge of the late Mr. Craig, is thus spoken of in the Lodiaua report :

“ Among wheat we may generally look for tares ; and among the good fruits which were beginning to be realized in that institution, and of which mention was made in that narrative, the results of Satan’s sowing likewise began to appear. Several of the boys manifested a spirit of self-will and insubordination ; and as all attempts to reform them failed, it was perhaps quite as well for the institution that they took their departure, to seek elsewhere situations that would afford them opportunity for uncontrolled self-indulgence. The remainder have now nearly all reached years of manhood ; and are respectably and usefully employed in different capacities under the auspices of the mission : some as Catechists, some as Assistant School Teachers, some in the bookbindery, &c.”

The *English day-schools* are *eight* in number, and contain 508 scholars. The ‘ Mission College ’ at Allahabad has 140 boys, the ‘ High School ’ at Futteghuhr, 133 ; that at Agra 60 ; that at Lodiaua, 75. The remainder are small. The College at Allahabad was commenced in October, 1846, and after some misunderstanding among the natives as to its character and objects, has continued to improve to the present time. The object and plan of these schools are the same as those in lower Bengal. As they are well described in the recent report of the Furruckabad mission, we cannot but quote the passage here :

A sound moral and religious education has been, and is, blended with the impartation of secular truths ; and while we desire and rejoice in the intellectual improvement of our pupils, we above all things labour for their eternal welfare ; and for this purpose the sacred truths of the Bible are daily taught in every department. The course of study, besides an acquaintance with their own dialects, Sanskrit, Persian, &c., is designed to embrace such a study of the English language and sciences as will fit them for Government offices and teachers throughout the country, and lay the foundation of that knowledge which, by the aid of omnipotent grace, will qualify them to become preachers of the word.”

The first convert from this school was baptised three months ago. May the number of such from all the schools be increased a hundredfold !

V. We pass next to the FEMALE EDUCATION of these Provinces, carried on by missionaries.

There is but *one vernacular day-school* in all the Provinces, at Allahabad ; and but another besides for heathen girls. The latter is under Mr. Prochnow at Koteguhr, and contains 19 girls : but it is a boarding-school.

That the education of the females of Hindustan is not only important, but absolutely necessary, before Christianity can lay a firm hold of the native community, may be shown from many considerations. But as we seek recent illustrations of our

statements we prefer to give the following extract from a letter by Mr. Smith of Chitaurah, suggested by late events in that mission :

“ You will perceive from this case how much we need help from above. The women are a great hindrance ; I do not know an instance of relapse, but what may be traced to their influence ; they are so fond of weddings, pujás and melás, which as Christians they cannot attend, that it makes them our most inveterate enemies ; they are bad enough in the towns, but in the villages they are much more ignorant and superstitious, and their prejudices are such as almost to preclude the possibility of improvement.”

In the present state of native society we fear that the day-schools will accomplish but little in removing the great barriers in the way of the gospel. The facts we furnished respecting the lower Provinces give many proofs of this. We may add the following concerning these provinces also from the Allahabad report :

“ The girls are still taught (by two native christian women) the scriptures, tracts, hymns, &c., and plain sewing. They attend so irregularly, and are so ill brought up at their homes, that such progress cannot be made as is desirable ; still progress is made :—and considering the deep degradation of the females of the classes which usually furnish the pupils of this school, any degree of success is cause of thankfulness ; and we may hope by “ patient continuance ” in this branch of labour, at last to excite the desire of education, perhaps, amongst females of higher classes. At least, we are certainly securing the friendly regards of those who will soon be the mothers of the boys we shall wish to bring under our influence. This is a great matter, and may at last produce effects we now little dream of.”

The female *orphan and boarding-schools* present a more promising sphere of labour. Of these there are *seven* in Upper India, containing 178 girls. That at Cawnpore has 50 girls ; as Futtehguhr 36 ; at Allahabad 21 ; at Secundra, 31 ; at Ludiana, 16. Respecting their progress and their usefulness we have the following notices :

Mr. Freeman speaks thus of the Orphanage at Allahabad :

“ The education of the girls is carried on in the same manner ; those who are most likely to be sought for as wives by young men of education are taught English ; the others, their native language ; and all are taught to work. We are happy to know that those who have been recently married have found their knowledge of work useful to them ; not to such an extent as some might have expected, but so far as to give promise of their bringing up their families in a manner different to that of native females generally.

Mr. Perkins of Cawnpore :

“ Of the moral and religious state of the orphans it is more difficult to speak, but there is much to cheer and encourage in their demeanour

in this respect. Six of the girls are regular communicants, and eight or ten candidates for baptism. In the case of one of them, Bessy, a little blind girl of remarkably sweet and happy disposition, the dire disease, cholera, ran its course with unusual rapidity; the sufferings of the poor child were very great, but borne with meekness which would have done honour to a station of far higher privilege. Inoffensive and useful as her life had been, this could not satisfy her: but shortly before her death, she summoned her school-fellows and besought them to forgive her if she might ever have grieved them. The few remaining hours of her life were full of acutest suffering from suffocation: 'Can any one do any thing for me?' was her touching appeal, extorted by the pains of death; but human help was vain, and she died, sorrowed for by all. There is more than hope that little blind Bessy now rejoices in the vision of Him, Whom, having not seen, she loved."

Mr. Rudolph of Lodiana :

"The Orphan Girls' school at Lodiana has sustained no special change during the last three years, farther than in the way of increase and diminution of numbers from time to time. One has been removed from us by death. She was the oldest and most promising girl in the school: and although she had not been admitted to the sealing ordinances of the church, yet we have strong hope that she was, ere her departure, made a member, by faith, of the church invisible, and an heir of eternal life."

Mr. Schneider of Secundra :

"In touching upon their spiritual state, progress, and conduct, I feel it difficult to say all I wish in few words. But I know a few who find a delight in God's word, and whose conduct also gives satisfaction; they are, however, still babes in understanding and spiritual strength; and wisdom, patience and love are required in their treatment.

VI. An important part of missionary labour here also, is the preparation and distribution of BIBLES AND TRACTS.

Two years ago was formed the North India Auxiliary Bible Society, whose head-quarters are at Agra. This Society has now begun operations and is carrying forward various revised editions of the Scriptures in the Hindi, Urdu and Panjábí languages.

"The depository is now supplied with more than 42,000 copies of the Scriptures and separate portions of Scripture, which have been made over by the Calcutta Bible Society, and about 15,000 copies of the Psalms, Proverbs and Genesis in Hindi, which have been printed at Agra at the expense of the Calcutta Bible Society: and it is capable of holding a much greater supply."

There are three mission presses in these Provinces; at Allahabad, Agra and Lodiána. At the last of these, the following volumes were printed during the last year: In Urdu, Matthew 8,000 copies; Luke to Romans, 5,000. In Panjábí, Matthew and Mark, 10,000 each; Four Gospels and Acts, 5,000; total 38,000, of which 33,000 are single gospels. Be-

sides these 30,000 copies of tract-volumes have been printed in the above languages.

Last year the Rev. J. T. Thompson of Delhi wrote thus concerning the general effects of the circulation of the Scriptures :

“ The heaven of divine truth, whether as the effect of former distributions, preaching, conversation, and the conversion of even a few heathen in these parts, or from other causes, is certainly to be seen operating in the minds of the people ; the dry bones of heathen souls do not maintain a dead silence among them as to the things that make for salvation : there is a movement, a noise is heard of agitated feelings ; great excitement at the claims of the Bible, as WHO is Jesus ? what is his religion ? what is salvation ?—whether the doctrine of the transmigration of souls be true or false ; whether idols should be worshipped, deotas be considered divinities or monsters of vice : whether the recital or perusal of their impure legends be calculated to purify and save the soul ; whether or not the word now offered, and which has for a quarter of a century been offered in these parts, and embraced, be indeed the word of God and the means of salvation. . . . The bare existence of such feelings indicates a movement, a shaking among the dry bones, an uneasiness and agitation of the mind at what is read or apprehended, desired or deprecated. In this state of things we pray and hope that *these dead may hear the voice of the Son of God and live,—live to God among men.*”

The Report of the Lodianna mission speaks thus on the same subject :

“ But there is another grand effect of this instrumentality, on which we confidently rely. It is the silent and gradual influence which the truth, wherever disseminated, will by God’s blessing exert ; to excite in the mind the latent doubt whether Muhammad was a true prophet, and whether Ram and Krishna were true incarnations ; and whether in fact Christ is not the true and only Saviour. Hitherto the fortresses of superstition and unbelief have stood unshaken : men have supposed that they were justified in continuing votaries of the systems they had been taught, by the fact that their forefathers had held the same, and that they themselves had been born and bred in them : yea more, that he who should for any cause forsake the faith of his fathers was a great transgressor, and must surely perish. Now the novel, and once unthought of sentiment is presenting itself to the minds of hundreds and thousands, that the way of their fathers and themselves may be but darkness, and that God has in fact provided but one way for the salvation of men, the way which the gospel points out. How fast this sentiment is gaining sway, must yet be seen.”

Respecting the use made of the tracts and scriptures that are given away, we find the two following testimonies, the former of a favourable, the latter of a contrary kind. The former is by Mr. Pfander of Agra, who met with the incident described, on a journey from Simla to his own station :

“ One man especially expressed his full assent to what I had stated, and another showed us a Hindi tract which he had carefully kept and well read. It was the Morphat, containing an exposure of Hinduism. He accompanied us part of the way back to our tent, asking for explanation about the birth of Christ, of which he had been reading in the Gospel of Matthew : he got these as well as other books from the missionaries at Saháranpur. This fact may be taken as a proof that tracts and books given away are not lost, but as in this instance are many times carefully preserved and read, and thus become very important means of spreading the truth.”

The next is from Mr. Thompson of Delhi :

“ Of the distribution of the Scriptures and Tracts, I cannot say much, that is, it has not been so abundant as heretofore, and the reason is, that seven maunds weight of scriptures and tracts having been publicly sold by auction as waste paper, by the widow and sons of Anand Museeh, after his death, and these being to be seen as wrappers, &c. in most parts of the city, I did not know but what the books I distributed might be used in the same way, and I not know it.”

VI. The remaining notices of the missions in the North West Provinces need be but short.

Like the missionaries in the districts formerly described, the brethren in these parts also carry on ENGLISH SERVICES for the benefit of their countrymen. And in this part of India, not only are there stations without a chaplain, and many miles from a house of God, but the English troops chiefly reside in these parts, and are sometimes in the same destitute situation. Even at some stations to which chaplains have been appointed, so great is the number of men brought together, that the most zealous servant of God would find it physically impossible to pay proper attention to them all. Thus in April of last year, there were at Umballa, no less than three European Cavalry and two Infantry Regiments, besides Horse and Foot Artillery.

There are *five* places at which these English services are maintained by missionaries, and frequent are the testimonies borne by pious soldiers in the army, to the profit which they have derived from their occasional ministrations.

The whole EXPENSE of maintaining these missions at the twelve stations mentioned, amounted last year to £14,050. The same inequalities may be noticed here as in Bengal, but not to so great an extent.

We have thus endeavoured, though we fear at an inconvenient length, to present to our readers a condensed view of the present position of Missions in Northern India, and of their recent history. We have drawn our sketch from the latest sources of information and have purposely inserted numerous extracts from competent writers, concerning the efficiency and

results of our plans. These extracts we consider of the highest value; for they are furnished by men, who have formed their opinions on their own experience, and state what their own eyes have seen in various parts of the country. Need we add, that, in their opinions, these witnesses, though so numerous, most *closely agree*. Presenting in a brief form the results of the information now laid before our readers, we have the following facts. In the whole of Northern India, including Bengal Proper, Behar, Orissa, Assam, and the N. W. Provinces, we find that there are 136 missionaries, assisted by 143 native catechists, preaching the word of God at 53 principal stations. By vernacular preaching, by itineracies and other plans, they have spread wide the knowledge of the gospel, and have made a considerable impression upon the native mind, throughout this part of India, but especially in Bengal. They have founded nearly 80 native churches, containing about 1700 members admitted on the evidence of their being converted; of whom more than 250 were added last year, while during the same period more than 130 were excluded. Connected with these churches there is a community of at least 12,000 individuals termed "Christian." In the educational labours of these missionaries, we find 42 vernacular schools for boys, containing 7465 boys under daily instruction; 31 boarding schools, with 796 boys, maintained upon missionaries' premises and under their own eye; and 34 schools containing 5,331 boys receiving a sound scriptural education through the medium of the English language. The efforts put forth in female education are comparatively few, embracing in all 16 day schools with 444 girls, and 33 boarding schools with 900 girls, almost exclusively taught in the vernacular languages. With a view to help our countrymen, thirty English chapels are also occupied by missionaries. The expense of maintaining the whole of this labour for the last year, amounted to £68,750; of which about £14,000 was contributed in this country, not by the native christian community, but entirely by Europeans.

These facts contain much that is obviously important, but they imply still more; and suggest many profitable lessons to those interested in the spiritual condition and prospects of India. In estimating these, let us remember that it is not merely in the number of missionaries, of schools or of church-members; not merely in the amount of effort or of money expended on our labours, that the efficiency of our plans is displayed: but also in the amount of self-consecration, faith and purity existing among the servants of Christ. By a careful survey of these graces of christian character as well as of the visible effects of missions, is our true position to

be estimated and our true prospects of success determined. It is only as the increase of men called christians is accompanied with a corresponding addition to the faith, the zeal, the holiness of the church, and its conformity to the likeness of Christ, that it can be viewed as a correct index of the growth of christianity in the world. Possessing these graces, the church is strong even when surrounded by the most numerous and deadly foes; wanting them, it is weak amid the smiles of many friends. With these views, what shall we say of the present condition of Missions in Northern India?

1. First we notice in them many things that call for THANKSGIVING. Proofs are numerous that "our labour in the Lord is not in vain;" and that much is being done which will greatly conduce to the ultimate success of our cause. With a system so formidable as Hinduism, exercising its potent influence on every Hindu from before his birth down to his death, and laying down the strictest religious rules for every act of daily life,—how and what and when he shall eat, in what position he shall sleep, how he shall shave, and cut his hair and nails, how he shall bathe, how he shall clean his teeth, or perform any other of the minute acts which promote life's comfort,—fencing him round and round, and involving him in its subtle toils, only to render the victim's ruin more secure, should we not be thankful that with our purpose to set him free, in prospect of delayed success, the *protection of the Government* permits us to continue our efforts and add to all that has been done, new plans, new purposes, new attempts that may render that success certain in the end? It is owing to this protection, that we are able to preach and preach on, to follow up impressions that have been made, to renew assaults whose power has been felt, to strike the hammer of the Spirit's word on rocky Hindu hearts again and again. It is owing to this that in seasons of opposition, we are enabled to pass through dangers unharmed; for while malice would not shrink from violence against us, fear paralyses it till the phrenzy has passed away.—We must be thankful too, that while the prejudices of the old, especially of higher society, are so strongly rooted within them, that few, in whom the good seed has found a lodgement and whose approval it has met, are able, even for a moment, to "endure when affliction or persecution come on them and so are offended,"—we have under our *constant instruction* thousands of *children*, the but partially tainted rising race, and are able to indoctrinate and saturate them with Bible truth, so that none can remain Hindus with a clear conscience, while many become the servants of Christ.—If the word, when heard, is but imperfectly understood, we must be thankful that thousands throughout

the land, who have heard it, have *carried home* the written Scripture, and that in many dwellings its light begins feebly to glimmer amid heathen darkness. These things have long been in operation, and are so to this day; our plans increasing in efficiency as instruments to be employed under the unseen agency of the Almighty Spirit of God.—We must be thankful too that the labour spent in this country in former years by many who have passed into glory, has not been suffered to die. The present generation have taken up the materials and plans of those that preceded them, have continued, have improved them. Scarcely one station has from the first been wholly given up, no plan has been found utterly useless.—We have also clearly shown that while our labours have been continued, the *impression* made by christianity on the native mind has been *deepened* and its sphere *increased*.—Still greater cause of gratitude have we in the fact that all our plans are instrumental in the *conversion* of souls. The extracts we have given prove that preaching, itinerancies, day schools, boarding schools both for male and female, the instruction of christian congregations, the spread of tracts and books—have all received the sanction of the Spirit of God. Few indeed are the instances of conversion, yet they serve to cheer us amidst much discouragement; few indeed are they, but the addition of even fifty souls a year to the true church and to the happiness of heaven, will prove a source of eternal delight. The travail of the church over the birth of these her sons is indeed sore and long continued, but the remembrance of it is past, when she can joyfully embrace them as her offspring.—Again, in our thanksgivings, let us not forget that though to the church in Europe, India has long seemed a very unproductive field, the *number of Missionaries* in this, its Northern Presidency, continues *large*, and is even on the increase; the funds provided for sustaining missionary labour cease not to be offered; and the patience of the church seems in no way exhausted. For all these things let us be thankful; they are “tokens for good,” and should encourage us. *God is with us still*. Would that he were nearer!—but still he *is* with us. He has not left himself without witness, nor his people without support. Were he not present, every plan must fail; and instead of the encouragement and the small increase which we now experience, there could only be failure and wide spread decay. Great as may be our despondency, it is evident that the Lord is laying the foundations of his temple in this country, deep and firm.

2. But while there is cause for thanksgiving, we also see in the present position of Missions much to make us **HUMBLE**. If the foundations of the Lord's temple are laid deep in this country, alas! how slowly does the building rise; and how few

are found "living stones," fit to be built into that "spiritual house." We are indeed carrying on the work of preparation for further and future triumphs. But this will not explain all the discouraging features now presented by our work. Taking *every thing* into account, must we not deeply mourn, that after fifty-four years of labour, with 136 missionaries resident in the country, and with all the various departments of effort in efficient operation, not 2000 natives are believed to be converted to Christ, and that scarcely any are being added to this number from the seventy millions of heathen among whom we dwell. The means of grace seem almost unattended by the power that is from above. "The Lord gave the word, great is the company of them that publish it;" yet how few "receive the word in meekness" to the salvation of the soul. Though warned and exhorted to repent, how apathetic, careless and hardened do the heathen appear with respect to the eternal death before them. Our heathen schools are full, yet only a fragment of those who enter on life after receiving instruction in them, feel constrained to profess the truth. Even in our boarding-schools, whose inmates are brought up under better influences, how little is seen of the life-giving power of the Spirit of God. Our books and tracts, circulated at the rate of 7000 a-week, are not more blest. And if we turn to our Churches, not only do we find the members few, but full of defects and weaknesses; and sometimes guilty of open and crying sins. Covetousness, impurity, lying, deceit, ingratitude, are the national sins of India, and are not seldom exhibited within the pale of the professing churches; while no excellencies on the other side, redeem the portrait of their character from its general dark hue. It was not always so. The early missionary journals of this country contain records of christian men, who exhibited a noble superiority to the vices of their countrymen. Many cases are there described of self-denial, of zeal, of delight in God's word and ordinances. Few such gladden the eye now. Nor is this the case with other lands. The Negro, living like the Bengálí, under a tropical sun, and like him, addicted to deceit and impurity, full of indecision and pride, has, under the power of the gospel, displayed the noblest self-denial, liberality and zeal. The Hot-tentot and the Caffre, poor though they are, may be seen, not depending upon their missionary for all their support, nor anxious, by daily dunning at his dwelling, to squeeze from him every penny, which liberality or impatience induce him to bestow; but working diligently like christian men, and giving freely and largely out of their poverty for the good of others' souls. The South Sea Islanders, though living in the "land of

no-money," from love to the Gospel which they have embraced, are found willingly gathering canoes, and oil and mats and arrowroot, the work of their own hands, and yearly sending numerous native teachers to their destitute brethren near. But where do we find cases of this kind among the native churches of Northern India? Where is the church which gives any thing systematically for the conversion of the heathen, whence itself was drawn?—Does it not *seem* from this low state of things, these deficiencies in the church, this want of additions from the heathen, that the arm of God is not put forth, that converting grace is withheld, that the smile of the Spirit is withdrawn: and should not they who have life still left in them, be deeply humbled before him, who thus withholds his efficient blessing: should they not fear lest the hindrance lie with themselves, and cry mightily unto God, that, whether through the church's sins or heathen blindness, this people perish not?

3. Should not all engaged in the church's cause in this country, learn from these things to seek higher SPIRITUALITY OF MIND. Our Israel has gone forth to attack the foes of God, but Ai is not taken. And should we, like Joshua, falling on our face, in sadness ask, "Lord why should Israel flee before their enemies," we too may receive for answer, "Israel hath sinned; there is an accursed thing among you." May there not be among us also something which causes God to hide his face; some besetting sins of doctrine or practice; of fellowship or discipline; something wrong in the feelings of the churches toward each other, toward their work or the glory of their master; some reserve from thorough consecration to the Redeemer; some human folly unrepented, and perhaps unseen;—in a word, some hidden Achan, whose presence paralyses our exertions, wrongly directs our aims and causes the Spirit's agency to be withdrawn? Alas! how many such Achans are there in the armies of God; how many such in every heart. Still, it becomes us to drive them all away, to keep back nothing, and aim at nothing but our Master's glory.

The objects of the church of Christ are entirely spiritual. The strength of that church for the attainment of its objects lies in purity both of character and motive, in faith and in unreserved, single-eyed consecration to the Redeemer of mankind. The enemy that it opposes is most strong, for it is with principalities and powers that we contend; with foes unseen, swift in their motion, powerful and wise. No human devices are sufficient for the warfare, no mere human skill will avail to tame their pride or deliver the captives whom they have bound. The gospel is a message of peace sufficient for

these things ; it alone, made effectual by Him who sent it, can tame the wildest hearts and turn foes into true friends. This is the work of Missions. Now the purposes of God with respect to this country are quite clear ; his providence has opened so many paths of usefulness hitherto and is opening others still. Though the ultimate fruit be delayed, it will come in the Lord's time, and to Him "a thousand years are as one day." It becomes us, meanwhile, as labourers together with God, to see that our labours and his plans are in perfect unison ; that nothing we do is a hindrance to Him, and that we loiter not in finishing the work that is given us to do. All the circumstances of the case, our objects, our difficulties, our foes, require a perfect accordance between the human agents and Him who is the prime mover of the whole. Hence it is the duty of the church in India, of every member as well as of every missionary, to set his whole affections upon the Lord alone, to live and love and act only as he directs ; to live in closest intercourse with him, to make the whole work his and not ours, to have no will of our own, and to do heartily, without reserve whatever he commands. May not this conformity to his will, this thorough identification of his cause with ours, interfere with some cherished idols ? Doubtless it will ; but the more we seek to attain it, the more shall we find out those hindrances within us which have stayed the progress of the gospel. Every thing that is not appointed by the Lord of the church must be laid aside ; it may be our cherished plans of labour, or predilections for peculiar forms and associations in worship or in discipline. If He bid us, we must surrender all, and adopt the thing which heretofore we have withstood. It becomes us in a word, to get free from the evil sway of human passions and prejudices ; from selfishness, vain-glory and pride. We must become *spiritual*, full of the mind of Christ, the mind of the Spirit, and glory only in his cross. Thus may there spring up a perfect agreement of heart in all the servants of Christ with what He, as their Lord, purposes and assigns. Thus will the plans which the head of the church desires, be willingly and completely carried forward by the members to whom they are entrusted.

4. But closely connected with this state of mind, yet from its inportance deserving special mention, is another duty, taught us powerfully in the present aspect of our missions, viz. the necessity of a more perfect UNION among the Lord's servants. Happy is it for our work that much union does exist amongst them in this part of India. And not only is it seen in the intimate personal friendship and familiar intercourse, existing between many missionaries of different Societies to a degree far beyond what is general in Europe, but in their sharing

each other's labours and co-operating together, for this country's good. The translations of Scripture, the tracts and christian books, the christian school-books, that are generally in use, have been prepared by labourers of different societies; and many such not only sit together on the same committees, but on many occasions preach together, act together and are deeply interested in each other's work. But this is not sufficient. This union must be attained to a far higher degree, so much room is there still left for improvement. While there is union amongst us, there is still exclusiveness also. While different societies do help each other, sometimes jealousy for our differences restrains us from all the co-operation desirable. Deficient in affection for each other, we look with suspicion on each other's doings, judge uncharitably of each other's measures, and do not rejoice in each other's success. But for wider and fuller success to missions in Northern India, the whole church by whom they are carried on, must be more united in love. While seeking a fuller conformity to the Lord's will, and a more perfect union between their aims and His, they must be more closely united to each other. Such is his command; such is our own best course; "by this shall all men know that ye are my disciples, if ye have love one toward another." We must lay aside our coldness, enquire into each other's doings, and aid each other in all that seeks the glory of our common Lord. While defending firmly yet temperately, our views on those minor questions on which there is room to differ, let us in all that concerns things essential to salvation, in doctrine, fellowship, worship and plans, hold by each other; sympathise with each other in joys and trials; delight in each other's success, not underrate it; feel and act in private as we profess and act in public; in other words, let us be one in our designs, and in our love; not seeking the honour of our denominations to the injury of the church at large, but seeking the addition of souls to them as the highest tribute to the Redeemer's glory. How hard it is thus to act; except to him whose one sole aim it is to do the will of our common master. The more we are like him, the less exclusive shall we be.—We may draw one special argument for this closer union from the very position of our missions at this time. The work now carried on, the impressions being made, the vitality beginning to appear, are not the fruits of any one Society's labours. No one body or denomination can arrogate to itself the praise of having done all that has been effected. No one Society can boast of a monopoly of the Spirit's aid and presence. But all have received them; all have been sustained by them, and by the united efforts of all, maintained during many years, the effects now

visible have been produced. This fact, which we take to be self-evident, seems to us to have the most practical bearing on the relation of Missionaries and Societies toward each other. It shows that they are common servants of one master and that one of the surest ways of doing that master's work, is to *unite perfectly together*, in not seeking their own, but what is conformable entirely to his will. "He that loveth God, must love his brother also."

5. But having sought on our own part a higher degree of spirituality, of conformity to our Master's will, as well as closer sympathy with each other, let us pray for a more open manifestation of that divine and supernatural agency which alone can render the instrumentality of the church effectual to the salvation of souls. Indeed without this, the labourers themselves will not manifest a perfect sympathy with each other, with their Lord or with his ultimate aims. That agency must be first exerted on themselves, then on their field of labour. All that missionaries have recently stated in their reports, concerning their preaching, their churches, their schools, their distribution of the Scriptures, leads us to this conviction, that *the one grand blessing* needed for the immediate and wide-spread success of our work in Bengal, is the **OUTPOURING OF THE HOLY GHOST**. Our soil is parched indeed; nothing can make it fruitful but the "*floods upon the dry ground.*" We have shown that the difficulties in the way of the gospel on the side of our hearers are gigantic, that their prejudices, apathy, vices, form a barrier impassable to man. The Spirit of God only can break down opposition and subdue all to himself. Let us then seek him for our hearers. But we need him for ourselves. Whilst we remember the external hindrances to our work, let us not forget that there are deficiencies on the part of the actual agents in the cause of Christ. With all the christian excellencies they display, the defects at least of service are not small nor unimportant. The more attentively the work of missions is examined, the more must any one, truly alive to the essentials of christian usefulness feel, that if the work of evangelising India were the work of man alone, it must speedily come to nought. Similar defects belong to the ministry every where, but in this country they are peculiarly disadvantageous. Of the large number of missionaries now in the country, how few preach in the native languages really well. Those who are thoroughly acquainted with native habits, allusions, modes of thought and speech, are not more numerous. Those who with great judgment can manage our native schools efficiently, are also few.—Scarcely any new and stirring tracts are being written at the present time, even though they are

greatly needed.—Sickness and languor often prove a hinderance to our work.—These things show under what disadvantage the work of God is placed, as carried out by human agency. And if we add to these defects, (some of which arise from our peculiar position as foreigners,) those deficiencies of temper, character, knowledge, which are common to man, still more necessary shall we feel it to be, earnestly to desire the divine aid of him, who only can supply all our need. “We have this treasure in earthen vessels that the excellency of the power may be *of God and not of us.*” If there be defects in the talent or ability of Christ’s servants, there should be none in their character. A holy example, a truly christian spirit, may convince many a Hindu, where the tongue may falter or language be obscure. On all accounts, then, let us implore the promised aid of the Spirit of God. ’Tis he only that can sanctify his servants; He only who can make the word “the power of God unto Salvation.”

Let us hear the CONCLUSION of the whole matter, the evidence of which we have now laid before our readers. If the ultimate end of christianity be the conversion and sanctification of souls, then has little of the church’s work been finally completed in Northern India. To whatever department of christian labour we turn, we see nothing but the most imperfect results. Long has the gospel been preached in this country and its knowledge been widely spread; hundreds of schools have been carried on for years, and thousands of the young have received a christian education; young and old, rich and poor have been met by the gospel of Christ; vast sums have been expended on the translation of the Bible, and thousands upon thousands of copies given away;—and where do we now stand? Our churches are few, their members few; the character of those members is full of weaknesses and defects; they but little appreciate the “grace given” unto them; their affections are cold, their zeal dead, their piety doubtful, their inconsistencies many. Instead of being a “joy and crown of rejoicing,” we “stand in doubt of” them and have to mourn over them. That this is the actual condition of our missions at the present time, we have endeavoured to show by abundant evidence from missionaries themselves; that evidence is before the reader, and he can judge for himself, whether the conclusion we have reached, be sound or fallacious. Were our friends in Europe aware of these things, they must feel discouragement and depression. Still, we believe **IT IS THE TRUTH**; and that truth they should clearly know. None feel the trials of our position more than missionaries themselves; and none speak these views so plainly as they who have had most experience; none

can desire more than they, that it were otherwise; and none indulge a stronger hope, that the desired change will fully be accomplished.

Has the church then been idle? have its labours been useless? By no means. Hitherto its work has been to spread abroad sound knowledge; knowledge of the errors we wish to destroy, knowledge of the truth which shall occupy their place. This knowledge is the basis on which future success must be built; and its spread is an important part of the whole process of labour that leads to the final result—the conversion of souls. All that we have hitherto written goes to show, that the **PREPARATION** of this country for a wide spread conversion of its people, **HAS BEEN**, is at present, and we believe, for some time **WILL BE**, the chief work, which the church has to perform in this part of India. It is chiefly man's work, though guided by the Providence of God, that has hitherto appeared: but the work of the Spirit is certain to follow in due time. The one is closely connected with the other. Both work together, and the end is produced by both. While therefore we mourn over the delay now visible in the outpouring of a present and efficient blessing, let us not forget that the full development of all that has been prepared, of all that is being done, will be realised in the work of the future; and unless we look to that future we shall fail to understand it.—In illustration of our position let us turn to a case in Scripture which in many respects resembles our own. The long, and earnest labours by which David brought together the gold and silver that were freely offered for the house of God, manifested their full fruits only in the actual building, dedicated for that purpose, by Solomon his son. Those bloody wars, those painful contests in which his life was passed, were the means which secured that profound peace in which the glorious temple was erected. The materials and the opportunity were alike owing, under the blessing of God, to the prowess and the piety of the man after God's own heart. And we are sure that in the contemplation of the object designed, to be completed only when he was dead, the mind of David experienced the deepest satisfaction and delight. God had promised it! His own labours contributed to the result, though it was future! These were facts on which he rested; and by which he was led so heartily to offer the gold, the silver and the stones of which the house should be built. The important part that David took in building the temple is often overlooked. But it ill becomes missionaries in this part of India to forget it, since they occupy a position like David's, and should copy David's example. It is their's now to smite the systems which oppose the advancement of the Redeemer's kingdom; to expose

their errors and seek their speedy destruction. The Ammonites may insult the messengers of the gospel, but their Rabbah shall be beleaguered and themselves subdued. But as David ever "inquired of the Lord," and went nowhere, and undertook no expedition, unless directed by Him, so should every member of the church in this country, do nothing for Christ undirected; but in closest intercourse with the Spirit of God, put all his plans and movements thoroughly under his guidance. In such a case, we are certain that not the most trifling effort will be in vain in the Lord.

In prospect of the future, on what vantage ground do we stand as compared with our opponents? We have every thing to hope; they have every thing to fear. The Hindu, in looking forward to the results of our struggle, may ask, 'Do the Shástras for which I fight give me a prospect of success?' Alas! his own Shástras are against him. 'There shall be but one caste, the Shástras will cease to be read and the bráhmans to be respected.' Who will be zealous in a cause certain of defeat?—certainly not Hindus. But with the missionary and the church, it is far otherwise. Great may be the opposition which meets them: powerful and insulting may be their foes; their hearers may be dead: but however great their difficulties, their cause shall prosper. "The Lord has spoken; let all the earth keep silence before him." "The knowledge of the Lord SHALL COVER THE EARTH, as the waters cover the sea."

The Shástras say that when the wickedness of the world is at its height, their tenth *avatár* shall come. The expectation of christians, founded on far firmer declarations, is not dissimilar. He who became incarnate for the redemption of men, will come again at the appointed time, to take possession of his own. Long have the people rejected him: long have the devil and his angels ruled this land: doing as they will: putting an iron yoke upon the neck of their deluded followers. But India, equally with other nations, shall be free. He shall come whose right it is. Not like the monster gods whom he destroys, to riot at the feast, the revel or the licentious dance; not to exhibit malice and revenge, shall he appear; not to draw the Shástras from the ocean depths, to cheat a king with lies, to teach his scepticism to his followers and then destroy them; to ask the help of monkies in his wars, to be the slave of human passions, human lusts, exceeding in his guilt and vice the worst among the subjects whom he rules. No such "*avatár*" is he. "His eyes are as a flame of fire; on his head are many crowns: his voice is like unto many waters." "Faithful and true," he shall come to take his own like a king. He shall ride forth with his glorious army arrayed in white, upon white

horses; troop after troop, company on company, with their banners lifted high, and their trumpets proclaiming the Victor's glory. On shall he come, the true incarnation, for the final subjugation of his foes, the full establishment of his unending reign. "But who may abide the day of his coming and who shall stand when He appeareth?" For he is "to smite the nations;" and who amongst them all, merit his judgments as do the people of this land? His punishments will not fall lightly upon them, and his honour shall be vindicated: while they who submit to him shall be saved, "his enemies shall lick the dust." When the day of preparation is past, all crimes shall come in review before him, all crimes shall meet their reward. But he shall come in mercy, and instructed, penitent, thousands shall confess his name, saying "this is our God, we have waited for him, and he will save us." Faithful now should every missionary of the cross truly be, in warning the wicked of the coming of the Lord, in exhorting them to "kiss the Son, lest he be angry," and to grasp his mercy while the day of salvation lasts. Then may we in full anticipation of the establishment of his kingdom, say with the apostle; "Even so, COME, Lord Jesus."

J. M.

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## II.—On the *Sántál Verb*.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—I have just been looking over the Paradigm of a *Sántál* verb, as given by the Rev. Mr. Phillips of Orissa, and published in the No. of the *Observer* for January last. He is of opinion that the verb has no less than "ONE HUNDRED AND ELEVEN distinct forms or inflections in a single tense, and FIVE HUNDRED AND THREE in a single mood." If he be correct in making this assertion, he may justly add, that this formidable array of inflections, "may well startle the learner of a new language!!" To me, the existence of so vast a number of inflections seemed, not surprising, but most preposterous. I therefore spent a half hour in the examination of this *curiosity*. The result of my investigations I beg to submit for your examination, and for the edification of Mr. Phillips.

The great peculiarity in the structure of the language, seems to be the position of the verb with reference to the agent and the object. The verb takes the first place; it is followed by the pronoun in the objective case; and then is introduced the agent or the pronoun in the nominative case.

The pronouns are *Áin*, *Iñ*. *I*; *Ám*, *thou*; *Ái* (in composition?) *Nuni*, *he, she*; *O*, *self*.

To proceed now to the examination of the verb in the Present tense, as given by Mr. Phillips. From it I draw the following form of conjugation:—

	<i>Nominative.</i>	<i>Accusative.</i>	us.	The Neu- ter has not been given
Singu- lar.	1. <i>Áin</i> , <i>in</i> , <i>I</i> .	1. <i>Iñ</i> , <i>Me</i> .	The Neu- ter Kin.	The Neu- ter Kin.
	2. <i>Ám</i> , <i>Thou</i> .	2. <i>Eme</i> , <i>Thee</i> .		
	3. <i>Ái</i> ( <i>Nuni</i> ), <i>He, She</i> .	3. <i>E</i> , <i>Him, Her</i> .		
Dual.	1. <i>Álin</i> , <i>lin</i> , <i>We two</i> .	1. <i>Elin</i> , <i>Us two</i> .	Neuter Kin.	Neuter Kin.
	2. <i>Áben</i> , <i>ben</i> , <i>Ye two</i> .	2. <i>Eben</i> , <i>You two</i> .		
	3. <i>Kin</i> ( <i>hunkin</i> ), <i>Ákin</i> , <i>They two</i> .	3. <i>Ekin</i> , <i>Them two</i> .		
Plural.	1. <i>Ále</i> , <i>le</i> , <i>We</i> .	1. <i>Ele</i> , <i>Us</i> .	Neuter ko.	Neuter ko.
	2. <i>Ápe</i> , <i>pe</i> , <i>Ye</i> .	2. <i>Epe</i> , <i>You</i> .		
	3. <i>Áko</i> ( <i>hunko</i> ), <i>They</i> .	3. <i>Eko</i> , <i>Them</i> .		

Now, to conjugate the verb *Dálte*, *to strike*, (*Dál*, seems to be the verb in its simple form) let us take the Present tense, in what Mr. Phillips terms the form of the accusative singular.

1. *I strike myself*. Here we have the verb, *Dál*; *O*, *self*, and *kánáin*, the pronoun *I*, *Dálo kánáin*.

What the *Kán* is introduced for, I have not the means of ascertaining; it may probably be inserted for the sake of euphony, or, what seems more likely to be the case, it may be the inflection indicative of the present time. But Mr. Phillips can best answer that question.

2. *Thou strikest me*. *Dál*, (the verb) *in, me*; and *kánám*, *thou*. *Dál in kánám*.

3. *He strikes me*. *Dál* (the verb) *in, me*; and *kánái*, *he*. *Dál in kánái*.

Again, 1. *We two strike me*. *Dál*, (the verb) *in, me*; and *kánálin*, *we two*. *Dál in kánálin*.

2. *You two strike me*. *Dál*, (the verb) *in, me*; and *kánáben*, *you two*. *Dál in kánáben*.

3. *They two strike me*. *Dál*, (the verb) *in, me*; and *kánákin*, *they two*. *Dál in kánákin*.

And so on, with the help of the above form through the rest of "the multifarious forms" of the tense.

These examples will probably suffice to show that the *Sántál* verb, so far from having as many inflections as Mr. Phillips supposes it to have, in reality has not more than one-third of the number said to belong to Latin verbs.

With the very imperfect materials given us by Mr. Phillips, I am unable to carry out the investigation further, but what has been communicated, I hope will serve as a key to Mr. Phillips in his future researches.

To the Editors of the *Calcutta Christian Observer*.

DEAR SIRS,—Your notice of the above “critique,” in the last No. of the *Observer*, having reached me before the paper containing it came to hand, I was led to hope that the writer was a person acquainted with the *Sántál*, and prepared to throw new light on the subject. It, however, appears that your correspondent R.’s knowledge of *Sántál* has been acquired from “a half hour’s examination” of my article published in the *Calcutta Christian Observer* for January last!

I had laboured to clear away the rubbish, reconcile numerous conflicting statements, and educe order and harmony from the apparently unintelligible jargon of these rude sons of the forest, and though several points still remained to be cleared up, to my own mind, felt that a good beginning had been made. The very confident, sprightly manner in which R. now comes forward to pronounce judgment on the result is, to say the least, rather amusing. His claim to the credit of a real discovery, may be judged of, after reading the following remark, quoted from my former paper:—“It will be remarked that nearly all these inflections of the verb, so far as it regards number and person, are modifications of the different personal pronouns.” True, I did not analyse, as R. has done; but, what could be the difficulty of doing so, after the materials had been fairly given? But, the chief point at issue between R. and myself appears to be simply this; are the forms, indicative of the various relations of the *Sántál verb verbal inflections or pronouns*? I have chosen to call them by the former name, and for the following reasons. 1st. The mere root of a *Sántál verb*, as for example, *Dál*, does not appear to answer to the definition Grammarians give of an *active verb*; hence whatever may be necessary to constitute it such, may I conclude, be justly termed *verbal inflection*. 2nd. As pronouns are words used instead of nouns, it follows that the latter must make sense, when substituted in place of the former. I hardly need add that to substitute nouns in place of R.’s supposed pronouns, in declining the *Sántál verb*, would make perfect nonsense. 3rd. When either or both, the nominative and accusative of the verb happen to be nouns, these “*pronouns*” are still required, constituting, according to R.’s “key,” a *double agent and object*. Thus for, Jack strikes the boys, we have, Jack *kođákoe dále’ ko-kánái*. According to R. this would be translated, Jack he strikes the boys them!

If these reasons be deemed insufficient to establish my point, I submit, not choosing to contend farther for a *mere name*. The fact, that the forms\* given in my account of the *Sántál verb* do exist, how-

\* So far from the number of forms being above the mark, it were easy to *double it*, had it been the writer’s intention to swell it to the utmost extent. For example; to express friendship, familiarity or the being in company with others, *ában*, instead of *ále*, becomes the first person plural pronoun, and has its corresponding agreement throughout the verb. Again; the verb is *often* varied to mark the number and person of the *possessor* of the object it governs, as well as of the object itself. Example; He saw my father, *Huni ápuñ nyel-ke de-tiñ-yái*. Here the verb agrees in number and person with both its nominative and accusative, and also with the possessor of the accusative! In many, though not in all cases, this form of the verb is sufficient, without the use of the *possessive* pronoun, in a separate form. The sign of the possessive case in both nouns and pronouns is, *reá*, when the object spoken of, as being possessed, is of the neuter gender; when it is of either the masculine or feminine gender, it is, *rini’* in the *singular* number, *renkin* in the *dual*

ever "preposterous" it may seem to R. remains clear. If by calling them pronouns, instead of verbal inflections, he thinks the difficulty of rendering them *practicably* familiar, is removed, my advice is, *let him try* the experiment.

By an article in the *Observer* for May last, from the Rev. Mr. Schatz, who is labouring among the Coles of Chota Nágpur, a people whose language, is no doubt, a cognate of the *Sántál*, I find that I am not singular in the view I have taken of this subject. He says, "Surely, if any thing is puzzling and trying to our patience for a long time, it is this kind of conjugation; but, having once acquired it we learn to admire it for its great accuracy, abundance and beauty of expression," to which I add, *even so*.

I may here add a fact, worthy of notice. The Hindus, who live in the same villages with the *Sántáls*, ten, fifteen or twenty years, never learn their language. I met with a remarkable instance of this sort last cold season; a man who had resided in a *Sántál* village fourteen years, and whose daughter, a girl of twelve years of age, from mixing with *Sántál* children from infancy spoke their language fluently, could not, himself, speak two sentences! I have made repeated enquiries on this point, and am satisfied, that none of the Hindus, except either those *born* among the *Sántáls*, or such as go to reside among them very young, ever acquire the *Sántál* language. They have often assured me, it is impossible for them to do so; while on the other hand, *Sántáls* readily pick up a sufficiency of the language of the Hindus to enable them to transact business with them.

I shall not, at this time, trouble you with another Paradigm, or stop to correct R.'s, which from his incomplete data, is, as a matter of course, incorrect and deficient; but will simply add the following as a *general rule* for distinguishing the sign of the nominative from the accusative case in the composition of the *Sántál* verb, namely, the accusative drops the first syllable of the pronoun, as *á* in the first and second persons, and *hun* in the third, and *precedes* the nominative; example, *Dál-in-kánáben*, you two strike me. *Dále'ben-kánáin*, I strike you two. When the accusative, noun or pronoun, *is* expressed, the final syllable of the verb may be, and often is, transferred to it: as for example, they struck the boys, *kođáko-ko dál-ket-koá*, instead of *kođáko dál ket koáko*. The final syllable, thus transferred marks the accusative case of both nouns and pronouns, and, so far as I have discovered, is the only mark that distinguishes it from the nominative.

I must beg pardon for the length of this rejoinder,—as I cannot suppose the subject one of any particular interest to the general reader.

Jellalore, June 21, 1848.

J. PHILLIPS.

and *renko* in the *plural*. But in the composition of the verb, it is, in the first and second persons, *t* prefixed to the pronoun and inserted in the verb immediately after the sign of the accusative. Thus in the above example, *tin* from *in* I. In the third person, the first syllable of the pronoun is changed into *á* and then the *t* is prefixed as above, thus; *huni* 'he' has *tái*; *hunkin* 'they two' has *tákin*; and *huško* 'they' has *táko*.

The simplicity and *regularity* of these inflections, is their redeeming quality. The difficulty, however, of rendering them *practicably* familiar is not removed by calling them pronouns. Though *modifications* of the pronouns, they are so interwoven in the construction of the modes and tenses of the verb, as to render it impossible either to speak or write the language correctly, without regard to the agreement indicated above; and this is found to be no very easy task.

## III.—On Tract Distribution.

To the Editors of the Calcutta Christian Observer.

**GENTLEMEN,**—I regret to see in some of your late issues the advocacy, by so sensible a correspondent as D. G. W., of very extreme views regarding the distribution of tracts and portions of the Sacred Scriptures; such views indeed, as would in practice nearly amount to a prohibition of the practice altogether. Caution and perhaps greater discretion are no doubt needed in this department. But your correspondent appears to us to have gone greatly beyond the mark. He proves too much.

Because tracts are liable to abuse (he would argue), and seldom produce good effect, therefore, they should be abandoned. Let us see how this argument would apply to oral preaching. The same spirit and reasoning carried out, might assume something of this form—

“Tens of thousands are yearly preached to, but where is the effect? Daily preaching in crowded Benares produces hardly a convert. The people do not understand, or they will not take the trouble of attending; they pass on to their shops, laughing at the word preached. It is literally bandied about their shops as a bye-word. They say, ‘you hold it very cheap, a religion to be despised, or you would never think of making the statements regarding it to every impudent boy, who chooses to take his stand by you.’ Why then should I preach? I do not think I should preach, unless I am *quite sure* that all I say will be intelligible and produce no bad effect whatever. Yet I am sure I often make a bad impression. Not only my tracts, but my speech is uncouth, my accent and appearance foreign, and when connected with religion repulsive, or at least uninviting. Latterly I have been so unwilling to preach, and thus produce no impression or an unfavourable one, that I perhaps have refrained where something might have resulted from it.”

Now curious enough, we actually heard something of this kind regarding the oral preaching of D. G. W., and his worthy colleague, in this same trip which so confirmed the former with his antitractarian views. “Why did those pious gentlemen who lately visited Kumaon, not take to schools? Why did they attempt to preach to persons who would either not comprehend, or would turn their doctrines to ridicule? The effect on the people must have been unfavourable.” God forbid that we should say a word against oral preaching. We only wish to show that D. G. W.’s fallacies and extreme reasoning against tracts, would in some measure condemn his oral preaching at Kumaon. “With such a probability of producing by preaching no effect at all, and the

chance of producing an unfavourable effect, why not confine one's efforts to the more certain task of educating the young and yet pliable mind?"

It will not surely be objected to us by D. G. W. that 'preaching,' is the appointed means of conversion, which tracts are not. He will not, we think, assert that there is any thing superhuman or divine, in the mere *vocal* portion of gospel oratory. We cheerfully assign to oral preaching an unapproachable pre-eminence over all other teaching, because by being oral it affords greater opportunities of explanation, of enforcement, of exhortation; the word 'from heart to heart,' appeals to the sympathies of the congregation, and the look and action, as well as the voice, testify to the urgency of the cause. But after all it is not the voice of the messenger, but the *message* of the gospel itself, which is endued with divine energy. It is the *word of God*, which is powerful as a hammer and as fire. And that word may be found in a tract as well as in a sermon. There are indeed fewer accompaniments to enforce attention or to explain the hidden meaning. There is no look to arrest the careless; the tract is silent and passive: but the tract still contains the divine message, and when read under any circumstances, who may call in question the divine and vital energies of that seed?

But neither would we on this account cast tracts in all directions. There is something of truth in almost every erroneous system; and there is not a little in D. G. W.'s. The opportunity for giving tracts may, and probably does, present itself less frequently than for preaching. And even as we could not approve of preaching in the orgies of a *nách*, or amid the revelry of the intoxicated, so neither would we approve of the indiscriminate distribution of tracts, to those for instance who cannot read, or appear to be actuated by a light or inimical spirit.

The distribution of tracts is, in a humble line, the preaching of the gospel. *Ὁ λόγος τοῦ σταυροῦ*, "word of the cross," and *τὸ εὐαγγελίζειν*, the *evangelizing*, or "publishing the good tidings," form as much, in their own degree, the "preaching of the gospel," as the more open heralding (*κηρυγμα*) in the oratory of the pulpit. Both have their fields, and D. G. W. must not attempt to decry any means (when wisely employed), for disseminating the word of the gospel, through fear of its supplanting the more noble work, which by way of eminence, is styled *the* preaching of the gospel.

What we have said supposes that the tracts distributed are of an unexceptionable nature. This we are sorry to say is not always the case. Bad composition and contemptuous language, to say nothing of the careless statement of doctrine, are enough

to stir up the ridicule and hatred of those whom we should conciliate in every allowable way. We heartily unite with D. G. W. in condemning the distribution of all such tracts, and the culpable carelessness of those who disseminate tracts without taking the trouble of ascertaining their nature. The name of the Society whence they issue, *ought* to be a sufficient guarantee: but it unfortunately is not: and any efforts which you, gentlemen, may use to rectify this unsatisfactory state of things, will no doubt be productive of benefit.

APSEUDES.

NOTE TO THE ABOVE.

D. G. W. happening to be in Calcutta, and having seen the above letter, has taken the opportunity of making two remarks on it.

First. He is sorry that he should have so stated his views, as to lead any one to suppose that he was altogether opposed to tract distribution. In his former letter he thus expressed himself:—"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 interest of those with whom he may have intercourse, were he not to give books to them." He has advocated "distributing cautiously;" and has indicated under what conditions he thought tracts should be given away.

Second. In reference to the comparison between preaching and tract-distribution, he may state, that the principal elements in preaching being the very things which are not existent in a general diffusion of tracts, constitute the point of his objections to the latter; and therefore what is said of this latter cannot be justly applied to the former: any more than what is said of *looking at the motions made* in playing a melody can be applied to the *playing of the melody*.

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IV.—*On Female Education in Bengal.*

To the Editors of the Calcutta Christian Observer.

SIRS,—The writer of the article in your periodical on "Mis-  
sions in Bengal during 1847," has made a statement, in a note  
on that part of it, which appears in the number for this month,  
on which I wish to make a remark, and I shall be obliged to  
you to give insertion to this letter in your next number, (that  
for September,) that his statement may not continue to leave a  
false impression on the minds of your readers.

The note I allude to, is at p. 376. It affords an instance of  
misconception arising from reading with a wrong emphasis.  
He animadverts on an article in the *Calcutta Christian Intelli-*

gencer, which appeared in March last, in behalf of the "Ladies' Society for Native Female Education." The last sentence of the passage he quotes, he seems to have read *thus*—"But except in *these* (Missionary) efforts, in behalf of which the present appeal is made, nothing is done for the female." Whereas as I wrote the words, the emphasis in my mind was,—“But except in these MISSIONARY efforts in behalf of which this appeal is made, nothing is done for the female.”

The sentence as it stands, I allow, is ambiguous; and it might have been better expressed, and would have been, had I foreseen the interpretation of your correspondent: for I heartily wish success to all the institutions which he enumerates in the text; moreover, I could not be, and was not, ignorant of the existence and usefulness of the Agurpara Refuge, Mr. Weitbrecht's school at Burdwan, Mr. Smith's at Sigra, Benares, Mr. Menge's at Goruckpore, Mr. Perkins's at Cawnpore, and Mr. Schneider's at Agra,—all of which belong to the *Church of England*, but are not in connexion with the "Ladies' Society," because they obtain support elsewhere.

The fact is that as I was writing the article in question, I had spread before me in my mind's eye all the numerous Government Schools, and Government Colleges, throughout the land, and the various Native Educational Institutions in Calcutta; and I could not help being forcibly struck with the fact, that all these extensive efforts to raise the youth of this country in intelligence were confined altogether to the MALE portion of the rising generation; and that it was the MISSIONARY ALONE, who has compassion on the FEMALE portion. This I thought a strong argument for my purpose in appealing for the "Ladies' Society," and therefore, with this contrast in my mind, I wrote what I intended *thus* to be read:—

“Much is done for the education of the Male portion of the population of India. Government Colleges and Schools and Native Institutions abound on every side. But, except in these *Missionary* efforts in behalf of which the present appeal is made, nothing is done for the Female.”

You will observe I am not defending the language used, I am explaining to you what was in my own mind. At the same time I should have been vastly more pleased if my animadverter had had the charity to give me the benefit of the ambiguity before he pronounced the sentence as “most objectionable,” and assumed that I implied, that the schools which the "Ladies' Society" supports were the *only* efforts in favour of Native Female education, to the exclusion of those other admirable Institutions of the Church of England which I have enumerated, and also those belonging to the Scotch, and also to

the various denominations of Dissenters—to all of which I heartily wish success.\*

I am, Sir,

Your obedient servant,

*The writer of the article in question in the Calcutta  
Christian Intelligencer, March 1st, 1848.*

*Calcutta, Aug. 1, 1848.*

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce the departure for England of the Rev. D. G. Watt of Benares. Mr. Watt first arrived in India in June 1841, and has now for the second time been compelled to leave the country through continued ill health. He left in the *Precursor* August the 8th.—The Rev. C. H. Blumhardt of Krishnagur after long suffering from indisposition, has proceeded for a time to Moulmein.

MADRAS.—We are happy to announce to our readers the safe arrival of the Rev. John Harding and Mrs. Harding, by the *Windsor*, Capt. Gregson, on the 24th ultimo: and of the Rev. W. Clark by the P. and O. Co.'s Steamer *Lady Mary Wood*, Capt. Evans, on the 1st instant.

### 2.—BAPTISM OF A TEACHER IN THE HINDU COLLEGE.

An interesting and intelligent convert from Hinduism, Koilas Chunder Bose by name, was baptized on Trinity Sunday by the Rev. J. H. Pratt, at Christ Church, Cornwallis Square. The young man is about 27 years of age, was brought up in the Hindu College, is well educated, and is a first-rate English scholar. Our readers will remember that about a year and a half ago a prize was offered for the best essay by a Native upon the best means of promoting the moral improvement of the Hindus. Five essays were sent in, and the young man now baptized was the successful candidate. It appears that he had some time been enquiring into Christianity: and his essay strongly marked the hold it had on his mind, although he therein avowed himself to be a Hindu in religion. The preparation for this essay appears to have been the occasion, under the guidance and blessing of the Holy Spirit, of his views becoming more mature. From personal acquaintance with him, and a full knowledge of the circumstances which have led to his conversion, and of the great trials he has had to undergo, we are persuaded that he is a truly converted person, and will be an ornament to his profession—in which may the LORD vouchsafe to keep him stedfast! Much discussion has been carried on in the public papers, as to whether he should retain his situation in the College, the minds of the natives having been much moved by his conversion. Bigotry and intolerance have had their way; the Hindu majority of the managers of the College have decreed his expulsion.—*Cal. Chr. Intelligencer, &c.*

\* The writer of the note here referred to, is most happy to see the satisfactory explanation above given, and to express his opinion that it relieves the passage animadverted on, of all that seemed objectionable. He may notice however that he was misled by the expression, "in behalf of which the present appeal is made." It was this expression which appeared to him to confine the subject exclusively within the bounds of the Ladies' Society mentioned.

## 3.—NATIVE BAPTISM AT THE FREE CHURCH.

On Sunday evening the 18th June another convert was baptized at the Free Church in Calcutta. For some months prior to his applying for admission into the Christian Church he had been sorely tried by mental conflict. In the Institution he had learned the truth, and God seems to have sent a blessing with the instruction. May he now be steadfast and immovable, and faithful unto death.—*Free Churchman*.

## 4.—THE OPENING OF THE FREE CHURCH IN CALCUTTA.

On Sunday the 13th August, the Free Church in Wellesley Square was opened for Public Worship. It was a solemn and affecting day. Five years before, (on the 13th August 1843,) the Free Church congregation assembled for the first time in Free-Mason's Hall, when Dr. Duff in the morning and the late Mr. Macdonald in the evening preached the gospel. After an interval of many trials and discouragements—an interval in which some have entered into rest, and others have left the country—the surviving members of the first little flock, now considerably augmented by accessions from other Christian bodies and from home, met in the Church which they have dedicated to the service of their God. Mr. Mackail their minister preached in the morning from Matt. xviii. 20, "Where two or three are gathered together in my name, there am I in the midst of them:" and in the evening from Ephes. v. 25—27, "Christ loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it might be holy and without blemish." Many we trust felt it good to be there, and joined with fervour in the prayer that the glorious gospel might long be proclaimed, and that many souls might be built up, and many converted, in this gospel temple.

The building is spacious and beautiful. The Building Committee devised liberal things, and when unexpected delays and expense were incurred, they met the trials with cheerfulness and many self-denying sacrifices. A more simple house would have pleased some better, but the effort to erect an elegant and handsome Church has given occasion for the display of so much generosity, has called into exercise so much faith, and the error which accompanied part of the operations have been so humbly confessed and deplored, that we look for an eventual blessing on this whole labour of love. May God's presence be graciously vouchsafed and may the house of our God long be the birthplace of regenerated souls! May it stand for many generations after the temporary inconvenience of its costly construction is forgotten.—*Ibid*.

## 5.—BAPTISM OF NĪL KA'NTH—OF BENARES.

We have hitherto forgotten to mention the baptism of this very interesting enquirer, long referred to in the journals of the Rev. W. Smith of Benares by the initials N. K. He has been enquiring for upwards of two years, and after many conferences and discussions with Mr. Smith, has at length been convinced and converted. In order to avoid the opposition of the brāhmans at Benares, amongst whom his own family ranks high, he was baptised at Juanpur by Mr. Hawes in March last. His case is a great encouragement to perseverance in the servants of Christ. We believe he was first led to feel the truth of the Bible by an attempt to answer one of Mr. Muir's tracts.

## 6.—PROGRESS OF TRUTH IN CALCUTTA.

At the monthly missionary prayer-meeting held in the Old Church rooms in June last, the Rev. G. Cuthbert mentioned the following interesting fact respecting the *silent progress of missions* in creating an enquiring spirit. He had

in his early walk that morning met an intelligent and educated Hindu, a high caste bráhmañ, whom he had before seen at the Mission-premises making enquiries respecting the truth and seeking a resolution of his doubts,—who told him that he had carefully perused the New Testament and was now engaged going through the Old Testament, so fully is he bent on making a thorough enquiry into Christianity. He said that he explains the scriptures to his wife, who herself reads her native language and has read the New Testament in it, and will, he thinks, be prepared to embrace Christianity along with him. He stated also that other young men in Calcutta were similarly occupied, one of whom was a particular friend and fellow student of his.—*Cal. Chr. Intel.*

#### 7.—MAJOR GENERAL SIR D. HILL AND THE SABBATH.

We feel compelled to notice, though with regret, that the Major General commanding the Presidency division of the army, has set the bad example to those under his command, of breaking the Sabbath by dating one of his division orders on that day, on the subject of the officers' dress. What respect can inferiors pay to that holy day, when superiors employ it in their ordinary duty. The order is dated, "Sunday, 30th July, 1848." We quote from it the following clauses, to show how comparatively trifling its subject matter is :

"3.—Some officers appeared with jackets buttoned and unbuttoned—some with dark cloth pantaloons, with scarlet stripe of different width, which should be worn only from the 22nd of October to the 22nd March of each year. Many officers were without belts and few with swords; all this inaccuracy clearly demonstrating an indifference to the existing orders of the army, and which must be discontinued.

5.—The Commander-in-Chief of the Army in India in the appendix to the standing orders for the Native Infantry of the Presidency, page 78, distinctly lays down how officers should be dressed, and when the indulgence of wearing jackets may be used; the officers of the division and all officers visiting the Presidency are referred to the leading paragraph of those standing orders, and No. 5 points out when and how the shell jacket is to be worn."

#### 8.—THE NEW MESMERIC HOSPITAL IN CALCUTTA.

As friends to every effort for relieving the sufferings of humanity, we have much pleasure in noticing the attempt now made to establish the above Hospital in our city. The temporary hospitals maintained by Dr. Esdaile both at Hugli and in Calcutta, have been the means of much physical relief to the native community; hence the effort to make the Hospital permanent. The Committee, however, appointed to establish it, have not received the funds that are necessary, and have found the native heads of the community, for whom the Hospital is specially intended, particularly backward in their pecuniary support. The Government have promised to give medicines, instruments and furniture: and as the Committee have Rs. 2000 in hand, the Hospital will be opened for a year. At the meeting of the Committee at which this was determined, the Rev. Mr. La Croix suggested the propriety of calling a meeting of the native inhabitants of Calcutta, and kindly offered to address them in Bengálí in explanation of the objects of the Hospital. The Committee thought that this would be very desirable, and the Secretary was requested to consult the native gentlemen of the Committee upon the subject.

#### 9.—NATIVE CHRISTIAN LIBERALITY.

Exception having been taken to the remarks made on this subject in the last *Observer*, a word or two is due in reply to our kind correspondents. Contributions for the support of the *poor* were mentioned; our remarks applied chiefly to the support of *Church ordinances*. Besides, in making a

general statement we are quite aware of exceptions, and of some deserving praise. The Native Christian Temporal Aid Society has collected from native contributors alone, during the last three years, about Rs. 500. The Churches at Luckhyantipúr and Khári contributed more than Rs. 100 each for their new chapels. We find too, that the Christian church at Berhampore, Ganjam, is accustomed to contribute regularly for the spread of the gospel. But to return to our original statement, is it not a *fact*, that no single church contributes enough for the regular support of a native pastor; and that *in general*, there is little of the willing and ready mind, (which constitutes true liberality) in doing good to *the heathen*. "The liberal man *deviseth* liberal things." We may return to this subject again. J. M.

#### 10.—NATIVE ILLUSTRATION OF ROMANS XII. 1.

"It is customary among some of the worshippers of Vishnu in this country, to offer sacrifices to their favorite deity; but as they think it would be a sin to kill their victim, they offer it alive. They first smear it over with turmeric and oil, and then bathe and purify it. They next paint it over with vermilion, lamp-black, and sandal wood powder, when they repair with it to the place of their idol, where they burn incense, and present various offerings, saying, 'O, thou great supreme! not killing our victim, we present it to thee alive. From this day this beast is thine;—near he is thine, distant he is thine;—in the village he is thine, in the jungle he is thine;—in fatness or leanness he is thine;—in sickness or health he is thine;—in life or in death he is thine. The body and life of this beast are thine. We deliver him to thee: keep him where thou desirest. Preserve him alive if thou willest, or destroy his life if thou thinkest fit: do with him as thou pleasest—he is thine.' Thus the apostle called upon those he addressed to present their 'bodies a living sacrifice, holy acceptable unto God.' Their every sense was to be consecrated to God: their whole body, soul and spirit were to be his. To be his in life, his in death—his in time, and his in eternity—his in their own country, or in foreign climes—his if they rest, and his if they roam—his in ease, and his in sorrow—his in health, and his in affliction. There was to be an unreserved consecration to Him, and then their prayer would be, O God! I am thine; deal with me as seemeth good to thee. Keep me in my own country, or transport me to foreign shores—fix me in prosperity or adversity—visit me with health or affliction—raise or depress me—preserve my life or remove me hence—keep me in the world or take me out of it; do as thou desirest—I am thine: my wish is lost in thine. All I am, and all I have, alike are thine. This is the living sacrifice they were called to offer, and this is the sacrifice we are called to offer."—*Orissa Mission Report*.

#### 11.—BENARES TRACT SOCIETY.

We have much pleasure in informing our readers, that the missionaries of Benares and Mirzapore have at length agreed to unite their operations in respect to the printing of religious tracts, and other Christian books. Accordingly on the 11th July, at the house of Rev. Mr. Small of Rájghát, Benares, a meeting was held, at which nine persons were present. On that occasion, Mr. Mather stated that the Parent Tract Society in England had often expressed a wish that the missionaries of both cities would form a union, and that now there was no reason why they should not do so. He then stated that the Mirzapore brethren had undertaken to print five books; viz. 1st. A Compendium of Theology; 2nd. Scripture Characters; 3rd. Church History; 4th. A Companion to the Bible; 5th. A Commentary on the New Testament; and that the Parent Society had promised 1000 Rs. towards the publication of the above-mentioned works, and that indeed the sum promised had already been received. Mr. M. further begged to say that the co-operation of

the Benares brethren in the printing of those works was an indispensable condition to the union now proposed. After a good deal of discussion, all present agreed to this stipulation; but as the printing of the Compendium of Theology and Scripture Characters had already been commenced it was thought better not to include these, but all would take part in bringing out the three remaining works. The Society is to be called the Religious Tract Society for the North Western Provinces.

It has struck us as a most advisable course that the American Tract Society should similarly co-operate with its English namesake. Every year some 2000 to 3000 Rupees are transmitted from America to Hindustán by the American Tract Society: were this sum merged in the funds of our Local Association, there would then be sufficient to meet the wants of the entire North Western Provinces. The one peculiar excellency of the English Society is this, that it has no respect to nation, country, or sect. Whoever be the applicant, whether English or French, or German or Portuguese, or American, all receive its aid. Whatever church the applicant may belong to, whether he advocates three ecclesiastical orders or two, whether he be a follower of Calvin or of Luther, all alike are helped. And how much this catholic love, and general co-operation are in accordance both with the excellent precepts of the Gospel, and with the practice of the ancient Christians, is well known to every intelligent believer.—*Khair khwáh i Hind.*

#### 12.—“THE QUARTERLY REPOSITORY OF PROTESTANT MISSIONS.”

A new periodical under the above title has been projected in England, at the instance of members of different Evangelical Missionary Societies. Only communications of the most catholic kind will be admitted. Isaac Taylor, Esq. will be the editor, and the first number will be published January 1st, 1849. We give the following extract from the prospectus:

“It is intended, in the first place, to bring together, to combine, and to condense, whatever is the most characteristic and important relating to the progress and the prospects of Christianity at and around the several Missionary Stations throughout the world. This mass of selected information, derived from the Correspondence of Missionaries immediately with the Editor, would sometimes be presented in the language of the writers; and sometimes it would be digested, so as to embody, within the compass of a few pages, a consistent account of whatever bears upon the progress of the Gospel within specified geographical limits. It will be a rule, in making available for the purposes of the QUARTERLY REPOSITORY any communications from abroad, to exclude what may be of ordinary quality, and, in its general character, of frequent occurrence; as well as whatever may, on any just grounds, be thought liable to doubt, either as to its absolute authenticity, or its exactness.

“In the next place, it is intended to devote a portion of the Repository to Papers—meditative or practical, of a sort adapted especially to the perusal of Missionaries themselves, actually labouring abroad; regard being had also to the benefit of those at home who may be intending and preparing so to do. Much importance is attached by the projectors of the work to this department of it; and, therefore, the attention of those whose contributions may be invited, is, in this pointed manner, directed towards it.

“In the third place, as there is always an interchangeable correspondence running on between the Evangelization of Heathen Lands, the settlement of new countries, and the progress of science, it is wished that, for the sake of higher objects ever kept in view, this connexion of things sacred with things secular should not be lost sight of. An intelligent Missionary, while employing his best energies in his proper field of labour, may be able incidentally to note and to record many facts relating to the physical peculiarities of the country wherein he sojourns, to its geological features, to its productions, to

its Flora and its Fauna, which may have escaped the eye even of the most observant and best instructed travellers.

"Notices and Reports of this sort Missionaries are therefore invited to supply; and it is hoped, by this means, and in the course of time, to render this compartment of the work a highly valuable repository of materials, flowing in from the numerous Stations of six or seven Societies, scattered over the world, and many of them occupying spots that are the least known or frequented. From the reports and incidental remarks of educated Missionaries information may especially be looked for, bearing upon the history and physical characteristics of the different races of the human family, and upon the derivation and mixture of languages.

"It has been arranged by the projectors of the work that communications which may seem adapted to it should entitle the writer to remuneration at the rate of ten guineas per sheet of Letter Press."

### 13.—STATE OF RELIGION IN EUROPE.

In the revolutions that have lately taken place on the continent of Europe, not politics only, but religion, has occupied a large share of public attention. While in some cases a stimulus has been given to Christian zeal in the servants of Christ, in others the most daring hatred of the gospel has been exhibited by its enemies, and the boldest hopes indulged of its entire expulsion from our earth. Numerous communications on this subject are now before us, and we would gladly present them to our readers; but from want of space we must defer them till next month. Our English periodical, "*Evangelical Christendom*," is full of interesting intelligence, which we hope to condense for our readers in our next number: meanwhile the following startling passages from original letters communicated to the *Calcutta Christian Intelligencer*, will convey some notion of the dreadful development of infidelity in Germany, the country where it has more especially broken out.

'Berlin, 13th April, 1848.—The King is all but dethroned—they will perhaps dethrone him entirely ere long. All the ministers have resigned, and others, who are radicalists have taken their place. The people, i. e. the mob, is sovereign, and rules and is powerful. Every one acts, writes, prints whatever he lists. You can read the most shameful things on all the corners of the streets, and hear them addressed to the people in meetings attended by thousands. They are publicly invited to revolt and rebellion. The 18th and 19th March were days of the most fierce and bloody rebellion, barricades were erected in all the streets; the fighting was desperate; from the roofs and out of the windows the mob cast stones, poured down boiling water, oil, and whatever they could find, upon the militia. All the killed of the people were considered Holy Martyrs, were carried into the Churches and laid down at the foot of the altars, and the Clergy, Bishops, Magistrates, &c. were compelled to attend their burial. And these victims were for the most part drunkards, good-for-nothing-fellows, of the lowest class, degraded, immoral wretches, whose wives praised God that they were relieved of their tyrants, and were now enabled to pray and worship God with their children, undisturbed by their brutal husbands. The whole city is full of Revolutionists, Communists, Polaks, and French people who inflame all. The poor King was like a prisoner in his palace guarded by the students, the militia who are faithful to him. He had been obliged to discuss and to agree to all and every thing the rebels dictated. And this is the state of things all over Europe! The Poles in Posen threaten to cut to pieces all the Germans. It is lamentable beyond description—one nation against the other! Do you see where we stand? or do you want more? are not all the doors opened widely for the Anti-christ? who will hinder, who oppose him?—The Jews have played the

worst part of all, they have distributed money to instigate the mob to riot and revolt, and have intoxicated them. I cannot describe all. In fact it is indescribable. We know where we are in the divine seasons, and that the end of all things is nearer than we expected. In one of the suburbs near the bridge of a small river numbers of people are said to have conducted dances quite naked and at mid-day. At many places in the country the peasants refuse to pay their rent, drive away their landlords, burn their castles, and destroy every thing."

"The news I have lately received from my friends in Würtemberg is of a sad and solemn character. Many of our rationalistic infidel professors have been chosen for the German Parliament, such men as Strauss, Uhlich, Zeller, Schwegler. A separation of Church and State is going to be proposed and likely to be carried. Education and religion are to be framed and disposed of according to the taste of the sovereign people. At the election of the infamous Strauss, a tablet was suspended from the town-house at Ludwigsburg, with the inscription, *And God said let there be light, and there was light!* There is a general impression among the people of God in Würtemberg, that the spirit which is now abroad in Germany is from the *bottomless pit*, and that the present revolutionary movements are but *the beginning of sorrows*. There is an anxious waiting and expectation of the things that are to come."

The following items are gathered from other letters written at the end of April.

'The King has been obliged to dismiss his pious ministers, and to replace them by "Friends of Light," (i. e. darkness), and he is obliged to do whatever the Radicals desire. Persecution of the pious, especially of the pious clergy, has already begun in some of the provincial cities. At one place in Pomerania the mob dragged the pious clergymen out of their houses into the market place, mocking and deriding them, sitting them upon chairs and calling on them to preach. It is apprehended that all the pious will be obliged to separate from the established Church, which is now entirely in the hands of the Friends of Light, i. e. Radicals—and will emigrate. The better part of the Prussians pity the King very much in his present perilous situation; and many prayers, believing prayers, are being offered up for him. No doubt the Lord will hear them, and help him, and we expect better times!'

Dr. B. writes on the 3rd May from Würtemberg. 'We stand upon a volcano; that all of us know and feel: and thin is the earth beneath us, so that we may expect a bursting soon. But where it will burst first, remains to be seen. Deputies for the great German Parliament have been elected, and great excitement has prevailed. In Ludwigsburg the famous Dr. Strauss presented himself for election; and in many public meetings, where thousands attended, he was both supported and opposed. But the peasants are against the heretic. He had 2,000, and Hoffman 5,000 votes. And now a cry of horror is raised by the Liberals throughout the land, that not Strauss the clear thinker, but Hoffman the dark zealot has been chosen. However at Reutlingen Prof. Visser of Tubingen, much worse even than Strauss, has been elected!'

The *Madras Christian Instructor* give the following extract from one of Strauss's speeches:

"The church will have her wings clipped a little, depend on it. She will no more have the power to exclude professors, whose learning inspires her with awe, from the chairs of the universities. The bankruptcy of the church will as surely come to the light as that of the state has been revealed: he who will not hear the truth in these days, is on the point of being made to feel it; the putrid foundations of orthodoxy will rot the more quickly, the more one seeks to defend them from light and air; and then, when the old

edifice falls to the ground, and a new one is to be built, many a stone now rejected by the builders, will be made a cornerstone."

We derive the following extract from the same source on the progress which irreligion is already making :

"In spite of censure and superintendence, the literature of the day and the teaching in the Universities aimed above all at the abolition of all religion, in order to put the state and arts and sciences in the place which God and a future life had hitherto occupied in the heart. There is now no secrecy in all this : the victory has been gained by the radicals. Already the head of the consistory in Berlin, Dr. Goeschel, a famous lawyer and philosopher, has been dismissed : Count Schwerin, a Lichtfreund, is minister of the Cultus. Uhllich, the foreman of the Lichtfreund, has received permission to use one of the Magdeburg churches, after his party had threatened to take it one Sunday by assault. There henceforth men will hear on Christmas-day "Christ is not born of a Virgin;" on Good-Friday "He did not die for us;" on Easter "He did not rise," and on Pentecost "we need no Holy Ghost." A democratic constitution for the church is on the point of being finished : you will then see how the majority will tyrannize over the obstinate minority, merely because they will not give up the Apostolic Creed."

#### 14.—RUSSIA.—SINGULAR ACCOUNT OF THE MOLOKANERS OR MILK-EATERS.

Although doubtless the name of Temperance Societies was never heard of in the wide Steppes of Russia, the thing itself is not unknown to a simple and true-hearted community of dissenters from the Russian-Greek Church, whose continued existence and even increase, during many years of persecution, seems to have borne some resemblance to Israel's experience in Egypt ; while their present comparative tranquillity in the land of their banishment equally displays the power of Divine grace, and the truth of the declaration that "when a man's ways please the Lord He will make even his enemies to be at peace with him." The first detailed account which I saw of the Molokaners, or Milk-eaters, was contained in a letter from the Rev. Mr. Roth, one of the Basle Missionaries, whose station, Helenendorf, may well be described as situated on the utmost verge of Christendom.

In the course of a missionary tour to Schamachi and its environs—a journey in which the Gospel messenger is exposed to dangers similar to those rehearsed by St. Paul, 2 Cor. xi. 26—Mr. Roth met with a venerable member of this singular community, and he details the interview in the following words :—"It was in the middle of October that in one of those nearly impassable and wholly indescribable roads, with which nothing in Germany can be compared, that I again fell in with one of those Molokaners of whom I have before made mention. With this aged and highly interesting disciple I was happily enabled to converse for some considerable time, as our several roads lay in the same direction, and one of my companions was capable of acting as an interpreter between us. Before, however, entering on the chief subject of our discourse, it may be well to give a short account of the rise, past history, and present extent of this long despised and severely tried people.

"The Milk-eaters separated themselves from the Greek Communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which however, (more especially in the country parishes), is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia,

unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia." "This punitive measure was no doubt meant for their hurt, but God turned it to good, and as, like Israel of old, the more they were oppressed the more they multiplied and grew, the Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region, from sixty to eighty villages containing many thousand families. The *norm* of their faith is simply the Scriptures of the Old and New Testament, their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by one of their elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wirtemberg scripture readers. \* \* \* \* The children of both sexes are, generally speaking, instructed by their own parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But, however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokaners (which is said to be a very rare occurrence), they feel bound in conscience to so literal a fulfilment of the apostolic admonition, "let not the sun go down upon your wrath," that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them: indeed, the majority of them drink no species of fermented liquor, (although the use of such is not absolutely forbidden), and hence the appellation of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine. Such being the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend, I return to my old fellow-traveller and the conversation which passed between us. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows:—"I should feel greatly obliged if you will give me your opinion, whether we Molokaners are right in thinking that the coming of the Lord Jesus cannot be now far distant?" After stating to him my conviction, that according to Scripture we were bound to mark the movements of the nations, and especially the progress of the Gospel proclamation, as the finger-posts which should guide our judgment as to 'times and seasons;' but that notwithstanding this, the prophecies of Scripture could only be safely pronounced upon after their fulfilment, and that therefore, in my mind no mortal man was empowered or entitled to decide, with authoritative certainty, *when* the coming of the Son of Man would take place;—I proceeded to impress upon him, to my best ability, the present duty to which we were all called, that of watchfulness with prayer, since our Lord Himself compared His coming to that of a thief in the night, or to a flash of lightning, which may at any moment dazzle our astonished vision from the most unexpected quarter. The old man seemed satisfied with my answer, saying that was his own opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed, that, in Germany, several very pious men had given much diligence to the examination of all that could throw light on the interesting questions connected with the 1260 years, and yet had

never been able to satisfy even their minds so fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel; but even he found it too high for him to reach, and its depth too great for him to fathom.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'Oh! I know him—I know him well!' and further converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible that Bengel's Apocalypse or his Sixty Discourses have been translated into Russ? And yet, how else could this Russian become acquainted with his name and writings? Luther, too, appears to be a familiar name among the Molokaners, who sometimes indeed call themselves simply Lutherans, in opposition to the Russian Greek Church. But what a glorious hope does this excite as to the disclosures which the GREAT DAY shall make! What extensive good may we not then find has been accomplished by believing authors and preachers, compared with what either they or we ever dreamed of! And how large may be the accession to the "white-robed multitude," which shall then stand at the right hand of the JUDGE, from places of the earth deemed by us dark, only because they were to us unknown!" "Lastly," concluded Mr. Roth, "my old friend informed me that, but a very few weeks since, a fresh detachment, comprising several hundred families, had joined them from Russia, now no longer exiled by government, but coming of their own free will, to enjoy the liberty of faith and worship, granted to their co-religionists in their far, but not now desert home."

In addition to these interesting particulars related by Pastor Roth, I may mention, that I have quite recently read a private letter from one of these Molokaners, breathing ardent piety, and still deeply engrossed with the question of the speedy second coming of Christ. As far as the sentiments of that letter may be received as a specimen of those of the colony generally, there seems no reason to apprehend that this expectation of Christ's immediate and visible reign upon earth has produced among them that supineness to present duty, and that exaltation of spirit, leading to a neglect of the demands which their day and generation may justly make on them, which are at least alleged against the holders of this belief in Germany. At all events, the existence of such a spiritual oasis, amid the sterile wastes of Russian-Greek superstition, is a cheering subject of contemplation to the Christian heart, and may, in some small measure, neutralise the fears, at this moment strongly felt by thinking men, that Russia may use the moment of almost universal abeyance of all social order, and long venerated institutions, for an irruption with her countless hordes on the disorganised, and therefore helpless, states of Germany. May God in His mercy avert this dread climax of misery!  
—*Evan. Christendom.*]

T. B. K.

#### 15.—HOW TO HAVE BETTER TIMES.

Blame thyself that the times are bad. There is a general complaint about the badness of the times, but every one shifts the blame off himself, and instead of accusing himself, accuses others. Ahab said to Elijah, "Thou art he that troubleth Israel." Adam said to the Lord God, "The woman that thou gavest me, did give to me, and I did eat." The woman said, "The serpent beguiled me." Thus do we put it off from ourselves to others, and rather will lay evil to God than see ourselves as helping to bring it. No man says with Jonah, "For my sake is this come upon you." Oh then condemn yourselves and amend your ways. The times would not be so bad if we were not so bad. Pray not so much for better times as for better hearts. Were there more of the presence and the blessing of God thus sought and obtained, the times would soon grow better.—*New York, (U. S.) Observer.*

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