

THE

# Indian Evangelical Review;

A QUARTERLY JOURNAL

OF

MISSIONARY THOUGHT AND EFFORT.

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VOL. III.—JULY, 1875.—No. 9.

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1875.

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PAYMENT IN ADVANCE of all subscriptions is requested. Subscriptions remaining unpaid after Oct. 1st will be charged at the arrears rates.

A number of subscriptions for the *Second Volume* are still unpaid; the prompt settlement of these old debts is particularly requested.

The Tenth Number of the *Indian Evangelical Review* will be published in October. Unless notice to the contrary is given to the Editor, the *Review* will continue to be sent to all present subscribers.

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**A**LL CORRESPONDENCE relating to the *Indian Evangelical Review* should be addressed to

REV. C. W. PARK,

BOMBAY.

THE  
Indian Evangelical Review.

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VOLUME III.

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WITH the present issue the REVIEW enters upon its third year. In its general character no change is contemplated; it will continue to present the same features as hitherto, though every exertion will be made to render it more and more worthy of the place it seeks to fill, and of the support which it has from the first received. It will seek, as before, to represent the opinion of Christian thinkers and laborers upon matters of general importance to Christians in this country. Its aim will also be, as it has already been, to discuss those questions which relate not merely to the religious welfare of this and neighboring countries, and to the progress of Christianity within their borders, but also to their moral, social and intellectual progress. While many of its articles will be found of special value to those who are directly engaged in evangelistic labors in India, others will be given of a wider range and a more general interest. In short, no subject will be deemed inappropriate for its pages which bears in any way upon the welfare of India and the Indian people, or the discussion of which tends to throw light upon any subject pertaining to them.

In religious matters, while upholding the doctrines usually known as Evangelical, the REVIEW seeks to be wholly unsectarian, and does not attach itself to any one branch of the Christian Church. Whenever articles on controverted points of theology appear, they will bear in full the signature of their authors, who alone must be considered responsible for the sentiments advanced.

With the beginning of the new volume new arrangements have been made for the publication of the REVIEW. It will hereafter be printed at the Education Society's Press in Bombay. The change from Madras to Bombay necessitates a greater outlay of money, and it has therefore been found necessary to increase the subscription price of the REVIEW. While regretting this necessity, the Editor feels confident that the change which occasioned it will be found beneficial, especially by avoiding delay in the transmission of proofs, so that greater punctuality may be hoped for in the appearance of the successive numbers.

Subscribers are requested to take notice that the connection with this REVIEW of the former publishers, Messrs. C. Foster & Co., of Madras, has now *ceased*, and subscriptions due to the REVIEW should not be paid to them.

THE  
*Indian Evangelical Review.*

CONTENTS OF No. IX.

	<i>Page</i>
ART. I. Apostolic and Indian Missions compared... ..	1
II. The Calcutta Auxiliary Bible Society, and the Bengali Bible ... ..	19
III. Canarese Lullabies ... ..	33
IV. Sacrificial Terms and a Misunderstood Gospel... ..	38
V. Hindu and Jewish Sacrificial Ritual ... ..	55
VI. The Atonement, its Nature and Design ... ..	66
VII. Social and Religious Movements among the Mairs ...	74
VIII. The Rise, Progress and Prospects of the Brahma Samáj ... ..	84
IX. Notes and Intelligence :—	
Baptisms during 1874—Are Missions a failure?—Secular papers and Missions—The <i>Liberal</i> —The Brahma Samáj—Work of the Tract Societies during 1874—Colportage—Issues of the Bible Societies—Pamphlet of Maulvi Ghulam Ali—Of Sayad Ahmad Shah Khan Bahadur—Koran in Roman-Urdu—Persian-Urdu Commentary on Matthew—Other new books in preparation—Augustine's <i>Confessions</i> in Urdu—Pastorate of the Khasia Church—Death of Miss M. F. Seelye, M.D.—New Bible and Tract Building, Calcutta—Calcutta Young Men's Christian Association—Calcutta Evangelistic Services—"Pratt Memorial School"—School at Agra—Intercession of Saints—The <i>Friend of India</i> —Irish Presbyterian Mission, Guzerat—A remarkable Conversion—Bangalore "Hindu Literary Union"—Baptism of a Brahman at Bangalore—Christian College for South India—Baptism of a Brahman at Madras—Native Liberality—Medical work in the Madura Mission—Madura Mission Report—Cheap Vernacular Scriptures—Travancore Census—Cholera in Ceylon—Temperance—Reports received ... ..	95
X. Book Notices :—	
The Women of India, and Christian Work in the Zenana—Lugat i Kitab i Muqaddas—Lyrics (Tamil)—Tamil Annotated New Testament—Books received ... ..	126

ERRATUM.

*Page 35, stanza VII., line 3, for time read true.*

THE  
INDIAN EVANGELICAL REVIEW.

No. IX.

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JULY, 1875.

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ART. I.—APOSTOLIC AND INDIAN MISSIONS  
COMPARED.

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By REV. G. H. ROUSE, CALCUTTA.

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**I**N the great work which God has given us to do in this land, that of bringing it from the darkness of heathenism and estrangement from God to the enjoyment of the light which Christ alone can give, we cannot help now and again casting our eyes back to the records of the early triumphs of the Gospel. And when we do so, the result is generally a feeling of sadness, almost, at times, of despondency, because our success seems so much less than that of the apostles and their contemporaries. We read of their success, and it encourages us; we then look at the results of the labors of so many years past, and when we see the great mass of the people still mad on their idols, we are almost tempted to despair, and to think that though other lands may be blessed, yet India is not to partake in the blessings. Are these feelings justified? We believe, emphatically, that they are not.

In comparing the results of modern missions among the heathen with the success recorded in the Acts of the Apostles, we are often apt to take a too gloomy view of our present work, in consequence of two things. The first of these is, that we forget that the early preachers of the Gospel enjoyed great advantages which are not enjoyed by missionaries now. The second is, that we probably over-estimate the success enjoyed by the apostles and their fellow-laborers, and under-estimate the blessing with which God has crowned the efforts of his servants in these days.

I. The early preachers of the Gospel enjoyed many great advantages as compared with preachers of the present day.

(1) To begin with a very obvious one—the apostles and their fellow-laborers had, many of them, the power of working miracles; this power we have not. Now we do not for a moment say that miracles, by themselves, will convert the soul; but no one can hesitate to acknowledge that the power of working miracles was a great help to the early preachers of the Gospel. It at once arrested the attention of their audience; and when the attention of people is aroused, a great step is gained towards conversion. How often we have to bewail the utter stolidity of our hearers—they assent to everything we say, and forget it as soon as we are gone. We would rather have the most violent opposition than this indifference. The heathen, too often, are utterly careless about the Gospel; they think nothing about it—they have no concern about it. If we can once gain their attention, and make them interested, and if at the same time we could convince them that we come with weighty credentials, as shown by our power to work miracles, they would be far more likely to understand and to receive the truth. If they saw the lame walk, or the blind see, or the dumb speak, or the dead made alive, they could no longer be careless; their interest would be excited, their attention aroused, and they would listen to the preacher as to one whose message was indeed from another world. They might not be converted—they would not be converted, without God's grace; but we know that God works by means; and miracles are a means to arouse attention, and thus prepare the heart to receive the truth. So it was undoubtedly in early times. "Peter said, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. *And all that dwell at Lydda and Saron saw him, and turned to the Lord.*" Peter restored Tabitha to life, "and it was known throughout all Joppa; and many believed in the Lord." When Elymas was struck blind, the pro-consul, "when he saw what was done, believed, being astonished at the doctrine of the Lord." At Samaria "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." And so we read again and again that the working of miracles was one of the means which led on to faith in Christ. We see, thus, what a great help to the early preachers of the Gospel was the power of working miracles. We do not mean to assert that, in early times, every evangelist possessed the power of working miracles. The gift was limited, both as to persons and times. But yet much stress is laid upon it in the word of God. At Jerusalem a large number of miracles were wrought by Peter (Acts v. 15, 16); and Stephen (Acts vi. 8); in Samaria, by Philip (Acts viii. 6, 7); and by Paul, at Iconium and Lystra (Acts xiv. 3, 8); at Philippi (Acts xiv. 18); Corinth (2 Cor. xii. 12); Ephesus (Acts xix. 11, 12); and no doubt by himself and the other apostles and

preachers in many other places (Gal. iii. 5 ; Heb. ii. 4). Many in the Corinthian Church possessed miraculous gifts. The apostle even speaks of miracles in immediate connection with the work of the Spirit, for in Romans xv. 18, 19 the exact expression used by the apostle is that he had preached the Gospel "in the power of signs and wonders, in the power of the Spirit of God." And our Lord himself, in upbraiding the cities that had rejected him, laid this honor upon the miracles that he wrought, that he expressly said: "If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." We see, then, how much stress is laid in the word of God on the power of working miracles. But we have no such power; therefore we cannot be surprised if our success is not equal to that of the apostles. The history of medical missions shows the great advantage of missionaries possessing even natural medical knowledge. How much greater an advantage it would be to them if, instead of mere medical skill, they had the power of causing by a word the dumb to speak and the blind to see!

(2) Another great advantage which the early heralds of the Cross possessed, lay in the fact that the way had been prepared for them by the spread of Judaism. The apostles and their fellow-laborers devoted themselves almost entirely to the evangelization of the cities and large towns. In almost every one of these into which they entered there were Jews, and in most of them a Jewish synagogue. God had scattered his people "in the midst of many people, as a dew from the Lord." They had thus been for many years to the Gentiles a witness to the unity and holiness of God, a standing protest against the idolatry that surrounded them. Moreover, the Hebrew Scriptures, with their pure theology and elevated morality and ennobling truths, the moral law of Sinai, the Psalms of David, and the glorious promises of Isaiah, had for nearly three centuries been translated into the Greek language, which was understood all over the civilized world. By these means a large number of the Gentiles, who felt the vanity of their idols and abhorred the awful wickedness of the common worship, had found more or less of rest through believing in the God of Israel. Many of these had been circumcised, and a larger number still, like Cornelius, without formally joining the congregation of Israel, attended the worship of the synagogue and believed with all their hearts in the God of Jacob. Moreover, many of the Jews themselves, scattered in various nations, were, no doubt, like Simeon, "waiting for the consolation of Israel"—the great Saviour, who, according to the prophecy of Daniel, was about at that very time to appear. Now, when the apostles, or any of their fellow-workers, appeared in the synagogue of Antioch, or Thessalonica, or Corinth, they found "a people prepared of the Lord," both Jews and Gentiles,

who were, we may say, *already converted*, believing in and serving God, expecting the advent of the Messiah; and then, "opening and "putting together" passage by passage of the Old Testament, which they all believed, the preacher showed that "the Christ was to "suffer, and to rise again the third day," and added, "This Jesus "whom I preach unto you is that Christ." When his hearers heard this blessed message, they, with a single eye and open heart, "searched the Scriptures daily, whether these things were "so;" and finding them to be true, many of them believed on Jesus, and formed the nucleus of the Christian Church in their respective towns. Thus at Antioch, in Pisidia, "many of the "Jews and religious proselytes followed Paul and Barnabas;" at Iconium, a great multitude of Jews and Gentiles, hearing Paul preach in the synagogue, believed; at Lystra, Timothy had known the Scriptures from his youth; at Philippi, Lydia was a worshipper at the place of prayer; at Thessalonica, a few Jews and many of the "devout" Greeks, *i.e.*, those who had more or less embraced Judaism, believed; at Berea, at Corinth, at Ephesus, believing Jews or Gentiles who had been for some time worshippers of the true God, formed the nucleus of the Christian Church. It is probable that the Church at Rome was largely formed of those who had been Gentile proselytes to Judaism. So it was, most likely, almost everywhere. This explains a fact we may have sometimes marveled at, that the apostles should have in some cases gone to a heathen town, preached but a few weeks, and yet formed a church in so short a time. The simple fact is, that God had prepared the way before them; the apostles preached to those who possessed and studied the writings of Moses and David and Isaiah and Daniel; and, as in the case of so many thousands in Judea, found that "the law was a schoolmaster to bring them unto Christ." No doubt afterwards a large number were converted who had been simple pagans, without any faith in the God of Israel. But this class that we have mentioned formed a solid nucleus, composed of men and women instructed in the Old Testament oracles, who could with great vigor and success act upon the heathenism around them. Now, wherever the early preachers of the Gospel went—whether in Asia, Egypt, Greece, Italy, Africa, Spain—in all the large towns they found the way thus prepared for them of the Lord. There can be no doubt that this was to them a greater advantage even than the power of working miracles. If missionaries had found such a knowledge of the Old Testament and such a waiting for the Messiah, such a "prepared people," in Calcutta, or Delhi, or Shanghae, or Tahiti, how much more rapid the progress of the Gospel would have been! But we preach to people who know nothing of the true God, who are enslaved to the most polluting and licentious idolatry, who have scarcely a religious idea in common with us, who have no word of God to



which we can appeal to prove that Jesus is the Christ, who have nothing but a conscience on which we can act; and that conscience often so hardened, blinded, deadened, that one is almost tempted to believe that they have none at all. No wonder, then, that our success is not equal to that of the apostles and those who labored with them.

Another advantage must be noticed in connection with these Jewish synagogues. In most heathen lands at the present day very great difficulty is experienced in making the churches independent of European supervision. In India, for instance, it is, as we know, extremely difficult to find native pastors and deacons who can be trusted to take the entire oversight of the native churches. It was not so, apparently, in early times. The constitution of the Christian Church was based on that of the synagogue; hence those who came over from the Synagogue to the Church had been in some measure disciplined and fitted for the right discharge of the elder's office. Moreover, having long and carefully studied the Old Testament, they would be likely to have a more mature knowledge of the things of God, and therefore could be at once entrusted with the charge of presiding and watching over the churches, especially when there were apostles living, and their representatives, like Timothy and Titus, who could "set in order the things that were wanting."

In every way then the dispersion of the Jewish people into all parts of the Roman empire, and the translation of the word of God into Greek three centuries previously, had mightily prepared the way for the spread of the Gospel. The more we think on it, the more do we feel what an immense advantage it was to the early preachers of the Gospel that the way of the Lord had thus been prepared before them.

(3) Another great advantage which was possessed in apostolic times consisted in the fact that the early preachers had not to contend with such compact and mighty systems of idolatry as we have to meet at the present day in India or China. The religions they had to assail were long past their prime, they were already on the wane. Philosophy had put forth its utmost power in the minds of men like Socrates and Plato and Aristotle—men whose equals the world has scarcely seen. For four hundred years they and their successors had interrogated nature and conscience to learn whether there is a God, and if so, what is his nature; whether there is a future world, and if there be, what it is like; and, as the result of all their searchings, the only answer that they could gather was, "We do not know." "The world, by wisdom, knew not God." Hence arose a feeling of scepticism, of universal doubt, so well presented to us in Pilate's scornful question, "What is truth?" The learned and thoughtful felt that philosophy could not satisfy the cravings of their nature; while

as for the common idolatry of the people, the stories of Jupiter and Minerva and Venus,—no one could despise them more than they. The learned of the day were sceptics. The common people still professed to believe, and in many places, especially those remote from the towns, no doubt really did believe, in their gods, as we may see from the conduct of the people of Lystra in believing that Paul and Barnabas were Mercury and Jupiter. But in the towns, where, we repeat, the Gospel was at first mainly preached, the doubts or positive disbelief of the upper classes had, in all probability, infected the mass of the community. Paul might preach Christ at Corinth, and the Greeks would rather take his part as against the Jews than oppose him. He might preach for two years at Ephesus, and it was not till the interested silversmiths stirred up the religious and patriotic feelings of their fellow-townsmen, that the people offered any opposition to the Gospel. There was a wide-spread dissatisfaction with the national religion, a looking for something that was really true, and, in many places, an expectation that the looked-for truth was to come from the East. God's providence had been weakening idolatry, and thus preparing the way for the Gospel. Moreover, we must remember that each nation had its own gods, and these could be played off against one another in argument, as is done by Justin Martyr in his *Apology*. The gods of Egypt were different from the gods of Greece, and these different from the gods of Asia.

Not, however, that idolatry was a weak enemy at the time of the apostles—very far from it. It had its worship and its priests, and the common people still were its adherents. It was patronized by the emperor and court; and the philosophers, although they despised it themselves, yet thought it right to keep it up for the sake of the masses. But there was then no such compact system of idolatry as was found in India and China at the beginning of the present century. When Dr. Carey commenced his labors in India, he found himself face to face with a colossal system of wickedness that seemed the masterpiece of Satan. It was not the religion of a nation, but of a continent—for that, we know, is what India really is: a religion firmly believed in, in one form or another, by two hundred million souls, *probably a far larger population than that of the whole Roman Empire*, and which had had the wisdom gradually to re-incorporate all the offshoots from it; a religion (differing in this point from those of Greece and Rome) based upon sacred books, and affording in those books “the widest scope for the indulgence of every phase of human thought, sentiment and passion;” furnishing as it does in the Vedic hymns and poetry an atmosphere “so rare, and presenting such shadowy heights of speculation, “as to tempt the most ambitious wing to put forth its powers

“to gain their summits ; and furnishing in the Puranas the vilest “mire, where the filthiest and most obscene may wallow.”<sup>1</sup> It was a mighty religious system, one in essence though various in form, which philosopher and peasant alike believed in as firmly as they believed their own existence—and more so ; for they will tell us, as we know, that, as for their own consciousness of existence, it is nothing but *māyá*, mere illusion, like a conjuror’s trick. It involved a belief in fatalism, a doctrine which deadens the conscience more than any other. The maintenance of this system was in the charge of a numerous, covetous, lynx-eyed priesthood ; and, above all, the whole was bound together in a grasp stronger than death by the adamantine bonds of caste. Such was the Goliath against whom William Carey went forth “in the name of the Lord of hosts.” Well may we say, with Dr. Macleod :—

“I hesitate not to express the opinion that no such battle has ever before been given to the Church of God to fight since history began ; and that no victory, if gained, will be followed by greater consequences. It seems to me as if the spiritual conquest of India was a work reserved for these latter days to accomplish ; . . . . and that when accomplished, as by the help of the living Christ it shall be, it will be a very Armageddon ; the last great battle against every form of unbelief, the last fortress of the enemy stormed, the last victory gained as necessary to secure the unimpeded progress and the final triumph of the world’s regeneration.”

Besides these there are the Muhamnadans, who, as experience teaches us, are still more bitterly opposed to the Gospel than the Hindus, and from whose ranks far fewer converts have been made. We believe that even *more* emphatically than the apostle uttered the words in 1 Cor. i. 23, 24, can we adapt them, and say, “We preach Christ crucified, to the *Muhammadans* a “*stumbling-block*, and to the *Hindus* *foolishness*, but unto them “which are called, both Muhamnadan and Hindu, Christ the “power of God and the wisdom of God.”

Where the Church has not had such an enemy to overcome ; where the religious systems have been weaker, and the population immeasurably scantier, as in Polynesia and Madagascar ; and where, furthermore, a nation seems by its very traditions to be prepared for the Gospel, as was the case with the Karens ; there we see how far more rapid is the progress of the Gospel than where we have to contend with a religion like Hinduism or Buddhism. Here God calls upon us to exercise patience ; but when his time comes these dire superstitions shall be overturned, and the very system of caste which now, in the case of Hinduism, is such a mighty obstacle to the reception of the truth, will then make its ruin, like the falling of the walls of Jericho, all the more sudden and complete.

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<sup>1</sup> Dr. Macleod’s *Address on Indian Missions*.

We might refer to other points of contrast, did space permit. The Gospel spread at first chiefly among the inhabitants of the countries bordering on the Mediterranean, whose moral stamina was far superior to that of the Hindus. There was not among them such utter apathy as we meet with now to so great an extent amongst the common people of India. The social system of the ancient world allowed woman to take her part, and that a very important one, in the spread of the Gospel—the degradation and seclusion of women in India presents an obstacle to the spread of the truth, the magnitude of which we can scarcely estimate. The missionaries in India belong to a conquering nation, a race occidental in color, habits and thought, between whom and the natives there must, under any circumstances, be in a certain manner a gulf fixed. Moreover, the early missionaries labored in a climate similar to that of their native land; our missionaries, born and brought up in a far colder country than Palestine, have to labor in a climate very much hotter and more oppressive than that of Greece. The early missions were pioneered and guided by twelve men who had been appointed and trained by our Lord himself; we have to be thankful if once in a century we meet with an apostle. The early preaching of the Gospel was heralded in by the stupendous miracle of Pentecost, a unique manifestation of God's converting power, one that has *never been repeated*.

But enough has been said. "The fullness and the exhaustion of hope met at the epoch of Christ's coming. [In the case of the Jews] the hope of an external deliverance which had been gradually moulded through a long history was waiting its fulfilment. [In the case of the Gentiles] the hope which man had formed of working out his own way to truth and freedom was well-nigh quenched."<sup>1</sup> The Gospel came just at the right time, when God had prepared the way for it by his dealings alike with Jew and Gentile; and he endowed the early Church with miraculous powers to enforce its claims.

Still we may none the less appeal to its success as an argument for its Divine origin. It was adapted to man, and therefore worthy of God; but it was opposed to all the prejudices of man, and eventually was resisted with all the might of the Roman Empire. A spiritual, holy, humbling religion, in the hands of a few peasants conquered and renovated the world. The early Christians had a mighty task before them, which, without God's help, they never could have accomplished. But he gave them some great advantages which he has not given to us in our mission work in the heathen world at the present day.

II. In the next place, we are prone to over-estimate the

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<sup>1</sup> Westcott on the *Gospel of the Resurrection*.

rapidity of the spread of the Gospel in early times, and to underestimate the success which God has given to us in these days.

We read through the Acts of the Apostles, and see how everywhere the preaching of God's servants was quick and powerful, through his Spirit, to the conversion of men. Everywhere the preachers of the truth met with more or less success. Everywhere churches of Christ appear to have been formed. But we forget that, though we can read through the book of Acts in an hour or two, that book records the events of about *thirty years*. Long intervals of time are passed over in silence. The conversion of the three thousand on the day of Pentecost was, indeed, a stupendous miracle of God's converting grace, but, as we said before, that miracle was wrought but once. After it the apostles appear to have labored, as missionaries do now, and with similar, though greater success. It seems to a casual reader as if the events recorded in the third chapter of the Acts occurred immediately after those recorded in the second chapter; but really months, or even years, may have intervened. The martyrdom of Stephen and the conversion of Paul took place several years after the events recorded in ch. i., the death of James eleven years after. Between ch. xiv. and xv. there is an interval of three or four years. Moreover, though sometimes, as at Philippi or Thessalonica, a visit of a few days or weeks sufficed to form a church, composed, no doubt, chiefly of those who had been prepared for the reception of the Gospel by the reading of the Old Testament, yet, in other cases, as at Iconium and Corinth and Ephesus, the apostle stayed months and even years in the same place. Time was necessary even for apostolic success.

And not only with regard to the rapidity of the spread of the Gospel, but also with regard to the number of converts, we probably form an exaggerated estimate. It is very difficult indeed to form an opinion on a point like this, in reference to which we have so few data to reason upon. We know very little of the history of the Church of Christ for the forty years succeeding the last event recorded in the Acts of the Apostles. Hence, whatever opinion we may give, ought to be given with much hesitancy; but it would be a very interesting subject of inquiry, how many members are likely to have belonged to the Church of Christ about the year A.D. 100. We must remember that up to this time, and for many years after, the Gospel spread chiefly, if not almost exclusively, among the population of the towns. For centuries even, the heath-dwellers were "heathens," and the dwellers in the *pagi*, the "villages," were "pagans." Hence, at the date we refer to, we should find the great mass of the Christian community resident in the towns and cities of the Roman empire. We know that at first a large number of Jews received the truth; and it is very likely, from the records of the New Testament, as Neander thinks,

that a simple profession of faith in Jesus as the Messiah, by a Jew, entitled him at once to baptism, although he might entertain very carnal views as to the nature of Christ's kingdom. As soon as a person professed his belief, he was baptized. Hence it is likely there were enrolled amongst the members of the Christian Church many merely nominal Christians—although, of course, at that time, the mere profession of faith in Christ was a probable evidence of sincerity, in consequence of the general rejection of Christ's claims by the people, and the opposition and persecution involved in the acknowledgment of Jesus as the Messiah. As to the number of these Jewish believers, it is difficult to form an estimate. In Judea they were numerous. James speaks of the "many myriads of Jews that believe" (Acts xxi. 20), but this seems to be simply a general expression for a large number. Out of Judea, the Jewish believers appear to have been but few, as far as we can judge from the history in the Acts of the Apostles. Shall we then be under the mark if we put 20,000 or 30,000 as the limit of the number of believing Jews? Next, with regard to the Gentiles—the Gospel spread chiefly in the towns; in most of the large towns there were Christian churches, but they probably were not very large. The disciples at Troas could all meet in an upper room, about thirty years after the first preaching of the Gospel. Some churches no doubt, as those of Corinth, and Rome, and Antioch, were larger than others; but probably hardly any church numbered as many as a thousand members, whilst many churches, no doubt, were very small. Christianity at this time was in most places utterly despised, not feared. Witness, for instance, the contempt with which Tacitus speaks of Christians—and he mentions them but once or twice—as if beneath his notice. Pliny's celebrated letter refers to the province of Asia Minor, where the Gospel seems to have spread more rapidly than in most other parts of the world. But, taking all in all, we shall probably not be wrong if we put down the average number of members of a church as not exceeding (say) 400 or 500. As Christianity spread chiefly in the towns, it is hardly likely that there were more than one or two hundred towns in which there were churches at that time. If this estimate be anything near the mark, the number of church members in the world in the year A.D. 100, was certainly not more than 100,000. It may be fairly questioned whether they at all approached this number; but put it so, in the year A.D. 100, seventy years after the first preaching of the Gospel, the number of members of the Christian Church amounted to 100,000. Within seventy years after the baptism of the first convert by Dr. Carey, the number of church members in British India and Burma is 73,000. That is to say, in this one country alone, with all the disadvantages under which the mission in India has been carried on, and with all the

advantages which the early Christian preachers enjoyed, the number of church members in full communion, with which God has crowned his work in these days, amounts to about three-quarters of the outside estimate we formed of the number of Christians at the end of the first century. If we take in the whole of the nominal Christian population of India, it will amount to 224,000. Adding in that of British Burma it comes to 286,000. Is it likely that if there had been more adherents of the Christianity which "turns the world upside-down" in the Roman empire as early as A. D. 100, we should not have heard more of it? Would not active persecution have begun earlier than it did?

We sometimes hear of civil and military servants of the Government returning to England, and when they are asked about the progress of missions in India, replying, "It is all nonsense; the missionaries are doing next to nothing. I have been twenty years in India, and have seen no effects whatever resulting from mission labor. The converts are very few, and what there are, are simply a set of low-caste men who became Christians for what they could get." Now many questions might be asked in reply to such remarks. We might say, "You never saw anything of the results of missions—did you ever care to look for them? How many missionaries do you personally know? How often have you attended the mission services? Did you ever make the distinction between a mere nominal Christian and a member or communicant of a Christian Church? Or would you judge of the character of Christ from the nominal Christians who fill our jails at home? If you were to offer your servants double wages on condition that they break caste, do you think one of them would accept your offer? And yet a large number, on becoming Christians, have had to break caste, have been turned out of house and home, reviled, beaten, insulted, and injured in every possible way, and have suffered great pecuniary loss. If you do not believe in missions, men like Lord Lawrence do, and they have been some years in India, and a very large number of the most influential Government officers have borne emphatic testimony to the reality and value of mission work." But, carrying out our present train of thought, are not the remarks adverse to missions to which we have referred just the sort of remarks which might have been made at the time we are speaking of? Suppose, at the end of the first century, some Roman governor from Syria, or Cyprus, or Greece, returning to Rome, had been asked by his friend Tacitus, whether he had come across any of these new strange religionists, the Christians. Imagine the contempt with which he would say, "Christians indeed! what do I care about them? Hardly a respectable person belongs to them. As to Corinth,

“one of their own great teachers confesses how shameful the state of things was there. It is only a set of poor people who join them because of the wickedness in which they are said to indulge, and because the few rich people that there are among them help the poor, and everybody is on an equality.” And yet, these Christians, after two centuries more, conquered the empire; and just as certainly shall this same Christianity, it may be in a shorter time, reign without a rival from Ceylon to the Himalayas.

We may notice, briefly, a few other points of comparison between the history of the early spread of Christianity, and its spread in India. All great progressive movements in the world pass through certain stages. They are first unnoticed, then despised, then feared, then hated, then violently opposed, then yielded to. Now, at the end of the first century probably, Christianity, except in a few places, was still merely unnoticed or despised. But in India, it is in many parts already feared. The Brahmins see that they are losing the day. The power of Hinduism is already waning. It will very likely be a long time before such a mighty system is altogether overturned; and there will be a hard struggle for life on its part yet. But there are unmistakable signs of its weakening hold upon the people. Of course, we do not say that all the attacks upon it come directly from Christian missions. The influence of European morality, civilization, education, is enormous, as tending to break up Hinduism. But all this is indirectly the result of the Christianity of England, and largely the result of mission work. The missionaries were the pioneers of education, and they still are doing a very great work in leavening education with Christian influences. They led the way to the abolition of suttee and other barbarous customs. Probably the moral tone of the Government, and of the European community in general, at the present time, as compared with what it was sixty years ago, is largely due to the labors of those devoted missionaries who have gone to their rest. Without the “salt” of mission work it is likely that there would be nothing but infidelity to take the place of the expelled Hinduism, no good spirit to fill the house when the evil spirit has been ejected; and then we know that the last state of India would be worse than the first. But, whatever the power at work, the Christianity and civilization of England have inflicted a sore and mortal wound on the heathenism of India. It may be long dying, but die it will. Pliny speaks of the temples of Asia Minor being for a time almost deserted. Might not something similar be said even now, in some districts of India? If the Indian law were like the Roman, and, while all religions were tolerated, proselytism were forbidden, we might imagine some Johannes Smithins, Proconsul of the Santhal Pergunnahs, writing in his perplexity to



the Emperor of India to ask what was to be done to stop this growing new religion, so intolerant of all others. He might say: "The Santhals in this part of the country are coming over in large numbers to this new superstition. The *bongas* (village gods) are being deserted. Whole villages have been seized with the infection, and with their chiefs have abandoned their ancestral religion for this new intolerant one. What is to be done to stop its progress? Of course there is no difficulty about the two ringleaders, a Roman axe will soon settle their career, but what is to be done to the poor people who are so misled and infatuated by them?" The Governor of British Burma might have written in much the same strain in relation to the Karens. But it would be wrong to infer that a like success was obtained all over the Empire. So from many quarters we hear that the idolatrous festivals of India, though still attended by thousands or hundreds of thousands, are much less frequented than they used to be, and those who come to them seem, in very many cases, to be less mad in their idolatry than they used to be; they appear to come, in fact, to the festivals more for the sake of the sport than for the sake of the religion. The people are, in most places, less hostile to Christians than they used to be. Again and again have they said, when urged by the preacher to believe in Christ, "It is not written on our foreheads that we shall be Christians, but our children will." Or, as reported by a missionary recently, "Sahib, I am too old to change; if the boat is rotten, I will sink with it; but take my son, let him be a Christian, all will be Christians soon." This is chiefly, of course, in districts in which the Gospel has been long preached. But there are yet great tracts of country where the Gospel has been hardly ever proclaimed. So it was in early times. The temples were partially deserted in Asia Minor, when Germany and Scandinavia had probably never once heard the Gospel.

Dean Milman, in his *History of Christianity*, says that Alexander Severus formed an eclectic system. He had in his palace images of Orpheus and Abraham and Jesus Christ and Apollonius, and he honored—perhaps worshipped—them all. But this was nearly *two centuries* after the first appearance of Christianity. A similar union may be seen already in India, within *seventy years* from the commencement of systematic mission work. Already thousands and tens of thousands in India, who are not Christians, regard Jesus Christ as a good man, many of them as one of the best of men that ever lived. Already it has been said, some of the common people regard him as the *Kalki Avatar*, the predicted incarnation of the present evil age—as perhaps he is; for Archdeacon Hardwick, in his *Christ and other Masters*, expresses the opinion that the belief in the coming incarnation is drawn from Christian sources, especially Revelation vi. 2.

Dr. Milman also states that, in order to meet the growing power of Christianity, ancient heathenism became more philosophic and morally pure. This was two or three centuries after the time of the apostles. But a similar change has been already in progress in India for many years. We need only instance the Brahma Samaj. It is true that the number of members of the Brahma Samaj is very small, but their influence must not be measured by their numbers. A still more numerous and hopeful class consists of the large number who, from the instruction in Christian truth which they have received in mission colleges or elsewhere, have become intellectually convinced of the truth of the Gospel, and whose hearts have been to some degree affected by it, but who have not yet sufficiently received the truth in the heart to be willing to brave the consequences of an open confession of Christ by baptism. Mission colleges are doing a very great work in opening the way for the Gospel. In some respects they are preparing the soil in the same way as the spread of the Jewish synagogues and of the Septuagint prepared the way for the Gospel at its first promulgation.

Another thing we must remember, in comparing the spread of Christianity now with its spread in early times, is, that then a large number of those who were called Christians, and were regarded as such by the heathen, were no more Christians than are the Muhammadans at the present day. Amongst early Christians were reckoned Gnostics, Manichæans, Ebionites, and a host of other heretics whose sole claim to the name of "Christian" was, that somewhere or other, in a system as unfathomable in its absurdity as the wildest flights of German philosophy, and, where intelligible, utterly opposed to the spirit of the Gospel, they interposed, under the name of Christ, a being as like the Jesus of the Gospels as the darkness is like the light. There can be no question that there is far more of Christianity in the Brahma Samaj, or even in Muhammadanism, than there was in Gnosticism or Manichæism. Now, with all the imperfections of the native Christians of India, they have been kept from heresy. Substantially they all hold the great doctrines of Christianity.

To return again for one moment to the numerical membership of the native Church in India. The nominal Christian population in India increased 61 per cent. between 1861 and 1871. But the number of communicants is a better test of the spiritual power of the Church than the number of nominal Christians. According to Dr. Mullens's statistics, in 1852, there were in India (exclusive of Burma) 18,410 communicants, *i.e.*, full members of the native Church, of all denominations. In 1862, this number had increased to 31,249. In 1871 the number had risen to 52,816. Now, making due allowance for imperfect returns, we shall not exaggerate if we reckon the increase at 50 per cent.

per decade. The increase of communicants per decade, in England, judging from the statistics of one denomination, which is not likely to grow less rapidly than other denominations, does not exceed 25 per cent. Thus we see that with all the disadvantages attending mission work in India, the *proportionate* increase in the number of members during these ten years appears to have been double what it was in England, with all the religious privileges which are enjoyed there.

In all this we have looked chiefly at the direct results of our work, regarding that work as the preaching and teaching of the Gospel to the heathen. But it must be remembered that missionaries have other work to do. Part of their time is often taken up in ministering to their fellow-countrymen, and we know that thousands of Europeans and Eurasians in India have been through their efforts led to Christ and watched over in their Christian course.

Moreover, a very large amount of the energy of our missionaries has been devoted to the all-important work of translation. And here we certainly need not fear comparison with the early Church. There was then very little need for the translation of the Scriptures, as the great mass of the members of the Christian Church for the first two or three centuries understood Greek. Hence we read only of one or two translations of the Scriptures before the end of the second century. But the era of modern missions is emphatically the era of biblical translation. We believe that in the last seventy years *a hundred and eighty translations* of the Scriptures, in whole or in part, have been made in different languages, in different parts of the world. Even in India, a very large amount of time and labor has been devoted to this work. In this enormous empire there are spoken, as we know, a large number of totally distinct languages, as distinct as the different languages of Europe, and some of them as different from one another as English is from Turkish—besides a much larger number of dialects. Into every one of these languages (we exclude now the languages of the various small aboriginal hill-tribes, amongst many of whom little or nothing has been done in the way of evangelization) the Bible has been translated, and parts of the Bible have also been translated into a great many of the dialects. This work involves no little labor. It would be comparatively easy to translate the works of Bunyan, or Doddridge, or any other uninspired author, into another language, because all that we should attempt would be to give the general sense of the English in the idiom of the native tongue. But in the case of the Bible, we want more than the general sense. It is the Word of God—the standard of truth and practice—and we need to translate it as literally as we possibly can. But the Greek or the Hebrew idiom would often be absolutely unintelli-

gible if translated literally. Hence the translator has the greatest difficulty in being faithful to God's Word on the one hand, and yet maintaining the native idiom on the other. There are rocks on both sides, and it costs him many a weary day and night to steer his bark aright. Hence the need of frequent revisions in these various translations, which are the more necessary, because, under English and other influences, many of the languages of India are undergoing important modifications, so that a version which was satisfactory twenty years ago, may need a thorough revision now. Much of missionary energy has thus been devoted, not to the preaching of the Gospel, but to the equally important work of biblical translation and the preparation of religious literature. No doubt the work of translation is to a large extent already accomplished, and, for the future, the time and labor of our missionaries may be more exclusively devoted to the work of the direct preaching of the Gospel. And in remembering all that has been done, we must not forget to mention the ever widening field of the Zenana mission. This, though the latest, is one of the most promising branches of missionary labor. When through its instrumentality many an Indian Persis and Tryphena and Tryphosa and Priscilla shall be raised up to "labor much in the Lord," we may imagine the blessed influence they will, through grace, exert on their sisters, on their husbands, and on their children, the future men and women of India.

In all this we have looked exclusively at the bright side of the picture; we have no space to look as fully at the other. No doubt, with much to fill us with thankfulness, there is also much to discourage us. The success of missions in India has been to a large extent among the hill-tribes and other non-Hindu races, who have no caste, and do not believe in Hinduism, or among the Shanars and Pariahs of Southern India, or other tribes of low caste or no caste. Yet, even among those of Hindu extraction the members in full communion of the Christian Church number at least ten thousand, and probably more; and when we remember the power of caste and the other ties of Hinduism, it is indeed a marvel of God's grace that there are so many, considering how few have been the laborers in so vast a field. We are not disheartened when we look at the moral character of the native Christian Church; if we compare it with the state of things described in the Epistles to the Corinthians and in some other Epistles, the Indian Church can fairly bear the comparison.

But there is one point in which the early Church was far ahead of the Indian. We refer to their independence of external aid, and to their zeal in propagating the truth. It is a very discouraging fact that there seems to be in the native Indian Church so little of a spirit of independence; that its members are willing to contribute so very small a sum for the support of

the ministry among themselves, and the spread of the Gospel among their fellow-countrymen: and that in other respects there is so much of dependence on English Christians, rather than an endeavor to develop a vigorous native church, independent in thought and action. This spirit can be easily accounted for. It arises mainly from the dependent character of the people altogether, who have been so long down-trodden by oppressors of one nation or another; but it arises also from the habit of looking upon Europeans as persons of unbounded wealth; and hence the same effect is produced upon the native Christians in India as results in England when in a church of poor members there are one or two wealthy men; everything is left for these to do, and the poorer members do next to nothing. The evil is due, not to *Indian* nature, but to *human* nature. We cannot expect those who are converts from heathenism to attain at once to the standard of Christian character and conduct which we expect to meet with in those who are brought up in all the light that surrounds them in a land like England or America—and yet how much of imperfection do we meet with even there! The moral atmosphere of England, even where the power of the Gospel is not felt, is very much purer than that of India, and yet how worldly-minded are a large number of professing Christians there! how little is manifested of the large-hearted liberality which the disciples of Christ ought to show! Few of our English churches can venture to cast the first stone at the Christians of India. Certainly we English Christians have not been called, for Christ's sake, to make the sacrifices which many of our Indian brethren have been called upon to make, who have been beaten and reviled, and have had literally to give up father and mother and brothers and sisters and wife and children and lands for the name of Christ. Even in the matter of liberality, a good beginning has been made by some native Christian churches, and we hope that others will be provoked by their zeal to follow their example. The Mission Statistics for 1871 show that in that year the contributions of the native Christian community amounted to Rs. 85,121.

One most important fact, however, we ought to keep in mind: what was done in the early Church was done by but a comparatively small number of Christians. That work began with a few hundreds; the work that we have done in India represents the zeal of *millions* of Christians in England, America, and Europe. Hence their success is *relatively* far greater than ours; that is, as compared with the number of Christians who were in the world to undertake the enterprise. Had the churches at home possessed the zeal of the early Church, or had all Christian churches sent out proportionally as many preachers of the Gospel into heathen countries as the Moravian Church, who

have, we believe, as many preachers in heathen lands as at home—in that case, instead of having now five hundred, we should have five or fifty thousand missionaries in India, and the blessing would have been proportionally large—or rather far larger, for God's blessing will ever outrun our zeal. That we have not had more success is not his fault, it is ours. Had the home churches sent many laborers and offered up many earnest prayers, and had we, the preachers of the Word in India, more of an apostolic spirit,—had we thus sown abundantly, we should have reaped also abundantly, and far more of the people of India would have been the Lord's. But we have sown sparingly, we have sent but one missionary to hundreds of thousands or millions of souls, and therefore we have reaped sparingly. Sparingly, that is, compared with the harvest we might have reaped, but not compared with the few laborers sent to work in the exhausting climate of India, amongst a people bound hand and foot by two of Satan's strongest chains—Hinduism and Caste.

God has blessed us, and he will continue to do so. Let us not be impatient. Two hundred and seventy years after the first spread of Christianity, heathenism was mighty enough, in the time of Diocletian, to carry on a most ruthless persecution of Christians. It took the Christianity of the early Church three hundred years to overcome the waning heathenism of part of Europe, and even then that heathenism was only partially conquered. And are we cast down because in seventy years a mightier system than the heathenism of Europe, the religion of a far larger population, has not yet been destroyed? We find already that the native Christians in full membership in India are numbered by tens of thousands; and if we look beneath the surface we shall find mighty agencies at work which are surely and rapidly undermining heathenism in this vast empire. Hinduism is evidently doomed, if Christian and other influences continue to be brought to bear upon it as in the past. It may last for another century or two, or more. It may make many a fearful struggle before it dies. But looking at what God has already done, at the nucleus of an Indian Church which he has given us, at the various forces at work assailing heathenism, or providing the Christianity which is to take its place—looking at the past history of the Church of Christ, and above all at the glorious promises of Him who cannot lie—and remembering the power of the Spirit of God who is on our side, we need not hesitate to say that the day will surely come, and it may be long before three centuries shall have elapsed from the commencement of modern missions, when Hinduism and Muhammadanism shall be things of the past, Rama and Krishna and Durga shall be as little revered or worshiped as Baal or Jupiter or Osiris, and from Cape Comorin to the Himalayas the millions of India shall with one voice acknowledge that

Jesus Christ is Lord and God. "I, Jehovah, will hasten it in its time." "The Lord hath done great things for us, whereof we are glad." "They that sow in tears shall reap in joy."

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## ART. II.—THE CALCUTTA AUXILIARY BIBLE SOCIETY AND THE BENGALI BIBLE.

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IN London on the 7th of March, 1804, a body of about three hundred persons, belonging to different religious denominations, with unanimous demonstrations of cordiality and joy, formed the British and Foreign Bible Society. On the 23rd of July, the same year, their Committee requested G. Udney, Esq., Member of Council, and the Rev. Messrs. Brown, Buchanan, Carey, Ward, and Marshman, all of them in Calcutta or Serampore, with such other gentlemen in any part of India as they might select, to form themselves into a Committee for correspondence with the Bible Society just established. From various causes this request was not complied with until the 12th of August, 1809, by which time Dr. Buchanan had returned to Europe. The other gentlemen named, together with the Rev. T. Thomason in Dr. Buchanan's place, then constituted themselves the Calcutta Corresponding Committee of the British and Foreign Bible Society. Before this Committee had been organized, Dr. Carey had introduced to the Society the scheme of Oriental translations of the Scriptures projected by the Baptist missionaries at Serampore "under the auspices of the College of Fort William." Though their hope of success depended chiefly on the patronage of the College, still assistance from Europe was absolutely necessary. Hence of Rs. 16,000 remitted by the Bible Society, Rs. 8000 were at once given to the Serampore missionaries towards defraying the expense of the Bengali, Marathi, and Sanscrit translations on which they were then engaged. And during the whole existence of the Corresponding Committee, one half of the Society's grant, amounting for a number of years to £2000 a year, was given to the Serampore missionaries. The other half was used to meet the expense of the other translations, such as the Persian and Hindustani under the Rev. Henry Martyn, and the editions in Malayalim, Chinese, and others then projected. This Committee was not in any way responsible to the Calcutta Christian public, nor could it in any proper manner be regarded as representing their feelings or wishes. It was a Committee appointed by, and solely responsible to, the London

Committee of the Bible Society. There were, however, in Calcutta at the time men (Protestants, Roman Catholics, and Armenians) who were not satisfied with this state of matters. So, moved by an earnest, eloquent sermon preached by the Rev. D. Brown in the Old Church on the 1st of January, 1810, they subscribed within that month Rs. 9000 towards furnishing the Christians of Tanjore with the Tamil Scriptures. Under the influence of a similar sermon by the Rev. H. Martyn on the 1st of January, 1811, on behalf of the estimated 900,000 nominal Christians throughout the whole of India, they subscribed within the year Rs. 44,000, and, being assembled in the College of Fort William, formed themselves into a society, called the "*Calcutta Auxiliary Bible Society*," to co-operate with the British and Foreign Bible Society, by all means in its power, in encouraging the circulation of the Holy Scriptures, without note or comment, "and especially "to supply the demands of the native Christians of India." During the first eight years of the new Society's history, they printed New Testaments in Tamil, Telugu, Singhalese, Urdu-Nágarí and Malay, both in Roman and Arabic characters; complete Bibles in Armenian and Malay; besides portions in Malay, Hindi-Nágarí and Urdu-Persian, with and without English. Yet nothing, or next to nothing, was done to extend the circulation of the Scriptures in any of the languages spoken by the native inhabitants of Bengal, Behar and the North-Western Provinces. This arose from the fact that Christianity had made greater progress in the Southern Peninsula and in the island of Ceylon; and the Committee felt that the more numerous converts in these places had the first claim on their attention. Besides, versions of the Scriptures in several of the languages spoken by the natives of Northern India had been made and put into circulation by the Baptist missionaries at Serampore, and by the Rev. H. Martyn and others, all of them published more or less at the expense of the British and Foreign Bible Society, under the patronage of their Corresponding Committee in Calcutta. Shortly after the news of the establishment of the Auxiliary had reached London, the Committee of the parent society wrote to their Calcutta Corresponding Committee that their annual grant of £2000 should for the current year be increased to £4000 (exclusive of £1000 to the Auxiliary), one-half of which, as usual, was to go to the Serampore missionaries. But they annexed to their grant the recommendation that the Committee, "should it be found "practicable, merge altogether in the Calcutta Auxiliary Bible "Society, in order that there might henceforth exist but one "channel of communication for Bengal. In the reasonableness "of this recommendation it was presumed the members of the "Calcutta Corresponding Committee would unanimously concur." Messrs. Udney, Carey, Marshman and Thomason were however



of opinion "that the measure proposed would not be advisable, "being persuaded that the enlarged views of the British and "Foreign Bible Society might be more effectually promoted by "keeping the two institutions separate as heretofore. Though in "some respects the communications with the Parent Society would "be simplified, and therefore facilitated, by their union, yet when "the Committee reflected on the exclusive and limited objects of "the Calcutta Auxiliary Bible Society, they felt unwilling to obtain so small an advantage at the risk of other objects of essential "importance, and closely connected with the operations of the "British and Foreign Bible Society. The Calcutta Auxiliary "Association had for its immediate object the supply of the "native Christians only. By the nature of its constitution, its "operations were limited to them, at least at that time. It "appeared to the Committee, therefore, that its existence as a "separate body was necessary for the prosecution of the original "and comprehensive plans of the Parent Society, by giving encouragement to Oriental versions, by procuring fit translators, "patronizing and maintaining them in their work, and by such "united deliberations and prompt measures as might best promote the diffusion of the Word of God throughout the East, "not only amongst the native Christians, but also amongst the "heathens."

The following year, 1812, the Serampore printing-office was burnt to the ground. Among other things there was consumed £3000 worth of paper, nearly one-half of which was destined for the translations of the Corresponding Committee or the local Bible Society. The parent society at once resolved to replace at their own expense the whole quantity of paper thus lost, and sanctioned the separate existence, in harmonious co-operation, of the two societies (for such in effect they were) in Calcutta. Thus they continued till 1821, when the Corresponding Committee wound up its affairs on the understanding expressed in recommendations to the parent society, *1st*, that their India grants be transmitted direct to the Serampore missionaries; the non-compliance with this recommendation would constitute a "decisive objection to the measure"; *2nd*, that their unappropriated funds be divided equally between the Serampore missionaries and the Calcutta Auxiliary Bible Society; and *3rd*, that their library be kept in its then situation, and be free to all biblical translators. This library was so kept till 1864, when it was found to be to the Society comparatively useless lumber, and it was divided between the Cathedral Library and the Baptist missionaries' Translation Library.

The resolutions about the Baptist missionaries may have been caused partly by the fact that they were at this time involved pecuniarily a good deal, by their entering so heartily into a

scheme of the parent society, founded on an offer of Mr. Hey of Leeds to pay £500 for a thousand copies of every first version of the New Testament into any of the estimated twenty-six languages of India. One-half of these versions had been completed at press, but the outlay on only four had been received, leaving that on nine others to be reimbursed. After a long delay, necessitated by the conditions laid down by Mr. Hey, £2500 were voted in 1824 for five of these versions, when the rule was modified to the payment of £250 on the manuscript being approved, and £250 on the thousand copies being printed.

The parent society's direct connection with the Baptist missionaries ceased, as far as New Testament translations were concerned, on the 1st of July, 1833, when it resolved, in accordance with the recommendation of its Calcutta Auxiliary, that its aid should be restricted to versions in which the Greek verb "baptize" and its cognates in the New Testament were represented "by the words being *transferred* into the form of the language of the version, or else translated by terms not *definitely* limited "to the sense of either *sprinkling* or *immersion*." The Baptist missionaries regarded compliance with this rule on their part as a violation of conscience, and the breach of an important principle—the independence of the translators—attempted to be forced upon them by a mere majority of votes. They therefore soon after formed the Baptist Translation Society.

The Baptist missionaries published in all for the Bible Society 200,000 copies of Scriptures. On the establishment of Bishop's College, in 1820, the parent society granted it £5000 for the translations and printing of the Bible.

In the year following the dissolution of the Corresponding Committee there was formed the Calcutta Bible Association, as a branch of the Auxiliary, for the sale and distribution of Scriptures in Calcutta and immediate neighbourhood. It was dissolved in May, 1867. There were other branch associations at Madras, Meerut, Benares, Cawnpore, Bellary, Monghyr, etc., into whose history we need not enter.

As we have seen, the Calcutta Society was intended for all India, including the Malayan Peninsula, Burma, Ceylon, and the Eastern Archipelago. But by the formation of the Colombo Society, in 1812, the Bombay Society in 1813, and more especially the Madras Society in 1820, and the Agra—which since its removal to Allahabad is called the North India Bible Society—in 1845, its operations have been restricted to Bengal and the surrounding countries. And though since, as well as before the establishment of these societies, it has given much time, thought and money to the translation, printing, sale and distribution of the Scriptures in various other languages, it has occupied itself chiefly with translations into the Bengali language, which

is spoken by 38,000,000 of inhabitants. To these we would now chiefly confine our remarks. The first attempt at a Bengali version of the Scriptures may be said to date from 1793, when Mr. (or Dr.) Thomas, surgeon of Bengal, during his third voyage to India in company with the Baptist missionaries, employed himself in translating the Book of Genesis into Bengali. He had indeed already translated Matthew, Mark, James, the Psalms and Prophecies. But he was not spared to do much, and that was not in itself of much intrinsic value. But it was a great deal to encourage Dr. Carey to prosecute the work which he had begun. Dr. Carey's translation commenced the following year, and was completed in 1809, when it was published in *five* volumes. The same year the third edition of the New Testament in folio was published.

Dr. Carey's translation, "from its being, at times, *too* literal, "is sometimes not only deficient in ease, spirit, freedom and "fluency, but also obscure, and so, in fact, though not in letter, un-"faithful." On this account, as also because of the special object which the Committee had in view (*viz.* the supplying of the native schools), and their impression that the Serampore version had been made with a decided preference, and, as the Committee conceived, a strong bias, to certain peculiarities on the subject of Baptism, the first version which the Calcutta Bible Society published was not Dr. Carey's, but one made by Mr. Ellerton, a member of the Church of England, engaged in mercantile business at Malda. It was not from the original language, but from the authorized English version, and was intended specially for the purpose of supplying the schools lately established. The Gospel of John, as translated by Mr. Ellerton, had before this been published at the expense of the Countess of Loudon, for the use of her endowed school at Barrackpore. From the seventh Report we learn that although the Scriptures had in no instance (or at least in very few) been introduced into the native schools as a regular book of instruction, it was generally found that after the children had acquired a facility in reading, the Gospels were more or less in request amongst them, and were read with eagerness, not only by the children themselves, but by their friends and relatives at home. This desire arose, no doubt, in part from the paucity of books in the Bengali language, rendering it difficult for those who had learned to read with fluency to satisfy their curiosity for information and maintain a habit of useful reading. In 1820, the whole of Mr. Ellerton's translation of the New Testament was through the press. The Committee was satisfied with the "purity of its style and the accuracy of its rendering." Apparently Mr. Ellerton translated only the New Testament.

In the fifteenth Report mention is made of a translation of the Psalms by Mr. (afterwards Dr.) Yates. It was published the

following year (1826). In reference to this edition, the Committee remark that they consider it an important branch of their duty to encourage the efforts of learned missionaries who are disposed to labor in the work of translation, and they would be glad to see the example of Mr. Yates more generally followed; inasmuch as it is by the united and hearty exertions of missionaries, who, from their constant intercourse with the natives, have the best advantages for obtaining a familiarity with their languages, that the grand object of presenting the Holy Scriptures in a native dress may be most effectually promoted.

In 1829, there was appointed a Sub-Committee, consisting of the Rev. Messrs. Morton, Pearson and Lacroix, with power to add to their number all others whom they might find willing and competent, to co-operate in collating and revising the then existing Bengali versions of the New Testament. This Committee secured the co-operation of Dr. Yates, whom they requested to pursue his translation of the Old Testament from the Hebrew. They also recommended a revised reprint of Mr. Ellerton's translation of the Gospels. His version of the Epistles was less approvable, partly because of his ignorance of the original, and partly because of the difficulty of the subject-matter and the object he had in view. The Committee at the same time commenced a new translation of Genesis as a specimen to be submitted to critics and friends, in anticipation of, and as a help towards their maturing their plans for the future.

The plan suggested by Mr. Lacroix was the following:—  
 “That the version prepared by one of the Committee be put  
 “into the hands of a pandit well versed in Bengali composition,  
 “for him to re-write it in his best style, and that such writing be  
 “then submitted to the Committee for its revision and final  
 “determination.” They expected that they should in this manner  
 “secure an idiomatic and equal style, and, as to accuracy and  
 “propriety of terms, possess all the advantages offered by their  
 “former mode of proceeding.” The Rev. Mr. Pearson, one of  
 the most active members of the Sub-Committee, who had revised  
 Ellerton's translation of Matthew, died in 1831, without being able  
 to complete the revision of the other three Gospels. The Sub-  
 Committee had lost the services of Mr. Morton the preceding  
 year, but his place had been taken by Mr. Reichardt, who seems  
 also to have revised Ellerton's translation of Matthew. In 1832,  
 the new translation of the Book of Genesis was published, as a  
 specimen of what a committee could conjointly perform. With  
 its publication the labors of that Sub-Committee seem to have  
 come to an end, at least as far as the plan of a united version was  
 concerned. In June, the same year, it would seem that Dr. Yates's  
 version of the New Testament had been submitted to the Sub-  
 Committee, then consisting of Messrs. Lacroix, Sandys, Duff,

Gogerly and Percival. They were unanimously of opinion that though Dr. Yates's version was more idiomatic, both being equally faithful, yet, as only one Gospel was wanted for the use of the Society, they were disposed to adopt Mr. Reichardt's revision of Mr. Ellerton's, as the introduction of another version, especially into their schools, could not well serve any important purpose. They were more inclined to this decision, considering that to adopt Dr. Yates's, subject to alterations, would be multiplying versions in Bengali, of which there were already five, and that it would in all probability be superseded by the version which they expected soon under the sanction of the Society.

The Report for 1833 has no reference to the Bengali Scriptures. In 1834 the Baptist missionaries at Serampore, and those at Calcutta, with a liberality that did them honor, permitted the Committee of the Bible Society to consider themselves at liberty to use the versions of the Scriptures published at their respective presses, with such alterations as the Committee might deem needful in the disputed word for Baptism, but the Baptist missionaries were not to be considered in any way parties to such alterations, nor were the versions, after such alterations, to be regarded in any measure theirs. This year Dr. Carey, whom we may style the father of Indian Bible translations, died, and his able colleague in 1837. As both Dr. Carey's and Dr. Yates's versions were excellent of their kind, the one being considered more close to the original, the other more elegant and idiomatic, but in consequence losing something of the closeness of a translation, a Sub-Committee was appointed to consider which, in the meantime, it might be desirable to take, until the Committee might have an opportunity to unite, if possible, the excellencies of both. After a close and patient consideration of the subject, it was resolved that Dr. Yates's version of the New Testament be reprinted, while at the same time the very unnecessary recommendation was given that neither it nor any other version be then adopted as a final standard. This resolution was come to under the influence of what is known as the Rev. Mr. Morton's Report, written as the Report of a Sub-Committee consisting of the Rev. Messrs. J. Hoerberlin, W. S. Mackay, W. Morton (S.P.G.), A. F. Lacroix and T. Reichardt, and Captain Marshall. It is a very elaborate and able document on the comparative merits of Dr. Carey's and Dr. Yates's versions, and is published in the Appendix to the twenty-fifth Report. Mr. Morton was, on the whole, of the opinion, and he believed all concurred with him in it, that Dr. Yates's was immeasurably better calculated to convey the exact sense of the inspired original to the native mind, and in a dress and manner fitted to instruct, to please, and to impress it; that it appeared to have a decided superiority over that of his predecessor as a whole, in the *three* particulars of justness, idiom and perspi-

cuity ; to exhibit much more of the native character ; to be more energetic and spirited, because less overloaded with unnecessary vocables, unmeaning repetitions and heavy modes of junction ; and though purer, too, than Dr. Carey's in its style, and formed on a higher standard, was yet much more within ordinary comprehension. Its general error was its being too *paraphrastic*, of deserting without advantage or necessity the exact literality of Scripture. Besides, it was too bold in the adoption of various readings, and unequal in regard to purity, exhibiting sometimes, for instance, in the midst of a sentence otherwise correct, and in juxtaposition with the most classical terms, a vulgar or corrupted one, where another, equally expressive, yet purer, might have been placed.

The Committee seems to have thrown aside at this time Mr. Ellerton's version without further consideration. Of Dr. Yates's version, an edition of 5000 copies (proofs gratuitously corrected by Rev. Mr. Hoerberlin) was printed and published in 1837. With a view to its improvement in future editions, an interleaved copy of the work was forwarded to each missionary in Bengal, with the request that he should note such amendments as might occur to him, and allow the Committee to have the benefit of his observations, to be transmitted by them to the proper quarter, for the advantage of any future edition that might be printed for the Bible Society.

In 1838 and 1839, editions of these separate Gospels, Acts, Epistles and Psalms were printed ; other portions were published in the following year (1841) from the same edition of 1837. In 1842 the Rev. W. Morton presented the Society with a new version of the Book of Proverbs in Bengali. Of this version 5000 copies were printed. The Society was extraordinarily active during these years. During 1841 there had been either printed or undertaken a larger supply of Scriptures than had been actually printed during the thirty preceding years. This activity manifested itself during the six years 1840 to 1845. There was a similar activity manifested, at least in the matter of issues, during the first half of the following decade, or over the seven years 1851 to 1857 ; and a similar activity commenced with 1872 and is at present going on. The average issues during the first of these periods were 45,000, during the second 46,700, and during the third, or the last three years, of which the last was only eleven months, the average was 45,500, while that from the commencement of the Society's operations has been only 23,500 ; and if these periods be deducted from the total, the average for the remaining forty-seven years is less than 16,000. In fact during the sixteen years there were about as many Scriptures issued as during the other forty-seven years of the Society's history. We are not prepared to enter at present into the cause or causes of this periodic activity.

But to return to our sketch, we have to notice that in 1844 Dr. Yates's complete version of the Bible, Old and New Testament, with references and marginal readings, was finished. The Bible Society at once purchased 500 copies of it. The work, though commenced by Drs. Carey and Thomas, was really the result of Dr. Yates's ten years' labors. And it ought to be borne in mind that though it might be said to have occupied in all a period of fifty-two years, from the time when Dr. Thomas worked at it on board the Danish East Indiaman down to the time when it was finally completed by Dr. Yates, it did not take so long as the English authorized version took, "which from first to last was produced by "indigenous scholars, and may fairly be said to have been the "result of eighty years of labor, and that too in a country whose "language was already Christianized when the work was commenced." Dr. Yates rested from his labors the following year, but his works do follow him. A few months after his death the publication of the entire Bible, in one volume, with the sixth edition of the New Testament included in it, was accomplished. The volume of Dr. Carey's Bible, containing the Psalms, had been out of print for upwards of eight years, although it was in great demand. The Society therefore presented a copy of Dr. Yates's new version to every native Christian in full communion with any church, not only because most of them were too poor to purchase, but chiefly as a token of brotherly affection and of concern for their spiritual prosperity. It was hoped that the gift would "contribute in some "measure to the promotion of that love and union between Christians of different nations and communions, which our common "Lord and Saviour so earnestly implored in his mediatorial "prayer (John xvii.); and which will, doubtless, be one of the "principal means of convincing the world that the Father has "sent the Son to be the Saviour of men."

On the establishment in the same year (1845) of the North-India Bible Society, the Committee of the Calcutta Society was able for the first time to regard the Bengali department as the principal branch of their labors. They had been relieved in 1820 of a large part of the work which they had at first undertaken, by the establishment of the Madras Bible Society. But it was only in 1845 that they were enabled for the first time to restrict their labors to the inhabitants of Bengal and surrounding countries, including those more or less inhabited by aboriginal tribes.

Another Sub-Committee was therefore appointed to inquire into the Bengali version or versions, the supply of Scriptures required, as well as the practicability of obtaining a version for the Society which they might consider their own. A circular letter was accordingly addressed to the various missionaries in Bengal, to the exclusion, unfortunately, of the Baptist missionaries. The

answers indicated a very general desire for an entirely new version, or a revised and improved edition of some one or other of the existing versions, as indeed "absolutely required." A correspondence took place between the Committee and the Baptist missionaries, which resulted in the latter, whilst kindly permitting the Society to reprint their Bengali version, objecting to the Society's making their version the basis of a new version to be issued by the Society.

In the meantime, the Society's Secretary, Rev. Dr. Hoerberlin, had prepared a version of the entire Bengali New Testament, and offered it to the Society. This offer was cordially responded to, and the Rev. Messrs. J. Paterson and J. F. Osborne were asked assist Dr. Hoerberlin in revising and passing it through the press. The Committee, at the same time, cordially accepted the offer of the Baptist brethren to have an edition of theirs thrown off to meet the immediate demand. There were 2500 entire copies of each version, besides 17,000 portions, ordered to be printed on this occasion. But, on account of some difficulties between Dr. Hoerberlin and Messrs. Paterson and Osborne, the arrangement fell through, the order was cancelled, and, as a substitutionary measure, 250 copies of the Gospel of Mark and the Epistle to the Ephesians of Dr. Hoerberlin's version were ordered to be printed, with the view of their being circulated among "all the Bengali scholars in the country, lay and clerical, in order to ascertain whether, in their judgment, the new version was a fair adequate representation of the meaning of God's Word, and also, *on the whole*, an improvement on existing translations." The rest of Dr. Hoerberlin's version was to be printed only on favorable replies being got from the scholars consulted. The same year Dr. Hoerberlin resigned the Secretaryship, and nothing more was done in the way of publishing his version by the Society. He immediately thereafter left Calcutta for Eastern Bengal, and died there in 1849, leaving his version of the Gospel of Matthew alone accessible to the Committee. This he had printed at his own expense. In 1846, an edition of 1000 copies of the book of Isaiah in Bengali was gratuitously printed for the Society by Mr. L. Mendes; the proofs were corrected by Dr. Duff and Rev. A. F. Lacroix; 5000 copies of the Book of Genesis and the first twenty chapters of Exodus were also printed. Both volumes were reprinted from Dr. Yates's version. This is the only edition of Isaiah in Bengali, as a separate portion, that has been as yet printed by the Society, though they have printed 22,000 copies of it in other Asiatic vernacular or classical languages. At its meeting in May last another edition of 3000 copies was sanctioned.

A second edition of their Bengali Bible was pushed through the press in 1849-51, with many corrections, as the result of a



pretty close revision by the Baptist missionaries, more especially Dr. Wenger. Of this edition the Society took 2000 copies, besides some 50,000 portions. The New Testament of this edition remained the standard for twenty years. On the completion of it, the Committee, as on two former occasions, applied to the missionaries in Bengal for their suggestions, with a view to future improvements. There were then, as there have always been, men who expressed loudly their dissatisfaction with every version produced, some who did and others who did not appreciate the great difficulties to be met and surmounted by foreign translators of the vernacular of a country where there is no standard of style; where a pandit and a ryot speaking the same language are scarcely intelligible to each other; where there is a very poor vernacular literature, and nearly every word for sacred objects has been desecrated by idol service, and is associated in the minds of the people with ideas of heathenism. The Committee felt their need, especially in such circumstances, of wisdom to guide them, on the one hand to save them from caprice and haste, and on the other from too much repugnance to change. They were bound to be jealous for the pure text of the inspired volume, and its accurate translation into the vernacular languages, and equally had they to guard against unnecessarily multiplying their versions, to the triumph of the enemies of the truth. They accordingly issued circulars to all whom they thought able and willing to help them towards improving the version then published. The result was that in the following year the Church of England missionaries at Krishnagar were authorized to commence a new translation for the Society (beginning with the Gospel of John), while at the same time an edition of 2500 of Dr. Yates's translation of the New Testament, with Mr. Wenger's revision, and 47,000 portions (Gospels and Acts), were ordered to be printed at the Encyclopædia Press under the superintendence of the Rev. K. M. Bannerjca. The Krishnagar missionaries were entrusted with the projected new translation, as they were the largest body of competent Christian scholars located in any one district in the Mofussil; they were for the most part united in their views on this subject, and they could obtain the co-operation of many other missionaries of the Church of England in Bengal. Their versions of John and Galatians were received in 1851, and at once sent to Mr. O'Brien Smith's Press. On their issuing from the press, copies of them and of Mr. Wenger's revision of Dr. Yates's version were sent to all the Protestant missionaries in Bengal, and to other Bengali scholars. The result of some eighteen months' consideration and inquiry into the comparative value of the Krishnagar version and Mr. Wenger's revision of Dr. Yates's, was a unanimous resolution that the latter was unquestionably superior to any other that had yet been produced.

In 1859, while carrying through the press a new edition of the

entire New Testament, Mr. Lacroix was struck down, and taken to his everlasting rest. In 1861 the whole Bible, Old and New Testaments, was published *for the first time in one volume*. It was the third edition of the Old Testament and Mr. Wenger's second revision of Dr. Yates's version, bound up with the twelfth edition of the New Testament. During the ten years that had now closed there were published by the Society 226,450 Scriptures (including 2000 Old Testaments and 7500 New Testaments) in Bengali, 150,000 in Hindi-Kaithi, 70,000 in Musalman-Bengali, 6000 in Bengali-Sanskrit, besides smaller numbers in Uriya, Uriya-Sanskrit, Nepalese, Kassia, Bghai-Karen, Pwo-Karen, and 1000 Old Testaments in Hindi, making a total of 471,450. At the same time there were put into circulation by the Society 396,534 copies. They had before this presented all Bengali pastors with a copy of the complete Bible, and taken some pains to see that all native Christians had a New Testament. At this time, by the direction and at the expense of the Parent Society, an attempt was made to give a New Testament to every schoolmaster, and a Gospel to each of his reading scholars, in every school throughout the country. As the scheme did not meet with the full and cordial approval of the missionaries as a body, it was only partially carried out. Many of them were of opinion that such special efforts interfered with the labors of colporteurs and others who tried to *sell* the Scriptures, and hindered their success,—believing that though it may be sometimes wise and well to give, it is often wiser and better, if possible, to sell. Still the issues from the depository were very largely increased through this special effort. To meet it, an edition of 10,000 copies of the Bengali New Testament was printed in 1864.

The last great contest concerning the Bengali translations occurred in connection with the publication of the fourth edition (small type), being Dr. Wenger's third revision of Dr. Yates's version. On its publication the Society, moved on this occasion by the Tract Society Committee, issued a circular soliciting the opinions of all the missionaries in Bengal on its merits. Forty gentlemen sent in replies, but the result was not altogether flattering. There was a wide complaint of want of accuracy in rendering the original. But the Committee did not feel themselves in a position to make any alteration until they had before them a full specimen of a translation of the Scriptures, on the principles proposed by those who were opposed to the present version, at least equal, if not superior, to that at present in use. They accordingly resolved that steps be taken to procure a large-sized edition of the Bengali Bible containing such amendments as the Rev. J. Wenger might think desirable. This, the fifth and last edition, was published last year—a beautifully got-up volume, as well as a carefully translated and edited work, in which we have the results of Dr.

Wenger's thirty-four years' experience of Bengali translation and of Biblical study. In his own humble words, the hope is expressed "that it may stand for twenty or twenty-five years. But it is clear," he adds, "that a really permanent Bengali Bible will eventually have to be produced by native Christian scholars." Until such scholars are raised up, he hopes that future revisers will see the wisdom of the conservative maxim "to let well alone." Dr. Wenger acknowledges much assistance in the last revision of the Bible from the Rev. G. H. Rouse, M.A. His notes and suggestions during four years were sent from England, but since his return in 1872 they were communicated in the course of constant personal converse.

We ought also to refer to the assistance given to Dr. Carey by Dr. Marshman, who was for some years Secretary to the Society; to Dr. Yates by the Rev. Mr. Pearee, who had "the eye of a Christian, a critic and a printer"; and to Dr. Wenger in his earlier editions by the Rev. C. B. Lewis, who has seen so many of the Society's editions through the press, and is at present engaged, along with Mr. Rouse, in seeing through editions of the Bible and the New Testament, as also of Isaiah, Deuteronomy, Ruth, Psalms, Acts and Romans, most of which are expected to be published before the end of this year.

In connection with a history of the Bengali Bible, reference might also be made to the editions of Luke in Musalman-Bengali, prepared under the care of the Rev. J. Paterson and published in 1854; of John and Acts in 1856, and of Genesis and Exodus and Isaiah the following year, and of Matthew, Mark and Psalms in 1858, all by the Rev. S. J. Hill, consequent on the lamented death of Mr. Paterson. The language being a mixed dialect, it was resolved not to translate any more of the Bible into it. But since the resolution was passed, the number who speak it having been found to be so large, and their inability to comprehend either the Bengali or the Hindustani Bible having been made so clear, more attention has been given to them of late, and renewed attempts have been made to reach them, not only by the Bible Society, but also by the Tract Society. During the last three years our colporteurs have sold 1274 copies of Old Testament portions, and 4902 copies of New Testament portions, in this dialect; while during the previous three years only 179 portions of the Old Testament and 800 of the New Testament were sold.

Before drawing our remarks to a close, we may state that the Auxiliary has been the means of printing in all 551,550 Scriptures in the Bengali language, of which 7500 were entire Bibles, 31,550 Old Testaments and 24,000 New Testaments. The rest consisted of 377,000 portions of the New Testament and 139,000 portions of the Old Testament. This large distribution of por-

tions has arisen from the poverty of people generally not permitting them to spend more than a pice or two at a time on the purchase of a book. The grand total, including the above, of all Scriptures, in twenty-eight different languages, printed by it during the sixty-three years of its existence, has been 1,402,680, of which 86,000 were New Testaments and 31,000 Old Testaments, including entire Bibles. This was accomplished by means of very liberal grants of money and of paper by the Parent Society, and by the subscriptions, donations, and unpaid labors of local friends.

The building during the year of the Bible and Tract Society's House, 23, Chowringhee Road, Calcutta, towards which the parent societies in London contributed each a third, and local parties the remaining third, and which was opened on the 1st of May last, with a meeting for prayer, praise, and thanksgiving in the morning, and for addresses in the evening, under the presidentship of the Bishop of Calcutta, the Bible Society's Patron, is the occasion which has suggested to us the propriety of our writing the above sketch.

With the completion of the fifth edition of the Bengali Bible, and the building of a Depository that can be called its own, the Society has completed an epoch in its history. A review of its labors, difficulties and success should increase our thankfulness to God for all his gracious benefits towards us. We may well raise our Ebenezer and say, "Hitherto hath the Lord "helped us," and go forward with increased zeal and devotion to the translation and dissemination of his Word among the many millions of Bengal who are still ignorant of its saving truths.

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## ART. III.—CANARESE LULLABIES.

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 TRANSLATED BY REV. J. C. W. GOSTICK, MYSORE.
 

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THE writer has during the past few months been endeavoring to make a collection of the nursery rhymes in vogue amongst the Canarese people. The result has been, on the whole, satisfactory, and he hopes that the translations now offered will, in some measure, give a correct idea of the original songs. They have been gathered from the people themselves, and can be depended on as genuine productions. Some one has said, "Let who will make the laws of a nation, if I may make the ballads." This remark is full of truth and sagacity, and there is no doubt that national ballads exercise vast influence either for good or evil. A nation can be understood through its songs, and great principles necessary to a nation's life and continuance have been carried along, maintained and cherished from age to age, in national song. The ballad makes the people one, awakens ancient traditions and knits the mass together. Disunited in most other respects, the Hindu people is virtually one in reverence for the principles of their religion. It has been said that they are "too religious." Formality and vain repetition have eaten like a cancer into their religious life. But perhaps the most remarkable phenomenon, and which would hardly be expected in such a people and religion, is the marvellous tenacity with which they cling to it. A coward in most other matters, the Hindu is a hero here, and can furnish the world with examples of devotion and self-abnegation which cannot fail to extort admiration. This feature has been explained in various ways. Doubtless it is in a great measure due to religious training in childhood, constant connection with rites and ceremonies, and the conservative tendency which is normal in the Hindu. But there is another reason, and this may be discovered in the national songs. With hardly an exception, they are religious, and it requires no great effort of the imagination to reckon the vastness of their influence upon the national character and life. It has been remarked that the nation is formed in the nursery, and the nursery lullabies of the Hindus exercise no insignificant influence on their religious life. Whilst missionaries are laboring in schools or in evangelistic work, whilst societies are covering the land with their operations as with a network, the Hindu mother is crooning some ancient ditty to her little one. The exploits of the Pándus, the heroism of Ráma, the splendor of Nála, the praises of Vishnu or Shiva, and more frequently the achievements of the widely popular Krishna, all these

form the subjects of her song. So, with his mother's milk the child drinks in her creed. It grows with his growth, strengthens with his strength, and becomes a part of his very life. Can we be surprised that the Hindu phalanx is hard to penetrate? Not till female education has much increased and become a recognized fact, and the mothers of Hindustan are brought under the influence of Christian truth, may we expect a great change, and even then old influences will act, and for long we may reckon these rhymes, which are being daily, nay hourly, sung, to be no slight obstacle to the progress of Christianity. We have met with songs in praise of Christ, but the most popular ones relate to Krishna, who is the favorite hero of all classes of the Hindu community. At some future date the writer may give a few translations of songs in honor of Shiva and Ráma, but on this occasion he will confine himself to two or three popular ones. The first is in praise of Krishna, and is said to have been composed by the poet Srinivása of Górá, and is sung by Brahmans and others whilst rocking the child to sleep :—

## I.

The earth with woes was laden,  
Thy prowess set her free :  
We humbly at thy lotus-feet  
Ascribe all praise to thee.

*Chorus.*

Jó jó, Yashódé's son, Mukunda !  
Jó jó, the herdsman's boy, Góvinda !  
Jó jó jó jó !

## II.

To save the world from sorrow,  
Fierce Kamsa's might to quell,  
Wast born the child of Dévaki,  
Thou sought'st the cowherd's dell.

*Chorus*—Jó jó, etc.

## III.

When Pútani, in childhood,  
Her venom'd pap did give,  
Thy ruby lips her life-blood drew,  
The goddess ceased to live.

*Chorus*—Jó jó, etc.

## IV.

Three demons sent by Kamsa,  
With purpose dread and fell,  
Were smitten by thy godlike arm,  
Down to the shades of the hell.

*Chorus*—Jó jó, etc.

## V.

'Thou crownedst Ugraséna  
 (Great Kamsa having killed),  
 'The moon-faced Rigmini rejoiced,  
 'Thy fame the wide earth filled.

*Chorus*—Jó jó, etc.

## VI.

When Draupadi was wedded  
 'To Páñdu's brave sons five,  
 Thy bow laid Shishupála low,—  
 What could its force survive?

*Chorus*—Jó jó, etc.

## VII.

O Krishna! brave and happy  
 'Thou, with thy consorts eight,  
 Didst live in time eternal joy,  
 'Thy care o'er all was great.

*Chorus*—Jó jó, etc.

## VIII.

'Mongst sixteen thousand milkmaids  
 'Thou ledd'st a merry life;  
 Thou killedst Kuru and didst help  
 'The Páñdus in their strife.

*Chorus*—Jó jó, etc.

## IX.

The earth was void of sorrow,  
 'The lotus-eyed were glad,  
 Thy worshippers had but to pray  
 'And all their wishes had.

*Chorus*—Jó jó, etc.

## X.

An infant's form assuming,  
 'Thou prayedst by thy cot;  
 Thy foster-mother soothed thee:  
 'Oh, humble was thy lot!

*Chorus*—Jó jó, etc.

## XI.

Thy priests were all adorned  
 'With costly gems and gold;  
 Gókarna's citizens were blest,  
 'Their bliss could not be told.

*Chorus*—Jó jó, Yashodé's son, Mukunda!  
 'Jó jó, the herdsman's boy, Góvinda!  
 'Jó jó jó jó!

The following song was obtained from a Shudra woman, and is sung by people of her class:—

## I.

Hush, hush, my child! go fast to sleep,  
The bogie's on the tree!  
He's killed a hundred little boys,  
And wants to come for thee!

*Chorus.*

Jó jó, my child, jó jó,  
Jó jó jó jó.

## II.

Hush, hush, my child! the bogie's jump't  
On yonder banyan-tree!  
He's killed a hundred little boys,  
And now he comes for thee!

*Chorus*—Jó jó, my child, etc.

## III.

Bad people, passing by, do wish  
On thee their eyes to set,  
But mother's tied a talisman,  
So sleep, my darling pet!

*Chorus*—Jó jó, my child, etc.

## IV.

Hush, hush, my child! lie down and sleep.  
Thy bed is nicely made,  
I've wrapt you in a pretty cloth,  
So sleep, be not afraid!

*Chorus*—Jó jó, my child, jó jó,  
Jó jó jó jó.

The following lullaby, which is popular amongst the Mysoreans, was written concerning a child born by the favor of Venkaṭa Rámana of Triputtý.

The mother lived in a village in the Mysore country. She had no children, and being troubled in mind prayed to Venkaṭa Rámana to remove her disgrace, promising, if he granted her request, to offer the child as a sacrifice under the wheels of the god's car at Triputtý. In due course, so the story runs, she gave birth to a fine boy. A mother's love proved too strong for the mother's vow, and Triputtý and its car were forgotten. After a few days the child fell sick; all remedies were unavailing, and again the mother prayed to Venkaṭa Rámana. The god appeared, in the form of a child, and told them that they must fulfill their former vows. The father, grandmother and other relatives wondered what vows were meant, being ignorant of the mother's former prayer and vow. However, they all started off for Triputtý, and on the road the father promised to the god a



golden child, the grandmother promised a golden cradle, the father-in-law a golden flower, etc. Still the mother said nothing. At length the time arrived for the drawing of the car. The mother stood near, with her boy, irresolute and unwilling. But the car would not move. Crowds pulled, elephants pushed, yet the car remained stationary. In the midst of the tumult, the god spoke through a little child and pointing to the woman said that the car should not move until her vow was fulfilled. Her husband and the rest upbraided her for making such a cruel vow, but insisted on her carrying it out. At length she lay down, with her child, beneath the ponderous wheel. At once the car moved, but as soon as the wheel reached her, the car leaped, and she and the child were unhurt. Thrice she lay down, and thrice the car leaped over her. They all went home rejoicing—so the tale runs—and the following song was written in honor of the happy occasion :—

## I.

They deck'd the hall with choicest wares,  
The women gaily drest  
Did dance, and others play'd the fife  
To soothe the child to rest.

*Chorus.*

Jó jó, O son by Vishnu given !  
Thee Lakshmi sure will bless ;  
Jó jó, O babe thus blest by heaven !  
Much wealth wilt thou possess.

## II.

They rocked the babe in golden eot,  
By silver chain it swung,  
Respect they to his mother paid,  
And all her praises sung.

*Chorus—Jó jó, O son, etc.*

## III.

They shook with joy the waving lamps,  
And sang auspicious songs,  
His parents then to Vishnu prayed,  
To whom all praise belongs.

*Chorus—Jó jó, O son, etc.*

## IV.

The betel-leaf was handed round ;  
From all the country-side  
The people flock'd, and rich in gifts  
Departed gratified.

*Chorus—Jó jó, O son by Vishnu given !*  
Thee Lakshmi sure will bless ;  
Jó jó, O babe thus blest by heaven !  
Much wealth wilt thou possess.  
Jó jó jó jó !

ART. IV.—SACRIFICIAL TERMS AND A MISUNDERSTOOD GOSPEL.<sup>1</sup>

BY REV. T. E. SLATER, MADRAS.

MORE than a year ago an article<sup>2</sup> appeared in this *Review* on "the use of sacrificial terms in the Indian languages." The main object of the writer<sup>3</sup> was to prove that the word *bali* had been unfortunately introduced into several Hindu translations of the Holy Scriptures, as a fair translation of the Hebrew  $\text{בַּלִּי}$  and the Greek  $\theta\upsilon\sigma\iota\alpha$ , and that an immense advantage to the Christian advocate would be gained by the substitution of the generic word *yajna* or *yaga*, suggesting, as the word does to the Hindu mind, that importance and sacredness which has ever been associated with the rite of sacrifice.

The value of the article, and its important bearing on the interests of Gospel truth, have been widely recognized, especially in the south of India and in the Telugu districts, for whose benefit the revision of the Telugu Scriptures now in progress has been undertaken. No attempts have, we believe, been made to show that the position of the writer is assailable; and the silence of Telugu missionaries in this respect seems to imply that in the use of the word *bali* they may have hitherto been making a mistake.

The subject is not restricted in its bearings to any portion of the mission field. The principles involved are of general interest. And we cannot but think it high time that all missionaries should ponder the terms in which they have been endeavoring to commend the Gospel of Christ to the people of this land. This is a subject on which others besides the present writer are feeling deeply and intensely. The difficulty we feel in bringing it forward arises from this, that it *seems* to reflect somewhat severely on those who have preceded us—an attitude we should be the first to deprecate. All will, no doubt, be willing to take their share of blame. We *have*, too often and too much, preached our theology, instead of Christ and the love of God. We have used terms to convey high and sacred ideas without sufficiently weighing their import.

<sup>1</sup> It is right to state that this paper was written and in the Editor's hands some time before the last Number of the *Review* was issued, which contained a somewhat similar paper entitled *Missions in India, why not more successful*.

<sup>2</sup> See *Indian Evangelical Review*, No. III., p. 230.

<sup>3</sup> Rev. J. Hay, M.A., Vizagapatam.

The two words *bali* and *yajna*, being Sanscrit in origin, run, in slightly altered forms, throughout the leading languages of India. The word 'sacrifice' has been rendered by *bali* in the old version of the Telugu Scriptures; in the revised Tamil Bible; in the Bengali Bible; in the new Sanscrit Bible, though here *yajna* is also used; and, we believe, in the Indian languages generally, with the exception of the Marathi. But we venture to think the word may have been thus widely used without much reflection on all that the term, in its universal usage, necessarily connotes, that is abhorrent to our true ideas of sacrifice.

It is not difficult to understand how it came into Christian use. Roman Catholic missionaries, when they first came to the country, wanted a term for 'sacrifice.' They looked about them, and saw a goat killed at or near a temple, not knowing *what* the temple was, nor to whom dedicated; and they took the word *bali*, which they were told described the act, and introduced it into the Bible as a fit vehicle for conveying the true idea of Scripture sacrifice instituted by and offered to the living God. Not exercising due discrimination in their zeal to popularize their ideas, and fixing supreme prominence on the bare act of slaughter, they hastily took a word from "the thickest shades of heathenism"—a word steeped in the vilest associations—a word solely and inseparably connected, as a slain offering, with the worship of demons or of the bloodthirsty Kali—without regarding the original meaning of the word, or without ascertaining whether the Aryan vocabulary could furnish a better.

The older Protestant missionaries followed on the field; and finding the word already in use by Roman Catholics, and already associated, in the mind of the people with Christian sacrifice, the unfortunate mistake was perpetuated, and has continued to the present day.

Another explanation of the early employment of *bali*, or of the readiness with which the term, when presented by the act of slaughter, was accepted, may be adduced, without, it is hoped, giving offence to any. There can be no doubt that the early missionaries who came to this country held views of expiation, in connection with the Christian atonement, very different from those held by the most orthodox thinkers of the present day in England and America. Just as they believed that the heathen must all go to hell simply for being heathen, so from the influence of a severe Calvinistic training, or from living nearer to the Church of medieval times, they fell in more with the pagan view of expiation found in India and in other heathen lands, as it is in classic histories and poems, than what is now held to be the Scriptural view of Christian propitiation (we do not confound the two), set forth "to declare the righteousness of God." *Bali*, in many respects, of course, accorded with this view: *Diis violatis expiatio debetur.*

When the word 'sacrifice' was first translated into *bali*, it could not have been, it would thus seem, with the proper knowledge of the word. Many terms, and this among them, have no doubt been unsatisfactorily translated through the misguidance of pandits and munshis, arising from their very natural inability to grasp the Christian idea and sentiment, or, in some cases, from a want of sufficiently accurate acquaintance with earlier, purer Hinduism and its rites.

If the question had been the simple, literal rendering of the original Hebrew *zebakh*, a 'victim,' *bali*, which means a 'present,' ought not, any the more, to have been given. *Vadhya*, a slain offering, should have been the word. But we need something more than simple slaying to convey aright anything of the purport and sacredness of both Hebrew and Christian sacrifice. Now that thoughtful and devout attention is being given to *bali*, and all that it connotes—and it does not need much thought to understand what *bali* means to the popular mind—it is being increasingly felt that all its abominable associations, of which the people cannot possibly divest themselves whenever the word is used, as well as its literal meaning, render it altogether unfit to be employed as an equivalent for 'sacrifice' in the Word of God.

If in its original meaning—a meaning that has not been corrupted in the least—the word denotes an offering, a sort of tax or revenue, a present, the term is most objectionable as a designation of the Mosaic rite, in reference to the shed blood of which the Divine Institutor of sacrifice said, "I give it you to make atonement for your sins," and quite inconsistent with our idea of the sacrifice of Christ—the heavenly *gift* of the Father's heart, the *revelation* of a Divine suffering *love* in a human agony and death. *Bali*, as the writer on 'Sacrificial terms' points out, represents, not God's gift to man, but a man's gift to God. It thus perpetuates in the heathen mind the heathen's own totally false conception of the nature of sacrifice—the conception, namely, that by some bloody or unbloody present that he can bring, he is able to effect a *change* in the angry mind of deity or demon—and, what is far more to be lamented, fastens this false notion of a present on to the Christian sacrifice; giving thereby to the more enlightened Hindus an idea of sacrifice far inferior to that which they have received from their own sacred books.

Scholarly, not pedantic Hindus, to whom Christian doctrine and the Bible were quite new, have turned up their faces in evident disgust at the thought that *bali* could ever have been used for sacrifice. A scholar at Madura, mentioned by Dr. Winslow as the man who had rendered him such efficient service in the preparation of his Tamil-English Dictionary, lately told the writer of the article on 'Sacrificial terms' that the word *never* meant 'sacrifice.'

And when *blood* becomes associated with it, as it has inseparably come to be, and which, it would seem, still gives to some its charm, as it did to those who first selected the word, the false notion it conveys of sacrifice becomes vile and revolting in the extreme. It is still a present and nothing more; but a present to whom, and for what purpose? It is a present of blood to a cruel fiend that delights in it; as a pandit lately put it, "a cruel deed done to gratify a cruel nature." The *balidan* is "little more than an offering of raw flesh to bloodthirsty demons or devils," an Aryan name for the bloody offerings of the fetichism of the pre-Aryan barbarians of India. It is "the sacrifice of an animal regarded as *food* for a ferocious deity." In the North of India equally with the South it is a specific word, being offered in a bloody connection only to the sanguinary and malevolent Kali, the Moloeh of India, of whom it is said "the blood of a tiger delights her for ten years, of a human being for one thousand years. If any of her worshippers draw the blood from his own person and offer it her, she will be in raptures of joy; but if he cut out a piece of his own flesh for a burnt-offering, her delight is beyond bounds." <sup>1</sup> In the South of India *bali* is identified with demon-worship. Nowhere is any thing of sacredness associated with it; no idea of piety or true worship is ever associated with it. It is never, and was never offered to any being regarded as the Supreme God, to *Ishwara*, for example. It indicates to every Hindu that the being to whom it is offered is inferior to the Supreme. "The use of it assigns to the Christian's God the position, passion and propensities of a demon"..... "It is never spoken of as propitiatory. It is never thought of as the means of expiating guilt or obtaining salvation. It is not burnt, or made to ascend as the smoke of fragrant incense"—thus lacking the essential element of the Old Testament sacrifices—"but is simply killed and offered to demons, or the various forms of Kali..... with the idea that she delights in blood." May we not, after such an odious catalogue of charges, add, with the writer already cited, "it is irreclaimably an unclean word, incapable of being hallowed to any Christian use"?

Shall such a word—a word with such malignant and abhorrent associations—be kept in the holiest of books, and in close connection with that which is the highest and benignest revelation of Divine love? For our part, we feel that, whatever it might have to recommend it in certain respects—whereas it seems to have positively nothing—the one fact of its inevitably associating the Redeemer and his "precious blood" with a bloodthirsty and heathen goddess, and so representing his atonement as appeasing

<sup>1</sup> *Handbook of Sanscrit Literature*, by G. Small, M.A.

Divine passion, thereby slandering the character of the God of the Bible, would be far more than a sufficient reason for forever erasing it from his written Word.

It is of no avail to say that those who *use* the word in a Christian sense do not associate it thus. We have *put* the meaning of 'sacrifice' into it; and many besides ourselves, if asked what it means, give what *we* mean by it. Nor is it of any use to say that there are on record one or two rare instances where it seems to have a higher meaning; such as, 'I present to thee (Shiva) the '*bali* (offering) of my heart;' though even there it proves that *bali* is a present, and nothing more. The question is, what do *the people* universally understand when the word is used? and used, we fear—since no one ever stops the preacher to ask the meaning of *bali*—without one evangelist or teacher in twenty attempting to correct a conception which, once received in connection with the Cross, utterly misrepresents the Gospel. And what of the countless copies of God's Word that find their way into the hands and homes of the people of India, with no one to comment on misleading terms? The mischief arising in such cases from the use of a word that in any Christian connection all admit *needs* explaining, must be great indeed.

We wish to speak to the people of the Christian atonement—to tell them of the sacrifice of the Cross, in which God is said, not to have exacted a penalty, but to have preëminently "*com-mended his love to us;*" in which he revealed all the depth and fulness of a Father's holy, grieved and suffering heart—and we use a word that sends them, for an explanation and illustration of what we mean, to the temple of a demon! We wish to tell them that God has "*reconciled us to himself by the death of his Son*"—that we "*are brought nigh by the blood of Jesus*"—and by the use of *bali* we, in its stead, bring up before their eyes a picture—too familiar to them—of the offering of bloody goats and fowls, not *in* the temple, but at a distance from it, to induce the malignant madonna "*to stay where she is,*" and not come near to trouble them; or of the casting of pieces of reeking flesh to ferocious Siberian wolves to keep them off! We want to set before them him who hath freely "*given himself for us an offering and a sacrifice to God for a sweet-smelling savor*"; and in its place, we present that which never ascends in fragrant incense, but lies a loathsome carcase on the ground—which does not express a vestige of the one only elevating idea of sacrifice, the idea of self-surrender and personal cost, and the gracious acceptance with which such surrender is regarded; but simply enmity, terror, cruelty, pain, and death, in which the God of the Bible takes no pleasure,—being nothing but a bribe of blood offered to ward off a dreaded, evil influence! All the blessed virtue, the moral efficacy, proceeding from the atonement, all that sheds light upon its

nature and necessity, the condemnation and destruction of sin, the being "redeemed from all iniquity", the being delivered from "this present evil world", the being brought to God, the receiving "the adoption of sons", all of which are represented in the Scripture as the direct result of the Saviour's sacrifice, must, so long as such terms as *bali* are used, and such subversive presentations of that sacrifice as commonly accompany the term are employed, be vital truths completely lost, so far as their direct moral connection with their true source, the atonement, is concerned.

The statement that the blood that flowed from the Saviour's side was to pacify *the fiery wrath of God* for our sins, which appeared lately in a work on the Evidences of Christianity, is just the kind of teaching that accords with the use of *bali*, and that is given to the people of India as "the glorious Gospel of the "blessed God." Instead of such attempted explanations of the *rationale* of the sufferings of Jesus affording any "evidence" *in favor* of Christianity, we deem them dealing altogether with "another Gospel," which sadly hinders the reception of the true "Gospel of Christ," which is indeed "worthy of all acceptance," and its being easily understood and thankfully embraced.

It is not our intention to dwell on the incomparable superiority of the word *yajna*, which, it has been proposed, should be substituted for *bali*, as the generic name of sacrifice.

The Rev. F. Kittel, in his *Tract on Sacrifice*, has amply shown, by a host of Sanscrit extracts, that it is the one word to denote ancient religious sacrifice among the Aryans. Though not nearly as well known as *bali*, on account of the ancient rite having long ago almost ceased, most persons know it as the sacrifice of ancient times, to which great sacredness and efficacy are attributed. The meaning of the Sanscrit root is 'to worship;' and a sacrificial rite is an act of worship. The blood was sprinkled, and portions of the victim burnt. *Θυσια, sacrificium, yaga, sacrifice*, have these things in common—they express something *sacred*; they were offered avowedly to the *Supreme God*, and *yajna*, as stated in the Vedas, is regarded by true Hindus as a divine institution, not, as the heathen *bali*, a childish present to pacify a fury; they were *propitiatory*; they were *slain*, the last being the only point of resemblance between them and *bali*; so that *yaga* equally possesses the distinguishing qualification which is the only recommendation *bali* has.

This resemblance between *yaga* and *bali* does not seem to be generally understood. In Bengal, for example, and elsewhere, there is a common impression that *yajna* is a *bloodless* offering—a kind of meat-offering—whereas *bali* means a bloody offering; and since the sacrifice of Christ was a blood-offering, it is thought the latter term serves the Christian purpose better. We fully

grant that no view of the atonement is Scriptural, and no term adequate, that eliminates or weakens the fact that Christ shed his blood for us; but apart from the fact already alluded to—that there is nothing of the nature of a sacrifice, or even of a victim, in the etymology of *bali*, and that it has only come to mean a sacrifice, as did the Latin *immolatio*—was there ever a *yaga* without a *yagapasu*, the sacrifice of a living being, by which compound the sacrificial victim must be of course, always rendered?

Farther, *yajna* implies, what is the essence of all true sacrifice, self-surrender. Mr. Kittel, addressing the *yagamánas* (sacrificers), reminds them that their “ancestors felt it their duty to “give themselves up to their gods”; also, that they had “the “knowledge that they were *simmers* of some sort,” and devised, “by means of sacrifices, to get rid of their sins.” The Aryans “in killing the sacrificial victim, would, as it were, not kill the “sinless animal, but *their own sin*”—an apprehension that does not fall far short of the doctrine of the Apostle Paul when he says, “Our old man is crucified with Christ, that the body of sin “might be destroyed, that henceforth we should not serve sin.”

And when it is added that by means of the *yajna* the sacrificers wanted “to obtain heaven,” and that they sacrificed “by “faith,” we think it is not difficult to see which word, *bali* or *yajna*, connects itself most nearly with Christian thought and truth, and commends itself most to Christian sentiment and conviction. To refrain from speaking of Jesus as a *bali*, and to begin to speak of *yajna*, would, we feel convinced with such evidence as this before us, elevate immeasurably the doctrine of the Cross. *Bali* is calculated, from all one hears and knows, to bring before the mind much more a sacrifice like that of Iphigenia—a costly offering to appease the relentless fury of the gods—than the sacrifice of Christ—the voluntary laying down of a life that had been already spent in acts of mercy, in accordance with the words, “Greater love hath no man than this, that a man lay down “his life for his friends.”

It is sometimes objected that *yajna* had certain objectionable rites associated with it, just as there were with the *sacrificium*; but it does not, like *bali*, connote them, and they are, happily, almost forgotten: at any rate, their having been, at any time, associated with the *yajna* is surely no greater objection to the use of the term than it is to the use of *yájaka*, the designation of the *priest* that *did* them; and the term *yájaka*, like the term *yajna-vedi* (altar), is the common term for priest in the Indian languages allied to the Sanscrit—a fact that gives the greatest force to the use of the cognate *yaga*; for the juxtaposition of *yájaka* and *bali* seems ludicrous in the extreme, since one never heard of a *yájaka* making a *balidan*.

But it is not as a matter of philology and translation that we



have been led to take this subject up. On these points we do not presume to add to what has already been so fully treated. With translators a strict canon of translation must be, of course, their chief concern; and etymological definition, though trifling when a word's imported meaning is sure, becomes indispensable when the meaning is unfixed, as in the case before us, where the Christian and heathen ideas of sacrifice, as popularly held, so widely differ. Still it must be remembered that the terms of Scripture will always carry with them, not merely the meaning which their etymology suggests, but the meaning which the religious life and knowledge of the people put into them. So that were the term *bali* as closely allied to the Hebrew word for sacrifice as *yajna* is—whereas there does not seem to be a shadow of alliance, to say nothing of its being universally understood—the horrible meaning which the notions and customs now prevalent among the people put into it should, to our mind, bar its use. This consideration may in some respects apply to *yajna*; but better have a word imperfectly understood, and train the mind of the people to put your meaning—the meaning of the Bible—as much as possible into it, than continue to use one on which the most revolting meaning is indelibly stamped.

There are, it is true, few vernacular terms connected with morals and religion that have not degrading associations; and Christianity has, no doubt, the power to purify and ennoble many of them, as it did with a whole dictionary of such words in the Greek; but New Testament writers judiciously rejected some terms, such as *βωμός*, an 'altar'—terms that doubtless appeared to their minds to possess ineradicable idolatrous associations—in favor of other terms, which, though less popular perhaps, suited their purpose better, both etymologically and theologically; and we think it much easier to add to *yajna* than to wash *bali*.

The writer of the article on 'Sacrificial terms,' at the close of his essay, says: "However true it may be in theology, it is not fair translation to say that the sacrifice of the Son of God appeased his Father's anger or satisfied his justice; much less is it fair to use language which, in ordinary usage, expresses simply 'the averting of mischievous ill-will and malignity.'"

The writer, as a translator, pleads only for fair translations. It is a question of the translation of *terms*, and not of ideas. Translators must be translators, and their translation must be as literal as it is possible to be. They should not be theologians when translating. No peculiar theological ideas are to prejudice and bias their judgment in the act of translation. Now, though it has been clearly shown that to render the term 'sacrifice' by *bali* is not a fair, an adequate, and a legitimate translation, and however clearly this *might* be shown, there are those, we know (we speak not of translators now), who refuse to give up *bali*, on

the ground that it represents a certain aspect of the atonement as conceived by them, which *yajna*, it is said, does not express; the preference of such for *bali* is not a linguistic preference,—it is a theological preference, which, we maintain, ought not to hamper the question of right translation. The present writer heard, not long since, a native missionary distinctly assert that he preferred *bali*, because it conveyed the idea that the sacrifice of the Saviour appeased the wrath of God! an idea, he stated, which *yajna* did not convey. And we have reason to believe that with many it is not because *bali* can be shown to be the better word that it is preferred (and if all has really been said for it that can be said, it seems to us that nothing can be said beyond the fact that it has long been in use in “several translations of the Hindu Scriptures”), but because its heathenish associations harmonize, in certain respects, with a preconceived notion of the atonement existing in their minds.

*Yajna*, as admitted by the friends of *bali*, has no theology attached to it; it holds its own simply on linguistic grounds, having, as no other word in the Indian languages seems to have, certain things in common with such generic terms as *θυσία* and *sacrificium*.

Being satisfied, then, of the great superiority of *yajna*, judged simply and solely by all sound principles of translation, it is open to us to look a little at this theological preëminence claimed for *bali*.

Does *bali* even “appease wrath,” in the way sometimes understood, though happily not so commonly now as formerly, in connection with the sacrifice of Christ? It cannot possibly be said to do so. What the *bali* is supposed to effect in the ferocious nature of the demon, or of Kali, has no correspondence whatever with the change that is supposed to take place in the Divine mind when the sacrifice of Christ has atoned, quieted, and satisfied the Divine wrath, and so rendered the Divine Being ever afterwards propitious. Would a pocketful of sovereigns given to a robber “appease” him—alter, in any degree, his robber’s nature? Does the piece of raw flesh thrown to the bloodthirsty tigress “appease” her? does it make her one whit more friendly toward the man she is waiting to devour? It may glut her appetite for the time, but as soon as that is done, her greed will seek for something more. So the blood of the *bali* in no sense “appeases” demon nature. It cannot possibly propitiate—being simply a present of that which the cruel nature likes, and without the ceaseless presentation of which it is never satisfied.

What a miserable vehicle, therefore, *bali* comes to be even for conveying that sternest and most repulsive aspect of the sacrifice of Christ, which some still strangely cling to as the most prominent, the grandest and most powerful element in the Christian

atonement; although such expressions as ‘expiation,’ ‘appeasing wrath,’ ‘satisfying justice,’ are nowhere found in the Christian Scriptures!

And how sad—how dishonoring to that antecedent love of God—that unbought, unmerited, unbounded love that *gave* us the atonement we have in Christ—as well as warping to the judgment of all humane and benevolent men, must be that frightful estimate of inexorable, exacting justice, that makes the sacrifice of Calvary to be the gross payment of pains to passionate resentment—the averting of ill-will and malignity! If the Gospel teaches us any thing, it is surely this, that the love of God is the *cause*, and the atonement the *effect*. An atonement to *make* God gracious, to *move* him to compassion, would indeed be difficult to believe in; for, if it were needed, it would be impossible. And yet it is to be feared that such an atonement is regarded by not a few in this land—Christian and non-Christian—as the central glory of Christianity. When the Brahmist leader, Keshab Chandra Sen, sought on one occasion to expound the doctrine of the Christian atonement, his language was just such as he might have learned in the temple of a Hindu goddess. In the *Indian Mirror*, the Calcutta Brahmist organ, we have often met with such expressions as the following, in opposition to what has been taken to be the orthodox Christian doctrine:—“Christ is not an “advocate or intercessor *striving to appease an angry deity* ;” just a counterpart of the false account often given of our redemption by deists, “that the common notion of Redemption among “Christians seems to represent the Deity in a disagreeable light, “as implacable and revengeful:” and again, “that a perfectly “innocent Being of the highest order among intelligent natures “should personate the offender, and suffer in his place and stead, “in order to take down the wrath and resentment of the Deity “against the criminal, and dispose God to show mercy to him; the “deist conceives to be both unnatural and improper, and therefore not to be ascribed to God without blasphemy.”<sup>1</sup> Such objections are, of course, no objections to the glorious doctrine of Redemption as found in the Bible, but only objections to what is founded on the grossest ignorance and false representations of its entire nature—founded only on the account which the schools give of the sacrifice of Christ, and which, together with a doctrine of election that makes God a monster and creation a cruel show, has, in thus darkening Revelation, been the main cause of unbelief in Europe, and has furnished Socinians, deists and infidels of all kinds with manifold and unanswered evils and objections. We are aware that the Brahmists of India, as a class, are not slow to pervert in this way, and sometimes wilfully, our Christian terms and sentiments;

<sup>1</sup> See *Deism fairly stated and fully vindicated*, published in 1746.

but when such terms as *bali* are given to the people, and combined, as this one often is, with a certain mode of stating the atonement, we can hardly be surprised at such perversion, or at the Gospel being largely, so woefully, misunderstood. As it has been remarked, "Who can say to what extent the use of this one word has contributed to hide from the people of this country the philanthropy of God our Saviour, commended to us in the great atonement?"

We have been amazed and saddened often, in conversing with Hindus who have been instructed in Christian truth, as well as with those who have professed a faith in that truth, to find how exclusively they regard salvation in a commercial light, the atonement as a compensation and a bargain; how largely they dwell on deliverance from *punishment*, and how little on deliverance from *sin*, in connection with the atonement; how fear of "the wrath to come"—fear of hell, fear of pain, rather than a fear and loathing of an actual present—a present burden and degradation, a present hell within them, found in the service of the devil—a present evil that is corrupting and destroying their nature, and poisoning all the springs of life; how *safety*, rather than soundness and health, seems to occupy and distress their minds.

And we think the question may be asked, how far such views of the Gospel—views about which there is nothing purifying, nothing elevating, nothing in the deepest sense converting—views that are concerned with a mere dread of suffering, "than which nothing can be in any high sense *less* saving to the soul"—how far such views have created or fostered that unmanliness, "littleness of thought and life," and desire for personal comfort that largely characterize the native Church of India; as it has been, one has said,<sup>1</sup> the shame of the "religious world" of Britain for the last half-century; how far they account for the absence of those "noble, grand and powerful features of unselfishness and elevation above the world," and enthusiastic zeal for the conversion of the nation, so inseparable from the converts of the apostolic Gospel?

It is the *light* that comes from the atonement, the centre of Revelation, that saves the soul. Instead of being a mystery, it is the key to our knowledge of the mind and character of God. It reveals the Divine heart, and what a base, cruel, killing thing sin is to that Father's heart, that so grieved over it in humanity and broke. Christ comes to *set forth* the Father, not as something to save us *from* the Father. There can be no doubt that the main reason why the atonement, which should be the greatest moral power in the universe, instead of, as so often represented, a great governmental transaction, has been so inoperative in this and other countries, and Christianity itself has been so,—is because its light has not been recognized.

<sup>1</sup> Rev. Baldwin Brown, B.A.

Especially in India, and in missionary and religious literature, as well as in the preaching of the Gospel, and more particularly of the atonement, it seems to us—and we make the remark with the greatest deference, and solely in the interests of truth—there is much that calls for thoughtful pondering and remodeling. From what we know, and hear, and read of the present cast of Evangelical thought in English churches, we are assured that the Christian theology of India more closely resembles the hard, forbidding Calvinism which characterized religious circles in Britain some fifty years ago. Our views of truth, our systems of theology, too often resemble the ideas embodied in the rites of the people around us. “To the heathen the gods are “but terrible, and law is regarded as prohibitory or avenging, “and sacrifice is offered as a compensation. As light arises, “the gods cease to become objects of terror, and law is seen as “a guide; as light increases, the Godhead is recognized as love; “and the laws of God are recognized as reflections of himself—his “calls to duty to be that which he himself is. In this sense “sacrifice as a compensation becomes impossible either to be “received by him or offered by us.”<sup>1</sup> Into this light little advance, we fear, has yet been made. Our ordinary ideas of merit, satisfaction of justice, substitution, the natives of this country do not and cannot understand. They do not reach the *heart*. Did ever any one shed a tear over the story of Selcucus and the way he cheated the law?—a story so prized and widely circulated, as setting forth, it is thought, a Scriptural and a reasonable representation of the sacrifice of Christ. Did any conscience ever have its sin *brought home to it*, and any heart ever melt with sorrow, by the explanation, so often seen in Christian tracts, of the ground and nature of the great transaction of the atonement between God and man, that of debtor and creditor? Man as owing a debt to God that he could not pay, and God having a right to insist on the full payment of it, and therefore only to be *satisfied* by receiving the death of Christ as a valuable consideration, instead of the debt that was due to him from man. The debt is reckoned as paid; the release of the debtor is demanded, and necessarily granted, for the last farthing that justice could exact has been scrupulously given; and oh, the wretched Gospel that is left us! No place for the Father’s compassion; for, the debt being paid, where is the room for forgiveness? And in addition to the unworthy position in which such an illustration places God, what must inevitably be its hard, legal, carnal effect upon the heart and conscience? If one has paid my debt, or endured my penalty—the utmost penalty due to transgression—or put his merit to

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<sup>1</sup> See *Present Day Papers on Prominent Questions in Theology*, p. 43. Edited by the Bishop of Argyll.

my credit (were such moral commerce possible), it might be a duty to be thankful; but one may well believe all that *selfishly*. "There is an antinomianism which prefers resting on gratitude and a payment to *entering into and having conformity with the righteous mind of Christ.*" And it is to be feared that the reception of this mercenary aspect of the atonement has seriously retarded, and in some respects altogether prevented, the vitality of the native churches of India. Like many other Christians in other parts of the world, they feel they are *safe*. The debt has been paid; and there many are apt to rest. Punishment is regarded as a final end; the possession of a victim or substitute conveying the meaning of the word 'atonement,' thereby making something to be more acceptable to God than righteousness. That view of Christ which one cannot have and continue in sin—that revelation in Christ of the Father's mind and heart and will, and which alone secures the true Divinity of the Saviour—that sight of suffering holiness and love endured in sympathy with God, through seeing sin and sinners with God's eyes, and feeling with reference to them with God's heart, and which imparts to the atonement the secret and power of returning to God, since the faith that God *grieves* over sin, though less easy, has infinitely more power to purify, to work in us penitence, and holiness, and love, than the faith that he can *punish* it eternally—that terrible recoil of Divine holiness from sin which we see in the agony and death of Jesus, and see nowhere else in that degree, nowhere if Jesus was not God manifest (*λεγομενος*). Such a view that makes sin an awful and a real thing, that drives it home to the heart, and does not lift it into a region of legal fiction where conscience cannot follow it, they do not seem to have had. That "wail" of God himself, over man's unkindness to his Maker, which is felt as nothing else can be felt—which executes on sin the sentence of condemnation as no penal torment inflicted *ab extra* could ever do—they do not seem to have heard. There seems in so many cases a singular deficiency in a sense of sin and deep repentance, under which alone one can know anything of the "fellowship" with such sufferings—a fellowship which is the heart's own recoil from sin, the true casting out of the abominable thing; and just as repentance without acceptance of Christ reaches not the Divine ground of pardon, so acceptance of Christ without repentance is intensest selfishness. There is training to some extent in submission, but little training in righteousness, and in real participation in the mind of God, which is his great gift to us in Christ. Alas, how little have any of us of *that* faith in Jesus, working by love, which is the root of all sanctification, the enthusiastic consecration of the soul to God! One native brother of the right stamp—*himself* held and possessed by the doctrine of the Cross, not simply holding *it* as a dogma to be believed—who could be

for Asiatic Christianity what Gautama was for Asiatic morality, or even what Keshab Chandra Sen is for Asiatic Theism, would effect more than the whole native Church has yet effected. We do not say there are not any of such a spirit—God forbid! we say *they* are the men we want, the men for whom the societies should seek and pray.

In regard to the nation itself, whose only attitude (so far as the masses are concerned) towards any Power above them is one of base and slavish dread, and unto whom we are to bear the “glad tidings of great joy,” telling them how “the kindness and love of God our Saviour toward man appeared,” we cannot help feeling, and feeling deeply, that to cluster around the Cross such associations as cannot be got rid of so long as certain terms are used, to make a fetich of the Cross, is to lead the people grossly to misconceive the Gospel, and thereby cause it to be of no effect.

When they transfer their heathen views of sacrifice to Christian facts—when they conceive of vindictiveness and retaliation, of a *lex talionis* in the Divine Being—when they think of “appeasing” fury, of pacifying and removing a wrath in God rather than a wrath arising from the sin, the hell, the moral disorder of man’s evil nature—when, from whatever cause, the more enlightened come to speak of a collision among the attributes of God; Divine justice, righteousness, holiness, as distinct from Divine mercy and love, being opposed to the sinner’s salvation, instead of seeking, just as much as love, because aspects and elements of love, the fulfilment of the original righteousness in the creature that had lost it—and when, just as in barbarous notions of justice among men, after a man has been wronged, his resentment demands suffering to gratify it, they give this low character to God, and think of Infinite Justice demanding and being satisfied only by infinite penalty and pain, and God unable to forgive sin without receiving “adequate pay”; a gross and commercial atonement, a mere “scheme,” with rude quantitative equivalences, so much punishment for so much sin, pain simply bought off by pain, the pains of innocence; and by which there is represented to be an absolute immunity of the sinful, and so a setting aside of the immutable moral laws of the universe, whereby penalty is annexed to transgression, the morality of which arrangement men always fail to catch—when such exclusive stress is laid on a rectoral satisfaction of *justice*, and none at all on the far deeper and moral satisfaction of *love*, the love of a Father who could not behold the misery of his prodigal children without demanding and calling for their rightness, their salvation—when, we say, the people are receiving such impressions of Christianity as these, and entertain notions of sacrifice borrowed largely “from the bloody shambles of heathenism,” and never from sacred psalms and gospels, or even from Jewish altars; is it

not too plain that they have, in many cases, sadly and wofully misunderstood the Gospel message? and can we wonder that "the preaching of the Cross" has so little moral, melting, purifying and persuading power?

In a book lately published, entitled *Forgiveness and Law*,<sup>1</sup> whose commendation, though not without reservation, in many quarters both in Britain and America, shows very plainly the reaction that is taking place on much of the stern, logical, dogmatic theology of some forty years ago, the author, in giving some reasons why a specially deliberate attention to the subject of the atonement appears to be demanded at the present time, introduces a consideration drawn from the mission field abroad:—

"Our modern undertaking of Gospel Missions abroad requires of us a through reinvestigation and, if necessary, a faithful reconstruction of our doctrine; that we may have it intermixed with no needless offences, and loaded with no artificial impediments. We cannot convert the world with an outfit which is lumber and not armor. Subordinate truths will of course have a subordinate consequence, but the great central truth of the Redemption misconceived, or only half conceived, or mixed with conceptions that are morally revolting, will but stumble on its way, and even if it wins a sort of victory, will come to its end in disastrous overthrow. It is unpleasant to be afflicted with misgivings of this kind in a work so grandly beneficent and so closely bound up with the love of God, but it is not easy to be entirely clear of them. By our missions we are now put face to face with the whole Eastern half population of the globe. Is there no reason to fear that we have precipitated ourselves upon them without a sufficient understanding either of their religious position or their intellectual capacity? or, what is more to be regretted, without any such preparation of doctrine as would help us to effectually pour in the love of God on their subtle refinements, and the congeries of theosophic delusions they maintain as religions. After twelve or twenty years of missionary life among them Dr. Duff revisited Scotland, and published his octavo volume on their religious faith and condition. Not long after his return to his field he discovered, just what some of us suspected in reading his book, that he had missed the point of insight, and that back of the coarse and revolting superstitions he had looked upon as their religion they had rich stores of learning and philosophy, including much valuable truth. I have not seen the retraction he published, but only the report of it; suffice it to say that no such misconceptions are any longer possible; for we know as a matter of common intelligence that these people have their bodies of literature reaching back to the earliest ages of human story; scholars of great culture practised in the subtlest refinements of speculation; tenets and maxims of conduct not seldom worthy of Christianity itself.

"Now that such peoples, however much impressed with our superiority in arms and naval arts, constitutional law and liberty, and above all in material wealth and production, are going to have the faith of a Gospel suddenly precipitated on them, and become Christians by simple notification, is a most irrational confidence. Our first thing is to be sure for ourselves that the Christianity we offer them is the true, cumbered by no revolting speculations, disfigured by no jargon of false theory; and then that we so far understand their religious prepossessions and prejudices that we can make our Christian approach by fit adaptations, and engage their assent

<sup>1</sup> By Horace Bushnell, D.D.



by a thoroughly appreciative judgment of their truths and errors. They are warning now to a glow, we hear, in their own cause, which is proof, beyond a question, that our Christianity will gain them only by the mastering of their strength, and not by any dictation put upon their weakness."

We will not comment upon these remarks, but think they are well worthy of respectful and serious thought, as indeed is much more that is being written in different quarters in a similar strain.

May it not possibly be that in endeavoring to account for the paucity of the practical results of our missions to the East, we have over-estimated such obstacles as caste and the antiquity of religious systems existing among nations like the Hindus and Chinese—obstacles that cannot but vanish if the true power of the Cross be felt—and have overlooked deeper causes lying nearer home? Have we, "in a work so grandly beneficent," and "so closely bound up with the love of God," so presented our doctrine as would help us "to effectually pour in the love of God" on bigotry, refinement and delusion? Or have we not rather, by the use of certain terms, and the presentation of certain aspects of Christian truth, more especially connected with the atonement and a future life—aspects that represent salvation as a great commercial fiction; that picture a God wrathful till pacified by the death of Jesus, and an everlasting life in fire and torment as the doom awaiting the vast majority of the human race, including therein the revered ancestors of the people we would win—have we not thus set up before them a God who, instead of drawing multitudes by the "glad tidings" of his love, and the revelation in humanity of his sorrowing, suffering heart, acts as a great repulsive force, preventing the alien, and specially the more thoughtful, from entering within the Christian pale? A great living English preacher<sup>1</sup> has said: "It may be doubted whether there are any images known to pagan religions so full of ghastly and unutterable horror as those which have become *familiar* to the eyes of the disciples of a religion which declares that its God is "Love." "Is it not time," he asks, "to try what the nobler, divinest Gospel of the love of God which is in Christ Jesus our Lord—the Gospel which saves from sin and present misery—will do for us and for mankind? there is fear enough in that, if we but know how to use it, but fear purged of its slavish, selfish, tormenting elements." We cannot believe, as a respected missionary brother avowed lately he believed, that more souls are *converted by fear*, *i.e.* fear of the future, than by any thing else. The more wrath instead of love is represented and believed to be the Divine name, the more purely selfish and unpurifying and artificial will the atonement be, and the more will

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<sup>1</sup> Rev. Baldwin Brown, B.A., in *Misread Passages of Scripture*, p. 114.

a man find joy in simply believing that he is safe. Do we seek, at the outset, so to present our doctrine as to gain the love and confidence and moral instincts of the heathen, and induce them to inquire, not from terror but from joy, after the way of salvation? Does our presentation of the doctrine of the Cross so bring home *sin* as a stern reality to the Hindu conscience, and God as a sin-hating God, that it shall be "the *power* of God unto *salvation* to "every one that believeth"? While we assert faithfully a super-human salvation, let us beware of maintaining doctrines of the salvation which are themselves an offence to right sentiment and conviction. If we assume principles that are not admitted by any system of enlightened ethics—and the East has not been without such systems—how can the doctrine, as the Apostle says it does, *commend itself* "to every man's conscience in the sight of God"? for though many statements of Holy Scripture may be beset with difficulties, we should ever bear in mind that no contradictions are to be found between the authoritative teaching of revelation and the deliverances of reason and conscience. Are we sufficiently careful that no such contradictions shall arise by our mode of stating truth—sufficiently solicitous, lest by the very words we use to convey the message, just as by unchristian acts, we should "hinder the Gospel of Christ"?

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## ART. V.—HINDU AND JEWISH SACRIFICIAL RITUAL.

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 BY REV. J. P. ASHTON, CALCUTTA.
 

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IN the third Number of this *Review* an able article on the translation of sacrificial terms in the vernacular Bibles of India was contributed by the Rev. J. Hay of Vizagapatam. The subject has important bearings not only upon Biblical translation, but also upon the best way of presenting the Christian doctrine of atonement to the Hindu mind. Much will depend upon the views entertained as to the ancient practice of the Jews and the prevailing ceremonies. It is thought that it may be helpful if missionaries in different parts of India will give the results of their observation, and state how they think the Hindu sacrifices agree with or differ from those ordained by Moses. With this in view, a comparison will be attempted in this paper between the Jewish sacrificial ritual in the time of Christ, the Vedic sacrifices of ancient India, and the modern Hindu animal sacrifices prevailing in the temples of Madras and Calcutta as far as they have come under the observation of the writer.

*I.—Sacrificial ritual at Jerusalem in the time of Christ.*

The Pentateuch is, of course, the authority as to the correct mode of offering; but the actual customs at the time of our Lord may be learnt from the Rabbinical writings, or from such popular treatises founded on them as that of Dr. Edersheim, which has been recently published by the Tract Society. The rules are not laid down in the Pentateuch with that degree of perspicuity that it can be supposed that the ordinary reader is familiar with all the details that are necessary in making the comparison now proposed. A brief summary of the principal details will therefore be given, which the reader can supplement at his leisure.

In the beginning of the Christian era, Jewish sacrifices were offered in Jerusalem alone. The vast building sacred to the worship of Jehovah, with its spacious courts, was opened every morning at sunrise by the priests whose turn it was to pass the night within.<sup>1</sup> Immediately as the silver trumpets sounded and

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<sup>1</sup> See Edersheim, p. 132. The celebrated temple at Kálighát is not opened till after 9 A.M. There is no gate to its courtyard, if such the small enclosure round the temple may be called. The shrine itself is too small for a priest to pass the night within. There is a small porch in front, something like a South Indian "mandapam" but smaller. Farther in front are the two sacrificial posts where the victims are slaughtered, but there is no altar. The Periapalliam temple, referred to below, is also small,

the doors were heard to turn on their hinges, the morning sacrifice commenced. The lamb for the daily burnt-offering, which had been previously washed, was waiting to be slain, tied by a rope to a ring on the altar-side, and with its fore feet fastened to its hind feet to prevent a struggle. Two priests were required to slay the victim, one cutting the veins in the lower part of the neck, and the other catching the blood in a golden vessel. The vessel was kept in motion till the altar had been sprinkled, and then the remainder was poured into a drain underneath. The process of flaying and cutting up into numerous and elaborate joints and salting with salt followed, the skin being put aside as the perquisite of the priests. Then came the solemn offering of incense in the holy place. The worshippers would meanwhile have gathered together, and, with all the priests, prostrated themselves before the Lord in prayer. Solemn silence generally prevailed during this part of the service. Then, the joints of the burnt-offering having been arranged in natural order on the altar fire, the meat-offerings of flour cakes and oil were put upon the fire, and the drink-offering poured forth. As the smoke of the sacrifice arose, the remaining prayers were offered and the benediction was pronounced. Unless it were a feast-day, when other special public sacrifices must be offered, the service was concluded with the temple music and the singing of psalms by the Levites. After this private offerings were made.

How different this public worship is from the confusion and disorder of a Hindu temple! General and united worship was enjoined for morning and evening,—a thing altogether omitted at places like Kálighát, except perhaps when the priests all unite once a year in one common animal sacrifice. The private sacrifices may not have been performed in so orderly a manner,—at least

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though more regularly built, but it is situated in a spacious grove on a river-side. The Vishnu and Shiva temples, however, of South India bear a striking resemblance to the Jerusalem temple, and approach it even in the magnificence of their dimensions. The writer lived close to a Shiva temple in Madras not so large as many, but whose general form resembles others in South India. Its outermost court was about a furlong square, with dwellings for about twenty priestly families on three sides. Within the square was a large stone tank for ablutions, and a large walled enclosure, inside which was another large court surrounding the sacred fane itself. The entrance was from the east by a vast gate, immediately opposite which and between it and the sanctuary was a square altar. This altar is never used, but is doubtless a relic of ancient times when the *yajnas* were offered. The sanctuary was divided into two parts, and within the most holy was the idol of Shiva (not his emblem), with a lamp perpetually burning before it, by which the outcaste or the foreigner could obtain a glimpse of the god through a hole in the outer gate. In the same way a Gentile might perhaps (at least if the Temple had been built on a level) have obtained from the Beautiful gate a glimpse of the high-priest as he disappeared within the holiest of all, supposing he were to look in a straight line over the great altar.

we know that our Lord found it necessary to drive out the cattle-dealers and restore order and peace in the sacred building; but this huckstering could not penetrate within the more secluded court of the priests, where the altar was, and where the sacrifices were actually offered.

From the book of Leviticus it will be seen that there were three kinds of sacrifice ordained—animal, meat (meal) and drink offerings. The drink-offerings were of wine; the meat-offerings were cakes of flour, generally offered with oil poured upon them. A part, or sometimes the whole of the cakes was burnt upon the great altar. The animal sacrifices may again be divided into three—the burnt-offering, the peace-offering and the sin and trespass offerings. The last two so much resemble one another that they may practically be classed as one.<sup>1</sup> A further subdivision is made to suit the circumstances of the offerer, according as he held the official position of priest or ruler, or according as he were rich or poor.

Burnt-offerings were seldom offered by private persons except as supplementary to certain sin-offerings in particular cases. Meat-offerings and drink-offerings were also supplementary, except when a poor man was allowed to substitute a meat-offering for a sin-offering.<sup>2</sup>

Highly important as the daily public burnt-offering was, being a morning and evening national burnt-sacrifice—bearing some analogy, as will be seen, to the Indian *homa*—it is necessary to pass on to consider the ritual of the sin and peace offerings. These were offerings by fire, but it was the fat only that was burnt,<sup>3</sup> the flesh being eaten by the priests or offerers, as the case might be.<sup>4</sup> A distinction however was made; for the blood of public and priestly sin-offerings having been sprinkled within the holy place, the flesh of these could not be eaten,<sup>5</sup> nor could the skins, as in all other cases, be the perquisite of the priests,—the whole was burnt without the city.<sup>6</sup> In ordinary sin-offerings the priests partook of the flesh, but in peace-offerings the flesh was eaten by the sacrificer and his family. The fat was put upon the morning burnt-offering,<sup>7</sup> and made its smouldering flame once more arise towards heaven. It is worthy of notice that in each case special reference is made to the *caul* upon the liver—a part of the fat specially sacred in the *yajna*, as will be seen. In peace-offerings it should be observed also that the right shoulder and breast were given to the priests as their portion.

The most important point in connection with these private

<sup>1</sup> Lev. v. ii. 7.

<sup>3</sup> Lev. iii. 12-16; iv. 29-31.

<sup>5</sup> Lev. vi. 30.

<sup>7</sup> Lev. iii. 5; iv. 35.

<sup>2</sup> Lev. v. 11-13.

<sup>4</sup> Lev. vi. 26; vii. 15, 31, 32.

<sup>6</sup> Lev. iv. 11, 12, 21; vii. 8.

offerings, from a religious point of view, is that they were always accompanied with confession of sin. The offerer pressed heavily with his hands upon the victim's head, taking it as a substitute, and uttered a prayer, which, it is said,<sup>1</sup> was thus worded, "I entreat, O Jehovah, I have sinned, I have done perversely, I have rebelled, I have committed (naming the sin); but I return in repentance and let this be my atonement." In the case of thank-offerings a record of God's praise might be used instead. The rising flame and smoke symbolized that the prayer went up to God with acceptance, and, as we learn from Philo,<sup>2</sup> the meal that followed was looked upon by the pious Jew as an assurance that there was a "complete removal and forgetting of the sin atoned for."

For every moral offence a sin or trespass offering was ordained, and the Rabbis supplemented the general statements of Leviticus by a more detailed list of transgressions. Three only<sup>3</sup>—namely, blasphemy of the holy name, neglect of circumcision, and failure to remove the leaven at the Passover—could not be atoned for. For these there was only a "fearful looking for of judgment to come," which it was expected that God himself would inflict; but even in these cases, if God spared the life of the offender till the following day of atonement, the sinner's fears might be removed at the general expiation effected on that solemn day, when the high-priest entered within the veil and sprinkled the blood before the mercy-seat.<sup>4</sup>

To sum up, the kingdom of the Jews was regarded as the kingdom of Jehovah. All sins were considered as crimes against the Divine King; and rulers, priests and people must all alike make atonement for their sins to him. Repentance and confession were enjoined, and the sacrifice was symbolical of the law that the wages of sin is death. In every sacrifice, even in the votive peace-offerings,<sup>5</sup> the hands of the offerer were pressed upon the head of the victim, and it was regarded as his substitute. Thank-offerings were made, as well as the more usual expiatory offerings; and votive offerings were permitted, though probably they were not encouraged; but the idea was not entertained that sacrifices had a magical power against enemies, nor do we read of sacrifices being offered for the obtaining of temporal blessings.

The above refers to the time of Christ, a period intermediate between the ancient Hindu days and the time when the modern

<sup>1</sup> Edersheim, p. 88. <sup>2</sup> *Id.* p. 105. <sup>3</sup> *Congregationalist*, 1875; p. 45.

<sup>4</sup> Something like this is seen in Manu, xi. 27, where we read "the sacrifice *Vainanári* must be constantly performed on the first day of the new year, as an expiation for having omitted the appointed sacrifices of cattle and the rites of the Soma-plant."

<sup>5</sup> Edersheim, p. 88.

Hindu ritual arose. It has been chosen because the Jewish customs of that age may be tested down to the minutest detail by reference to the Rabbinical writings; but it will be seen that in all essentials the ritual was the same as that which prevailed in the Tabernacle under Moses. It is perhaps impossible to say how far the patriarchal sacrifices agreed or differed from those that were offered in the wilderness. The institutions were doubtless simpler, and partook more of the household character, which, it will be seen, was the peculiarity of Vedic sacrifices, at least to a great extent. The question then naturally arises, how far the traditions which guided Abraham, when he began his journey from Chaldea, were the same which guided the first Aryan settlers, who are supposed to have come from regions bordering on the same part of the world. It must be confessed that it is difficult to enter upon this branch of the subject without expecting beforehand that many points of similarity will be found. There is a danger of being led away by this idea; but the endeavor will be made to draw no more conclusions than the facts will fairly allow.

## II.—*The ancient Vedic sacrifices (yajna).*

The most noticeable point at the outset is that the ancient Hindu scriptures make no mention, as far as the writer is aware, of temples. The house, or rather the compound of the offerer is the place of sacrifice. It is there that the altar is built, and the sacred perpetual fire preserved. This very fact may have caused the animal sacrifices to be less frequent, and have confined the more expensive and imposing of them to the dwellings of rajas and wealthy chiefs. It was impossible to offer an animal every morning and evening, but the sacred fire was maintained, and a sacrifice of clarified butter (ghee), to which barley or rice flour was added, seems to have taken its place. This sacrifice was called *homa*, and prevails even to the present day, and may, for instance, be seen performed by the family priests of wealthy men at the temple of Káli at Kálighát, near Calcutta. There is reason to believe that this was originally considered as a substitute for an animal offering—the olcaginous ghee, a product of the cow, being offered as a part for the whole.<sup>1</sup>

For the expiation of sin, animal sacrifices were ordained. It is to be wished that an ancient scripture could be found in which, after the manner of Leviticus, the different sins should be enumerated, and the appropriate sacrifices assigned for each. Still there are indications that such were actually prescribed. Thus a king might perform a horse-sacrifice or the sacrifice of a bullock, or some others whose nature is less known,<sup>2</sup> to remove the guilt

<sup>1</sup> This may be inferred from Haug's *Ait. Brah.* pp. 204, 103, 98, 92.

<sup>2</sup> Manu, xi 75, called *Swerjit, Abhijit, Vishvajit, Trivrit* and *Agnishtut.*

of slaying a Brahman. A curious instance is given in *Manu*,<sup>1</sup> where it is prescribed that for the expiation of a certain uncleanness a one-eyed ass was to be offered and its fat poured upon the fire, and the ceremony closed with the oblation of ghee. The horse-sacrifice is called the king of sacrifices, and is said to remove all sin.<sup>2</sup> The solstices are appointed as the times most appropriate for animal sacrifices. That the animal was the substitute of the offerer, and was supposed to die in his stead, is shown again and again in the *Aitareya Bráhmaṇa*, and the mystical notions which had begun to be added to the ceremony when that treatise was composed all depend for their force upon this idea. Horses and bullocks were probably offered only by kings and men of high estate; but the sheep and goat were also regarded as fit for sacrifice, and these may have sufficed for the less wealthy. Even in the days of the *Rig Veda*, as in the present day in Bengal, the goat was thought to be the most appropriate sacrifice; for in the *Aśvamedha* a goat was always led before the horse and was sacrificed first, as is ordained in the *Veda* itself.

As in the Jewish, so in the ancient Hindu sacrifices, the offering was emphatically a burnt-offering. The blood was sprinkled but the fat was burnt, and, strange to say, prominent importance, as in *Leviticus*, is given to the caul (*vapá*).<sup>3</sup> The victim was cut up into thirty-six joints, for which operation the Brahmans gave as minute rules as the Rabbis. In Jerusalem the priests did not need a large share of the peace-offerings, for many were made daily, and the sin-offerings were wholly eaten by them; but in the time of the *Bráhmaṇas*, when many priests came to one sacrifice, there was not much left for the sacrificer and his wife. Perhaps in simpler sacrifices the principal priests only would come. The parts assigned to them are the right shoulder, the breast and the two loins.<sup>4</sup> Along with the fat, a meat-offering of rice-flour on which oil or ghee had been poured was cast into the fire, and, from the way in which it is spoken of, it may be inferred that in cases of poverty it might have taken the place of an animal, and have been offered, as amongst the Jews, in its stead.<sup>5</sup>

In *Manu*'s time, and long before the advent of the Buddhist religion, animal sacrifices had become less frequent. *Manu* even speaks of them as the "primeval" sacrifices; but they were still practised in his time, and perhaps even to a greater extent than would appear from his pages; for he says in his fifth book that animals were ordained for sacrifice, that those which were fit for

<sup>1</sup> *Manu*, xi. 119.<sup>2</sup> *Manu*, xi. 261.<sup>3</sup> *Haug*, ii. 102.<sup>4</sup> The *Hotar*, *Adhvarya*, *Brahmá* and *Udgátar*. See *Haug*, ii. 465 and ii. 441.<sup>5</sup> Compare *Haug*, ii. 98, and *Lev.* v. 11-13.



sacrifice might be legally eaten, and that the meat should not be eaten after the second day. He speaks also of a desire for flesh-meat, and that it might be satisfied by adhering to the primeval rule, evidently meaning that it must be first presented to the deities.<sup>1</sup> This may be the origin of the custom at Kálighát referred to below.

The decline of these ancient sacrifices in India may be accounted for in three different ways. First, undue importance was attached to the *drink-offering*. Secondly, the Brahmans began to multiply the number of *hymns* and *mantras* that were to accompany the sacrifices, and to attach special force to them. Numerous instances of this may be quoted from the Bráhmaṇas.<sup>2</sup> Thus the different verses are prescribed by which long life, children, cattle, beauty, fame and heaven may be obtained. In Manu the same verse which says that the horse-sacrifice removes all sin says also that the same may be effected by a specially holy text of the Veda. If a priest could repeat the whole Veda he might even be absolved from the guilt of slaying the inhabitants of the three worlds! Since words are cheaper than offerings, it is no wonder that they began to be preferred. But, thirdly, for those whose consciences were deeply moved by the sense of guilt, penances were prescribed. It needs no argument to show how readily men will have recourse to them to ease their conscience. Manu even goes so far as to say that if the various penances he had prescribed fail to give ease, the guilty person should "repeat"<sup>3</sup> "the same devout act until his conscience be perfectly satisfied." If to these reasons are added the vegetarian habits of certain classes, and the pride which they felt in them, it is not to be wondered that the advent of Buddhism should cause the ancient *yajnas* to become extinct.

### III.—*The modern Hindu annual sacrifices (bali).*

There is in Bengal a twofold way in which they may be offered. One is in the Hindu's house, before an image of Durga or Syámá (Káli) made of mud and straw gaily painted and ornamented with tinsel. These are offered in the autumn by almost every respectable Hindu family, and a fresh idol is made on each occasion. The other way is to sacrifice at a public temple of Káli, the most famous of which is at Kálighát, near Calcutta. These sacrifices are offered every day in the year by rich or poor. The writer has witnessed both kinds. They do not differ in any

<sup>1</sup> Something of the same kind may be traced in Deut. xii. 20-24, where it appears that it was only because of the distance of the Temple that an exception was made in regard to eating flesh that had not been offered in sacrifice.

<sup>2</sup> Haug, ii. 106, 117.

<sup>3</sup> Manu, xi. 234.

essential particular, as far as he is aware, and the description of one may suffice for the purposes of this paper.

The temple of Kálighát is not large, and the entrance is far from imposing, being by a narrow alley through the bazaar. The doors of the shrine are opened at about nine o'clock in the morning. The sacrifices are more numerous on some days than others, but probably a day never passes without several being offered. Let us suppose an ordinary case. A Hindu has been attacked with a severe illness. In the midst of his sufferings he vows that if he recovers he will offer a goat to Káli. Accordingly, at a convenient time, he and some of his family or friends come to Kálighát, accompanied by the family Brahman, or by one hired for the occasion. A young black he-goat is purchased, and taken and dipped once in the neighbouring canal, which is supposed to be one of the sacred mouths of the Ganges. While still wet it is brought to the temple precincts, and the building is quickly perambulated seven times. Four annas are then paid to the temple priests whose lot it is to officiate on that day. This done, the Brahman referred to above, whose fee is one anna, puts his hand on the head of the goat and mutters a prayer, which should be to the following effect: "Om, Oh three-eyed, terrible-faced, skull-wreathed goddess, thou art the destroyer of all Asuras, etc. . . "I give this sacrifice; accept it, Oh beloved of Shiva. Having received it, be satisfied. Oh protect me; accept this sacrifice with its blood, and confer blessings on us."<sup>1</sup> He then sprinkles some water on the animal, and perhaps also a flower or two, and makes a sign with his hand as if he were going to strike off its head. It is said that this is the true sacrifice; but this has probably arisen from the modern prejudice against a Brahman's slaying an animal. One of the party now lays hold of the goat by its legs and thrusts its head between the two sacrificial posts, and another secures it by a wooden pin inserted above the neck through two holes in the posts. The blacksmith who serves the officiating temple-priests hereupon comes forward with his long knife, resembling a rude sword, and having received his fee of one pice strikes off the head at a blow.<sup>2</sup> The head is taken as a perquisite by a set of low-caste people who are the menial servants of the temple-priests. As the blood pours forth, the offerers generally dip their finger in it and apply it to the forehead. A prayer is prescribed for this portion of the service, which runs

<sup>1</sup> See P. C. Ghosh's *Durga Puja*.

<sup>2</sup> If he fails, which is very rarely the case, the animal is considered impure, and before another can be substituted, an expiatory fire-sacrifice, in which the animal's flesh is burnt, must be performed. This is the only trace of expiation that the writer can discover in these rites, and it is worthy of notice that the expiation can be made only by a fire-sacrifice. It probably rarely, if ever, occurs.

as follows: "Om, may those whom I touch with my feet; Om, may those whom I see with my eyes, be subdued by me if they be my enemies. Om; *aim, Srim, svaha.*" This prayer is quoted from Mr. Ghosh's work, but the majority probably are ignorant of it, and content themselves with the mere form. The remainder of the animal is then generally taken home and cooked for a feast. Sometimes the whole or a part is given to the priests for their use, and sometimes the animal is not killed at all, but a part of its right ear is cut off, and it is set free in this maimed condition, and is supposed to be sacred from that time and cannot be offered again. It is however more generally slain and taken home for a feast. The other two modes appear to be quite optional, and do not depend upon the nature of the sacrifice, or the object for which it is presented.

The priests at Kálighát are Brahmans and bear the tribal name of *Háldár*, but are not considered to be of a high order. In South India the priests are always Shudras. Temples of the kind described are to be found all over India.<sup>1</sup> A few particulars as to a noted one at Periapalliam, near Madras, may be interesting. The idol is named Ellamá, and is almost identical in appearance with that of Káli at Kálighát, though not so large. The concourse of pilgrims is very great at certain times in the year. The offerings are chiefly votive. Sheep are sacrificed, but fowls, which are more highly appreciated as food in the South of India, are more commonly chosen. The place is chiefly frequented by the lower orders, but the more respectable occasionally visit it to fulfill a vow. The custom is for the whole family to go to the temple and encamp in the neighborhood, and, when the time of sacrifice has arrived, to divest themselves of their ordinary clothing, and put around them large garlands of sacred leaves. They then perambulate the temple, pay their fee, sacrifice the animal, and returning to their encampment prepare the sacrificial meal. If the victim is a sheep and the whole is not consumed on that day, the flesh is cut in strips and dried, and taken home and eaten as a luxury.

It is asserted that these rites have been adopted from aboriginal tribes. It may be so, but they have become thoroughly incorporated in Hinduism. Reasons have been assigned above for the decline of the ancient sacrifices, but the desire for animal food doubtless remained, and could never be entirely extinguished. This desire may have had its weight in bringing about the adoption of the modern *bali*. That the worship of goddesses prevailed in Vedic times is plain from the Vedas themselves. Considerable prominence is given to them in the *Aitareya Bráhmaṇa*, and it

<sup>1</sup> There is a celebrated one near Mirzapore, N.W.P. How far the ritual there agrees with the above is not known to the writer.

is precisely stated that the blood that was sprinkled in the *yajna* was offered to the evil spirits. These facts may have also had their weight in connection with the modern practice of sacrificing to goddesses whose nature is represented as malignant. The blood is supposed to propitiate these angry beings. It is also distinctly avowed at Kálighát that the desire for animal food is the sole reason for many of the sacrifices. Indeed, the writer is informed that no one in Kálighát is supposed to eat animal food unless it has been first offered to the goddess; and the scruples of many a guest are overcome when he is told that it is a sacrifice of which he is asked to partake. Hence it may not be unfair to say that the temple is the recognized slaughter-house for the neighborhood.

In comparing the three modes of sacrifice above described, it will be seen that the *yajnas* have many more points of similarity with Levitical sacrifices than the modern *balis*. This is not only apparent from both having been offerings by fire, and from the facts that it was the fat and not the flesh that was burnt, that both were accompanied by meal and drink offerings, and that other points of similarity in detail can be pointed out, but also because in both the animal was viewed as a substitute for the offerer, and the prevailing object in each was the expiation of sin. As a Haldár said to the writer at Kálighát, the modern Hindu will not confess his sin in public, but will strive to ease his conscience by secret penance. It must not be forgotten, however, that the Vedic sacrifices were offered to many gods. It is even thought by some<sup>1</sup> that idols are referred to in the Vedas. There is therefore, after all, more likeness between the Aryans and the Chaldeans than between them and Abraham and Melchisedek, who worshiped the Most High God. Yet it may fairly be inferred that a simpler system prevailed before the time of the complicated ritual of the Brahmans, just as the patriarchal institutions were simpler than those of Moses. Even Manu recognizes the necessity of confession and repentance. These are his words: "In proportion as a man who has committed sin shall truly and voluntarily confess it, so far is he disengaged from that offence, like a snake from his slough. If he commit sin and actually repent, his sin shall be removed from him."<sup>2</sup> With all these facts before us, it is difficult to withhold the conjecture that the *yajna* in ante-Vedic days may have been offered by many an Aryan to the one God, in all simplicity and sincerity, with confession of sin, and repentance and prayer for remission.

It is difficult to feel the same respect for the modern *balis*. The Hindus themselves look upon them as low and unelevating. They have nothing to do with the remission of sins,

<sup>1</sup> Muir's *Sanskrit Texts*, v. 453.

<sup>2</sup> Manu, xi. 229-231.

and are either a simple slaughter or an offering of blood to quiet the superstitious dread or the malignant wrath of a revolting goddess. If the effusion of blood were all that shocked the mind at Kálighát, there would not be much force in the objection, as such effusion was even more abundant at Jerusalem; but the objects in view, the degraded servants taking the heads of the victims, the menial blacksmith striking the blow, the hurry and confusion, the slaughter-house aspect of the whole, are all at variance with the solemn order, grave dignity and truly religious spirit of the Jerusalem temple service. There we find real worship,—the people join with the priests in prayer and praise to the one God, the merciful Jehovah. Purification is sought, and national failings acknowledged. The whole worship culminates in the great day of atonement. On that solemn day the holiest of all is entered; no idol sits there, but the one supreme and invisible Lord is adored by all. The scapegoat is set free, not by caprice, but with the sins of the nation symbolically laid upon it, and the faith of the people in the mercy of God is annually revived.

It is true that the Jewish ritual was not to be permanent, but it was, as the Apostle says, “our schoolmaster to bring us unto Christ.” The *yajna* was symbolical, and may have been typical, though there is no reference to types in the literature handed down to us; but the *bali* is neither symbolical nor typical, and the aversion to it felt by the better class of Hindus may be shared by Englishmen.

It is difficult to see how it can be made of use in illustrating the Scriptural doctrines of sacrifice and atonement. The ancient rites of the *yajna* might be more helpful in this respect, but in general the ordinary Hindu is quite ignorant of their nature, and nothing seems to surprise him more than to be told that the *yajna* was a fire-sacrifice, that the fat of the horse, the bullock or the goat was put upon the fire, and that the flesh was cooked and eaten as a sacrificial meal. However, it may be hoped that as education spreads, the Hindu will learn more of the ancient history of his country, and may thus be in a better position to appreciate any arguments from analogy in favor of the atonement. In the meantime the subject is well worthy the study of the curious, and the missionary may be thankful if he can find any common ground on which to stand when discussing with the learned Hindu.

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ART. VI.—THE ATONEMENT—ITS NATURE AND DESIGN.

BY REV. D. WHITTON, NAGPUR.

IN the last number of the *Review*<sup>1</sup> there appeared an article, by the Rev. John Hay, entitled “Missions in India—why not ‘more successful.’” This subject is not a new one. It has occupied the attention of missionaries for a long time, and the discussion of it in newspapers, missionary records, public lectures and missionary conferences has contributed not a little to swell the bulk of our missionary literature. It has been discussed in almost every aspect that can be thought of. The peculiarities of the Hindu creed, the deadness of the Hindu conscience, the iron rule of caste, the small number of well-trained and devoted native preachers, the numerous languages, the style in which missionaries live, and the inconsistencies of professing Christians,—these and many other hindrances to the progress of the Gospel in India have been pointed out and discussed again and again, till the subject has been well-nigh exhausted. Had the author of the article referred to confined himself to the beaten track, we should probably have thought our work done when we had read and pondered the views laid before us; but when he takes us, as he does, into a new field, and discloses obstacles to the progress of the Gospel of which we had not even dreamed before, we feel that the question has entered on a new stage of development, and demands something more than mere thoughtful consideration.

Apart from the difficulties that beset the path of the Gospel in India arising from the peculiarities of the character and the creed of the Hindu, Mr. Hay sees obstacles of enormous magnitude in the way we present the Gospel to the people. There are but two ways in which the Gospel can be presented to the Hindu, or to any man, and these are preaching and practice. We must preach “the truth as it is in Jesus,” and we must show the power of that truth in our daily lives. The one way is the complement of the other, and both are needed to a full and effective exhibition of the Gospel. Well, Mr. Hay sees grave defects in both. Our lives are not what they should be, neither is our preaching. Now, before going farther, we take this opportunity of saying once for all that the importance attached by Mr. Hay to practical godliness commands our unqualified approval and excites our warmest sympathy. Paul’s counsel to Timothy was, “Take heed unto

<sup>1</sup> See *Indian Evangelical Review*, No. 8, p. 461.

“*thysel*,” and unto the doctrine.” And we are firmly persuaded that no genuine, deep and wide-spread spiritual movement can be expected among the benighted millions of India till the Spirit of God be poured out from on high to revive and quicken those that bear the Christian name. Nothing tends so powerfully to commend the Gospel to the heathen as the practical exhibition of its truth and power in the hearts of those that profess and preach it. A living Christian is the best argument for a living Christ. Our preaching, too, is doubtless capable of improvement. If we had more of the Spirit, more of the knowledge of him who is “mighty to save,” and consequently more love to him and zeal in his cause, our preaching would share in the general elevation of our spiritual life. Then we might adapt it better to the circumstances of our hearers, and to their peculiar modes of thought. In the books we write for them we might have less abstract reasoning, and more illustration and dialogue, of which, as every one knows, the Hindu is very fond. We should take care, too, that the *words* we use convey as accurately as possible to the mind of the hearer the *ideas* we mean to convey by them.

But, in preaching the Gospel, an exact correspondence between our ideas and the words we use is not the only thing to be attended to. The ideas themselves demand our consideration, and the words and illustrations we make use of will, of course, depend on what those ideas are. If, for example, we still believe in such things as justice, merit, punishment, we will continue to speak of them, and to the best of our ability illustrate them. We will do this even at the risk of being considered as speaking “the language of scientific theology,” because, so far as these words are concerned, we can perceive no difference between “the language of scientific theology” and that of common, every-day life. If, on the other hand, we have ceased to believe in these things as they are commonly understood by men, then the best way is to discontinue the use of the words altogether, as by using them in a sense altogether different from that which they usually bear, we lay ourselves open to being perpetually misunderstood. In short, the points on which we differ from Mr. Hay do not concern words, phrases and illustrations, but ideas.

Mr. Hay denies that the ideas usually represented by the words ‘justice,’ ‘merit,’ ‘punishment,’ are applicable to the atonement made by Christ for the sins of men. He believes that the death of Christ was an atonement,—that is, it was the means of reconciling men to God; but he denies that in it and by it God was reconciled to men. According to him, God did not need to be reconciled, because he had never been angry. Justice was not satisfied, because it required no satisfaction. The obedience and sufferings of Christ were not meritorious, because there is no such thing as merit. Christ was not punished for our

sin; he only suffered for it. Such is Mr. Hay's view of the atonement considered negatively. This is what the atonement was not. What then was it? It was the revelation of God in Christ for "the effectual condemnation and destruction of man's sin." God revealed himself in Christ as suffering on account of man's sin—suffering as a father does when he sees a beloved son forsaking the ways of virtue and abandoning himself to a career of vice—suffering because he cannot but suffer while he loves the sinner but loathes his sin. It was this burden of sin on the Saviour's love that broke his heart. His death was inevitable where love brought him into conflict with the power of evil. And the design of all this was to show how evil and bitter a thing sin is, and so to constrain sinners to forsake it and be reconciled to God.

We wish briefly to investigate this theory of the atonement. A theory of the atonement is an attempt to answer the question, Why did Christ die? Now in trying to frame an answer to this momentous question, it is of the utmost importance to attend to the sources that furnish the facts and principles on which we are to proceed. These are two in number—the Bible, and the moral nature that God has given us. It is quite true that the Bible is the only rule of faith, and that we are bound in every instance to accept its teaching as the very truth of God; but, in seeking to find out what that teaching is, we must give due effect to the dictates of our moral nature. Were man, for example, merely an intellectual being with no moral nature at all, he might read the Bible from Genesis to Revelation without once perceiving that it taught anything on the subject of *duty*, and in the event of a controversy arising between him and beings possessed of both intellect and conscience, he would stoutly maintain that the idea of duty was a mere invention on the part of his opponents, and that the Bible knew nothing of it. Hence, if we wish to know *all* the Bible teaches on any given point, we must allow every genuine dictate of our moral nature to have full scope in interpretation. Now what we have to complain of with regard to this theory of the atonement is, that it deliberately excludes the idea of merit from the work of Christ. Mr. Hay says, "But what saith the Scripture? The idea of merit, meritorious obedience and suffering, in connection with redemption, is foreign to the word of God. It is a purely heathenish idea, and the Bible knows nothing of it. Theologians have introduced it as a link between what Jesus did and suffered and the benefit accruing therefrom to the believer: but it is an invention of their own, and seems to militate against the doctrine of our Lord's divinity." Here we have a distinct assertion that there was no merit in anything Christ did; that the idea of merit in connexion with redemption is not found in the Bible, but owes



its birth to heathens and theologians. But why is it not found in the Bible, and why is it denied a place in the scheme of redemption? Hear what Mr. Hay says: "Is there any merit in the branch because being engrafted on the living vine the sap and fertilizing vigor thereof pervade it and make it fruitful? Any merit in the dry and parched ground when the rain from heaven falls upon it and fertilizes it? Any merit in the eye because the light of heaven forms in it an image of the lovely landscape from which it has been reflected? Any merit in the tender heart when the sight of wretchedness and vice excites in it sympathy? Any merit of love because it bears the burden of another's sin and sorrow? Any merit of holiness because with painful sensitiveness it shrinks from all contact with impurity? Any merit of affection when a loving father in view of the rebellion and profligacy of a beloved son is bowed unto the dust and dies of a broken heart? Any merit of thankful joy when the believer beholding as in a mirror the glory of the Lord is changed into the same image from glory to glory as by the Spirit of the Lord? None whatever. Let all that glory glory in the Lord." Putting these two quotations together, we see that merit is excluded from the redemptive work of Christ because it is excluded from *all moral action*. No moral action *deserves* any thing. The idea of merit or desert is an impertinent intruder into the moral region, having no more right to be there than to claim a place within the domain of physical science. This is the keystone of the whole theory. For if there is no merit there can be no demerit. If merit and demerit do not exist, it would be hard to define reward and punishment. And when all these have ceased to exist justice is put out of office. Hence, if this position can be made good, the theory will have, at least, logical consistency; but if it cannot, all that is built upon it must fall to the ground.

We should have thought, therefore, that Mr. Hay would have taken good care to establish his fundamental position on clear and incontestable evidence, and we are not a little surprised to find that he has neglected to produce any evidence at all. The only thing we can discover in the shape of evidence is that series of triumphant interrogations that has just been quoted. We hardly know whether Mr. Hay seriously intends that eloquent passage to be taken as a proof of the basis on which his theory rests, but if he does, we may estimate its value as such by another series of interrogations arranged on the same principle. If there is no merit, there can be no demerit; and we have a right to reply in this fashion:—Is there any demerit in the hard heart when the sight of wretchedness fails to kindle the glow of sympathy and compassion? Any demerit of hatred because it rejoices at another's sorrow? Any demerit of impurity because it gloats over

scenes of degradation and shame? Any demerit of ingratitude when Judas Iscariot sold his Master for thirty pieces of silver? None whatever.

Mr. Hay claims, indeed, to have the Bible on his side; and if that could be shown, it would supersede the necessity of any other proof, and settle the matter at once and for ever. But of what use is it to appeal to the Bible on the point in question? He has already made up his mind that the idea of merit forms no part of the moral nature of man, and, naturally enough, he fails to find it in the Word of God. It is not in the power of language, sacred or profane, to convey this idea to his mind.

Again, "the idea of merit," he says, "seems to militate against the doctrine of our Lord's divinity." He cannot see how Christ can be a revelation of God if merit is to be attached to his actions. There may be a difficulty here, but it is only a part of the great "mystery of godliness." Two natures—the divine and the human—meet and embrace each other in the person of Christ. He was a true man, while he was the eternal and ever-blessed God. The nature of this union is an inscrutable mystery. In virtue of it Christ was at once a revelation of God and a revelation of man. He was as truly and really a revelation of man as a revelation of God. Now the notion of merit is an essential principle in the moral constitution of man, and if we deny it to Christ we run the risk of denying his manhood. This reply will, of course, have no weight with Mr. Hay, as he denies the principle on which it rests; and this brings us back to the real point at issue,—Are merit and demerit qualities of moral action? We repeat that we do not know on what grounds, besides those that have just been noticed, Mr. Hay has come to the conclusion that merit and demerit are pure theological fictions. Let him prove that they are so on independent grounds, and he will establish a claim to be heard on the relation they are generally supposed to bear to the atonement.

We suppose Mr. Hay admits that all men—except perhaps a few erratic philosophers—*have* notions of merit and demerit as qualities of moral action. At all events he speaks of "arguments based on *our* ideas of merit and demerit, reward and punishment." Now it is a matter of no small importance to determine whether those ideas are true or false. Does our nature deceive us—its conscience a liar—when it informs us that a good action *deserves* to be rewarded, and a bad action to be punished? Are those *our* ideas merely? Are they not ideas that God has himself given us in giving a moral nature of which they are ineradicable elements? Where are we to stop if we begin to deny fundamental principles like these? We should like to know how Mr. Hay proposes to deal with his pantheistic friend, of whose system he has given such an excellent delineation. The Hindu pantheist

believes that God and he are one. He knows also that his own consciousness tells him that God and he are not one. What is he to do in this perplexity? All things have somehow or other come from God, and he cannot understand how in these circumstances there should be any real substantial difference between God and himself. Still, the testimony that consciousness bears to his individuality is very clear and distinct. What is he to do? A happy thought strikes him. May not the voice of consciousness be a delusion arising from ignorance? and forthwith he abandons common sense and becomes a philosopher. Now in what respect, we ask, does Mr. Hay's reasoning on the subject of merit differ from that of his Hindu friend on the subject of pantheism? Mr. Hay cannot understand how merit can be transferred from one to another. "Deservedness," he says, "is from its very nature intransferable." But here a tremendous difficulty arises. Sin deserves death; and if deservedness cannot be transferred, salvation is impossible. What is to be done? Deny the testimony of conscience that deservedness is a quality of moral action, and the whole difficulty vanishes! We hardly think that this style of reasoning will prove an effective weapon in doing battle with the pantheism of India. For ages the conscience of India has slept the sleep of death; and now, when it is beginning to awake, we ought to use every effort to stir it up, instead of seeking to suppress one of its dictates.

We may now inquire whether merit may be transferred. Mr. Hay says it cannot. The law of God, he says, forbids the idea. The soul that *sins* shall die. This is an important point, for if it cannot be shown that merit may be transferred, the commonly received theory of the atonement will not stand. The possibility, lawfulness and justice of merit being transferred is an essential principle in that theory. We frankly admit that there are difficulties connected with this subject; but they are difficulties which, to our mind at least, do not prove insuperable obstacles to a full and cordial reception of the principle. When we say that merit may be transferred, we do not mean that that may be done in any and every case. If no previous relation has been established between the parties whereby one is constituted the representative of the other, the merit or demerit of the one cannot be legally, and therefore not justly, imputed to the other. To such a case the principle that the soul that sins shall die is strictly applicable. But where a relation has been established, where one has been constituted the representative of another in any transaction, the merit or demerit of the representative is legally and justly imputed to the party or parties whose representative he is. For example, had Adam not been constituted the head and representative of his posterity, the guilt of his sin could not have been imputed to them. Similarly had Christ not been made the

surety and substitute of his children—the children that God had given him—the merit of his obedience unto death could not have been imputed to them. It is the covenant made with Adam and with Christ, in virtue of which they are constituted the heads and representatives of their respective seeds, that makes the transfer of merit in both cases legal and just. Hence, the real question comes to be, not whether merit may or may not be transferred, but whether God had a *right* to make such covenants. Are we prepared to challenge the right of the Sovereign of the universe to make what arrangements he pleases for his own glory and the good of his creatures? Would it not be much better to say with Paul, when expounding an equally mysterious subject, “Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?”

If we have succeeded in establishing the foregoing positions, the nature and design of the atonement in reference to God will at once appear. The Son of God having been constituted the surety and substitute of all that the Father had given him, took upon him their guilt and all their legal responsibilities, and by his obedience unto death satisfied justice, and “magnified the law and made it honorable.” When we have once admitted that sin *deserves* death, and that the desert of sin may be transferred from the sinner to Christ, the death of Christ as a satisfaction to justice is seen to be a natural and inevitable result. For what is justice? Justice consists in treating creatures as they deserve; and when Christ took the place of sinners and assumed all their responsibilities, justice demanded that he should be treated accordingly.

As the design of this article is simply to vindicate the death of Christ as a satisfaction to justice, we do not enter on the other aspects of his atoning work. These are not less important than the one with which we have been occupied, but Mr. Hay has illustrated them so well that it is quite unnecessary to go over the ground again. We believe that Christ was a revelation of God; that his wondrous love to sinners was a revelation of the love of God, “who is rich in mercy, and who, for the great love wherewith he loved us even when we were dead in sins, quickened us together with Christ.” We believe that Christ was “a man of sorrows,” and that one cause of his great and overwhelming sorrow was the conflict his holiness and love had to maintain with the sin and misery of this world. We believe that it is the cross of Christ that melts the sinner’s heart and, through the Spirit, makes him a new creature, so that “the world is crucified unto him, and he unto the world.” We believe all this, but we believe *also* that Christ died in our room and stead to satisfy divine justice. The cross of Christ is shorn of half its

glory when it is regarded as nothing more than the triumph of suffering love. Great, unspeakably great, is the love of Christ on the cross; but who will say that its greatness is lessened, or its glory impaired, by the gleaming of the sword of justice in the Father's hand? "Awake, O sword, against my shepherd, and against the man that is my fellow. Smite the shepherd, and the sheep shall be scattered." These words give a dignity and a grandeur to the Saviour's sufferings which we altogether miss in the theory we have been considering. The death of Christ is at once the victory of love and the triumph of justice. Much of the suffering our Saviour endured was doubtless due to the causes specified by Mr. Hay; but that does not interfere in the slightest degree with their being at the same time a satisfaction to justice. We cannot however agree with Mr. Hay in ascribing *all* the Saviour's sufferings to those causes. How are we to account for that mysterious cry on the cross, "My God, my God, why hast thou forsaken me?" Here we think Mr. Hay's theory utterly fails. The only attempt that he makes to explain it is by quoting a passage of Scripture that throws no light on it whatever. Why did God forsake his Son? Mr. Hay replies, "Thus it behoved Christ to suffer." This is simply evading the difficulty, and only shows that his theory of the atonement is *too narrow* for the Word of God. To be abandoned of God is the punishment due to sin. The favor of God is life, and his frown is death. That frown the blessed Saviour had to endure "to make an end of sin and bring in an everlasting righteousness." Even while enduring that frown, however, he could say "My God." The sum of all the promises God has made to us in Scripture is that "he will be a God unto us," and when we can say "My God" with full assurance, we are partakers of the very blessedness of heaven. Hence this wonderful and most mysterious cry of our glorious Redeemer bridges the gulf between heaven and hell. We see him with his Father in heaven, and we see him in the pit of woe. Blessed Saviour, who hast plucked us as brands from the burning! To thee throughout eternity our song shall be, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Amen."

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ART. VII.—SOCIAL AND RELIGIOUS MOVEMENTS  
AMONG THE MAIRS.

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A RECENT discussion between Mr. Lyall and Professor Max Müller, on the proselytizing and missionary character of the Hindu religion, must still be fresh in the minds of most readers of this *Review*. Like many other discussions, it arose in great measure from misconception and ambiguity in the use of terms. Of proselytism and propagandism in the true use of these words, Hinduism and, *a fortiori*, Brahmanism can know nothing. The religion which claims to belong to birth and race, and is so exclusively indigenious to Hindustan as to cast out of its communion members who stray beyond the bounds of that country, must undergo a radical change, and cease to be what it is, before it can become truly proselytizing. Of the Hindu, as emphatically as of the poet, it may be affirmed, "*Nascitur, non fit.*" But while this is true,—and the essentially non-proselytizing character of Hinduism, as Max Müller meant to affirm it, cannot be successfully assailed,—the discussion need not be regretted, nor has it been barren of valuable results. To Mr. Lyall the gratitude of every student of the religious history of our race is due, for the light which he has thrown on the novel system of accretion by which alone Hinduism can expand, and which seems to be specially active in the present age. There can be no doubt that a process of assimilation and possible absorption is going on among the hill aborigines, by which they are being brought into close relations with Hinduism, and prepared for receiving from the Brahmans a recognition more or less complete. But, so far as our experience goes, this is in no sense due to Brahmanical propagandism. It is an absorption in which the absorbing body is almost, if not altogether, passive; and due entirely to the eager and active desire of the body absorbed to raise itself in the social scale, and win the respectability which religious orthodoxy can bestow.

For the last fifteen years we have had the opportunity of seeing this assimilating process going on in the case of the tribes inhabiting the hill-tract of Mairwara, and think that it may not be void of interest or use, as throwing light on the subject of the above-mentioned discussion, and as a small contribution to the history of religion, to give a brief sketch of the movement, and trace out the causes to which it is due.

That part of the Aravali range lying between  $73^{\circ}$  and  $74^{\circ}$  east longitude is peopled chiefly by two tribes called Mairs and Mairáts—the former a sort of bastard Hindus, the latter mongrel Muhammadans. Both alike claim to be descended from Prithi

Ráj, brother of the king of Delhi who reigned in Ajmere in the beginning of the twelfth century. The legend runs that this famous Rájput chief, having made a marauding raid on the city of Boondee, carried off thence a slave girl, whom he made over to his son, Jodhla Khan. He, smitten with her beauty and believing her to be a Rájputni, took her to his house. Two sons were the fruit of this union: and these had almost grown up to manhood, when, unluckily for them, their father discovered that their mother was a Míni, and turned mother and sons out of his house. In their wanderings they came to the hill country, now called by the people themselves the Magrá, and, intermarrying with the aborigines among whom they settled, became the progenitors of the Mairs. Of the substantial truth of this legend there seems small reason to doubt: and the *physique* of the people lends it some color and credibility. They are a much taller and handsomer race than any of the purely aboriginal tribes, such as the Mínas and Bhíls; and many faces are to be seen among them of a Rájput type, as pure as can be found in the Thákur's fort or the Rájá's *darbar*.

Gifts and *jágírs* bestowed on Mairs for services done at the Muhammadan court of Delhi, and religion changed out of gratitude to benefactors, are said, and probably with truth, to have given rise to the mongrel Musalman tribe of Mairáts; and, till very recently, their consorting, eating and intermarrying with the Mairs sufficiently proved their common origin and descent.

In the lapse of time, this original Mair and Mairát stock received large accessions from without. Fugitives and outlaws of all kinds from the surrounding states of Rájisthán found shelter and a refuge among the hill fastnesses of Mairwara, and by degrees became incorporated with its independent and freebooting population. Nor can it be doubted that many of these were pure Rájputs by blood and orthodox Hindus by religion. As little can it be doubted that, as they became absorbed among the Mairs, they conformed to the cow-killing and other unorthodox habits by which the wild tribes were distinguished.

Such being the origin of the race, it is obvious that they are not to be regarded as an original hill tribe, like the Bhíls and Mínas, who by descent and religion lie wholly outside the pale of Hinduism; but as lapsed Hindus, who, by association and intermarriage with outcasts, have identified themselves with their position and habits. We will see afterwards the influence which this fact has exercised and is exercising on their efforts to return within the pale of Hinduism. How great their lapse had been is evidenced by their close association and intermarriage with the Mairáts, who by the adoption of the religion of Islam had finally severed all connection with Hinduism. Still more clearly is it proved by their freely eating the flesh of the sacred cow, and by

their yearly sacrifice of young buffalo bulls to their patron goddess, Pipláj. The annual festival or *mela* at which these sacrifices were presented used to be cherished as the grand religious institution of the country, to which gathered the entire population, female as well as male. Within the narrow court of the temple dedicated to the goddess, scores of young buffaloes, introduced in succession, were literally hacked to pieces by a dozen Mairs, half naked and armed with knives and swords; while thousands of spectators, lining the surrounding heights, gloated on the agonies and frantic charges of the maddened and miserable animals, whose flesh was afterwards divided among them as common spoil. From these and similar practices abhorrent to the orthodox Hindu, the Mairs had come to be regarded as no better or higher than the other outcasts of the hills, and had won for themselves the opprobrious epithet of *dhed*, or carrion-eater.

Such was the social and religious position of the Mairs prior to their subjection to British rule, to the influences resulting from which, as we shall now proceed to show, and not to any Brahmanical propagandism, the changes going on among them are mainly due.

As an effective means of civilizing the Mairs and curbing their freebooting spirit, the able English officers sent to administer the affairs of the country raised from among them a local corps. In this regiment it was deemed advisable to enlist a fair proportion of *purbís* from the North-West Provinces, whose soldierly qualities were known; that, by their example, the Mairs might be trained to become good soldiers, and any tendency towards turbulence be held in check. These *purbís*, who were high-caste Hindus, while despising the outcast Mairs, became to them models not only of soldierly discipline and deportment, but of religious faith and practice. The young Mair, who, had he remained in his native village, would never have cherished an aspiration beyond the easy creed and habits of his fathers, learned among the *purbís* of the regiment the bitter truth of his social and religious inferiority, and began to aspire, by the practice of like habits, to raise himself to the same high level. These views, aspirations and habits, caught and circulated from the *purbís*, the young soldiers carried with them to their native villages among the hills, and, with all the superiority which as soldiers and men of the world they had acquired over the unsophisticated rustics, gradually infused and implanted the new habits and ideas among the whole Magrá community.

The rapid progress which under British rule the Mairs were simultaneously making in material prosperity greatly helped to establish and strengthen the movement. The men who, as freebooters, had formerly picked up a precarious subsistence, were now farmers in easy, if not prosperous circumstances. The desire



of social elevation naturally kept pace with material prosperity; and the thriving farmer lent a ready ear to his soldier son or brother's aspirations after a higher status, and gladly abetted his attempts to reform their habits, and conform them to that Hinduism from which they had lapsed. Till after the mutiny of 1857, however, no general movement seems to have been made in the direction towards which their wishes tended. Prior to that event Hindus and Muhammadans alike kept aloof from them, and snubbed the pretensions of both Mairs and Mairáts to caste privileges and equality. To this fact we probably owe it that in those days of defection and disaster we were able to maintain our position in Ajmere, the key of Rájputáná, and effectually to keep in check any rebellious proclivities among the surrounding Rájput states. The green flag was raised in the Beawr cantonment by the Musalman rowdies of the town, in the hope that the Mairát sepoy of the regiment would join them. But these said "Nay! You have stood aloof from us and derided our claims to be your co-religionists. Now we will have nothing to say to you, but prove loyal to our English rulers, who are like parents to us." The *purbís* in the regiment plied the Mairs with inducements to mutiny and join them in an advance on Delhi; but in vain. It was too late now to speak them fair, when they wanted to make use of them. Years of contempt and isolation had alienated all their sympathies. And so the Mairs and Mairáts stood loyally firm, and saved our tottering power from what must have been a great and crowning disaster in Rájputáná.

But since the mutiny the Musalmans, at least, with eyes opened to the folly of their former policy, have been pursuing other and very different tactics. The Mairáts are flattered, patted on the back, and told that if they would only give up associating, eating and intermarrying with the Mairs, they would be recognized as perfect Muhammadans, and admitted to all the rights and privileges of children of Islam.

The effect of this policy has been greatly to accelerate the movement towards winning for themselves a higher social and religious status, which, as we have seen, had already arisen among the Mairs and Mairáts. The latter are gradually becoming isolated from the former, and breaking off all those bonds of brotherhood which used to unite them as branches of one great family. Some of their clans have already ceased to eat, associate or intermarry with the Mairs, and the rest are rapidly conforming to their example. Scouting the name of Mairát, they now universally claim to be Musalmans, and are eager to conform to all the rites and observances of Islamism, which, on its side, shows no slackness in manifesting its proselytizing character, and receiving the new-made converts into its bosom.

This movement of the Mairáts, far from checking, has given

a new impulse to the waking social ambitions of the Mairs. If conformity to the strict observances of Islam is sufficient to raise their Mairát brothers to a position of orthodox respectability, why should not they, by a like conformity to Hinduism, wipe off the reproach of being *dheds*, and win for themselves consideration and respect among the ranks of Hindu orthodoxy? Previous to the famine of 1868, a compact was entered into by the headmen of the Mair community, binding themselves and their clans to abstain from cows' flesh. But the pangs of hunger proved stronger than caste restrictions. The Mairs, pressed by starvation, saved their lives at the expense of their orthodoxy, lapsed into cow-eating, and, reviving the cattle-lifting raids of old marauding times, spread consternation and mourning over empty stalls in many a border village.

As, however, the effects of the famine passed away and prosperity returned, the desire of rising in the social scale revived with new force and activity. A new compact has been framed, by which the whole Mair community bind themselves not only to abstain from cows' flesh, but to hold aloof from the annual *mela* at Pípláj, whose atrocious buffalo-sacrifices used, in old times, to be their pride and delight. For several successive years they have rigidly adhered to the terms of this compact. The wholesale butchery and all participation in its spoils have alike been renounced by the Mairs, and left to the Baláis and other low castes beyond their pale. Even the *bhopás*, or officiating priests, to whose share the heads of the slaughtered animals used to fall, have been obliged, on pain of exclusion from the community, to forego their cherished spoil.

Nor is this movement exclusively confined to the Mairs and Mairáts. Even the Bhíls, found in considerable numbers in the hill country lying to the south of the Magrá, have initiated a movement of the same kind, and, by abstaining from cows' flesh and conforming to caste observances, are trying to wipe away their reproach, and raise themselves in the social scale.

In the face of such facts, therefore, it cannot be doubted that a very important and interesting process of religious, or rather caste assimilation is going on among these hill tribes of Rájputáná. That, in the case of the Mairáts, it has assumed the form of more or less active proselytism, which will ere long bring them within the pale of Islam, and merge them among the orthodox professors of that faith, there can be as little doubt. We expect this result to happen, because it is in harmony with all the tenets, traditions and practices of Islam. But when the question comes to be, Will the Mairs in like manner become merged in Hinduism? will the movement ever pass from assimilation to absorption? will they ever receive recognition from orthodox Hindus, not to speak of high-caste Brahmans? the answer

becomes much more difficult and beset with doubt. It must be borne in mind that till now the movement among the Mairs has been entirely onesided and confined to themselves,—that, so far as we have been able to discover, not only have no proselytizing efforts been put forth among them by Brahmans or orthodox Hindus, but not the least encouragement even has been held out to them from that quarter. Absorption into Hinduism would seem, therefore, even in the case of tribes which have lapsed from that religion, to be, if not impossible, at least, very difficult of attainment: and the Mairs are likely to find that after having done all that is possible for them—after having renounced their beef-eating propensities, foregone their cherished sacrifices to Pipláj, exchanged the worship of local and disreputable deities for more orthodox members of the pantheon, and in other respects conformed as closely as possible to Hindu caste and ritual,—they are as far as ever from receiving Brahmanical recognition, or taking rank as true Hindus.

Lest our own views and experiences should have proved warped and misleading on these points, we have consulted several of the people themselves, and especially one who, himself a Mair of good family and position, has for several years been a faithful Christian evangelist, but whose constant itineracies among his Mair brethren and intercourse with them enable him to speak with a great amount of certainty concerning their position and hopes. His views of the causes of the movement we found to be almost identical with our own: and when asked the question, "Have the Brahmans or Hindus had anything to do with the "origin or encouragement of the movement?" his reply was, "Not "in the least. They have had nothing to do with it." To our next question, "Are the Brahmans and orthodox Hindus ever "likely to recognize the Mairs as Hindus?" he shrugged his shoulders and smiling said, "Perhaps a hundred years hence." Nor are we disposed to think that our native friend in the least exaggerates the difficulty and slow progress of this process of religious absorption. The contact of two bodies must be slowly brought about when, while one unmistakably gravitates to the other, that other is either coldly indifferent or positively repellent. Some social convulsion—another mutiny, or the sudden uprising of patriotic feeling—may, of course, at any moment, overcome Hindu *vis inertiae* and hasten the process to a consummation. Otherwise, the Mairs are doomed, we fear, to drag out an isolated existence, unblest by beef and the society of their brother Mairáts, unless, as our hopes suggest, they may find the social elevation for which they crave, and many other higher cravings and aspirations gratified by adopting *en masse* the religion of their rulers—that religion which consists not in "meats and drinks and diverse washings," but in "righteousness and peace and joy in the Holy Ghost."

But our sketch of the religious condition of the Mairs would be sadly imperfect were we to stop short here. He who has studied only the daily ebb and flow of the tides, and the obvious wave-ripple which follows the play of the winds on the surface of ocean, and knows of no movements beyond, is not more ignorant of the great currents which sway the waters of the sea, than is he of the great under-currents of religious movement among the Mairs who knows nothing beyond this surface-drifting towards Hinduism. Like almost all outcast and isolated tribes, the Mairs have fallen almost entirely into the hands of those different sects of wandering ascetics, who, in every variety of dress and guise, as sturdy beggars overrun the country. If you ask a Mair, How many religious sects, or *panths*, are to be found in the Magrá? should his reticence allow him to reply at all, he will tell you that there are twelve and a half *panths*, neither more nor less—the twelve ranging from the somewhat decent *Kabír panthís* to the obscene *Bishwásís*: the half-*panth* expressing with grim humor the existence of a sect of eunuchs, members of which, recognizable by their appearance of tall and masculine women, are met with all over the country. But while so many sects are actually found, there are three which in numbers and influence predominate, and which are found if not entirely confined to, at least, almost exclusively occupying certain well-defined districts of the country. In the north and eastern parts of the Magrá the *Bishwásís* are chiefly found; in the central parts the *Káchligá panthís*; and in the more southern districts, beyond Todgarh, the *Kúnda panthís*, or, as they are styled by the people themselves, *Shiv marg panthís*.

The rites observed by all these *panths* are kept secret under the most awful sanctions, and are celebrated at midnight orgies from which all but the initiated are most jealously excluded. Each sect has its peculiar watchwords and passes, its *mantras*, charms and incantations, to divulge which is regarded as a sin of the deepest dye, to be followed by the most dreadful bodily and spiritual punishments. They are thus secret societies which, besides the charms of mystery and social festivity—powerful allurements to a large class of minds, as is witnessed by the growing popularity of freemasonry in Europe—add the baser but no less powerful attractions of all manner of moral abomination perpetrated in the name of religion. When the vilest passions that degrade humanity can thus be gratified under the mask of religious observance, it is not to be wondered at that many men of higher caste and social position are said to have become members of these secret societies. In this, too, lies an additional attraction to the Mair—that, all caste and social distinctions for the time forgotten, he can meet at these orgies on the same platform with high-caste Hindus, and eat, it may be, out of the same dish with a twice-

born Brahman. This abrogation of caste, indeed, is confined to the time and place of these orgies. In the outside world the boon companions of the night before are back in their old positions of despised Mair and revered Brahman, and pass each other with as little token of recognition as if they had never met.

Knowing their signs and passes, we have, now and again, cherished the hope of finding an entrance to their meetings and becoming a witness of their rites. Once and again, through a family which belonged to the *panth*, but one of whose members had embraced Christianity, we received intimation of the time and place of their meetings. But on every occasion, whatever caution we observed in approaching their orgies, we invariably found that the birds had taken fright and flown.

Of sects whose proceedings are conducted with such secrecy, it is difficult to know much with positive certainty in regard to their growth or decadence. There are certain external signs, indeed, which would seem to indicate that their present condition is one of decadence. In the immediate neighborhood of our mission stations, at least, certain *tilaks* (spots or lines painted on the face) and distinctive marks which the initiated used to assume are more rarely met with; and we have heard it urged that idolatrous practices seem to be losing their hold on the people; and that the *bhopás*, or indigenous priests and devil-dancers, are neither feared nor consulted as they used to be, while their pretensions are often openly derided. But still we are convinced that these signs of the waning influence of the priests are much more apparent than real. The partial disappearance of the *tilaks* and certain other marks of the initiated is due chiefly, we believe, to their having discovered that these had become well known to the missionaries, and led to their easy identification. The second sign, urged by some, that openly idolatrous practices are losing their hold on the people, is no proof of the waning influence of the priests, while it may show the reverse, because in almost all the *panths* they are taught, while paying outward respect to the gods of their fathers, to esteem them as less than nothing, and to transfer all the allegiance formerly rendered to them to their astute spiritual guides. Of this decadence of open idolatry some part is also doubtless due to the teachings of Christian missionaries, to whom the third sign of decadence supposed to be found, in the declining influence of the *bhopás* and devil-dancers, is entirely to be credited. The claims of these pretenders to divine or diabolic *afflatus* and inspiration have been so often signally exposed and held up to derision, that it would be singular indeed did the people still cherish towards them the old reverence, faith and fear. But the wonder rather is, that, knowing the whole thing to be imposture and delusion, the people should still flock to witness these orgies, and, as we have oftener than once seen,

should carry them out to the end with undiminished gusto, after the *bhopá's* pretensions had been so exposed as to make him the laughing-stock of all around. And yet even in this respect we find human nature to be the same all the world over. The *gobemouches* of the Magrá, who are attracted by the *bhopá's* weird antics, only prove their relationship to their cousins in London, or New York, who swarm round spiritual mediums, and open-mouthed sit out long spiritual *séances*. The love of the mysterious and supernatural is deep-seated in human nature, is not to be repressed, and will seek for gratification in one way or another. When, as in the case of the Mairs, it becomes associated with festive gathering, the partaking of such unwonted dainties as the roasted flesh of the immolated goat, and with midnight music, song and chant, it is no wonder that the rude people are attracted and enjoy their sport, even when they laugh within themselves at the patent imposture and humbug of the officiating priests. The conviction has long been borne in upon us that the Christian missionary would do well to take a leaf out of the *bhopá's* book—not, indeed, in the way of copying his imposture, but encouraging the native Christians to cultivate habits of joyous sociality, of frequently meeting together for the practice of a purer music and more consecrated mirth, and of instituting social soirées whose attractions, while legitimate, shall be powerful as those which now lead the people away from purity and truth. We would thus help to redeem our religion from a charge for which there is at present often too much ground—that it is a gloomy thing, repressing all the purer instincts that crave social enjoyment; and it might be hoped that, in time, even the Mairs might come to prefer a Christian soirée to a night with the devil-dancing *bhopá*.

Meantime, we cannot shut our eyes to the fact that there seems to be no real decadence in the influence wielded by the priests over the mass of the Mairs. It exists and flourishes, spite of the growing light which is being let slowly in upon them from Christian schools, books and teaching. What is even more remarkable, it runs as a powerful under-current across the course of that upper tide by which the Mairs are being drifted towards a higher social station, and conformity to a strict and orthodox Hinduism. The former current, as we have tried to show, is much deeper and stronger than the latter. For it has its roots in the spiritual necessities of the people—in the felt want of solving the old pressing problem, "How should man be just "with God?" The latter movement, as we have seen, lies more on the surface, and goes no deeper than the desire of rising in the world, of wiping off the old reproach, and winning a position of honor and respectability. Were that position won too narrow; and were the Brahmans, as they are little likely to do, to recognize the claims of Mairs to rank as members of the great Hindu com-

munity, still the deeper and more pressing craving of their natures would remain. It would remain unsatisfied, no less by the chaff of Brahmanical ceremonies than by the vile husks of the *bhopás'* obscenities—remain to find, at last, its full satisfaction only in that grandest exhibition of Divine love and mercy which the Gospel of salvation brings.

W. S.

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NOTE.

Since writing the above, we have had our attention drawn to an article which appeared in the *Review* for last October, entitled "Propagative Religions," and which had formerly escaped our notice. We are glad to find that our views, quite independently formed, so entirely coincide with those of the writer of that able article. It is satisfactory to find the conclusions to which he has been led chiefly, if not solely, by his knowledge of what Hinduism and Brahmanism really are, confirmed by the social and religious movements actually going on among the hill tribes of Rájisthán. We feel deeply, with that writer, the solemn responsibility which rests on all Christians, of presenting the true "bread of life" to these restless, hungry souls, as that which can alone satisfy their cravings. And while, in the interests of truth, we have shown in the above article how little the Mairs are yet disposed to accept the offered boon, and how prone they still are to feed on husks, we would not have it supposed that we bate one jot of hope regarding their ultimate conversion to Christianity, or regard these stirrings and heavings as aught else than the beginning of those overturnings which are to herald the advent among them of His kingdom whose right it is to reign.

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ART. VIII.—THE RISE, PROGRESS AND PROSPECTS  
OF THE BRAHMA SAMAJ.

BY REV. C. N. BANERJEA, B.A., ALLAHABAD.

**R**AJA Ram Mohan Rai, the celebrated Hindu reformer, established in 1816 a society in Calcutta for the purpose of spiritual improvement. Its exercises consisted in the recitation of texts from the Vedas, chanting of Vedic hymns, and the discussion of religious doctrines. Very few, about half a dozen persons only, rallied round the Raja, of whom Pandit Ram Chandra Bidyabágis was the most distinguished. For a short time the meeting proved a success, but with the departure of its great originator and leader to England the zeal of the members abated, and the Samáj began to fade away, its necessary expenses being defrayed by the late millionaire, Babu Dwarkanath Tagore, and its ministerial functions discharged by the above-named Pandit. The orthodox community, headed by the late Raja Shri Radhakant De, was violently opposed to this "*Píralí* "movement," as they contemptuously called it. It is said that, to conciliate the Hindus, "the Vedas were chanted at first behind a "screen, accompanied with the sound of the sacred conch-shell, "and the holy volume was reverentially opened in the *sanctum* "*sanctorum* of the Samáj." By and bye, a building was purchased and fitted out at Jorásánka, Calcutta, where the Brahmas continue to meet for worship every Wednesday evening. Such was the origin of the Brahma Samáj.

Babu Debendranath Tagore, a son of the late Babu Dwarkanath Tagore, embraced the creed of the Samáj in 1842, and infused fresh vigor into it. He had previously formed another society for religious inquiry, called the *Tattwa Bodhini Shoba*, which took up the cause of the Brahma Samáj. Debendra Babu established an Anglo-vernacular school in Calcutta, and thence removed it to Bansheria, with the avowed object of teaching the *Upanishads*, or philosophical disquisitions founded on the Vedas. The school was given up, in 1846, for want of patronage, and the land and building were sold to the Free Church of Scotland Mission in Calcutta. Debendra Babu also started a monthly periodical styled the *Tattwa Bodhini Patrika*, which gave a tone to the Bengali language, especially under the able editorship of Babu Okhoy Kumar Dutt. The *Patrika* exists to this day as the accredited organ of the Shoba. He sent likewise four pandits to Benares in order critically to study the Vedas. The *Tattwa Bodhini Shoba* was abolished in 1859, and its organ taken up by the Brahma Samáj.



From a table drawn up by Dr. Mullens, it appears that the Samáj had an income of Rs. 1538 in 1841, of Rs. 6727 in 1847, and of Rs. 3155 in 1851. Since then the Brahmas have ceased to publish the annual balance-sheet, perhaps owing to the severe criticisms of the able statistician. For the same reason, the Brahmas generally refuse to supply any information regarding the Samáj, to Christians. As it is, we have managed, with very great difficulty, to obtain a few items. They appear to have had 105 members in 1841, 573 in 1847, and 488 in 1851. According to the last census, the number of Brahmas at present is only 90. But this is an unaccountable error.

Their publications, considering the limited means and time at their command, are very considerable. They have translated several Upanishads, portions of the Puránas, and Sanhitás of the Vedas; written many sermons and discourses, both expository and vindicatory; and composed two beautiful volumes of hymns, admired both for language and tune. Raja Ram Mohan Rai himself did much in this respect.

The Brahma creed of the first epoch was rather clumsy. They believed in the inspiration of the Vedas, in the existence of one God, in the transmigration of souls, in the final absorption into the deity, etc., etc.

Time sped on. The pandits returned from Benares. Many from the ranks of Hinduism enlisted themselves members of the Samáj. Debendra Babu became very favorably known, and the Samáj in consequence grew in attractiveness. An important question now claimed their attention. Mr. Colebrooke and the Christian missionaries had often told the Brahmas that the Vedas were essentially pantheistic in their tendency. But the Brahmas did not seem to attach much importance to the statement at first. The return of the pandits from Benares, however, enabled them to settle this vexed question once for all—for they also bore testimony to the pantheistic character of the Vedas. Babu Debendranath Tagore, who had now become, both by character and social position, the acknowledged head of the Samáj, became convinced of the falsity of the Vedas, and honestly avowed his convictions. Thus the Vedas were repudiated, and with them the doctrines of the transmigration of souls and their final absorption into the deity. This period in the history of the Brahma Samáj may be called the "Age of Reason," as the first was the "Age of the Vedas."

It was about this time (that is in 1843) that the following covenant and formulæ of worship were adopted:—

*Om.* To-day, being the——day of the month——in the year of Sakatda—I herewith embrace the Brahmaic faith.

*1st Vow.*

I will worship, through love of him and the performance of the works he loveth, God the creator, the preserver and the destroyer, the giver of

salvation, the omniscient, the omnipresent, the blissful, the good, the formless, the one only without a second.

*2nd Vow.*

I will worship no created object as the creator.

*3rd Vow.*

Except the day of sickness and of tribulation, every day, the mind being undisturbed, I will engage it, with love and veneration, in God.

*4th Vow.*

I will exert myself to perform righteous deeds.

*5th Vow.*

I will be careful to restrain myself from vicious deeds.

*6th Vow.*

If through the influence of passion I commit any vice, then, wishing redemption from it, I will make myself cautious not to do it again.

*7th Vow.*

Every year, and on the occasion of every happy domestic event of mine, I will bestow gifts upon the Brahma Samáj.

Grant me, oh God, power to observe the duties of this great faith !

*Formulae of Worship.*

*Om.* One only without a second.

I.

*Om.* Repeated reverence to Him, the Being Divine, who is in fire, who is in water, who is in plants and trees, and who pervadeth all the world.

II.

*Om.* God is true, wise and infinite. He is the blissful, the immortal, the manifest, all good, all peace and without a second.

III.

*Om.* God is omnipotent, pure, bodiless, exempt from all disease, nerveless, immaeulate, impervious to unholiness, all-seeing, mind-regulating, above all and self-existent. He it is that ever dispenseth their respective requisites to his creatures. By him had been created life, wind, all the senses, sky, air, light, water, and the all-containing earth. It is through awe of him the sun shineth, it is through awe of him clouds, winds and death are in motion.

IV.

*Om.* Salutation be to thee, who art the Being true and the Cause of the world ! Salutation be to thee, the all-intelligent and the support of all worlds ! Salutation be to thee who art without a second and the bestower of salvation ! Salutation be to the supreme, the all-pervading and the everlasting ! Thou only art the protector. Thou only art the adorable. Thou only art the supporter of the world, and the manifest. Thou only art the creator, the preserver and the destroyer of the universe. Thou only art excellent, the unmoving of purpose—immutable. Thou art he whom fearful objects fear, whom dreadful objects dread, the asylum of beings and the purifier of purifiers. Thou alone art the governor of all exalted dignities in the earth, the most excellent of excellent objects and the preserver of preservers. We contemplate thee, we adore thee, we salute thee, who witnesseth the world. We take refuge in thee, who art the true, the one, the dwelling-place of all, the undepending, the governor and the ship of the ocean of the world.

## V.

Lead me forth, oh God from unrighteousness into righteousness ; lead me forth from darkness into life ; lead me forth from death into immortality ! Oh thou, all-manifest, manifest thyself to me : oh God, protect me ever with thy right face !

## VI.

Oh God, removing all my transgression committed through infatuation, and saving me from temptation, make me day by day regardful to obey thy laws, and zealous to contemplate with love and veneration thy endless glory and thy all-good, all-pure and all-blissful nature, that I may be enabled to attain felicity perfect and everlasting !

## VII.

God is the creator, the preserver and the destroyer, present in earth, sky and heaven ; we contemplate the adorable power and glory of the Divine Being who brought forth the world and sendeth us thoughts.

## VIII.

*Om.* He the one and formless, knowing the necessities of his creatures, dispenseth, through power manifold, many an object of desire to them. He it is that pervadeth the world from the beginning to the end. Let him engage us in salutary thoughts.

*Om.* One only without a second.

Those who signed the covenant were called ‘covenanted’ Brahmas, and the others ‘uncovenanted’ ; corresponding to the Christian terms ‘members’ and ‘adherents’ of a church.

In October, 1850, a book containing a complete exposition of the principles of the *Brahma Samáj*, called the *Brahma Dharma*, was published and extensively circulated.

The most conspicuous member of the *Samáj* of this period, next to the *Pradhán Achárjya*, was Babu Raj Narayan Bose, a good English and Bengali scholar, who for nearly twenty-five years has done much by his writings and speeches for the *Brahma* cause. It was this gentleman that delivered a most remarkable lecture on Hinduism about two years ago.

By and bye, certain *Brahmaic* ceremonies were introduced, according to stated forms, which differed from the corresponding *Hindu* ceremonies in being divested of superstition. These are observed on the occasions of birth, marriage, death, etc. Babu Debendranath Tagore was the first who celebrated a marriage in his family according to the reformed formula. Since then a few such cases have occurred in other *Brahma* families, without much opposition from the orthodox parties.

During the years 1847—1858 several branch *Samájes* were established at Bhawanipur, Midnapur, Krishnagar, Chinsura, Bardwan, Dacca, Tipperah, Mymensing and other places. We have called them ‘branch *Samájes*’ advisedly, for the Brahmas, wherever they may be, consider the *Jorásánka Samáj* their headquarters, the anniversary of which is celebrated on the 11th day of *Mágh* of each *Hindu* year with great *éclat*. Hundreds of *Brah-*

mas—several with their wives—assemble in the Samáj building, and at Debendra Babu's family residence, for two consecutive days, and amid much worshipping, feasting, singing and bestowing of gifts, these days seem to glide away in joy and hilarity. The progressive Brahmas, who also join in these festivities, usually have a procession on the occasion, somewhat like that of the Freemasons.

The Brahma mode of worship is very simple; it is chiefly an imitation of the Christian Sabbath service. They begin with chanting some Vedic hymn in Sanscrit, then comes the reading of select passages from the liturgy, as they call it. That over, they pray; after prayer, a speech or a sermon is either read or delivered extemporaneously. Then they sing two or three hymns, and close with the benediction, "Om, peace, peace, peace, Hari! "Om."

The third epoch in the history of the Brahma Samáj commenced with the conversion, so called, of a remarkable young man, whose intelligence, zeal and eloquence soon secured for him a prominent position among the Brahmas. This young man had, prior to embracing the Brahma faith, established a society in his own house for religious discussion, where he used to deliver extempore addresses in English. Babu Keshab Chandra Sen (for he is the gentleman to whom we refer) introduced the lecture system among the Brahmas; in which Debendra Babu took part in Bengali, and he in English. The latter, being well read in Western philosophy, advocated the cause of intuition with great power and eloquence. The writings of Francis Newman and of the late Theodore Parker have done much for intuition or *intuition* in Calcutta. For a time Keshab Babu's success was remarkable—for every Brahma talked of intuition. But they soon gave it up.

It was about this time that he directed the attention of the Samáj to various internal reforms which had, from time to time, been suggested by its best members. It is said that the first Brahma marriage, to which reference has been already made, was held at his suggestion; and it was he who first had the courage to bring his wife to dine at Debendra Babu's on the occasion of an anniversary meeting of the Samáj. This was doubtless a step in the right direction, and the Brahmas made a great deal of this casteless feast. (Debendra Babu, according to Hindus, is a descendant of perverted Brahmans or *Pivalís*.)

Babu Keshab Chandra Sen has not only been busy in Calcutta; he has also done much for the Brahma cause by his travels. He has, from time to time, visited the large cities of the North-Western Provinces, Madras and Bombay, not neglecting the principal local Samájes of Bengal proper, and has everywhere, by his energy, good sense and eloquence, stirred up the faith and zeal of the

people. He has recently visited Europe also. Would that we had many like him in the native Christian community! May the Lord convert him to Christianity!

About six years ago Keshab Babu advocated further reform, and earnestly called upon the Brahmas to act up to their convictions, openly and fearlessly repudiating caste, throwing off the sacred thread, erasing down idolatry instead of clandestinely patronizing it, and encouraging widows' marriage and inter-marriage among the Brahmans. A hot discussion followed, as might have been expected. Babu Debendranath Tagore thought the time had not arrived for at once taking the bold step recommended. A large majority sided with him, and so the conservatives outvoted the progressives. The result was a schism in the Brahmist body, and Keshab Babu, with his party, separated from the Jorásánka Samáj. The progressive Brahmas now hold their meetings at Collootollah. They are forming a library and a fund of their own. Their place of business is technically called the 'Mission house.' One Babu Pratap Chandra Mozumdar is the treasurer and secretary, and Keshab Babu their great *Achárjya* or bishop.

The Brahmas have two English organs—besides the vernacular *Tuttwa Bodhini Patrika* and *Dharma Tuttwa*—the *Indian Mirror* and the *National Paper*. The former represents the progressive party, and is by far the more influential of the two.

The progressive Brahmas held a grand meeting lately for the purpose of sending in a memorial to the British Government for legalizing Brahma marriages—which are, of course, very different from the corresponding orthodox Hindu ceremonies. Several such cases having taken place, the Brahmas ought not to labor under a grave social disadvantage. The Legislature has, we are glad to find, granted the prayer of the memorialists, notwithstanding the violent opposition of the conservative Brahmas and the orthodox party.

Our readers may be curious to learn what their present faith is,—what their numerical strength,—what their income,—how they behave at home and abroad,—and in what light they are viewed by the orthodox parties. To each of these five questions we now proceed to give a brief reply.

#### *What is their present faith?*

The Brahmas believe in the existence and moral government of one true and merciful God; in the fatherhood of God and brotherhood of men; in sin and its punishment; in a future state. They do not believe in idolatry, in caste, or transmigration of souls, or in redemption. Indeed they say that sin must be adequately punished, although it is proper to repent and pray to God, and do the deeds pleasing in his sight. They do not believe, however, in

eternal punishment. According to them, all punishment is reformatory, not retributive, and all souls will be ultimately in heaven. They do not believe in a revelation of God's will, but appear to rely on intuition supplemented by reason and education. They are something like the Neo-Platonists of ancient days, or the Eclectics of more modern times.

The difference between the two branches of the Samáj seems to consist not so much in doctrine as in practice—not so much in the articles of faith as in the attitude towards Hinduism and Christianity. But it should not be ignored that the Adi Samáj has still a latent desire for the Vedas, and seems to place greater reliance upon good works. At one time they showed a very great regard for Christ and the Bible, so much so that Keshab Babu admitted in London that “England's greatest gift to India was “the Bible,” and the Brahmas of Monghyr spent a whole day, at Christmas time, in singing praises to Christ.

It is not therefore surprising that Keshab Babu should have lectured “on Jesus Christ: Europe and Asia,” as he did, or that people should have even thought him to be “not far from the “kingdom of God.” We once attended a Brahma service in Calcutta, and we can confidently assert that it would have been considered quite a Christian Sabbath service with the addition of the phrase “for Christ's sake” to the beautiful prayer offered up. The sermon was preached from St. John's first Epistle! But the Brahmas are not Christians, and do not believe in the divinity of Christ and in his finished atonement for sin, though, strangely enough, they call him their Saviour.

#### *Their numerical strength.*

The Brahmas have about fifty Samájes in Bengal proper, fifteen in the North-West, one at Madras, one at Bombay, two or three elsewhere—total, perhaps about sixty or seventy.

Babu Debendranath Tagore is their *Pradhán Achárjya* (Archbishop), Babu Keshab Chandra Sen *Achárjya* (Bishop), Babu Ananda Chandra Bedánta Bagís, Bachárám Chattarji and several others *upachárjyas* (priests), besides Babus Raj Narayan Bose and Pratap Chandra Mozumdar (secretaries).

Taking twenty to each Samáj, on an average, they have about 1400 covenanted Brahmas, besides hundreds of nominal adherents.

#### *Their income.*

The income of the Samáj, like its numerical strength, is not exactly known. They do not publish an annual balance-sheet. But it cannot be less than Rs. 50,000 annually, taking subscriptions, donations, proceeds of the sale of publications, etc., etc. It ought, however, to be stated that the liberal donations of Babu

Debendranath Tagore make up a considerable portion of the income of the Samáj. The *Bharat Asram* of the progressives must be a costly institution.

*Their behavior.*

The conservative Brahmas are mostly like the nominal adherents of a Christian congregation. They are one thing in the Samáj, and in actual life quite another. We have seen some of them dragging the car of Jagannáth, accepting invitations on auspicious days, putting on the Hindu orthodox mourning at the death of parents, performing their funeral ceremonies in accordance with the Pauranic formulæ, and paying and accepting in return Brahmanical salutations. In their every-day life they are hardly distinguishable from their idolatrous neighbors. Better things are not expected of them, for with very many Brahminism is an intellectual necessity, not a matter of genuine faith. There are, of course, some noble exceptions. Conspicuous among them is the meek Debendranath, whose integrity, humility, liberality and hospitality, and devotion are known to all. His eldest son, now that the old gentleman has practically retired from the world, is slowly taking his place.

But the progressive Brahmas are, as they ought to be, a better set. They seem to have truer faith in Brahminism, and show greater moral courage in practising the several reforms above adverted to. They are a respectable class of men, and ought to be honored as such. In a higher sense, they are the indirect result of missionary labor. Had Christianity never been preached in India, the progressive, nay even the conservative Brahmas could not have existed, and characters like Ram Mohan Rai or Keshab Chandra Sen would have been an impossibility. But we have not much faith in their perseverance, for they have to meet strong opposition both from the conservative Brahmas and the orthodox Hindus. And they must lack an abiding interest in their heartless, intellectual creed, which after all is calculated to give them very little real consolation, for they have but an inadequate notion of sin and its atonement, and no interest in a personal Redeemer.

*What the orthodox Hindus think of them.*

The orthodox Hindu sees very little difference between the Brahma and the Christian. He looks upon both as the enemies of Hinduism; though the former is still a member of Hindu society and the latter has been discarded. The Brahma, in his estimation, is a secret foe, undermining the strongholds of Hinduism, though ostensibly putting on the *jagna pabil* and bowing to an idol; whereas the Christian is an avowed enemy, and, therefore, less to be dreaded. Of course the intelligent Hindu knows the

difference between a Brahma and a Christian, but he is seldom orthodox. The "old folks," as the simple-minded orthodox Hindus are somewhat disrespectfully styled, give us distinctly to understand that it does not much signify who kills Hinduism—the Brahma or the Christian—so long as it is killed. And his poor consolation in this indescribable state of agony is, that the shastras have predicted the catastrophe.

Now to the *prospects* of the Brahma Samáj, and to be brief. If the past is any guide in prognosticating the future, Brahma has a bright career before it. Within a few years the Brahmaic tenets have spread far and wide, and that by the active exertions of only five men. This fact, gloss it over as we may, speaks volumes in its favor. English education has helped the dissemination of Brahmism, and so long as its blessings are not withdrawn, it will continue to favor the same cause.

The moment the Pauranic mind is educated it is sure to be un-Hinduized. For no educated or even half-educated man can afford to continue an idolater or to believe in caste, and so he becomes a Brahma. Were his education in every case saturated with Christianity it would be a different thing.

The reaction from grovelling superstition is atheism, which, sobered down by the religious instinct in man, naturally settles itself into monotheism; and Brahmism is one manifestation of monotheism.

Hinduism teaches that there are two classes of men,—the *tattva gyani* or enlightened, and the *murha* or ignorant. For the former the *gyan-kando*, or worship of one God (call it monotheism or monoism), is provided. But for the latter the *karma-kando*, or polytheism, is necessary. The educated will, in the twinkling of an eye, see in *karma-kando* the deep net woven by priestcraft. They survey things from an elevated platform, and are likely to fall in with the *gyan-kando*. Hence the Hindu mind tends to Brahmism or something analogous to it.

Very few men in the world are prepared naturally to suffer persecution. But Christianity requires it. Consequently those who cannot continue polytheists are likely to embrace Brahmism, which is a sort of half-way-house between Hinduism and Christianity.

Christianity humbles human nature. It says to man, "There is none that doeth good, no, not one." "Without me ye can do nothing." "The soul that sinneth, it shall die." But Brahmism flatters human nature. It, says the Samáj, is not so bad as Christians suppose. We can repent and reform ourselves, if we like. There is no such thing as an *eternal hell*. Our spiritual career is progressive, and if we are not all right *now*, in another world or stage of existence we shall be so. A *merciful Father* cannot bear to *punish* men, for men are God's



*children*, not subjects. Ho only chastises us with a view to draw us to reformation.

The Cross is still an offence. And no argument, however cogent, no course of instruction, however judicious, can ever make a man a Christian without God's blessing. Conversion is not the province of intellect, but of grace alone. "Not by power, nor by might, but by my Spirit, saith the Lord." So it is natural to become a Brahman.

Government and private education is unreligious professedly, but iconoclastic in reality. Christian schools, again, are few, and the university system is acting prejudicially to the great cause of Christian missions. We pay more attention to preparing boys for matriculation and degrees than to converting them. The consequence is, our credit in the university is rising, while the number of our converts is almost stationary. A solemn thought this! And is it not a circumstance in favor of Brahminism?

But it will be said, Positivism is doing its work. Many have already embraced the creed of Comte, among whom are some of the best educated. This will neutralize the influence of Brahminism. Perhaps it is true to some extent. But the Hindus will not have long to do with it, since it is essentially atheism, and the Hindu mind is preëminently religious. It may play with it for a time, as it did with Spiritualism, but it will surely fall back upon monotheism.

Another, perhaps, would say, Deism has never been a religion of a race or country. A few philosophers and their select disciples only have followed it. True, but every Hindu is a philosopher,—Max Müller will bear us out. Brahminism is suited to his philosophical tendencies, and the Brahmas are studiously keeping out the vulgar from their ranks. Besides, they are trying to socialize their religion, by instituting rites and ceremonies of their own, and training up their wives into Brahminism. It is not now a mere intellectual creed. Then, again, in other countries people soon turned Christians from idolatry because their way was comparatively smoother. But here, *caste*, cruel *caste*, is the obstacle. And *when* this master-building of the arch-enemy will tumble, it is not easy to divine, though it seems to fade away. The considerations generally adduced to account for the non-dissemination of Christianity in this the strongest citadel of Satan, are exactly the reasons why Brahminism has spread so quickly, and will probably continue to do so, for a long time to come. Then, again, the Brahma tenets admit of considerable latitude.

A third would say, The Brahmas do very little to propagate their faith. Yes, they do not preach, as we do; neither have they many schools of their own, where they can directly teach Brahminism. But can it not be said with truth that missionaries and the Government are doing the needful for them? If Eng-

lish education has any distinct tendency in this country, it is this, that it pretty soon un-Hinduizes the native mind. That is all the Brahmas want. We till the ground for them, and in some respects cast the seed also, and they quickly reap the fruits thereof. Human nature is *for* them. Besides they have their tracts, books and other publications, and their lecture system and social arrangements.

A fourth would say, Christianity must prevail, for God has said so. Doubtless it will. In common with all believers, we hold that "nothing is impossible with God." He can give birth to "a nation in a day." But who knows *when* that happy, glorious day will come? Were we treating of the ultimatum of things, our line of argument would be necessarily different; but judging the case from a human point of view, how can we shut our eyes to the grand prospects of the Brahma Samáj?

Let us pray earnestly and preach zealously. It cannot be but that the God of grace, who alone ruleth the hearts of men, will remove this formidable barrier to the spread of his own religion. The gates of hell shall not prevail against the Lord's anointed. The uttermost parts of the earth have been given to Christ for a possession. May the Lord be graciously pleased to hasten the consummation of his own eternal counsels!

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## ART. IX.—NOTES AND INTELLIGENCE.

FROM the various mission reports for 1874 which have been sent in to us, we have endeavored to compile statistics showing the increase of the native Church in India during the last year. The somewhat imperfect result of our attempt is given below. No effort was made this year to collect these statistics by means of circulars addressed to the different missions. The success of the attempt made last year to do this was not very encouraging. We have therefore used principally the mission reports received, though in a few cases personal application has been made with the desired result. The *Lucknow Witness* has borrowed the idea from us, and in its issue of July 9 gave a partial view of the numerical result of last year's mission work. In some cases, noted in our appended table, we have used the figures given in the *Witness*. We can hardly agree with that paper, however, in the opinion that the accessions to the Christian Church during 1874 would, if faithfully reported, amount to 10,000, even including Burma and Ceylon. Probably 9,000 would be nearer the mark.

The following is our table :—

Indian Home Mission to the Santhals <sup>1</sup> ...	...	...	...	1,650
Gossner's Evangelical Mission, Chota Nagpur	...	...	...	1,592
S. P. G. Mission, Chota Nagpur <sup>1</sup>	...	...	...	1,500
Church Mission, South India	...	...	...	739
London Mission, South India and Travancore...	...	...	...	273
American Methodist Mission, North India <sup>1</sup>	...	...	...	250
American Baptist Mission to the Telugus	...	...	...	228
American Madura Mission	...	...	...	182
American Baptist Mission, Coconada	...	...	...	133
Church Mission, North India	...	...	...	133
American Marathi Mission	...	...	...	126
American Baptist Mission, Assam	...	...	...	98
English Baptist Mission, Orissa	...	...	...	93
Basel Evangelical Mission, South India	...	...	...	84
Irish Presbyterian Mission, Guzerat	...	...	...	75
10 other Missions, less than 75 each	...	...	...	259
Total for 25 Missions...				7,415
Ceylon (estimate) <sup>2</sup>	...	...	...	150
American Baptist Mission, Burma	...	...	...	977
<hr/>				8,542

The figures given in July 1874, we believe, understated the real facts by at least a thousand. In regard to the present statement we may remark: that these numbers do not in all cases show the accessions from among the heathen only; it is impossible to separate the number of such from the number of children of native Christian parents who

<sup>1</sup> These figures we take from the *Lucknow Witness*.

<sup>2</sup> The estimate for Ceylon is the same as that given last year; it is based on the annual average of baptisms during the years 1860-70. We have no doubt that it is too small an estimate, but understatements are better than overstatements.

during the past year have entered the Church for the first time as communicants; that "different missions have different standards for judging of the fitness of candidates. While some missionaries are in the habit of baptizing any who seem willing to place themselves under Christian instruction, others demand evidence of an actual change of heart;" that, on the other hand, some missions are not represented in our table at all. Errors from these sources will, at least in part, balance each other.

We regret exceedingly that in a matter upon which we should like to speak with some degree of authority and accuracy, the necessity exists for relying so much upon guess-work; and while it cannot, we are sure, be charged upon us that, either in the figures given now, or in those presented last July, we are guilty of exaggeration, it would still be useful to know with a greater degree of certainty exactly what numerical success is attained year by year. So long, however, as missionaries do not take interest enough in the matter to answer letters of inquiry, or even to send their reports to those who are compiling the annual statistics, accuracy is very obviously out of the question. It is our hope, however, to do better next year. If blank forms are circulated, say in the month of January, 1876, to all the mission stations of India, will the missionaries who receive them kindly take the trouble to fill out the forms and return them to us? We know of no other way in which the numerical progress of mission work can be ascertained with any approach to accuracy. The experiment is, to say the least, worth the trial which we hope to be able to give it.

Last year, a comparison of the number of accessions during 1873 with the average annual number of accessions during the two preceding decades respectively, indicated that the rate at which the people of India are turning to Christianity is at least doubling every ten years. This conclusion receives additional support from the statistics for 1874 above presented. The hope may reasonably be cherished that, when another complete missionary census is taken, as we trust will be done in 1880, or 1881, the average increase in native Christian communicants during the present decade, will be found to have been at least double the average for the last decade. We shall confess ourselves disappointed if it is not considerably more than that.

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It appears from all this, that missions in India are gaining ground, slowly indeed, yet surely; and not only this,—it appears that the annual average of accessions is increasing year by year, or in other words that the *rate* at which missions in India are progressing is doubling with each decade. In view of these facts, the old question now arises,—To what extent can the missionary enterprise in India be denounced—as it perpetually is—as a failure? We desire to utter a little parable on the subject.

There was once a great battle going on in which a very small army was engaged against one of immensely greater size and strength. At first it seemed as if the little army would be annihilated in a moment; but it was not; on the other hand it kept on fighting with much persistency, though for a long time it seemed to produce no

perceptible impression upon the foe. At last, after fighting for a long time, it began to gain ground; very slowly at first, it is true, but more and more each hour. The ranks of the little army were supplied with new recruits as fast as the veterans fell, and they fought on without showing any signs of retreating, or evincing any symptoms of discouragement, but on the other hand manifested every determination to fight on until they conquered. Some people were watching the conflict from a neighboring hill. So long as it seemed certain that the little army would be overwhelmed with speedy defeat, they kept still. But just as soon as the little army began slowly to gain ground, these people began to hoot at them, and to tell them that they were "defeated,"—that their "cause was a marvellous failure,"—that they "ought to have" "listened to us, and planned the battle differently, and thus have" "escaped disgrace,"—and much more to the same purpose. And the more ground the little army gained, the more the people on the hill scoffed, and the louder they shouted "failure." Meantime the little army fought on as before, and paid no attention whatever to the people that were hooting at them from the hill.

The work of evangelizing India may be progressing at a slow rate; and who ever said that it was progressing rapidly? It may be a long conflict that will give India to the Church; and who ever claimed that the battle would be won in a day? But we submit that, until Christians, driven from the field, give up their efforts, the battle is not lost. So long as the conflict is in progress—so long as the Christians show no signs of abandoning the field—so long as they continue to push forward with unabated vigor and persistency, and especially so long as they continue to gain ground, though slowly, yet at a constantly accelerating rate,—so long is the cry of "failure" rather premature. There is a story of a naval commander, who, when his ship was riddled by the enemies' shot, his masts gone, many of his guns dismantled, and his decks slippery with blood, was asked if he was ready to surrender. Through his trumpet he shouted back, "No, 'I have not begun to fight'; and it was not long ere the enemies' flag came down. Deride us all you like, gentlemen. It does not hurt us at all, and seems to afford much amusement to you. Of one thing we may be certain. *If* Christianity is true, it will prevail in Hindustan, and in the world; every other form of faith, even the Brahma Samáj, will go down before it. If it is *not* true, it will prevail nowhere, but will utterly disappear from the face of the earth. We must make up our minds to accept one of these two alternatives. The Christian Scriptures, with all the prophecies which they contain, are either true or false; and for our own part, if we must choose between the prophecies of Isaiah and the vaticinations of the *Indian Mirror*, we think that on the whole we will take the former. Strong in this confidence we can afford to endure all the taunts of our adversaries. We bide our time.

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WE find in a recent number of the *Bombay Gazette* a striking instance of the profound ignorance regarding missionary operations which some people are fond of parading in place of knowledge. The writer undertakes to show the "cost of Christian converts in India." He has

seen somewhere a statement of the income for 1874 of five of the leading missionary societies of Great Britain. He assumes that three-fourths of this income is expended in India. That assumption is false, to begin with. But his next assumption is still more startling; it is that these five societies are the only societies now at work in India! All the Scotch societies, all the American societies, all the continental societies, are coolly blotted out of existence, and all the converts gained through their efforts are set down to the five societies that have the honor to fall within the range of the *Bombay Gazette's* vision. The writer of the paragraph then goes on to quote from this *Review* the figures relative to the increase of the Christian Church in India during 1873, which we published last July. After this, it is a mere matter of simple division; and each nominal Christian convert is demonstrated to have cost Rs. 940! Now since the writer in the *Gazette* wanted to make out a case as bad as possible for the missionaries, he was very foolish not to inquire, before he began to write, what the facts in the case really were. If he had found out that instead of there being merely *five* societies working in India there are about thirty, large and small, he could have made the figures look a great deal worse than he succeeded in doing. The result at which he arrived is absolutely worthless, even when regarded from his own exceedingly false point of view, that the success or failure of missions can be inferred from the average "cost" of each convert. You can no more tell how much a Christian convert has "cost" than you can weigh the moral forces of Christianity on a patent scale. The only thing which the *Bombay Gazette* has proved by its lucubrations upon this subject is that it does not know enough about missionary operations to make fun of them successfully.

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ABUNDANT illustrations of the unscrupulous manner in which missionary matters are treated by the secular press, can be found in many of our Indian journals. We do not complain because editors are ignorant of the facts pertaining to missions, and do not take the trouble to inform themselves. That is none of our business. Gentlemen who write for the press may treat such subjects as they please, and pass over in silence any which they may wish to leave untouched. We neither desire nor expect to see the columns of the secular papers occupied with the discussion of matters pertaining to the spread of Christianity. But what we do say is, that if missionary matters *are* to be discussed in the daily papers, the editors of such papers ought, in justice to their readers no less than to themselves, to take some pains to find out the actual facts. It is a most common thing to see missionaries and their operations discussed and criticized in the public prints with a lofty disregard of truth which would not be tolerated either by editors or readers on any other subject. If these subjects are worth treating at all, they are worth treating intelligently.

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THE *Indian Mirror* of Calcutta, the organ of the Brahma Samáj, is one of the chief sinners in this respect. We have before, at various times, had occasion to notice some of the oracular utterances of this journal, and

one or two in recent numbers must not be passed over. A paragraph appeared not long ago on the "enormous incomes of Christian Missionary Societies." From internal evidence we should suppose that it was written by some half-educated apprentice in the office, whose knowledge of English composition and of the subject he was writing about would seem to have been about on a par. How elated our friends of the Church Missionary Society will be to read the following elegant sentences from this choice paragraph:—

"The Church Missionary Society, for instance, had an income of 173,000£ during the last year, and the annual expence is slightly in excess. The Church Missionary Society is principally engaged, we suppose, in establishing and conducting schools, which, even if most favorably considered, do some indirect good. Expectations were disappointed last year as to number of students who availed themselves of the Society's schools during the last year."

Our readers must make what sense they can out of some of this. After mentioning the receipts last year of the British and Foreign Bible Society and the Religious Tract Society, the paragraph winds up as follows:—

"The spirit of Christianity, we almost feel persuaded to say, is crushed beyond this enormous wealth, and a great number of the Missionaries seem only bent upon furnishing splendid reports to be read at the annual Exeter Hall meeting."

Is the school-master abroad in Calcutta? and could he make it convenient to call at the office of the *Indian Mirror*?

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THEISM has (or had) a new organ in Calcutta. Last November appeared the first number of *The Liberal, a monthly Theistic Journal*, to be conducted partly in Bengali and partly in English. Deploring "the want of charity and toleration that has already begun to manifest itself in the infant theistic society of India," and desirous of making "an organized and definite effort to bring about a better state of things," the projectors started the new monthly, aspiring "to make it what it should be, an impartial exponent of Theistic opinion."

"We must be sincere," says the editor in the opening number, "and honestly confess that we do not hope to command ability and intelligence on our side." There is not the slightest occasion for this humiliating confession. The examination of a single number renders the absence of both "ability and intelligence" sufficiently obvious to the most careless reader. Of course it was not long before the new exponent of Theistic opinion hit upon a fresh subject, and we are treated to a disquisition on the causes which have produced the "failure of missions" in India, smuggled in, however, under the title "Propagation and the Brahmo's probable future." This article is so original, at least in its grammar,—the few ideas it contains are not specially new,—that we feel disposed to give our readers the benefit of a few extracts:—

"First of all it is a fact in history that proselytism always leads to social antagonism. By proselytism I mean the system of taking away men and women from the bosom of their families and the arms of their friends. Christ committed the first mistake by saying to the fishermen of Galilee 'Leave your father and follow me,' or 'Leave the dead to bury the dead and follow me,' and his followers have since trodden in his shoes. Jesus himself was a Jew, in fact a Jew of Jews, still, owing to this spirit of proselytism, his system of religion created so much antipathy in the minds of the Jews that they still burn with rage in his name. So was

the case with Buddhism in India. Buddhism numbers millions over millions as its followers, but this great movement seems to have never touched the body of Hinduism itself. It has been even banished from India its native home.

"The early Christian Missionaries in India carried the mistake to extremity by introducing the barrack system. Young souls would be often snatched away from the arms of their dear parents and carefully nurtured in these religious hot-houses. This religious kidnapping on the one hand has doubly recoiled on the mind of the community, producing a fatal reaction, and, on the other, has given rise to a sort of hard-heartedness in the convert;—a natural result of the merciless breaking of all dear and sacred ties. Thus the Christian Missionary has become well ugh associated with the horror that hangs about the veriest kidnapper.

"The second cause is to be found in the foreign aspect of the religion itself. It is a pity that Christianity came in pantaloons to the shores of India. Men who were other than the children of India, who differed from them as pole from pole in manners, dress, and modes of living and thinking, and, what is still worse, who belonged to the ruling race, with whom there is a living cause of political antagonism, came to preach this new religion to us. People came to hear the new religion preached, and involuntarily shrank back to hear the uncouth names and uncouth traditions propounded to them.—Etc., etc.

"The third cause is to be traced in the attitude of unnecessary hostility that the missionaries generally assume towards the faith of the people. Heathenism is rotten to the core, and there is not a single redeeming feature in it;—this impression has ruled the missionary in all his preachings. They have largely used the *negative method*; that is, exposing the faults of the enemy more than the moral superiority of their own system. This was a great and serious oversight. Even now the Christian missionary does not see his mistake;—even now it is not an unusual sight to see him running with all sorts of malignant traets to the market-places and public thoroughfares on a day of public festival. . . . . With due respect for the honest zeal and energy of those gentlemen, I feel obliged to repeat that it is a very great mistake indeed! I feel sure that if the Christian missionaries in India had carefully kept within the limits of the *positive method* of preaching, they could have ensured greater sympathy and evoked greater respect for the people.

"The fourth cause is to be found in the circumstance that all the early converts to Christianity betook to denationalized modes of living. Christianity, like every other system of religion, has no earthly connection whatever with hat and coat; but, curiously enough, the early native convert thought them the most suitable garbs to clothe his religion. Not only that, the early convert fell with vengeance upon every description of forbidden food and forbidden drink, the beef and the wine for instance; thus giving the people an occasion for confounding his religion with his palate. Fortunately a very different tide has now set in, within the native Christian Church, which aims at the correction of this influence, though too late. Our Christian friends should have seen long before, that it is not a part of weakness and cowardice, but rather of prudence and charity, to comply with the wishes of the people in all secondaries. In our country, religion is ever associated with strict temperance, rather with strict abstemiousness; consequently the people naturally start back with horror when they see a religion buried beneath a heap of roasted beef or steeped in forbidden drink. Divest Christianity of this revolting association and you make it more acceptable to the Hindu.

"The fifth cause is indiscriminate baptism. Our missionary brethren, in their anxiety to convert India to the gospel, have neglected to examine the nature and quality of their conversions. Every wayward and spoiled child of our community has found a ready shelter in the compound of the missionary. . . . . What notion can the guardians form of a religious body that can easily take in the dregs and pests of their families, and, what is worse, can look upon the gain as a great and significant victory? Certainly not a very respectable one. The feelings of disrespect and aversion they have for their runaway children, ultimately tell upon the body itself; and the Christians are set down as a heartless and demoralized race. . . . . The missionary also lowers himself in the estimation of the Hindu by filling his fold with such bad moral stuff. From our birth almost we are taught to look upon the Bible, the missionary and the innocent Jesus himself



as things to be despised and shunned. Let our good missionary friends realize and picture to themselves the damage they have unintentionally committed to the cause of their faith in India. . . . Alas for India, she has lost a precious gem for the fault of those who presented it before her! Christ has a character that has drawn up humanity towards Heaven through hundreds of centuries, and why should not our dear country soo and feel the beauty of this character? Why should we spit upon the face of this innocent child of God. . . . When I see this Christ-phobia in the nation I cannot easily pardon the thoughtless missionary brother.

“Thus I have mentioned almost all the chief causes that have led to the failure of Christian Missions in India, and only one remains to be noticed, and that is the insufficiency of the faith itself. The Christian scheme of redemption is mixed up with so much absurdity and apparent inconsistency that it is very difficult to make the superfine and metaphysical mind of the Hindu swallow these pills. It requires any other eye but that of a believer to detect the over-stretched character, if not to say the hollowness of such a scheme. Certainly the nation is ready to believe much, even the moral superiority and the almost superhuman grandeur of Christ’s character, but the Christian scheme would have us believe too much; acceptance of one doctrine brings in another, that one a third, till the mind loses its patience and shuns the whole thing altogether.”

Even Christianity, however, can be of some negative use in India; the *Liberal* would make it serve the same purpose as the drunken Helot in Sparta. “In propagating Theism,” says our author, who is disposed to improve the failure of missions for the benefit of the Brahma Samáj, “we should carefully avoid the several errors that have combined to “neutralize and frustrate the endeavors of the Christian missionaries.” In conclusion the learned writer, who thinks it would not do “to advocate reforms from a high platform of self-imposed superiority,” or to “talk in a patronizing tone,” counsels his brethren to use chiefly two means of influence,—first by freely mixing with them [the mass of the people] in all “philanthropic and political movements;” and secondly, by contributing “largely to the literature of the country. Let those amongst us who “have received a good education consecrate their energies towards enriching the literature of the country. Literature is the best medium of speaking to the speechless multitudes” [composed of persons who for the most part cannot read!]. “Literary excellence bridges over many a gulf. In “our admiration for the genius of the man, we forget his peculiar bias, “or even the failings of his character [and of his grammar too?]. In “short, let us seek ceaseless activity in everything that is truly calculated “to ameliorate the condition of the country. If we stand aloof from the “great body of the people as we have since done, there is every likelihood “of our being one day reduced to a narrow sect like the native Christian.”

If the Samáj contains many geniuses of this water, and if they all “consecrate their energies towards enriching the literature” of their country, the millennium of Brahmism must be near indeed.

We ought, perhaps, to apologize for occupying so much space with such trash; yet it is useful to know what our opponents think—or pretend to think—and the nature of the arguments with which they assail us. This extract may be also useful as an indication of the depths to which “a good education” can reduce a being endowed with a rational soul and with ordinary intellectual capacities. We hope that the performances of this writer are not to be taken as an illustration of what passes in Bengal for a “good education,” but from other literary specimens of a similar nature which we have seen we rather fear that they must be.

MANY who will read Mr. Banerjea's article on the Brahma Samáj with much interest will perhaps feel disposed to question the correctness of his conclusion that the future prospects of the Samáj are "grand." Mr. Banerjea argues that, since English education and Western civilization are effecting a marked change in the Hindu mind unfavorable to Hinduism, and since Brahminism offers to the Hindu, while in this condition, a form of religion on account of which he will not probably be called upon to endure persecution, and a creed which, instead of humbling human nature as Christianity does, flatters it, and which "admits of considerable latitude,"—therefore it will rapidly gain adherents, and is destined to a "bright career." In the present religious crisis, the religion of Jesus stands before the people as a faith for embracing which converts may be called upon to endure suffering, which will yield to no national custom that may be at all questionable, and make no compromise with any opponent. "Come out from among them "and be ye *separate*" is the word; be a "*peculiar* people." The people hesitate to embrace a faith so rigid and unyielding. Brahminism, on the other hand, instead of summoning its adherents to endure persecution and presenting to the people an unbending creed, appears in a compromising attitude, and with its flattering voice invites all of philosophical tendencies, who have received the benefits of an English education (the *vulgar* are studiously kept out, Mr. Banerjea tells us), to accept certain tenets which "admit of considerable latitude," and to embrace a faith for which they need not suffer, and by embracing which they are separated if at all, only to a very slight degree from the people. While Christianity says, "Come out and be Christians;" Brahminism says, "Remain "as you are (or nearly so) and be Brahmins." For such reasons the Samáj can make converts much faster than the Gospel,—though we have yet to learn that as a matter of fact it *does*. But if *this* is all the foundation which Brahminism has for its glorious hopes—and from articles which we have seen written by Brahmins we are led to believe that Mr. Banerjea has stated truly the compromising attitude of the Samáj—we cannot believe that those hopes will be realized. These conciliatory elements in Brahminism, this lax and yielding creed, are elements not of strength, but of weakness; they may be the means of a rapid numerical increase, but they will not conduce to strength and permanence. Converts made to such a faith on such a system will be only fair-weather converts. They cannot be depended upon either for real and earnest work, or even for a permanent attachment to the body they have professedly joined. Easily won, they will be as easily lost. And the causes of rapid growth of Brahminism may prove to be also the causes of its rapid decline.

So far, then, as mere numbers are concerned, the future prospects of the Samáj *may* be "bright." Whether its prospects for a permanent and weighty influence are equally bright is a question of a very different nature. We append here an extract from the last report of the Calcutta Church Missionary Association, the significance of which in this connection will be sufficiently obvious:—

"Credit was given to Brahmos for fervent piety, for deep interest in the religious controversies of the day, and for great enthusiasm in the propagation of their heaven-born religion. But at the same time it was averred that 'they had seriously 'failed in some of the most important points of practical duty, such as obedience to

'their minister (Keshab Babu) and self-denial in contributing money towards the keeping of their church in repair. They not only refused to give anything towards the liquidation of the debt with which their church was still saddled, but they would not even help in defraying its current expenses.' A meeting was therefore convened in September to 'organize a congregation.' It was attended by 400 people, and presided over by Keshab Babu himself. After a hot discussion of five hours, various resolutions were adopted, of which we give the two most important: (1) that all religious matters and all responsibility for the spiritual improvement of the worshippers should be entrusted to the hands of the minister; (2) that those among the Brahmans that are not guilty of the most serious and hateful crimes, that believe in the fundamental truths of Brahmoism, and regularly join in the service of the Brahma Mandir of India, are eligible as members on condition of their promising to pay four annas (sixpence) *per mensem*, or three rupees yearly, towards the expenses of the said Mandir.' A congregation was then formed consisting of forty-six *bonâ fide* members!

"These are telling facts. They clearly show the present position of the progressive Brahma Somaj as regards numbers and influence. Certainly, there is nothing specially lofty in the standard erected by those who promise 'to regenerate the world.' On the contrary it is painfully evident that religious life is now at the lowest ebb in the Brahma Somaj, and that their influence for good has all but ceased."

Two short paragraphs, which we clip from a copy of the *Mirror* of recent date, may perhaps be regarded as affording some confirmation to the views presented in the extract given above:—

"We have heard it said that the attendance in the Brahma Mandir is now-a-days somewhat thin. Is it because the sermons are not so attractive as they ought to be? The matter demands investigation."

"A series of half a dozen public lectures may revive the drooping spirit of the Brahma community in these days. Is it possible to organize a series at once?"

TRACT and Bible Societies and Mission Presses in India were not idle during 1874. From the reports which have been received we are able to present the following concise statement of their work; these figures, it should be borne in mind, relate merely to the *vernacular* work of these Societies; some English tracts are included, but only those that have been printed in this country for circulation among English-reading natives. In this department of labor the Bangalore Tract Society has been very active, and the excellent English tracts which have been prepared and issued from its press ought to be known and circulated throughout India. All books imported from England have been carefully excluded from the following table:—

SOCIETY.	Total Issues.	Of which were gratuitous,
Panjab Religious Book Society.....	20,453	10,081
Lodiana Mission .....	122,975	64,700
Methodist Mission, North India .....	42,250	?
North India Tract and Book Society .....	63,867	28,586
Calcutta Christian Tract and Book Society .....	103,143	13,802
Bombay Tract and Book Society .....	118,244	39,376
Bangalore Tract and Book Society .....	122,742	?
Madras Religious Tract and Book Society .....	526,373	?
Basel Evangelical Mission, South India .....	49,855	?
Burma Bible and Tract Society .....	73,590	?
Total.....	1,243,492	

We are sorry that we cannot tell in all cases how many tracts and books were sold, and how many distributed gratuitously. The number of total issues, however, is encouraging, and shows progress. A comparison of the figures reported in our pages in previous years with those given now yields the following results:—

1872, eight Societies.	About 850,000 copies.
1873, ten Societies. <sup>1</sup>	951,198
1874, ten Societies.	1,243,492
Increase, 1874.	292,294

The increase in the case of several individual Societies is shown in the following table:—

SOCIETY.	1873.	1874.	Gain.
Panjab .....	4,467	20,453	15,986
Lodiana Mission .....	93,720	122,975	29,255
Methodist Mission .....	4,631	42,250	37,619
Bangalore .....	70,300	122,742	52,442
Madras.....	376,198	526,373	150,175
Basel Mission ... ..	10,550	49,855	39,305

The issues of the other Societies were less in 1874 than in 1873. The largest falling off was in the case of the Bombay Society,—from 181,000 to 118,000.

A few interesting extracts from several Tract Society Reports are appended. The Lodiana Report says:—

“From the above it will be seen: (1) that there is a constantly increasing demand for Christian books and tracts; (2) that this demand has not been diminished materially by the practice of selling the larger books and tracts at a low price. Every effort is made to improve the style of all publications, and to render them as attractive as possible. Notwithstanding the large editions of the small tracts printed in Persian Urdu, the editions of many of those printed last year were exhausted before the end of this. All this shows the greatly increasing demand for reading-matter amongst the people, in consequence of the efforts of the Government and mission schools to educate the masses. May we not believe that the printed page thus earnestly sought after, will accomplish much for the spread of the Gospel?”

From the Calcutta Report:—

“The Committee have been much encouraged in carrying on the work of the Society during the past year. From year to year it has been their wont to study the varying currents of thought and feeling in the community; they have felt that the wisdom they require, in order to send forth ‘words in season,’ con-

<sup>1</sup> In 1873 the Guzerat Tract Society's Report was included, but that of the Burma Tract Society was not received. In 1874 we have the Burma Report, but not that of the Guzerat Society.

sists largely in their being able to read aright 'the signs of the times.' They rejoice to think that the past year showed tendencies decidedly favorable to Christian work. The restlessness referred to in the last Report undoubtedly continues, but it is seen in the breaking up of old parties rather than in the formation of new ones. There is much reason to fear that the various forms of atheism and infidelity still command a large, and perhaps an increasing number of adherents. Last year saw a new edition of Paino's *Age of Reason* published at a low price by a Bengali publisher. Nothing can be clearer than that the fight is thickening; men feel the necessity for declaring themselves. They cannot recede into Hindnism; they are unwilling to accept Christianity. The education that has sapped the former cannot, they think, spare the latter; and they are fain to prove this by arguments derived almost entirely from the sceptical writings of the West. The nescience which asserts that in matters religious nothing can with certainty be known, is in their view the only rational position. The Committee believe that all this is what might naturally be expected in such a transition period as society in this country is now passing through, but they are equally assured that it is a striking testimony to the growing power of Christianity; and the Committee cannot doubt that if the negative positions referred to be met by the positive teaching of 'the truth as it is in Jesus,' the present exotic scepticism will ere long be replaced by a naturalized faith."

The Madras Report speaks as follows:—

"As we look towards the future we see the fields 'white already to harvest.' There is no reason why the progress that has been made should not be maintained. The total income of the Society steadily increased during the first thirty-five years, but decreased during the next fifteen. The tide has now turned, so that the quinquennial period with which the last Report concluded, shows the largest income on record during any such period.

"We regret to report that the progress has not been maintained during the last year. The amount received from sales has very considerably increased, but that arising from subscriptions and donations is most disappointing, so that the year closed with a large number of tracts and books ready for the press when funds shall be forthcoming."

COLPORTAGE statistics for 1874, so far as we have been able to compile them, are given in the table below. We are obliged to omit one important item—cost of the agency, because it is not in many cases reported:—

SOCIETY.	No. of Colporteurs.	Copies sold.	Value.
			Rs. a. p.
Panjab .....	20	17,461	571 13 0
Lodiana Mission .....	7	13,788	210 0 0
Methodist Mission .....	18	11,569 <sup>1</sup>	1,168 11 9 <sup>2</sup>
Calcutta.....	Book hawkers	69,330	593 9 0
C. V. E. S., Bengal .....	5	3,720	374 1 0
„ Bombay .....	15	21,290 <sup>3</sup>	971 12 11
„ Madras .....	14	74,100 <sup>4</sup>	1,309 8 1
Bangalore .....	2	9,931	?

<sup>1</sup> Including 5122 Scriptures, Testaments and portions.

<sup>2</sup> Including Rs. 620-12-9, proceeds from sale of Scriptures.

<sup>3</sup> Including 607 Scriptures, etc., value Rs. 95-2-3.

<sup>4</sup> Including 3836 Scriptures, etc.

THE issues of vernacular Bibles, Testaments and Scripture portions have been as follows during the past year:—

SOCIETY.	Issues, 1874.	Issues, 1873.
Panjab .....	8,452	11,889
Lodiana Mission .....	13,465	9,625
Methodist Mission .....	5,122	?
North India .....	31,999	16,364
Calcutta.....	44,265 <sup>1</sup>	40,171
Bombay.....	9,243	4,995
Bangalore.....	9,854	?
Madras <sup>2</sup> .....	.....	72,591
Burma .....	16,326	?
Total.....	18,726	155,635 <sup>3</sup>

If the issues from Madras were included, the total for 1874 would be not far from 200,000.

THERE has been of late some excitement in the Panjab among Muhammadans, owing to the appearance of a pamphlet written by Maulvi Ghulam Ali, of the town of Kussur, advocating the lawfulness of burning old, worn-out copies of the Koran. All are aware of the reverence the Moslem has for his sacred book—so that if he so much as let it fall on the ground accidentally, he gives its weight in grain to the poor. The custom has hitherto been, when a copy of the Koran has become worn out by use, to wrap it up carefully in clean silk and consign it to the bottom of a well. Why this arrangement was not considered satisfactory by the Maulvi above mentioned we cannot say, but the fact is that he has published quite an elaborate pamphlet advocating cremation *versus* burial.

This pamphlet fell into the hands of some Wahábis in the city of Amritsar, who, emboldened by the arguments of the Maulvi, went so far as to burn two *new* Korans in the street, against the remonstrances of the Muhammadans. Great excitement prevailed for a time, and, it seems, was only allayed by the arrest of the sacrilegious Wahábis. A suit was brought against them for conduct calculated to offend the religious feelings of the Muhammadan community, and two of them were sentenced to two years' imprisonment!

SOME time ago a pamphlet in Urdu, entitled *Izhar i Haqq*, was published in the Panjab and distributed gratuitously by a Muhammadan ex-Assistant Commissioner—Sayad Ahmad Shah Khan Bahadur—advocating the lawfulness of Moslems eating and drinking with Christians. The pamphlet contained *fatwas* or decisions of the most sound and influ-

<sup>1</sup> During eleven months only.

<sup>2</sup> We have received no report from the Madras Bible Society for 1874.

<sup>3</sup> No exact comparison is possible, owing to the fact that the returns for 1873 do not include three Societies which are included in 1874, while they do include the Madras Society, omitted in 1874.

ential Maulvis in the North-West, all of which went to show that it was lawful for Muhammadans to eat and drink with Christians. It is believed that much good will flow from this publication, in the way of breaking down the foolish prejudices of Muhammadans in India. Yet it must be said that whilst many Muhammadans confess their belief in the teachings of this pamphlet, very few are ready to act accordingly.

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It may be of interest to some of our readers to know that the proposed publication of the Abdul Qadir translation of the Koran in Roman Urdu has been begun at the Lodiana Mission Press. It will contain, first, a preface and an introductory essay, with a table of chapters, and also a chronological table of the same—all of which will be prepared by the Rev. T. P. Hughes of the Peshawar Mission; secondly, the text (*i.e.* translation by Abdul Qadir) of the Koran; and, lastly, an index of the whole. The work will not be issued before July, 1876.

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THERE is another work of considerable importance being printed at the Lodiana Mission Press for the Panjab Religious Book Society. It is a commentary on the Gospel of Matthew in Persian Urdu, and will occupy about 600 pages quarto. It is the work of the Rev. R. Clark and the Rev. Imaduddin of Amritsar. The principal point worthy of note in it is that it is prepared for *Indian Christians*, and takes note of the difficulties *peculiar* to India. It is a model work. May we hope to have the whole of the New Testament commented upon in a like manner?

Two other books—*viz.*, *The Strong Tower*, translated into Urdu by Dr. Brodhead and printed in Persian character, and *What think ye of Christ?* translated into Urdu, and printed in Persian character—are almost ready to be issued.

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THERE is about to be issued, as we are informed by one of the Mirzapore missionaries, from the Mirzapore Orphan School Press, an Urdu version, in the Arabic character, of that great work *Augustine's Confessions*. The translation, which has been made from the original, is the work of the Rev. J. Hewlett, B.A., of the Mirzapore Mission. No pains have been spared to render intelligible in Hindustani the intellectual and spiritual struggles of Augustine's great soul in discovering the truth; and that record of his deep experience, which is in many respects a type of that of every true Christian. Not only has every line of the translation been gone over many times with a munshi, and various persons consulted about the rendering of difficult passages, but a proof of each portion has been handed to different natives of judgment and experience, that they might look it over and give their suggestions. We do not expect that this work will take readily—it is too solid and too faithful to do so; but we have no doubt that it will live in Hindustani, as it has done in other languages while thousands of other books have died out.

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EARLY in April a native pastor was ordained in connection with a church in Khasia, in the Shillong district of Assam. The former pastor was a Welsh Calvinistic Methodist, who had left the missionary society

of that body. On his death occurring lately, the members of his church chose an evangelist who had been laboring in the district as their pastor. The ordination service was conducted in Calcutta by several Bengali pastors. It is to be regretted that some ill-feeling has been created in connection with the matter. The brethren belonging to the Welsh Calvinistic Methodist Mission feel aggrieved that brethren in Calcutta should have encouraged the Khasia Christians in their continued separation from that Mission, with which they were formerly connected; while the Bengali pastors declare that they simply recognized the Khasia church as already existing, without reference to former connection, and showed their confidence in and esteem for the newly chosen pastor by ordaining him. The subject of the relation of missionaries to each other "in, by and to their work" came up for discussion at a recent meeting of the Calcutta Missionary Conference.

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THE American Woman's United Missionary Society has sustained a great loss in the death of Miss Mary F. Seelye, M.D., of Calcutta, medical missionary of the Society. She was the first female physician who practised her profession in Calcutta, where she has labored most devotedly for the last three and a half years. Few persons have been enabled to do so much good and successful work, or to exert such a wide-spread influence in so short a time. It is to be feared that her unwearied labors, in which she never spared herself, hastened her end. An accomplished lady in education and manners, and a skillful physician, she used all her talents and opportunities in seeking to make known the Gospel to the females whom she visited. She completely removed any prejudice against female physicians that existed at the time of her arrival in Calcutta, and not only native but European ladies of all classes sought her medical advice and aid. There was no more active Christian worker in the city than she, and though her career was short, it was full of successful work. This is the second agent of the Woman's Mission cut down within seven months.

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THE Bible and Tract Societies in Calcutta recently opened their new premises. The building is situated in Chowringhee Road, and is a neat, plain structure, and much better adapted for a book and tract depôt than the old building in Hare Street. On the day of opening there were special services held in the new erection. A prayer meeting was held in the morning, and a public meeting in the evening. At the latter, Dr. Milman presided, and addresses were delivered by Rev. Messrs. Richards and Macdonald.

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THE Young Men's Christian Union (formed after the visit of the Rev. Mr. Somerville to Calcutta) and the Young Men's Christian Association, started upwards of forty years ago, both in Calcutta, were amalgamated at a united meeting of the two societies, held on Tuesday, the 25th of May. The membership is now upwards of sixty, and the new Association is already engaged in evangelistic work in several parts of the city.



A SERIES of evangelistic services, similar to those held in June of last year, were to be held early in July in the city of Calcutta. The meetings were arranged to be held on the first three evenings of the week beginning with July 5th, in the Union Chapel, and on the last three evenings in St. Andrew's Church (Presbyterian). It is expected that these united meetings will be followed up by meetings in connection with several of the other churches.

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THE clergy of the Church of England in Calcutta have recently done a thing which strikes us, to say the least, as rather ungraceful. The foundation of a girls' school, called the "Pratt Memorial School," was lately laid by Dr. Milman in Calcutta. The site is in the compound of St. James's Church, directly opposite the Calcutta Girls' School. This latter institution has been in existence for nearly twenty years, and its objects are exactly the same as those of the promoters of the Pratt Memorial School, with this difference, that the former is conducted on unsectarian principles, the latter is to be a purely Church of England school. The Calcutta Girls' School is managed by a committee consisting of ministers and laymen of all Protestant denominations. It has had rather a troubled career of late years. For a long time the school was well supported by members of all the churches, and many of the friends of the Church of England took a deep interest in it and gave it liberal assistance. About six years ago, however, some of the Church of England supporters of the school made an attempt to secure the attendance at St. James's Church of all the scholars whose parents belonged to the Church of England. This, though at first resisted, was at last yielded to, on the understanding that the scholars should be under proper guardianship while at church, and that they should have the consent of their parents to leave the school during the hours of service. The arrangement was not a convenient one to carry out, great difficulty being found in having the scholars properly looked after while at church. There was all the less need for it, inasmuch as divine service was conducted every Sunday in the school by ministers of the city in rotation. But as there were threats of starting a new girls' school, unless the wishes of the friends of the Church of England were acceded to, the committee reluctantly yielded to the request.

That the clergy of the Church of England were not satisfied with promoting a school on an unsectarian basis, was made manifest by their action on occasion of the death of Archdeacon Pratt. In order to honor the memory of that worthy and good man, a "Pratt Memorial School Fund" was established, and subscriptions solicited. The members of the Calcutta Girls' School who belonged to the Church of England were among the foremost in promoting the new undertaking; and one of them, a Calcutta clergyman, actually moved one of the resolutions at the public meeting held to promote the new school. All the speeches, and the subsequent proceedings, ignored the existence of the old school, and the public outside Calcutta would naturally have believed that no such school existed.

Last year, when the "Pratt Memorial School Fund" was not in such a flourishing state as to warrant the building of a new school, an attempt was made to amalgamate the two schools; but the amalgamation, to

use an Irishism, was all on the one side. The committee of the Calcutta Girls' School, finding the difficulty of supporting the school yearly increasing, and fearing the rivalry of the new school, were induced, on the advice of the Church of England members of committee, to make a proposal to the Pratt Memorial committee with the view of uniting the schools. The scheme ultimately proposed by the latter committee, after protracted negotiations, was to the effect that the united school should be managed by a committee of eighteen members, two of whom might be non-Episcopalians; that the committee should be regulated in all their proceedings by the rules of the Diocesan Board; that all the teachers should belong to the Church of England; that the Church Catechism should be taught in the school, and service according to the Prayer Book regularly held; but that a "conscience clause" would allow pupils to decline the religious teaching of the school, at the request of the parents. The presence of the non-Episcopalian members of committee was intended to give a tinge of liberality to the arrangement; and it was expected that they would look after the interests of the scholars belonging to their denominations. So anxious was the committee of the Calcutta Girls' School to unite the schools, that by a majority (the minority earnestly protesting) they accepted the above terms, requesting only that each pupil should have her religious denomination written opposite her name on entering the school. It was this condition that wrecked the whole scheme! The Pratt Memorial committee were willing to excuse attendance on religious lessons, if requested to do so by the parents (and this is the rule in all the Diocesan Board schools, so that no favor was shown to the Calcutta Girls' School in this respect), but they declined to ask either parents or pupils to what denomination they belonged. Small and insignificant as this point may appear to be, it must have appeared to the Pratt Memorial committee of some importance, when they gave up a proposal for union, for which, it was believed, they were as anxious as the other committee. It is obvious that they expected the "conscience clause" to be practically a dead letter, and that the parents of non-Episcopalian pupils would not, except in few instances, ask their children to be kept from the Church of England service. By thus making the parent the protesting or requesting party, it looks as if they had the hope, from the usual unwillingness of parents to do this, of having all the pupils instructed and regarded as belonging to the Church of England.

The only concession to be granted to the Calcutta Girls' School committee was that a few non-Episcopalian members were to be on the Pratt Memorial School committee, to see that the conscience clause was enforced. As the conscience clause exists in all other Church of England schools, it looks very much like a confession of the need of being watched when even this favor was granted. For all this, the Calcutta Girls' School committee were to hand over the furniture, etc. of the school; the lease of the school building was to be continued to the united school, and all efforts were to be made to secure the continuance of the Government grant to the Pratt Memorial School which has been received by the Calcutta Girls' School.

All negotiations having failed, a new school is to be built directly opposite the old school. The result can hardly be doubtful. Attempts will be vigorously made to withdraw the subscriptions of members of the

Church of England from the Calcutta Girls' School. As the number of pupils in the latter school has never been sufficiently large to make it self-supporting, even with the help of the Government grant, both the subscriptions and pupils will now be divided between two schools, that have hitherto been found insufficient for one. The weakest, and in this case the poorest, must go to the wall; and the Calcutta Girls' School must be closed.

It would appear from this that joint efforts to promote education between Episcopalians and non-Episcopalians are well-nigh hopeless. This is certainly a thing deeply to be regretted. The reasons which make such coöperation desirable are too obvious to require specification. There was once a boys' school in Calcutta conducted on an unsectarian basis; but that has become a Church of England school, and the work of inclusion will be complete when the Girls' School is closed. There could not have been a better opportunity for cordial coöperation among ministers and laymen of all churches than on the Girls' School committee. The only interruptions of the harmonious working of the committee were when repeated attempts were made by members of the Church of England—with the parents of the pupils—to keep children who had any connection, nominal or otherwise, with the Church, under the control of the clergy. The Church of England members of the Girls' School committee remained on the committee only so long as they hoped to succeed in their attempts to sectarianize the school, and since negotiations with the Pratt Memorial committee came to an end, they have either resigned, or withdrawn from all active work on the committee.

What makes the anticipated closing of the Girls' School all the more to be regretted is, that it will be replaced by a school which will be under the control of the High Church party, in whose schools the teaching is often of such a nature as to leave little to choose between it and that of the Roman Catholic schools. The Calcutta Girls' School and the Doveton College are the only two public schools in Calcutta conducted on a really unsectarian basis. All the other large schools are in the hands of the High Church party and the Roman Catholics, except the Presbyterian pupils of La Martinière.

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As a further illustration of the unwillingness just mentioned, we may state that a few gentlemen in Agra lately started a new school in that city, for which there was decided need. No sooner was this done than the chaplain started another, although nothing had been done in this direction till the "Dissenters" began the work. And thus, where one good school would flourish, two will perhaps barely exist.

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At the laying of the foundation-stone of the Pratt Memorial School in Calcutta, Dr. Milman referred to the high character and devotedness of Archdeacon Pratt, and in the course of his remarks said that he (the Archdeacon) was with them in spirit and was interceding for them and their work on that occasion. Apart altogether from the questionable assumption that the Archdeacon had carried to heaven his denominational proclivities, and that he could be supposed to rejoice in the sectarian character of the undertaking, the reference to "intercession"

is significant, especially coming from Dr. Milman. From intercession *by* the Archdeacon unto prayer *to* the Archdeacon is but a short logical or theological step. If a saint can intercede with God, sublunary mortals may intercede with saints,—all the more so if they believe that the spirits of the saints are with them and hear their prayers. We do not enter into the question regarding the prayers of glorified saints; we are simply pointing out the logical deduction from the strong statement of the Bishop. We can hardly see how he could find fault with any of his clergy-men who would ask any of the “saints,”—believing, too that they would “hear” the prayer—to intercede with God for spiritual blessings on their behalf; and we shall not be surprised if Dr. Milman’s words give greater license of speech and ease of conscience to some of his clergy already fast stepping “Romewards.”

THE *Friend of India* has recently passed into the hands of new proprietors, and has a new editor. It is published in Calcutta, instead of Serampore. In get-up it is immensely superior to the Serampore organ, the printing and paper of which were, in its later days, becoming disgracefully bad. The new *Friend* will compare favorably with any English paper in regard to mechanical execution and editorial arrangement of contents. As to the editorial policy, announced in the first number and carried out with fair consistency in succeeding numbers, we cannot speak so favorably, or very hopefully. The promoters profess to advocate the principles of both the *Friend* and the *Indian Observer*, which are now in the hands of the same proprietors. We fancy it will task the editorial powers to the utmost to do this fairly and faithfully. The *Friend* had the reputation of being a semi-religious paper, and used to be held in high esteem by missionaries and others interested in Christian work, and though of late years it lost the good character it formerly had, yet it was always regarded as a paper with more or less of a religious leaning. The *Indian Observer* had, if any character at all, a character the reverse of this. It was the latest born, and perhaps the weakest bantling of the *Pall Mall Gazette* type, in the footsteps of which it sought faithfully to walk, though the gait was often tottering and feeble. How any combination of the principles of the evangelical *Friend* and those of the jeering Mephistophilean *Observer* is possible, we leave it to the new editor to show. We fear the attempt to sit on two editorial chairs at once will result in the proverbial fall between two stools. The policy is too timid and too compromising to be successful. We believe the promoters would have done more wisely had they manfully taken a decided course either way. There is a fine opportunity for a weekly paper after the type of the *Friend* in its best days, and we regret that the enterprising promoters of the new paper have thrown it away. With the exception of some articles which lately appeared on the irrepressible famine business, and which were characterized by grossly personal attacks on the Viceroy, for which the editor had afterwards to apologize, the political and other articles are well written, and in a fair and liberal spirit. It is in religious matters that the halting is seen. The *Friend*, for instance, quite accepts the abstract principle of the injustice of taxing the people of India to support church establishments to which

only a proportion of English residents belong, but is resolutely opposed to disestablishment, as most inexpedient. Its theory is that Government and religion cannot be associated together, that this is most expediently done by having a state-paid religious establishment, and that such an establishment being a political necessity, it must be kept up, even though it is abstractly unjust to tax the many to support the religion of the few. We are not arguing in favor of or against Government religious establishments here; we only wish to show that the reasoning of the *Friend* is not such as is likely to convince the friends or opponents of state churches. If state churches are supported by inflicting an injustice on the people, by taxing them in favor of a religion they do not believe in, then the injustice runs throughout the whole transaction, and no such phrase or principle as that of "political expediency" can give it a different character. If the *Friend* is to be a worthy defender of the Established Churches, he must begin at the beginning, and show that as a matter of justice as well as expediency, money can and ought to be raised from all and sundry, whatever their religion, in support of the churches established by Government. No other line of defence is worth attempting, so long as people are disposed to form opinions regarding political government on the great principle of even-handed justice.

In regard also to the state of the Church of England there is a halting policy. Broad, High, and Low Church parties are in turn patted on the back, but the prevailing feeling to which expression is given in the columns of the *Friend* is that of perplexity and wonderment as to the ending of all the contentions of parties. The only decided stand taken on a religious question is with regard to the Church of Rome. Here, we are glad to find, there is no compromise, but out-and-out antagonism.

Could not larger space be given to missionary intelligence, even though defences of missionary work might be wanting? The few paragraphs appearing weekly are very meagre and uninteresting, and give no adequate idea of the missionary work done and results achieved.

We wish the new *Friend* all prosperity, in the best sense of the word; but our venerable senior can hope for that only as it gives effect to those views of religion and religious matters generally which are common to the mass of earnest Christians in this and the mother country. The emasculated Christianity of certain *literati*, who affect to sneer at what they think the vulgar views of the people, should never find a place in the good old Scrampole journal, nor should a "Mr. Facing-both-ways" sit in the editor's chair, if the *Friend* is expected to renew its youth. A little less horror of Exeter Hall and its associations is desirable on many grounds.

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THE work of the Irish Presbyterian Mission in India is confined to the province of Guzerat and the adjoining peninsula of Kathiawad. The operations of the Mission are of a varied character. There is a press in active operation, from which issues a continual series of tracts and books, and at which have been printed several editions of the Christian Scriptures. It was the first press set up in the province, and it still continues to hold its own as a printing establishment. As somewhat of an industrial institution, it affords the

means of livelihood to several families of converts. In other respects it is an instrument of importance to the Mission.

Agricultural settlements are another feature of operations connected with this Mission. There is one of these settlements at Wallacepur, near Gogo, at which station there is a Christian community of forty-seven individuals. There is another at Shahavadi, where, and in the city of Ahmadabad, there is a Christian community of 270 individuals. At Borsad also several Christian families maintain themselves wholly or partly by agriculture, but most of the community support themselves by weaving.

Educational operations are conducted with vigor. There are vernacular schools at all the stations—Rajkot, Gogo, Surat, Borsad, and Ahmadabad. At Surat and Ahmadabad there are also Anglo-vernacular schools, teaching up to the Matriculation standard of the Bombay University. There is farther under the care of the Mission an orphanage. The girls of the orphanage are all sheltered under the same roof in a commodious building at Surat, but the boys are boarded out separately in Christian families at Ahmadabad and Borsad.

A short time ago extensive premises were purchased at Surat to accommodate partly the girls of the orphanage, and partly the boys of the Anglo-vernacular school. Within the last few months, a mission house has been built at Ahmadabad, and adjoining the mission house commodious buildings have been erected for the Anglo-vernacular school.

The work at Borsad has during the course of its history passed through several distinct phases. At first it was of an itinerant character. The converts remained in their native villages, and were visited from time to time by the agents of the Mission. Notwithstanding the many advantages of a plan like this, it was attended with so many practical difficulties and dangers, that after a time it had to be abandoned. The converts were advised to come together and settle in some central locality. At first Dhevan, and then Borsad, in the Kaira Zilla, was chosen as a suitable place. The settlers were originally of different castes, but had all been agriculturalists. They continued to follow their old calling. The Mission had nothing to do directly with their farms. The growth of the community soon exhausted the capacity of the land to maintain its members. Another settlement was, therefore, formed at Shahavadi, near Ahmadabad. Almost all the old settlers at Borsad removed to the new and more favorably situated property. Borsad seemed, for a time, almost deserted. But the work then assumed a new phase. The Dheds, a rather numerous, though low caste portion of the Hindu community, began to draw towards Christianity. The gaps at Borsad were soon filled. But the work continuing to spread, the number of converts got too large to render it possible, or even desirable, to form them into a distinct community. It was now practicable to fall back upon the plan which had been many years ago abandoned. The converts could now live and hold their own in their native villages. There are now some thirty villages in each of which reside from two to twelve families of converts. The whole native Christian community at Borsad and the neighborhood numbers 688 individuals. The Dheds support them-

selves chiefly by weaving. But this occupation is getting less and less remnnerative, and many of the weavers are thinking of turning to agriculture.

The name by which Christians are commonly known in Guzerat is *Visvási*, 'believers.' It was first applied to them by the heathen, who heard them talk much of *Visvása*, 'faith.' It was afterwards adopted by the converts as a designation both Scriptural and appropriate. As soon as any one joins the Christian community, or, indeed, almost as soon as he begins to feel any inclination to do so, he calls himself a *Visvási*. There is a disposition in quite a number of the people thus far to associate themselves in name with Christians. This is not an unmixed good. The Christians would rather than nono called themselves *Visvásis* but those who were baptized. But the matter is beyond their control. It is much to be desired that the Christian life of the community recognized as Christian were more earnest, spiritual and godly. Yet there is an element of true Christian faith; it is believed that there is spiritual life among them. Their knowledge of Scripture facts and doctrines is growing. Truth and the means of grace will have among them the same sauctifying influence as elsewhere.

It is probable that before long there will be erected in several villages suitable places of worship. The next step will be the election of pastors and office-bearers. The Lord hasten his work in his day!

There is one question which rises up in succession in all parts of India, What stand do the converts take with reference to caste? There are among the converts in Guzerat a few individuals who still have a lingering affection for the institution. But the feeling is growing weaker. Intermarriages between members of different castes have been numerous. A Brahman has married a Kolan, Vanias have married Patidars and Kolis, Patidars have married Kolis and Dhedds, etc. Under these circumstances an exclusive temper cannot hold out long. Yet this is one of the dangers to which we are or may be in future exposed.

The following tables show the statistical position of the Mission first, as to agency, and next, as to the native Christian community :—

I.—Agency.

Stations.	When begun.	Missionaries.	Catechists.	Colporteurs.	School Teachers.		
					Christian.	Non-Christian.	Total.
Rajkote .....	1841	...	1	...	1	2	3
Gogo .....	1844	1	2	...	2	5	7
Surat (L. M. S. 1815) .....	1846	1	1	1	7	10	17
Borsad (L. M. S. 1845) .....	1847	1	4	...	15	...	15
Ahmadabad .....	1861	2	2	1	4	11	15
Total.....	.....	5	10	2	29	28	57

## II.—Native Christian Community.

Stations.	Baptized in 1874.			Total No. baptized.	Communicants.	Orphans.					Unbaptized adherents.	Total community.
	Adults.	Children.	Total.			of Christian parents.		of non-Chr. parents.		Total.		
						M.	F.	M.	F.			
Rajkote .....	2	...	2	28	5	...	...	...	...	...	14	42
Gogo .....	5	6	11	46	9	...	...	...	...	...	1	47
Surat .....	2	1	3	83	34	...	5	...	...	...	41	124
Borsad .....	62	22	84	242	71	1	1	15	2	19	446	688
Ahmadabad .....	4	15	19	208	61	6	...	14	1	21	62	270
Total .....	75	44	119	607	180	7	6	29	3	40	564	1171

THE last report of the "Chutteesgurh Mission in connection with the German Evangelical Missionary Society" (U. S. A.) contains an interesting narrative of the conversion of a Hindu, which we append:—

"He is a man of about thirty years, Kshatree by caste, and a native of the North-West Provinces. He was educated in a Normal School at Benares, and came to these parts six years ago, when he obtained a situation as master in a recently established school in Bhandar, the residence of the Sathnami Gurn. He became there acquainted with the Christian religion by means of a young man who had been for a long time in our Mission school. He studied diligently the Word of God and other books on the Christian religion, and soon found out that this religion answered much better the fallen human race than that of his fathers and his own. After that, he entered into a correspondence with us on religious subjects, and visited us on Christmas, 1873. Being well pleased with what he saw and heard here, he returned to his place, promising that he would put himself under Christian instruction preparatory to baptism, with his wife, as soon as circumstances would allow. During the time in which he searched the Scriptures he felt the necessity of prayer, and having no offspring he prayed also for that. He was heard; a daughter was born to him; but in June, 1874, the child died, and the father became deranged in his mind. He neglected his duty, wandered about,—persecuted, as he imagined, by the gods whom he was about to abandon; wherever he met with an idol he would destroy it.

"Not until October did we hear of his lamentable state. He had returned from his wanderings to Bhandar forsaken and feared by everybody; only his faithful wife bore with noble heroism, worthy of a Christian woman, the misery which had befallen them. With a child born on the way, and only one day old, she followed her restless husband, watching and nursing him, and taking care of the little property which they carried with them, consisting of gold and silver ornaments, and which had attracted the attention of many a thievish eye.

"Hearing of his deplorable condition, Pandit Ganga Ram, a friend of his, with another Christian brother, was sent to inquire into his state. The meeting was most affecting. The tried couple wept, and declared that God had sent an angel to their rescue.

"Efforts were made by wicked men to kill the unfortunate sufferer by means of medicines, in order to get possession of his money and ornaments. The whole family came to Birsampore, where the patient was put under medical treatment,



and by the goodness and help of God he was fully restored to health and strength after a month.

"A harder trial was in store for him now. He owed his life and preservation to God and Christian friends. He was conscious of his obligations to that God who had delivered him from death in his unconverted state. At the same time he was tied with strong bonds to his kindred, relations and caste people. He would become decidedly a loser also with regard to secular matters if he embraced the Christian religion, and yet he felt he must yield himself up to the Lord, who had become too strong for him.

"It was a sad time. Several times he proposed to leave this place and go back to his native country,—in other words to flee before the Lord. He felt no inclination to pray. It was evident that some secret reason stood in the way. With his excellent knowledge of Christian truth, with the conviction of his utterly helpless state without a Saviour, with experiences of Divine care and love like those which he had received, how could he hesitate for a moment to yield himself up to Christ?

"The secret came out at last. In one of his dark hours he had vowed a vow to sacrifice a certain sum, which he had laid aside for that purpose, to the goddess Kali, to cause her to abstain from further persecuting him. He kept that secret, which tormented him day and night, to himself: judging that giving this cursed money to the Lord's cause would be a crime like the one Judas committed by throwing the 30 pieces of silver into the temple. And yet as long as he had not broken his connection with Satan, by giving to him that which he had vowed, he could not become a Christian. Thus he concluded. At last an opportunity was found to fulfill his vow.

"It chanced that a Cabul merchant offered several Cabul sheep for sale, amongst them an old ram. Jadosing bought it,—nobody knew for what purpose; after a few hours the ram was gone. He had let it loose,—the vow was fulfilled, Kali had her sacrifice. Almost from that moment he became an altered man. There was nothing more now in the way; he shortly after this event was baptized with his wife and child, and is now master in our Mission school, giving testimony to Hindus and Chamars that salvation only is in Christ."

IN a previous number of this *Review* we reported the formation at Bangalore, on very liberal principles, of "a Hindu Literary Union," numbering among its members government officials, and other influential educated natives; Europeans also being eligible for membership. At the meetings of the "Union," many important secular subjects, such as caste, the position of women in India, needful reforms in native society, etc., have been discussed. Latterly the attention of the members has been directed to Divine Revelation, arising out of a discussion on scepticism and superstition; and one of the missionaries was asked to read a paper on the subject.

A paper was read accordingly by the Rev. B. Rice, L. M. S., of which the following is an outline:—I. A Divine Revelation is necessary. For, 1. Human reason is insufficient of itself to discover all that man needs to know. 2. What man *has* made out by the light of nature wants *authority*. 3. That a divine Revelation is necessary has been the belief of mankind in all ages. II. It is possible for God to speak to man. For he who created the human spirit must have access to it. III. A Divine Revelation is probable. For God is our Father, and must be willing to teach his children. IV. As to the mode in which a Divine Revelation may be given, there appear to be two ways, 1. Either such a Revelation may be given to *every one*. Or, 2. *Certain persons* may be specially qualified to declare the will of God, due credentials being given them. V. The latter is the mode in which God has revealed his will in the

Bible. VI. There can be but one Revelation, since God is one, and he cannot give contradictory Revelations. VII. The one Revelation was originally given in germ to the first parents of our race, and might in its developments have been possessed by all men had they not wandered from God, and framed systems of their own. VIII. The Christian Revelations satisfies the deepest longings of humanity, 1. For light from above. 2. For a manifestation of the Godhead. 3. For a Mediator. 4. For a sufficient sacrifice for sin. IX. It is therefore the duty of all to study and obey this one Revelation

The discussion which followed on the reading of this paper was long and animated. The orthodox party defended Hinduism *in toto*, with all its grotesque incarnations, and the sensualities of its gods. The liberal party were for an eclectic system, choosing so much out of all religions as might appear to be the best, and making the compound resulting from this selection the rule of faith. The debate is not yet concluded; much interest is evidently awakened on the subject; and the result will, we trust, be serious reflection on the greatest of all topics that can occupy the mind of man. Let us hope, also, that some will be led to study the Bible more diligently than they have ever done before. May the Father of lights shine into their hearts, and give them the knowledge of his glory in the face of Jesus Christ!

AN interesting young man, a Brahman of high standing, has lately been baptized in connection with the London Mission at Bangalore, whose history affords another proof of the power of earnest Christian teaching, and the formidable difficulties which Hindus of good caste have to break through before they can openly avow their convictions, and publicly profess their faith in Jesus. This young man was born at Tinnivelli, and, with a view to obtaining a good secular education, was sent by his parents to the mission school at that place. He from the first evinced great delight in the Bible, and studied it with care. A native Christian friend conversed much with him at this time, yet with no immediate effect; it was only after some lapse of time that he began to realize the truth of that book by which he had been so much attracted. This led on to a more careful examination of the claims to belief of Hinduism, with the result that he discarded it, and ceased to worship the Hindu deities. Still, convinced, as so many are, of the truth of Christianity and the falseness of Hinduism, he feared the consequences of an open profession of Christ. But (to quote his own words)—

“I did refuse to worship with them [his friends] our tutelary gods and goddesses, and argued with them in favor of the Christian religion. Then they with fierce hatred loaded my feet with heavy iron chains, and mercilessly persecuted me, as if I had been a robber and a murderer. I patiently suffered all these things in remembrance of my Saviour's words:—‘Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.’ I then lifted up my heart in prayer to God, and asked him to forgive my persecutors; to pour out his Holy Spirit upon them that they might find out their sinful course and turn to the Rock of their salvation.”

He then goes on to state how his friends sent him from place to place in hope of diverting his mind from thoughts of Christ; at the same time alluring him by tempting promises of dainty food, costly clothes,

and sensual pleasures; and how at length he made his escape, and, after many privations and difficulties, reached Madras, where he intended to be baptized; but on further consideration, fearing that he should meet with hindrance from those to whom he was known in that city, he made up his mind to proceed rather to Bangalore, where, after due examination, he was received into the Christian Church by baptism. But at Bangalore, also, threatening letters have been sent to him, insults have been heaped upon him, and even an attempt made to do him personal injury. He bears all with patience, however, and is making progress in his knowledge of Divine truth. May many, like him, be enabled to obey the voice of conscience and of God!

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THE movement to secure the permanence of a Christian College for Southern India seems to be making steady, if not very rapid progress. In the late General Assembly of the Free Church a deliverance was unanimously adopted, approving of Mr. Miller's scheme, and instructing the Foreign Mission Committee of the Church to carry it into effect as soon as possible. The pecuniary means for doing so are not yet entirely provided; but important steps have been made, and there is every prospect that all that is needed will be by and by secured. After full discussion the London Committee of the Church Missionary Society came some months ago to the resolution of making a grant of £300 a year to the Free Church of Scotland for at least five years, on condition that the College in Madras be efficiently maintained. A day or two after their decision an offer was received from some generous but unknown donor, apparently ignorant of the resolution that had just been passed, to subscribe £300 *per annum* to the funds of the C. M. S. on condition that aid was given to the same extent in carrying out Mr. Miller's plan in its entirety. It is understood that the Wesleyan Missionary Society are prepared to aid the Free Church to about the same extent. We have not heard of any similar decisions being yet arrived at by the other missionary bodies interested, but the home authorities of all have more or less directly expressed their sympathy with the scheme, and their cordial wishes for its complete success. There is reason to believe that some, at all events, of the societies that have not yet decided will see their way to give material as well as moral aid. Their doing so is a question, we suppose, simply of their ability, not of their inclination. In a scheme proposed in so catholic a spirit and aiming at so catholic an end, we are sure that any Protestant society whose attention is fairly drawn to it will wish to aid. The College must, no doubt, continue for a time to hold a special relation to the Free Church. To make an abrupt separation between the future and the great work done already would be to cut the roots and still expect the tree to grow. But we have little doubt that in course of time the College will become in name and appearance what it promises to be in spirit even from the first—in no respect denominational or sectarian, but Christian in the widest sense. In commending the scheme to the Free General Assembly, Dr. Smith (late of the *Friend of India*) remarked most truly that there was no Christian man in Southern India (he might have added in the whole of India), of whatever church, who would not rejoice if the Assembly committed itself to the undertaking.

A YOUNG man, a Brahman, belonging to a rather wealthy family, was baptized in the month of June in the Free Church Mission at Madras, in the schools of which Mission he recently finished his education. The chief interest of the case is that, though little more than a youth, he was able to fight the inevitable battle with his parents and family, without receiving shelter from the missionaries, and that he has never been an inmate of any mission house. This is a course that certainly cannot be followed in every case, but as undoubtedly one such instance of the power of Christianity has more effect for good on the native community than a whole array of cases in which the convert has received "protection."

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AN occurrence which indicates how the native churches are growing in the sense of their own responsibility and the grace of giving, recently took place in two of the local meetings of the missionaries, helpers and people of the American Madura Mission. The pastors in this Mission are supported by the collections of their own churches, supplemented by grants from a society which is sufficiently designated by its name—The Native Evangelical Society. The finances of this body for three or four years past had been put to a severe strain by the ordination of several new pastors, who looked to the Society for supplementary grants; so that the debt on the treasury and the current expenses of the year together amounted to upwards of Rs. 1600. At these meetings referred to, representations of the Society's treasury were made, and the question of cancelling the debt by special contributions discussed. An enthusiastic spirit of giving was awakened, the result of which was, that the natives contributed on the spot, and gave such an impulse to the matter throughout the Mission as to secure enough to meet all the obligations of the Society. Not a few of the gifts involved much self-sacrifice on the part of the givers.

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ONE of the useful matters which has been quietly going on in the Madura Mission has been the training of medical men in its hospitals and dispensaries for practical work among the masses of the people. Eight or ten men who have been so educated are practising here and there about the district.

With a view to supplying the Mission stations and some of the more important villages with men equal to the common wants of the people, a larger class is now being trained in the dispensary and hospital at Dindigal. Malarial fever and its adjuncts, rheumatism, diseases of the stomach and bowels, ophthalmia, ulcers and skin diseases constitute a very large percentage of the cases which come to dispensaries or hospitals for treatment. Persons well educated at the bedside and in the compounding room, with a fair knowledge of anatomy, chemistry and therapeutics, will be able to alleviate a large amount of the misery of the poor people, now practically without physicians.

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THE writer of the Annual Report of the Madura Mission addresses himself to answer faithfully the question, whether, so far as mission work in the Madura Mission for the year 1874 is concerned, missions in India have been a failure. It might in some cases be perilous to at-

tempt to answer such a question as this before the last day of the year had scarcely passed. But, writing his report within the next month, the author shows that the work of his Mission has not been a fruitless one. We notice that 182 persons were received as communicants to the churches—120 of them from the heathen; that catechumens in the congregations have increased by 427; that 2739 pupils are taught in the schools, and that Rs. 4027 were raised by churches and congregations for religious and charitable purposes, and that 16,932 cases had been treated in the Dindigal dispensary. It would be interesting to follow the statistics still further in answer to the inquiry. The narration in the body of the Report adds to, rather than detracts from, the force of the answer which the figures give.

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THE Madras Bible Society has lately issued a pocket edition of the Tamil Bible, which will be a great boon to the native churches. We are glad to hear that the Bangalore Bible Society has also resolved on publishing a portable edition of the Canarese Bible, to be printed at the Mangalore Mission Press, which is sure to turn out a volume in the highest style of workmanship. The Canarese Bible has not been hitherto obtainable in *one* volume, except in a large and heavy quarto. This has proved a great hindrance to the free use of the Scriptures in that language. For such a bulky volume could not be used easily for reference in schools, neither could it be taken to public worship, nor conveniently used by people generally. A portable one-volume edition has, therefore, been for a long time past a *desideratum*.

The same may be said also of editions of the Bible in other vernacular languages. They are in many cases too bulky, and also, being in more than one volume, are inconvenient for reference.

More attention also needs to be paid to *lowness of price*. The new Tamil Pocket Bible bound in *cloth* is sold at 12 annas. This is a step in the right direction. But Dr. Mullens mentions that, during his late visit to Madagascar, it was resolved, after much consultation, to sell the Malagasy Bible, which had just arrived, at one shilling, or 8 annas, a copy, more than that being considered to be beyond the means of the mass of the people. The same applies to this country. Why should *English* school Bibles be sold as low as 3 and 4 annas to natives who are in many cases well able to pay more, and the vernacular Scriptures needed by the poorer classes be priced, as the Canarese Bible was until lately, at 1 rupee 8 annas? Such a price as this is absolutely prohibitory to the majority of the people of this country, and is a serious obstacle to the free circulation of the Word of God.

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THE question of caste, in connection with the census of the Travancore State, of which we have spoken in a previous number, was decided by the Government of that state in the most admirable manner. The question is really one of great importance to the native Christian community, who feared that they were about to be thrust back, by an authoritative decision of Government, into the castes which they regarded themselves as having left forever. The 18th of May was the day fixed for the taking of the census. The missionaries were requested to

aid in any way convenient in this useful work, especially by allaying any ignorant fears that might arise with reference to the subject. The missionaries of the London Missionary Society replied that they would have much pleasure in doing so, and at the same time expressed their hope that it was not intended that the column for 'caste' should be filled up by inserting the former caste designation of Christians. The missionaries urged the undesirability of bringing up the subject of caste amongst Christians, to perpetuate what had better be forgotten, and perhaps revive former feuds and jealousies. They referred to the case of Muhammadans, whose former caste is at once ignored, and to a decision of the Madras Government "approving of native Christians "being always recorded as such, irrespective of their former caste," and they inquired to what caste *could* the children of mixed marriages which have taken place amongst their people be said to belong?

The missionaries were nobly supported in this application by Mr. Ballard, the British Resident, and H. H. the Maharaja at once acceded to the wishes of the missionaries, and "directed the census agency not to "insist on native Christian converts furnishing information with regard "to their castes." This decision is highly satisfactory and of great value to the Christian community, now officially recognized as one distinct class. Of course the subdivision into Protestant, Roman Catholic and Syrian Christians will be maintained.

Notwithstanding the Government orders, one case at least has been known in which an inferior official has accompanied the enumerators and demanded the caste of a native Christian; on this being refused, the official undertook, with abuse, to compel the Christian to give it.

Considerable alarm was experienced by the poor low-caste population, untaught and uncared for as they are. In some parts near the capital the Pariahs and Pulayars were told by the Muhammadans that their fowls and sheep would be seized on the day of final enumeration, and that therefore they had better sell them off beforehand at any price they could get. This was done, and the poor people are now left without their domestic animals, which they were beguiled into selling off at about a third of the usual rates. Popular education would remove these absurd false alarms.

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THE outbreak of cholera in the northern part of Ceylon has caused the Government to interfere in the matter of pilgrimages. All assemblages, or concourses of pilgrims, in the upper half of the island have been prohibited until September 1st, with the exception of those to the Katragama festival; and this has been so regulated that none can attend who have not obtained a license from the Government Agent. This prohibition prevents the great annual Romish pilgrimage to the shrine of St. Anna at Kalpitiya, and some lesser heathen festivals. The Roman Bishop acquiesces in the order, and has deferred the festival to October. The measure is unquestionably a wise one. The same steps should be taken and followed out uncompromisingly on the continent by the local Governments of the different presidencies. Hitherto the Indian local authorities have considered their work sufficiently done when they have inserted a notice in the district *Gazette* notifying the existence of cholera at a sacred shrine, and warning the people of the danger of a

pilgrimage. Were the pilgrims the only persons liable to suffer, this would be reasonable and sufficient. But it is perfectly well known to the dwellers along the great routes of pilgrimage that cholera-infected pilgrims sow cholera in the villages along their route as certainly as if they carried it in their pockets, and distributed it with their money to the villages. When pilgrimages thus become public nuisances they should be met with judicious but prompt suppression. Such an order marks a new stage of progress. We are glad that the people of Ceylon have enough intelligence to render such a restriction advisable.

Though priests and merchants at the shrines might make an outcry against any regulation of their festivals, we believe the day has come when the people at large would acknowledge the sanitary necessity of such measures, and acquiesce in them.

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In an article upon *Temperance* suggested by our article on that subject in the last number of this *Review*, the *Bengal Christian Herald* speaks as follows :—

“That the evil [intemperance] is daily growing, as is proved by the opening of new liquor-shops almost everywhere, cannot be doubted for a moment by any who have got even a superficial acquaintance with the real state of things. It appears to be the great curse which Western civilization has introduced into this country, and it requires combined and vigorous efforts to check and eradicate it.”

Yet while thus agreeing in the main with our article, the editor of the *Herald* sees reason to differ with the author of it on one point of much interest. We need not say that we hope the *Herald* is right, and our author mistaken upon this matter. The opportunities for forming an intelligent opinion which the Editor of the *Herald* possesses are all that could be desired, and we rejoice to learn the opinion at which he has arrived. We give his own words :—

“We think the picture drawn by the writer in the *Review* as to the prevalence of intemperance amongst Indian Christians is somewhat overdrawn. The instances cited are, we believe, of an exceptional character, and, as far as our knowledge goes, the evil does not seem to have taken such a deep root amongst them as the instances given would lead one to suppose. In Calcutta there are many educated converts who have largely imbibed habits of Western civilization, but we do not just now recollect the name of a single person amongst them who is a drunkard. Intemperance is perhaps more prevalent among some uneducated Christians, but even there the evil, we are thankful to say, has not taken a very deep root. It becomes, however, the duty of every missionary, and all who are interested in the welfare of Indian Christians, to guard zealously against the introduction of the evil where it has not as yet made its appearance, and adopt measures at once to eradicate it where it has.”

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SINCE the publication of the January Number, we have received the following Reports, which we beg to acknowledge with thanks :—

The Sixteenth Report of the Amritsar Mission of the C. M. S.

The Fortieth Annual Report of the Lodiana Mission.

The Second Report of the United General Committee of the Kamaon Mission.

Report of the Mission in Delhi and the South Panjab of the S. P. G.

The Thirtieth Annual Report of the Baptist Mission, Agra.

Report for the year 1874 and Minutes of the 11th Annual Session of the India Conference of the Methodist Episcopal Church.

- The Oudh Church Mission at Lucknow and Fyzabad.  
 The Annual Report of the Furrakhabad Mission for the year ending Oct. 31st, 1874.  
 Report of the Almora Mission in connection with the L. M. S. for 1874.  
 Report of the Mirzapore and Singrowlee Missions in connection with the L. M. S., 1874.  
 The Fifty-fifth Report of the Calcutta Corresponding Committee of the C.M.S., 1874.  
 Report of the Dacca and East Bengal Baptist Mission for 1874.  
 Indian Report of the Orissa Baptist Mission for 1874-75.  
 Forty-second Annual Report of the American Free Baptist Mission in Lower Bengal, for the year ending March, 1875.  
 Sixth Annual Report of the Chutteesgurbh Mission in connection with the German Evangelical Missionary Society of the United States of America, for the year 1874-75.  
 Report of the Bombay or Western India Auxiliary C. M. S. for 1874.  
 Report of the American Mission among the Marathas for 1874.  
 Kolapoor Mission, 1874.  
 Report of the London Mission, Belgaum, for 1874.  
 The Thirty-sixth Report of the Wesleyan Mission in the Mysore Territory, for 1874.  
 Report of the South India District Committee of the London Missionary Society for 1874.  
 Seventh Annual Report of the American Baptist Telugu Mission, 1874-75.  
 Twenty-first Annual Report of the Arcot Mission of the Reformed Church in America for 1874.  
 Madras Mission of the Free Church of Scotland, Report for 1874.  
 The Fortieth Annual Report of the American Madura Mission, 1874.  
 Report of the London Mission, Salem, 1874.  
 Annual Report of the Neyore Mission District in connection with the L. M. S., 1874.  
 Report of the London Mission, Tripatoor, 1874.  
 Annual Report of the Trevandrum Mission District in connection with the L. M. S., 1874.  
 Annual Report of the Nagercoil Mission District in connection with the L. M. S., 1874.  
 Annual Report of the Travancore District Committee in connection with the L. M. S., 1874.  
 Report of the Basel German Evangelical Missionary Society, 1874.  
 Ninth Annual Report of the Burma Missionary Convention, 1873-74.  
 Fifteenth Annual Report of the Rangoon Missionary Society, 1873-74.  
 Thirty-seventh Annual Report of the Maulmain Missionary Society, 1873-74.  
 The Nineteenth Report of the Ceylon Tamil Cooly Mission, 1874.  
 Report of the Wesleyan Mission Extension Fund, South Ceylon District, 1874.
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- Seventh Annual Report of the Bombay Medical Missionary Society, 1874.  
 Report of the Madras Medical Mission in connection with the Edinburgh Medical Mission Society, 1874.  
 Annual Report of the Mission Hospital and Dispensaries in connection with the L. M. S., Nagercoil, 1874.
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- Second Report of the Panjab Branch of the Indian Female Normal School and Instruction Society, 1874.  
 Notices of some Indian Women, to accompany the above.  
 Report of the Secundra Church Mission Orphanage, 1874.  
 Christian Vernacular Education Society for India, Report for 1874.  
 C. V. E. S. for India, Bombay Branch, 1874.  
 Report of the Bombay English Bible Women's Association, 1874.  
 Report of the Hindu Girls' School connected with the Church Missionary and Indian Female Instruction Societies, Madras, 1874-75.



- Seventh Report of the Panjab Religious Book Society, 1873-74.  
Seventh Report of the Panjab Auxiliary Bible Society, 1873-74.  
Catalogue of Books, etc. in the Depository of the American Presbyterian Mission, Lodiiana.  
Twenty-sixth Annual Report of the North India Tract and Book Society, 1874.  
Twenty-ninth Annual Report of the North India Bible Society, 1874.  
Forty-fifth Report of the Calcutta Christian Tract and Book Society, 1874.  
Sixty-second Report of the Calcutta Auxiliary Bible Society, 1874.  
Report of the Bombay Auxiliary to the British and Foreign Bible Society, 1874.  
Report of the Bangalero Tract and Book Society, 1873-74.  
Report of the Bangalero Bible Society, 1874.  
Fifty-sixth Annual Report of the Madras Religious Tract and Book Society, 1874.  
Eleventh Annual Report of the Burma Bible and Tract Society, 1874.
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## ART. X.—BOOK NOTICES.

THE WOMEN OF INDIA, AND CHRISTIAN WORK IN THE ZENANA. By Mrs. Weitbrecht. London: James Nisbet and Co., 1875. pp. 232 fcap. 8vo.

This is an interesting little volume made up of letters and papers that have all appeared in German, in the *Allgemeine Missions-Zeitschrift*, relating almost exclusively to the labors of English, Scotch or German ladies in and around Calcutta, Madras and Bombay. It begins with an endeavor to set forth the social condition of the women of India during the earlier ages. In the Vedic age woman held an influential position, as regards both the domestic and religious life of the family; one man was usually the husband of one wife, though traces of polygamy and polyandry are to be found among the writings of this period. During the "Heroic Age," as Mrs. Weitbrecht terms the period of the Hindu epics, the position of woman corresponded closely to that of the women of Europe during the age of chivalry. The *Mahabharat* and *Ramayana* contain stories of women, chaste and beautiful, who were allowed to make the choice of a husband for themselves. The stories of Sita and Savitri are given at some length as illustrations of the high character ascribed to the women of that time. During the Brahmaic age, however, when the laws of Manu came to be practised, woman lost her exalted position, and became a mere slave. These laws speak of women as wholly untrustworthy, fickle, frail, vicious and perverse, surcharged with all manner of hateful passions and impure desires; and by means of such laws woman lost every vestige of independence which she might previously have possessed. During the succeeding Puranic Age, when the laws of Manu became thoroughly Brahmanized, instead of rising any higher, woman sank lower, if anything, in the social scale, and in this condition the missionary ladies found her when they first came to India. The early efforts put forth by the first missionary ladies to educate and elevate the position of the Hindu women are briefly sketched. These efforts for a long time consisted principally of schools for girls; but more recently access has been gained to the houses of several high-caste women; and this phase of the work, or what is called Zenana-visiting, is dwelt on more at length. The difficulties connected with this work, as well as the encouragements to be derived from it, are faithfully delineated with the aid of extracts from letters written at various times by different ones engaged in the work. The latter part of the book contains interesting biographical sketches of some of the more prominent missionary ladies that have given themselves to the work of benefitting the women of this land.

The book is an excellent one, as far as it goes, but it is very far from being a complete history of the work an account of which it professes to give. The labors of American missionary ladies are passed by with a simple allusion; and nothing is said of the work for women accomplished outside of the large centres of activity, like Calcutta and Bombay,—a work as important and as interesting as that attempted at such centres.

LUGAT I KITAB I MUQADDAS. (Bible Dictionary, in the Hindustáni language, Roman character.) By Mrs. Mather, late of the Mirzapore Mission. Mirzapore Mission Press, 1875. pp. 587.

By the preparation and publication of this Bible Dictionary Mrs. Mather has laid the native Christians of Northern India under great obligations. It forms a handsome volume, extending to 587 pages, printed in double columns, in a clear large type, on good paper, with numerous wood engravings, which, if not fine, are very helpful in illustrating the text. Those who consult it will speedily find that the information given is minute, full and accurate, and yet so compressed that within a comparatively small space every thing essential for a satisfactory Bible Dictionary is contained. We have compared several of the articles with those of a small English Bible Dictionary beside us, and have found it very preferable. The style is generally both simple and idiomatic. The influence of the book may be narrowed by its being in the Roman character, but the greater number of intelligent native Christians who use the Urdu as their mother-tongue are well acquainted with that character, and they can, and no doubt in many cases will help others to a knowledge of its contents. The stock of books accessible to our native Christians who are ignorant of the English language is yet very limited, and a more directly useful addition to it than that made by Mrs. Mather's volume we can scarcely conceive. If our native preachers not only consult it, but study its leading articles, turning up the numerous passages to which reference is made, their own minds will be furnished, and their preaching will become much more varied and instructive than it commonly is. Thus a great boon will be conferred on their brethren to whom they minister.

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LYRICS (TAMIL). Madras: The Christian Vernacular Education Society, 1875.

THIS little book contains (in lithograph) a small collection of native tunes in European notation. The tunes, 24 in all, are those belonging to some of the 300 in a large volume of native lyrics published by the Madras Tract Society. We notice that two or three of the melodies are European or Hindu melodies which have apparently come by way of the English into Tamil use. Nearly all the airs in the collection are agreeable to a European ear, easy and pretty. Apparently only some of the more simple ones out of 150 in the Lyric-book have been selected for this experiment. We believe this is the first publication of Tamil tunes, though they have been in use in Christian worship for twenty years. So far as these are concerned the experiment may be pronounced a success. The author did not, however, aim to grapple with the difficulties of the Hindu time or scale. We hope, now that the ground is broken, we shall have many more of these melodies—some of them really very beautiful—fixed in a permanent form. Considering the extent over which the Tamil Church is spread, it is particularly desirable that the tunes used in different districts should be published. At present many of the melodies common in Travancore are unknown in Madura and Tanjore, while the tunes of some of the best hymns current in these districts are

not generally known in Travancore or Tinneveli. We are indebted to Rev. W. E. De Riemer of Jaffna for this *brochure*.

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THE TAMIL ANNOTATED NEW TESTAMENT has just been published by the Madras Religious Tract and Book Society. It forms a volume of 1280 pages, royal octavo, and is the first complete commentary on the whole of the New Testament ever published in India. The basis of the commentary is the Annotated New Testament of the London Religious Tract Society. It has been translated and edited by Rev. W. T. Sathianadhan, of the Church Mission, Madras, who has, in the preparation of the book, consulted several other valuable commentaries. The price at which the work is offered is marvellously low. To all subscribers who register their names before the 30th of September the complete work will be furnished for *one rupee*, bound in half sheep, or one rupee and a half in full black sheep. The prices afterwards will be Rs. 1½ and Rs. 2 respectively for the two styles.

The Madras Tract Society may well congratulate itself upon the completion of this work, and the Tamil native Church upon its possession. The Marathi edition of the same work (of which the first volume, containing the Gospels, was published last year, and noticed in our pages) will be ready ere long, though Bombay cannot compete with Madras in the matter of cheap printing; and editions in other Indian languages are to follow. The Religious Tract Society, whose liberality has made the issue of these expensive volumes in these several languages possible, has conferred a lasting benefit upon the native Church of India.

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As we were obliged to omit all Book Notices from the April Number, and as our space in the present Number admits no more than those given above, several publications remain to be noticed hereafter. We beg to acknowledge receipt of the following, with thanks:—

The Elements of Psychology; by Dr. R. Jardine.

The Anglo-Karen Hand-Book and Reader; by C. H. Carpenter.

Conference on Urdu and Hindi Christian Literature held at Allahabad 24th and 25th February, 1875.

A Dictionary of the Garo Language; by T. J. Keith.

Outline Grammar of the Garo Language; by T. J. Keith.

A Compendium of Molesworth's Marathi and English Dictionary, 2nd edition; by Baba Padmarji.

Hinduism and Christian Education: two Lectures; by Rev. William Stevenson, M.A.

A Traveller's Notes; by a native Delegate to the Allahabad Mission Conference.

A Charge delivered by the Rt. Rev. H. A. Douglas, Bishop of Bombay, Jan. 12, 1875.

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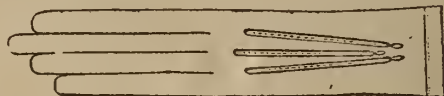
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