

FIFTH REPORT

OF

OPERATIONS

IN

TRANSLATING, PRINTING AND CIRCULATING

THE

SACRED SCRIPTURES,

IN

THE LANGUAGES OF INDIA,

BY

THE CALCUTTA BAPTIST MISSIONARIES.

CALCUTTA :

PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS,
CIRCULAR ROAD.

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General Committee.

**THE MISSIONARIES OF THE BAPTIST MISSIONARY
SOCIETY IN CALCUTTA.**

Committee of Translations,

**THE REV. A. LESLIE, J. WENGER, C. B. LEWIS, AND
J. THOMAS.**

Treasurer,

THE REV. J. WENGER.

Secretary and Depositary.

THE REV. J. THOMAS.

*Applications for Scriptures to be forwarded to the Rev. J. Thomas,
Missionary, Circular Road.*

FIFTH REPORT.

A PERIOD of five years has elapsed since the issue of the last report on the Translations, and it is matter for devout thankfulness, that throughout this comparatively lengthened period not only have the lives of the brethren more immediately engaged in this very important department of missionary labour been preserved, but their health also, in a very remarkable degree, so that their labours have been but rarely interrupted through sickness.

The last report brought the memorial of their labours in Biblical Translations to the close of 1846, since which time they have been continued, silently it may be, but, as the brethren humbly hope, with some degree of efficiency and success; and it is their desire, and will be their endeavour, to go forward in the work in humble dependence on God, and in the confident persuasion, that as He has been pleased to call them to this particular service in his vineyard, His providence will continue to furnish the pecuniary means requisite for its prosecution.

While the brethren occupied in these labours ever wish to feel the solemn responsibility which rests upon them, to present in their versions, to the utmost of their ability, the exact mind of that Divine Spirit who dictated the inspired pages, and are not, and cannot be insensible of the great honour which, in connection with this work, has been conferred on themselves, their predecessors, and on the Baptist Missionary Society, to which it is their privilege to belong, they prefer, in the present, as in previous reports, to say little of themselves, but to present as briefly as possible, a statement of what they have attempted, and by the blessing of God have been enabled

PROGRESS OF TRANSLATION.

In the last Report it was stated that the Gospel of *John* and the Book of *Proverbs* in *Bengali* were in hand, and that it was intended to put to Press another edition of the *New Testament*, as also one of the *Old Testament*, with other separate portions of the sacred records in the same language. The brethren have now the happiness to report, that beside large editions of the separate Books referred to, and a revised edition of the *New Testament*, which have been completed, a new edition of the *Old Testament* has been carried through the Press. On this great labour has been bestowed, no effort or cost has been spared to improve the translation, wherever it appeared defective or susceptible of improvement. The Translators do not presume to regard their work as faultless, far from it; but it has been their constant aim, and the burden of their prayer, that the rendering given might in all instances present to the mind of the reader the genuine meaning of the Spirit of God; wherein they may have failed, they hope to be forgiven; where they have succeeded, they would say, to God alone be all the glory.

Of this edition, 4500 copies have been printed, of which 2000 copies are appropriated for the use of the Calcutta Auxiliary Bible Society, the Committee of that Society having requested to be furnished with that number of copies. This union of effort in promoting the circulation of this part of the Word of God, it is hoped, will be as productive of good in its results, as it is pleasant in practice, and lovely in appearance.

In *Hindustání*, the Gospels and Acts, and entire Testament in the Persian and Arabic characters, stated in the last report to be in hand, have been completed.

In *Hindí* both *Deb Nagrí* and *Kaithí*, the editions of separate Gospels and entire Testament, which in the last report

In *Persian* also the New Testament, and extra copies of the Gospels for separate distribution have been printed.

A new and carefully revised edition of the *Sanskrit* New Testament was completed in October, 1851. Of the *Sanskrit* Old Testament the *first* volume, comprehending the Pentateuch and the book of Joshua, was completed towards the close of 1848, and the second volume has proceeded to the 11th chapter of the Second Book of Chronicles. The nature of the work, together with the desire of securing as large an amount of accuracy in the translation and typographical execution as possible, have necessarily rendered the progress slow; but it is the abiding conviction of the brethren engaged on the work, that correctness is of vastly greater importance than rapidity of execution, and that in such a work neither time, labour nor cost should be spared to secure the largest amount of accuracy within their reach.

It may not be amiss to remark here that the following brethren, aided by native assistants, have been employed in the preparation of these several versions, or in carrying them through the Press. Mr. WENGER, who is wholly devoted to the work of Scripture translation, has been occupied on the *Bengálí* and *Sanskrit* Translations, aided in the former by Mr. LEWIS. The *Hindí* versions, both *Dev Nagrí* and *Kaithí*, have been wholly in Mr. LESLIE's hands, but very valuable suggestions for the improvement of the translation were communicated by Mr. PARSONS of Monghir. The *Persian* Testament, which is a reprint, with some verbal alterations, of the excellent translation of Martyn, has been carried through the Press by Mr. LEWIS. It is believed that the present edition is a more correct reprint of that valuable version than several of those which preceded it, as a number of errors, some of them of considerable importance, discovered in them, have been rectified in this. The revision of the proofs in *Hindustáni* devolved on Mr. LEWIS and Mr. THOMAS.

SCRIPTURES PRINTED.

The following is a statement in detail of the various works printed since the date of the last report, or from the commencement of 1847 to the end of 1851.

IN BENGALI.

Books.	Edition.	Pages.	Copies.
Matthew, demy 12mo.	8th	118	16,000
Mark, ditto, ...	8th	76	16,000
Luke, ditto, ...	8th	128	16,000
John, ditto, ...	6th	78	15,000
John, ditto, ...	7th	98	16,000
Acts, ditto, ...	7th	128	10,000
Luke and Acts, ditto, ...	4th	258	5,000
Gospels and Acts, 8vo.	8th	330	4,000
Testaments, ditto, ...	9th	562	3,000
Psalms, foolscap 8vo.	4th	186	5,000
Proverbs, ditto, ...	4th	56	5,000
Psalms and Proverbs, ditto, ...	3rd	242	1,000
Isaiah and Daniel, ditto, ...	2nd	188	5,000
Old Testament, large 8vo.	2nd	820	2,500
			119,500

IN HINDUSTANI, ARABIC CHARACTER.

Matthew, 12mo. pica, ...	5th	92	4,000
Mark, ditto ditto, ...	5th	58	4,000
Luke, ditto ditto, ...	5th	96	4,000
John, ditto ditto, ...	5th	72	4,000
Acts, ditto ditto, ...	5th	96	4,000
Luke and Acts, ditto ditto, ...	1st	194	1,500
Gospels and Acts, ditto ditto, ...	6th	416	1,500
Gospels and Acts, ditto, small pica, ...	7th	312	2,000
Testaments, ditto ditto, ...	5th	540	3,000
			28,000

IN HINDUSTANI, PERSIAN CHARACTER.

IN HINDI, DEB NAGRI' CHARACTER.

Books.	Edition.	Pages.	Copies.	
John, large 12mo.	2nd	64	4,000	
Acts, ditto, ...	2nd	82	4,000	
Gospels and Acts, ditto, ...	2nd	364	1,500	
Testaments, ditto, ...	2nd	650	2,500	
Daniel, demy 12mo.	1st	50	1,000	
				13,000

IN HINDI, KATHI CHARACTER.

Matthew, large 12mo....	2nd	104	3,000	
Mark, ditto,....	1st	64	3,000	
Luke, ditto,....	1st	108	3,000	
John, ditto,....	1st	86	3,000	
Acts, ditto, ...	1st	108	3,000	
Gospels and Acts, ditto, ...	1st	474	1,500	
Testaments, ditto, ...	1st	844	2,000	
				18,500

IN PERSIAN.

Matthew, demy 8vo.	2nd	100	3,000	
Mark, ditto,....	2nd	62	3,000	
Luke, ditto,....	2nd	96	3,000	
John, ditto,....	2nd	72	3,000	
Acts, ditto, ...	2nd	90	3,000	
Luke and Acts, ditto, ...	2nd	188	2,000	
Gospels and Acts, ditto, ...	2nd	422	1,500	
Testaments, ditto, ...	2nd	724	2,000	
				20,500

IN SANSKRIT.

Matthew, demy 8vo.	4th	90	2,500	
Mark, ditto,....	3rd	54	2,500	
Luke, ditto,....	3rd	94	2,500	
John, ditto, ...	3rd	72	2,500	
Acts, ditto, ...	3rd	98	2,500	
Luke and Acts, ditto, ...	1st	194	1,500	
Gospels and Acts, ditto, ...	3rd	336	2,580	
Testaments, ditto, ...	2nd	706	2,500	
Bible, Vol. I. ditto, ...	1st	420	2,500	
				21,580

ABSTRACT STATEMENT

Of Scriptures printed to the end of 1851. Shewing the aggregate number of editions, copies and pages of each Book.

The following statement will show the whole amount of Scriptures, which have been printed by the Baptist Missionaries in Calcutta, on account of the Society to the end of 1851. It is given for the satisfaction of those who may feel interested in these labours, but who may not have seen the previous Reports, or may not have them to refer to.

ARMENIAN.

Books.	Editions.	Copies.	Ag. No. Pages.
Matthew, Modern, ...	1	100	5,400
Testaments, ditto, ...	2	1,630	909,960
Testaments, Ancient, ...	1	1,060	692,480
		2,790	1,607,840

BENGALI NEW TESTAMENT SCRIPTURES.

Matthew, ...	8	64,600	6,296,000
Mark, ...	8	59,600	3,725,800
Luke, ...	8	63,600	6,560,300
John, ...	7	69,600	5,641,300
Acts, ...	7	31,150	3,334,200
Luke and Acts, ...	4	16,000	3,456,000
Gospels and Acts, ...	8	14,420	4,579,420
Testaments, ...	9	22,300	12,212,600
Four Gospels, ...	1	180	42,840
Acts and Epistles, ...	1	135	42,390
Epistles, ...	1	70	16,520

BENGALI OLD TESTAMENT SCRIPTURES.

Books.	Editions.	Copies.	Ag. No. Pages.
Genesis and part of Exodus, ...	3	12,500	2,370,000
Psalms, ...	4	14,560	2,646,480
Proverbs, ...	4	19,500	1,073,000
Psalms and Proverbs, ...	3	2,500	591,000
Isaiah and Daniel, ...	2	10,000	1,830,000
Pentateuch, ...	1	1,000	204,000
Historical Books, ...	1	1,000	280,000
Poetical Books, ...	1	1,000	138,000
Prophetical Books, ...	1	1,000	240,000
Bible Vol. I.	1	500	240,000
Bible Vol. II.	1	500	187,000
Old Testament, ...	2	3,500	2,902,000
Bible, 8vo.	2	2,500	2,895,000
Bible, 4to.	1	500	579,000
		70,560	16,175,480

HINDUSTANI, ARABIC AND PERSIAN CHARACTERS.

Matthew, ...	7	21,590	1,950,740
Mark, ...	7	21,640	1,219,160
Luke, ...	7	21,590	2,064,280
John, ...	7	22,590	1,666,300
Acts, ...	6	17,590	1,636,920
Luke and Acts, ...	3	5,000	936,000
Gospels and Acts, ...	9	9,530	3,604,580
Testaments, ...	6	12,500	7,762,000
		132,030	20,839,980

HINDI, DEB NAGRI CHARACTER.

Matthew, ...	3	17,000	1,268,000
Mark, ...	2	7,000	320,000
Luke, ...	2	7,000	540,000
John, ...	2	7,000	412,000
Acts, ...	2	7,000	532,000
Four Gospels and Acts, ...	2	3,000	993,000
Testaments, ...	2	3,500	2,141,000
Daniel, ...	1	1,000	50,000
		52,500	6,256,000

HINDI, KAITHI CHARACTER.

Books.	Editions.	Copies.	Ag. No. Pages.
Matthew, ...	2	8,000	922,000
Mark, ...	1	3,000	192,000
Luke, ...	1	3,000	324,000
John, ...	1	3,000	258,000
Acts, ...	1	3,000	324,000
Gospels and Acts, ...	1	1,500	711,000
Testaments, ...	1	2,000	1,688,000
		23,500	4,419,000

PERSIAN.

Matthew, ...	2	6,000	534,000
Mark, ...	2	6,000	336,000
Luke, ...	2	6,000	522,000
John, ...	2	6,000	396,000
Acts, ...	2	6,000	498,000
Luke and Acts, ...	1	2,000	376,000
Gospels and Acts, ...	2	2,500	977,000
Testaments, ...	2	3,000	2,036,000
		37,500	5,675,000

SANSKRIT NEW TESTAMENT SCRIPTURES.

Matthew, ...	4	11,000	818,000
Mark, ...	3	8,500	397,000
Luke, ...	3	8,500	684,000
John, ...	3	8,500	533,000
Acts, ...	3	8,000	684,000
Luke and Acts, ...	1	1,500	291,000
Gospels and Acts, ...	3	4,580	1,535,880
Testaments	2	3,500	2,333,000
		54,080	7,275,880

SANSKRIT OLD TESTAMENT SCRIPTURES.

Books.	Editions.	Copies.	Ag. No. Pages.
Genesis and part of Exodus, ...	1	2,500	665,000
Psalms, ...	2	5,000	1,465,000
Proverbs, ...	2	5,000	490,000
Isaiah, ...	1	2,500	580,000
Bible, Vol. I.	1	2,500	1,050,000
		17,500	4,250,000

ABSTRACT

Showing the number of volumes with the aggregate number of pages in each language.

Languages.	Volumes.	Pages.
Armenian, ...	2,790	1,607,840
Bengáli, ...	412,215	62,082,850
Hindustáni, ...	132,030	20,839,980
Hindi, ...	76,000	10,675,000
Persian, ...	37,500	5,675,000
Sanskrit, ...	71,580	11,525,880
Total, ...	732,115	112,406,550

WORKS IN PROGRESS.

From what has been stated it will be seen, that of the various works mentioned in the last Report as in the Press or to be printed as circumstances permitted, three only remain incomplete, viz. the *Sanskrit Bible*, the printing of which has proceeded to the 11th Chapter of the Second Book of Chronicles; the *Bengáli Bible*, of which the whole of the Old Testament and to the end of the Acts of the Apostles of the New,

Beside these three works, which are passing through the Press, new editions of the New Testament Scriptures, particularly of the *Gospels*, and also of the select portions of the Old Testament in *Bengálí* are required, or shortly will be; a new edition of the *Gospels* and *Acts* in *Hindi*, *Deb Nágrí Character*, is called for; while, in the *Kaithí* character, the *Gospels* and *Acts* must be reprinted to complete the edition of the entire Testament, of which the Epistles were printed, as already explained, with the first edition of the *Gospels*.

The following list will show what it is intended to print, as funds may be available, and time and circumstances permit.

WORKS IN THE PRESS

IN BENGALÍ.

The New Testament, to complete the Bible, ...	2000
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IN SANSKRIT.

The Bible, Part II. &c. to the end, ...	2500
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IN HINDUSTANÍ.

The New Testament, Roman Character, ...	1500
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WORKS PROPOSED TO BE PRINTED

IN BENGALÍ.

Gospels, Matthew to John, each, say, ...	16,000
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The Acts, ...	10,000
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Luke and Acts together, ...	5,000
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Gospels and Acts together, ...	4,000
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Testaments, ...	3,000
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Ditto small size or Pocket edition, ...	3,000
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Genesis and Part of Exodus, ...	5,000
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Psalms, ...	5,000
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Proverbs, ...	5,000
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IN HINDI, DEB NÁGRÍ CHARACTER.

Matthew, ...	5,000
Mark, ...	5,000
Luke,.....	5,000
John,.....	5,000
Acts, ...	3,000
Luke and Acts, ...	2,500

IN HINDI, KAITHI CHARACTER.

Matthew to Acts, large type, each,.....	4,000
Luke and Acts together;	2,500
Gospels and Acts together, ...	1,500
Ditto to complete the Testaments, ...	2,000

IN SANSKRIT.

Genesis and part of Exodus, ...	2,500
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DISTRIBUTION.

The distribution of the Word of God among the teeming multitudes by whom our Missionary brethren are surrounded in this great country, is a work the importance of which can hardly be over-rated. It is the diffusion of the true leaven which is in time to exert its blessed influence on the whole mass of the community. The extent to which it has already operated or is now operating, may be in some measure conjectured, but cannot be fully known until made manifest by the disclosures of the last great day. To aid in a work so blessed in itself, and so important in its bearings on the enlightenment of the people, the salvation of souls, and the glory of God, should be deemed a privilege by all who know the worth of the Bible, and have either any love for its Author, or desire for the present happiness or future welfare of their fellow-men.

by them chiefly, though by no means exclusively, have the distributions from the Society's stores been effected. It is devoutly hoped that an abundant blessing will be found to rest on their labours, and on the labours of all others engaged in circulating the word of light and life among those who are now sitting in the region of darkness and of death. While the Missionaries of the Baptist Missionary Society have been constantly supplied from our stores, it has been peculiarly gratifying to receive applications from Missionaries and others of other denominations : all such applications have been cheerfully and promptly complied with.

It is with pleasure here recorded that the Calcutta Auxiliary Bible Society purchased 100 copies of the first volume of the Sanskrit Bible, and entered into an arrangement to have 2000 copies of the Bengáli Old Testament, the recent completion of which has been already mentioned.

The following Tabular Statement will show the extent of the distributions during the period embraced in this report, indicating the relative proportions of the Old and New Testament Scriptures, which have been issued, and the number of volumes in the different languages respectively. In some instances the numbers issued would no doubt have been higher, had it not been that the supply on hand was exhausted.

ABSTRACT TABULAR STATEMENT

Of Scriptures distributed from January 1847, to December 1851.

LANGUAGES.	1847.	1848.	1849.	1850.	1851.	Total.
Armenian, Ancient,.....	48	36	24	26	„	134
„ Modern,.....	„	40	96	„	„	136
Bengálí, New Testament Scriptures,.....	47,438	29,736	17,518	19,800	20,507	134,999
„ Old Testament Ditto,.....	5,240	4,452	3,263	3,406	4,329	20,690
Hindustání, Arabic Character,.....	5,590	5,308	3,480	2,025	2,876	19,279
„ Persian Ditto,.....	3,585	1,046	1,296	261	671	6,859
Hindí, Deb Nágrí Character,.....	8,968	3,713	3,748	3,386	1,714	21,529
„ Kaithi Ditto,.....	550	1,824	1,572	1,142	1,450	6,538
Persian,.....	413	539	556	785	732	3,025
Sanskrit, New Testament Scriptures,.....	1,751	689	1,577	1,258	278	5,553
„ Old Testament Ditto,.....	806	668	974	547	167	3,162
English Bibles,.....	105	76	60	34	42	317
„ Testaments,.....	43	20	81	22	51	217
German Bibles,.....	1	„	1	„	„	2
Oriya Scriptures,.....	85	„	„	„	„	85
Serampore Editions, various,.....	230	10	„	„	4	244
Total,.....	74,853	48,157	34,246	32,692	32,821	222,769

SCRIPTURES DISTRIBUTED.

From the foregoing Statement it will be seen that the distributions from the commencement of 1847 to the end of 1851, amounted to *Two Hundred and Twenty two Thousand Seven Hundred and Sixty nine*, which added to those previously sent into circulation, make a total of SIX HUNDRED AND NINE THOUSAND, NINE HUNDRED AND SIX copies of the Word of God, or of larger or smaller portions of it, issued from the Baptist Mission Press to the end of 1851. Of the 222,769 distributed during the last five years, 155,684 were in Bengáli; 26,138 in Hindustání; 28,067 in Hindí; 8,715 in Sanskrit, and 3,025 in Persian. That so many portions of the word of life have been sent forth among the people of these lands, should excite our thankfulness, and call forth our prayers, that the seed thus sown may yield an abundant harvest in the conversion of souls to holiness and God. But though these numbers when viewed by themselves appear large, what are they, when compared with the myriads of human beings in these vast regions who need the Bible? All that has hitherto been done by all the sections of the Christian Church, is but as a drop to the ocean. How great is the work which must yet be done, before the efforts of the Church of Christ shall have supplied the wants of India.

PLACES SUPPLIED.

The following is a list of the principal places which have been furnished with supplies of Scriptures. It will not, however, be supposed that all or even the greater portion of the Scriptures have been distributed in the places named; they have been for the most part only centres whence the Word of

List of Places to which Scriptures have been sent.

	1847.	1848.	1849.	1850.	1851.
Agra, ...	2,491	„	1,005	910	„
America, ...	„	34	„	„	„
Assam, ...	1,309	943	„	„	548
Barisal, ...	„	521	118	575	852
Bankok, ...	„	30	„	„	„
Benares, ...	1,911	1,379	„	32	„
Birbhum, ...	1,375	„	862	125	2,040
Burdwan, ...	288	„	„	„	„
Calcutta, ...	21,637	15,831	10,888	8,543	7,428
Chapra, ...	„	646	„	„	„
Cawnpore, ...	„	22	36	„	„
Chittagong, ...	1,517	1,720	657	714	619
Chota Nagpore, . .	956	„	636	542	„
Chunar, ...	37	„	„	„	„
Cuttack, ...	„	38	38	560	32
Cutwa, ...	1,011	„	789	848	871
Darjiling, ...	„	„	973	„	„
Dhaka, ...	17,501	11,216	8,006	6,704	8,340
Dilhi, ...	5,422	1,298	392	1,503	„
Dinajpore, ...	1,327	886	„	1,546	1,233
Gyah, ...	„	1,890	„	„	„
Haurah, ...	624	436	603	„	376
Jellalore, ...	„	„	58	„	350
Jessore, ...	2,213	2,374	1,574	2,984	1,687
Kishnaghur, ...	966	406	„	46	„
London, ...	„	„	178	10	„
Madapolam, ...	„	24	„	„	„
Madras, ...	„	294	„	„	120
Midnapore, ...	1,504	„	„	„	„
Monghyr, ...	1,166	969	562	775	1,300
Muttra, ...	1,717	690	3,475	„	„
Patna, ...	611	600	1,816	660	2,005
Ruttonpore, ...	„	329	„	„	„
Saugor, ...	„	„	„	1,463	„
Solo, ...	1,553	1,452	„	„	„
Serampore, ...	7,717	4,129	1,580	4,152	5,020
Total, ...	74,853	48,157	34,246	32,692	32,821

CORRESPONDENCE.

The following extracts from letters received from brethren occupied in the distribution of the Scriptures, will no doubt interest many of our friends and supporters. They, in some measure, show the wide extent of country over which the Word of God has been spread, the desire generally manifested by the people to obtain the Scriptures, and announce some delightful facts, which prove not only that the Books are read, but that by their perusal some have been already made wise unto salvation. These documents clearly show that the circulation of the Scriptures and Scriptural Tracts, has already resulted in the wide diffusion among the people of that knowledge of God, and of divine things—of Christ and his salvation—of man's real nature and his solemn destiny, that cannot fail to exert a most desirable influence on very many, and which by the mercy of God, we may hope, will issue in the salvation of not a few.

They are also valuable on another account:—An impression having been entertained by some persons, that large numbers of Scriptures had been destroyed by the natives, and that many who applied for them did so for the purpose of destroying them, or to sell as waste paper, the attention of the Missionary brethren was particularly called to this subject, and they were requested to state whether the result of their experience or inquiries in their respective spheres, would lead them to conclude that any considerable portion was thus destroyed, or applied to unworthy purposes. The testimony of these brethren, and the result of personal experience and observation is, that the known instances of such abuse of the Scriptures are rare, particularly of late years; and that while some copies have undoubtedly been destroyed, and one or two cases have been mentioned, in which there was reason to conclude that many portions of the Scriptures had been wantonly destroyed, it is nevertheless evident that destruction is the rare exception, and preservation the general rule. The testimony of nearly all the brethren is to this effect, that the Scriptures are pre-

served and very generally read, which is proved by the very extensive diffusion of Scriptural knowledge among the people.

HAURAH.

From the Rev. T. MORGAN.

Writing in the latter part of February of the present year, 1852, Mr. Morgan says:—In the months of December, January, and February, I visited some portions of the districts of Hughly, Midnapore, and the extremities of the Haurah district, by way of the Rupnáráyan, Dámuda and the Hughly; many of these places had never been visited by any European, and fewer still by any missionary. I met but two educated young men in the Rupnáráyan district; English education has exercised but little or no influence in those parts, the people have therefore retained much of their primitive character.

General Ability to read.

One peculiarity observable in the districts mentioned is the general ability of the people to read, and that with great correctness and fluency; schools are numerous and children pay from two to eight annas a month. Last week, when we were preaching in a large market in the same district, two women came and asked for books; both could read, they had been taught by a Bráhmañi, who according to their account has taught many women to read. The fact of our being surrounded by a reading population affords both a motive and an encouragement to distribute the Scriptures more extensively than we have hitherto done.

Intense Desire to obtain the Scriptures.

Another reason worthy of consideration is, the *intense desire* of the people to obtain the Scriptures. In evidence I adduce the following facts. Respectable men, at the close of the day, have walked three miles to our boat for books, through hearing of our being present. When our stock of books at any given place has been exhausted, I have seen old men manifesting deep distress, and when invited to come with us to the boat and getting possession, they shouted for joy. Sometimes, after preaching and distributing, I have gone through the Bazar to see the effect. Some carry their books in the most conspicuous manner, in another place a group is seen listening to some one reading. I have seen a group of Bráhmans, on receiving books, retreating to different parts to read. Occasionally I have been escorted to the boat for two miles by Bráhmañi lads coming for books. Last week I was at Musadal, near the residence of the Rájá of Midnapore, where there is a large market; after preaching for nearly three hours till it was dusk, the rush to get books was terrific; to avoid being thrown down, and trampled upon, I cleared my way out with the aid of a good stick, ran to the boat and made policemen of the boatmen, to preserve order while I made a fair distribution.

In the Midnapore district, I came in contact with a respectable land-agent, under some Rájá, who solicited books and sent his servant for them; next day we met him again, when he invited us to his office, where we saw the books placed on his desk, in the most honorable position. He took my address, and said he would send to Haurah for a whole copy of the Scriptures. Ten years ago, when I was at Amptáh, a very respectable land-owner received from me a copy of the Bible in Bengali; this year I found the old man still alive; the son said, "My father has read the book you gave him: he is a very sensible old man, and has no faith in the Hindu

religion, neither have I; but on account of ancestral property, we do not make ~~our~~ views known."

There are reasons of a more general character. I have seen Hindu lads who are intimately familiar with the worst class of native books. Something is wanting to counteract their polluting influence.

There are men about the country who have been in Calcutta, heard the Gospel and are to some extent impressed with it; these men are most anxious to obtain books to learn more of Christianity.

In the course of my late wanderings, two things were evident every where, namely, that the people feel deeply and keenly the extortions and the oppressions of Bráhmans, and, on the admission of the Bráhmans themselves, doubt the efficacy of their services, because this is the Kaliyug: this doubt superinduces a spirit of inquiry, hence the great demand for Scriptures. The Saviour in his valedictory address to the disciples said, that the world could not receive the Spirit, because it knew him not; it is therefore evident that a preliminary knowledge of the Spirit is, as a general rule, absolutely necessary to its reception.

SERAMPORE.

From the Rev. JOHN ROBINSON.

Gratifying Results.

As to the result of the distribution of the Scriptures as far as has come to my knowledge, I could say much that is interesting both of apparent and real good, but I shall only state two or three facts, which may be read with interest. That the Scriptures are read with the deepest attention in some of the villages round us, is in itself an encouraging fact:—and though such happy results as might be expected are not yet apparent, we may, yea we ought to hope that the immortal seed will spring up, and bring forth much fruit. A few days ago, Mrs. R. and myself took a walk to a village about five miles away, where we found a small Pátshálá consisting of five and twenty children; on enquiring what books were read in the school, I was shown among others, some copies of the Gospels. I asked if the Hindu teacher really set the boys to read them. He said, he did. It was too late in the evening to admit of our putting any questions to the boys to see how far they had attained a knowledge of the Gospels, but it was apparent that they had been read.

In another village called Báengáchi, about ten or twelve miles to the south of Serampore, inhabited principally by weavers, who have received the Scriptures, they are constantly read with much attention, and form the subject of frequent conversation among themselves. Whenever our native preachers visit the place, they are not only welcomed, but a number of questions respecting the doctrines of Scripture are put to them, and they have frequently requested our brethren to come and spend a week or two with them, that they may have opportunities for gaining a more complete knowledge of Scripture truth.

About three or four years ago, a poor man living in one of the villages near us received a copy of one of the Gospels. He read it with care, and was so much taken up with it that every spare moment was spent in reading it. The Pujás were given up, he abstained from all foolish conversation with his neighbours; when he spoke to them at all, the subject was the truths of the Gospel; at length his friends and neighbours said, he was going mad; they snatched the Gospel from him and committed it to the flames, and without delay sent him away to some distant part of the country, and all further enquiry respecting him has proved unavailing.

A Bráhmañ.

Some years ago, a Bráhmañ called upon me for a copy of the Bible, with which I immediately furnished him. He went away, and I never heard of him again till some years ago : when our native preachers on a missionary tour, heard at a village called Dakhínkhála that in the vicinity there lived one Gopimohan, who always kept near him and frequently read a holy book, which he took for his guide in spiritual things. In accordance with its precepts he had cast away all his idol gods ; performed no pujás ; but always spoke of the Scriptures, and worshipped the one God they set forth.

A Goldsmith.

Another and a more remarkable instance of the happy result of the distribution of Scriptures appears in the case of a man named Mrityunjay, formerly an inhabitant of a village called Molládí, on the banks of the Padma. Some two or three years ago, our native preachers, on a missionary tour to Sylhet, visited this village, where they met a goldsmith with whom they conversed upon the concerns of his soul ; and on leaving him, gave him a copy of one of the Gospels. They heard nothing more of him till they went to Barisál to the Association Meetings this year. While there, Mrityunjay came to their boat and turning to his brethren, said, "These are the men, from whose instructions I learned the way of life, and was delivered from the darkness of heathenism." It appears that after receiving the Gospel, he had read it carefully with his relatives, and together with *four* brothers and his mother had gone to Barisál, where they are all now members of the church.

Such are some of the facts that have come to my knowledge of the happy results of the distribution of the Scriptures. "In the morning sow thy seed ; and in the evening withhold not thy hand ; for thou canst not tell which may prosper, whether this or that ; or whether both may be alike good." Who shall tell, how many that have received the Scriptures and have never been known to the Churches of Christ, are now before the throne of God and of the Lamb ;—and how many more are on the way to Zion.

From the Rev. J. C. FINK.

On the 12th February 1850, Mr. Fink wrote :—

Many of the Bengáli Bibles I received from you, have been given to the native Christians at Johnnagar, which they received with gladness and thankfulness. Also a number of copies of the Bengáli New Testament were given to the young people, and as they have in the village Bible class meetings three times a week, for both sexes among the Christians, these Bibles and Testaments will prove very useful. A few Bengáli and Hindi New Testaments, have been distributed in the Lines and Military Bazar at Barrackpore, also two or three copies of the Bengáli New Testament, the Four Gospels and Acts, and about 10 or 12 single Gospels, have been given away among the Mális and Sirkárs employed in the Government Garden at Barrackpore.

Under date of February 18th, 1852, Mr. Fink made the following communication :—

Places supplied.

I have the pleasure of submitting a brief report of the distribution of the Scriptures in Serampore, and places adjacent, in which more than twenty thousand copies of the Word of God, have been given away during the last five years. The places where they have been distributed are Serampore, Báengáchi, Barái, Kharsarái, Manirampore, Singhor, Nil-

ganj, Rájár-ganj, Nawábganj, Bhadreswar, Shaikollah, Tárakeswar and Badyabátí—in these places weekly háts, or markets take place. During the cold weather, the Scriptures have been distributed among the heathens at Hughly, Tribení, Bánsberiyá, Sukságar, Chákdah, Sántipur, Culna and Bhagwangolá. The people always appeared eager to receive and read the blessed word of God. Many copies of the Scriptures have been carried to distant districts and villages, by the people who attend the different markets, and I believe they are extensively read by the heathen.

Desire for the Word.

There are thousands of the heathen who are ready to receive the Scriptures, and, I hope, to read them too with gladness; in fact, whenever we visited any of the villages or markets, the first inquiry of the people has been, "Have you brought any books? Give us the word of God to read in our houses." Some would even name the book, they wanted, and cried out, "Sir, we have read a portion of the *Dharmapustaker Antabhág*, (New Testament) lent to us by our friends, and the words contained in it are very instructive, give us the books that we may also have the word in our possession, as our friends have." I have to remark here that the weavers at Baengachi village, who have received the Scriptures, are studying the word with assiduity, and several from among them have declared their conviction of the error and sinfulness of idolatry, and of the truth of the Gospel. But the detestable *caste*, and anticipation of persecution from their friends and neighbours, keep them from making an open profession of the name of the Lord Jesus Christ. One of them, of the name of Gadádhar Sen, who received a Bible which he daily peruses, very often visited our native preachers, and asked them to explain to him the meanings of various passages of the Scriptures which he had marked down in his Bible.

A few thousand copies of the Scriptures have been distributed among the deluded heathens who come to Serampore from distant villages during the idolatrous festivals of Jagannáth; and I hope the inspired word, which has been carried away by them to their distant habitations, will prove an abundant blessing to them and their families, turning them from the abominable and awful darkness of idolatry to serve Him who is the true and living God. May the Lord hasten it in His good time.

BIRBHUM.

From the Rev. J. WILLIAMSON.

Since last report, about 5000 copies of the Scriptures, either whole, or in part, have been gratuitously distributed by us amongst our native Christians, school children, and the heathens around us. Only a few whole Bibles and Testaments have been given away to native Christians, when needed and asked for, and to some Hindus and Muhammadans, who have come to my house, purposely, in order to obtain them. By far the greater number of our distributions have been of portions of Scripture only, chiefly single Gospels, which have been given almost invariably to those only who could read, and who were desirous of receiving them after attentively listening to our addresses, in villages, at weekly markets, and at annual fairs both near and distant, comprising a wide extent of country. The Bibles and Testaments, obtained by our native brethren and sisters, have been generally thankfully received, much valued and diligently perused; while the Gospels and other portions of Scripture read in our schools, have been studied, to enable the children to give an intelligent account of them,

when interrogated at the monthly examinations. The beneficial results of our more extensive distributions among the heathen are not so easily ascertained, though we have occasionally obtained cheering proofs that they were not distributed in vain. The prejudices of the natives against our books being much less than they were, they are now read to a greater extent than formerly, accompanied with a growing conviction of their truth and divine origin.

The number distributed may appear large, but what are a few thousands among the multitudes that surround us, who are perishing for lack of knowledge? Instead of slacking in our *efforts*, therefore, it is evidently our duty, not only to persevere in the course we have been already pursuing, but to abound yet more and more in the good work, which is indeed a work of faith, in which we must trust and hope in the promises of God, without waiting for a large portion of success. The cause is God's, and must ultimately prevail; 'for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

That the Lord may abundantly fulfil those highly encouraging promises is our fervent prayer."

CUTWA.

From the Rev. W. CAREY.

Feb. 14th, 1852.—You wish me to give you some account of the distribution of the Scriptures; I can only say that the different parts of the word of God are very eagerly taken and sought for, and if I were to be liberal with them, thousands would not be sufficient to satisfy the people; whole Testaments and Bibles I do not give away in crowds, but leave the people to call for them at our house, and numbers often come for that purpose, and if I were to show myself liberal even in giving them at home, our house would be crowded with applicants, and thousands would not be sufficient for them. I am also certain that most of them are read; of this I have had proofs, and do hope that it will not be long before we shall have open proofs of it, by their embracing the Christian doctrine.

I have often heard of several persons getting together after their day's work and reading the Scriptures, and I think this is often done. I have but little doubt that the time is not far off, when the desired fruit will come forth, for the word of the Lord will not return void.

MONGHIR.

From the Rev. J. PARSONS.

My distributions during the years 1850 and 1851 amounted to nearly 2000 copies of portions of Sacred Writ, mostly single Gospels. By far the greatest proportion of them were in Kaithí Hindí, which is the character in general use in these parts. They have been distributed to all classes of the community, from the prince to the professional mendicant,—from the pandit to the shop-keeper. Our demands for the Scriptures would be ten-fold more numerous, were even a fair proportion of the lower and middling classes able to read the printed character. Generally speaking we restrict our gifts to those who give us proof that they can read, but occasional-

ly an apparently respectable, well-intentioned person is furnished with a copy for a brother or relative, who, he assures us, can read; or a person, who stumbles much at the printed character, is allowed to take away the Gospel he requests, on the promise that he will study it, so as to be able to read it freely.

Of the whole number mentioned above, comparatively few have been given in Monghir. We are very sparing of our distributions here, from knowing that this place has been so bounteously supplied for a long series of years. Of these few, a goodly proportion have been given to the prisoners in the jail, among whom our brethren Nainsukh and Bandhu have very frequently preached on the Lord's-days, and have been very cordially received. To-day only, Bandhu came to ask me for a copy of the Hindí Catechism lately printed, for a prisoner, who had committed to memory a good deal of a Hindí tract in verse. Above a thousand of the above have been supplied to Nainsukh for distribution in the melás at Baijnáth and Hájipur, or have been distributed at my own visit to the latter, in the close of last year. It is difficult to tell the extent of country, over which these may have travelled. Those from Baijnáth especially have been mostly given to the inhabitants of the districts for the N. W., and the more fearless and independent character of the people in those parts naturally excites the hope that they may be read to the greater profit. It is also particularly pleasing to be able to supply the blessed Scriptures to the inhabitants of places, where possibly the feet of missionaries have never trod, or perhaps may never tread during the life-time of the recipients. The remainder of the copies distributed have been to attendants on our ministrations in the villages and native towns of our district, and we humbly hope may have been blessed in many instances to keep up the impression produced by the instructions of the living voice. Our regret often is, that we are unable to find readers. Sometimes in a tolerable large village only one or two, sometimes not even one can read the printed character.

The Scriptures are read.

We have good proof that our Scriptures are read by many; and many besides read them who are ashamed to avow it, (such, at least, is my opinion,) and many who have read them are unable to give us such an account of their contents, as we wish to receive, from the circumstance that the contents are so novel, and so different in character from what they are accustomed to. The Scripture names puzzle them much. But it is grievous to think that to all appearance, multitudes who receive the inestimable boon treat it with indifference, and remain poor and destitute and lost, while they have, in their very hands, what, with the Holy Spirit's teaching, might enrich them to all eternity. We have every encouragement, and a vast field, to abound in the work of disseminating the written word, but, above all, do the facts around us call for constant wrestling and prayer to God for that influence which alone can make it the savour of life unto life to the recipients.

From the Rev. J. LAWRENCE.—13th March, 1852.

I have to thank you for the supply of Hindi Scriptures with which you have supplied us from time to time. Those in the Kaithi Nágri are especially acceptable; and nearly all who are able to read any printed book, can read them with ease. Indeed we have but little demand for any other character; very few around us can read the Deb Nágri, and it is almost useless for us to give away books in this character, for I am convinced that they are very seldom, if ever, read. But we have many reasons for believing

that our Kaithi books are read. And the large Kaithi which has been issued by the Calcutta Auxiliary Bible Society is still more easily read. It would be well if our Translation Society could print a good supply of the four Gospels in that large type, I feel certain that a much larger number of them would be read than of the present edition. During our late journeys we gave away all the single Gospels we had by us, I was therefore thankful to receive a fresh supply the day after my return home. I shall be glad, however, of a still larger supply of single Gospels in the Kaithi; at least 500 more, and 100 single Gospels in Bengali, as my supply of the latter is entirely expended. You will oblige me by sending these at your convenience.

Fruits of Distribution.—An Interesting Case.

Of the fruits of our distribution, we cannot say much, but there is enough to encourage us to go on scattering the precious seed. We now and then meet with persons, who have evidently read the Scriptures, and on whose minds the truth has made some good impressions; and I think there is reason to hope that some have believed to the saving of their souls, though they never united with any Christian community. Our good brother Nainsukh mentioned to me last week the case of a person of whom he had just heard, who had died professing his faith in the Lord Jesus Christ, although he had had nothing more than an occasional interview with a Native Christian, from whom he received a single copy of one of the Gospels. He was struck with the importance of the facts and doctrines of the Gospel, and as he could not fluently read a printed character, he employed a bráhman to write out the whole for him in the character which he could easily read, and paid him several rupees for his trouble. He then studied his book closely and frequently, often read it to the members of his family, and spoke of it to his friends, renounced many of his heathenish customs, and exhorted others to do the same, declaring that Jesus Christ was the true and only Saviour. At length his friends denounced him as a madman; but being a man of some importance they dared not, or perhaps, they judged it more to their interest not to go to extremities with him. He bore their reproaches and scorn with firmness, and continued openly to profess his belief in Christ, until it pleased God to call him from this life; and in the hour of his departure he addressed his prayers to Christ, and boldly exhorted those about him to believe on Christ and renounce their idols, for Jesus Christ would come again to judge the world, and none would be saved but those who believed on him. This account was given by the man's own brother, who told Nainsukh that he believed his brother was right in what he said and did, but he had not leisure to attend to these things, nor courage enough to avow his convictions. Is there not reason to hope that this poor man really received, and died in the faith of the Gospel? If so, what encouragement does this case afford to go on sowing the precious seed, not knowing which may prosper, this or that; but feeling assured that every portion of God's word is *incorruptible seed*, and may, through the divine blessing, bring forth fruit to life eternal.

Additional and Interesting Facts.

Just as this part of the Report was going to Press the following very interesting communication was received from Mr. Parsons. It strikingly shows the importance of circulating the Word of God, and the great encouragement we have to expect delightful results in the salvation of men.

From the Rev. J. PARSONS.

The following encouraging incidents have been communicated to me by Sudin, a native preacher, in a journal, written by him, of a tour taken by Nainsukh and himself, to the Peerpointy melá, and some of the villages on the Tiljuga river.

Friday Jan. 30th. We proceeded to a small village, where was the residence of a Kabir-panthi fakir, to whom we went. He welcomed us with much pleasure, and said, "It is by God's special favour that I have lived so long as to see you." He is a very intelligent man, and has examined many of our books, and knows much of the way of salvation. He desired a New Testament in Sanscrit.

After a journal of labours at the melá, Sudin gives a particular account of three individuals with whom they met there; the cases of two of them pleasingly illustrate the effects of Scripture distribution.

A Bráhmaṇ of Purneah.

Some years ago, he took a Gospel from this melá, and read it diligently, at which his family were displeased. Then he deposited his book with a neighbour, who kept it, and used to hear when he read it. The bráhmaṇ, from the perusal of the Scriptures, was convinced that his religion was vain, and that the Lord Jesus Christ is true, and desired to become his disciple, that from him he might obtain salvation and the remission of sins. For a long time he had intended to come to the melá, as Christian preachers often attend it, that he might receive the badge of discipleship from their hands. When he came to us, he manifested much pleasure at seeing us, and said, "I have found the people in quest of whom I came to the melá. Now I am ready to follow any advice you may give me. I am prepared to become the Lord's disciple. As it is written that people were baptized in Jordan, so do to me. There is plenty of water in the Ganges, do not delay." We tested his knowledge of the Scriptures in many points, as about the new birth, about faith, and about the trials of Christians in the world, and he gave us correct answers. We were very much pleased with all we saw of him, and said, "Go with us to Monghyr." He replied, "When vast numbers of people shall believe on Christ, will they all go to Monghyr?" So we thought we would, at least, endeavour to keep him with us ten or twelve days, till we should explain various parts of Scripture to him, and see what was advisable to be done. Two nights he remained with us on the boat, but on the third day he said, "To-day my companions will return home, so I will go and send them away, and return to you." He went, but we saw no more of him, from which we fear that his relatives took him away home by force. He was a very meek and quiet person. May the Lord have mercy on him and support him!

A Bráhmaṇ from the village of Suktia.

He heard of us in Colgong, that we had distributed books, and had gone on to the Peerpointy melá. He then came to the melá, and searched through the whole length of it twice, till he found our tent. He said he was quite wearied with his exertions in looking for us. For two days he heard the Gospel at the tent, and conversed on divers subjects, that he might satisfy his mind respecting them. He belongs to the sect of Kabir, and understands something of the Word of God. He once received a portion of the

word of God, from which he has derived some knowledge, and he said to us, "As to worldly things, I am in no distress; I am well provided for, but this I want, namely, to secure happiness in another world, and I think the only means of obtaining it is for you to receive me as a disciple of Christ. When he took leave to return home, we gave him a whole Testament, and a copy of the book entitled, "An Inquiry concerning the true Religion," and he said, "As you return, be sure to call at my house: I shall be very glad to see you."

In another part of his journal, Sudin mentions another interview which he had with this person.

Saturday, February 14th. It so happened that the bráhmaṇ of Suktía came to Nugura to administer medicine to some sick person. On his hearing that the men who distribute books were in the village, he sought us out, and came to us at the ghát, about 8 o'clock in the evening. He was very happy to see us, and continued talking with us till late at night. He said, "I find no certain news of salvation in any religion I examine, but as yet I do not understand very much of your religion, yet I see this much, that Jesus Christ is Lord, and has the power to save the soul."

Sunday, February 15th. To day, the bráhmaṇ from Suktía, whom we saw in the melá, and again yesterday, came again to us, and conversed about the Lord Jesus from noon till evening. We shewed him many passages from the prophets, about the birth and sacrifice of Christ, and his giving salvation to sinners, and the spread of his religion through the world, and the abolition of idolatry and all false religions, and all people's trusting in the name of the Redeemer. At length he said, "Now, brethren, my heart feels very sad; know truly—I say it from my whole heart,—that I am hungering after salvation. God has given me a competency, nor do I care for caste: tell me what I shall do." We advised him for the present, to call on us again in Monghyr, and stay a time for further instruction.

The Boatman's brother.

The case described in the following extract encourages us to hope that many souls may be reclaimed and won for Christ, through the instrumentality of the written word, with whom Missionaries never become acquainted.

Thursday, March 3rd. Our boat was detained all day by a strong wind. Towards evening, we went on shore, where several boatmen were sitting near a shop, and began to converse with them. Then one boatman, a native of the Ghazeepore district said, "My brother was a believer in Jesus Christ. He received a book about Jesus Christ from some such person as you, but the letters were very small. He therefore gave a considerable sum of money to a bráhmaṇ to copy it out in Nágree, (The brethren think he mentioned the sum of Rs. 22) and he was reading it day and night, both for himself and to others. Thus he continued to read for more than twelve years, and when he died, he was taking the name of Jesus Christ. He used to tell us, that the keys of heaven and hell are in the hands of Jesus Christ, that what he opens, none can shut, and what he shuts, none can open." The boatman then repeated many stanzas of the Hindi tract, in verse, entitled, "The Substance of the Bible," and said, "Thus he used to tell us that sin came into the world by Satan's assuming the form of a serpent, and deceiving the first woman, so that she ate the fruit of a tree, by doing which she became a sinner. That

book is still in my house. Persons of good understanding were not displeased with my brother, but used to love him, but sometimes evil-inclined people used to say he was out of his senses ; to abandon the devtás and Rám, that was very bad." We gave the boatman a Gospel and a tract.

PATNA.

From the Rev. F. KALBERER.

Manner of Distributing the Scriptures.

You ask me about the distribution of Scriptures. I will mention the plan which I have been pursuing for some years in Patna, as it may be useful to some young Missionary or other.

In Patna, where I am well acquainted with the people, and am generally known, I first give persons small books, and tell them, when they have read them, to bring them back to me, and if they know their contents, I will give them larger. It has often happened that one and the same book has gone to several persons, being taken from one and given to another. At the last melá we visited Paikunthpur, I pursued a new plan ; knowing that a number of wicked men came to annoy me, by getting books just out of sport to destroy them, I put a price on them, and took one pice of some, and of others two or three pice ; this had a good effect, it checked those persons, as they would not spend their pice for nothing, or for spoiling the books. Several hundred books I thus gave away for pice, but to those who had read our books and could tell me what they contain, I gave books gratis. One man came holding out his hands for a book, I asked him if he could read, he said, "No ;" but added, "I have a friend who is not here at the melá, but he reads every day, and I listen to him, and like what he reads very much." From what he said, I perceived it was a tract he spoke of. I then gave him a Gospel. I told the people that next year, if the Lord permit us to come again, they must tell me the contents of the books which I gave them. I intend to follow this plan at all melás in future. I don't know that any one has been converted by reading the books, but we universally hear it said that our books are good books ; this testimony is given by the majority of readers and hearers, and, in my opinion, is of no small value.

AGRA.

From the Rev. R. WILLIAMS.

Writing under date of 6th March, 1850, Mr. Williams said,—

I regret that I cannot say much about the distribution of the Scriptures, as I have not been able to go out, as heretofore, among the heathen. I have given several copies to parties who have come to me for them, some from a considerable distance too. This itself is some encouragement, for it shows that they had some regard or esteem for the word of God. One man, particularly, a jemidar to whom I had given some portions about two years ago, came lately, and asked for more. With a view to ascertain whether he had made a good use of what I had previously given, I asked him several questions, and found that he had indeed read the books, and remembered much of their contents. I then gave him an entire New Testament in Hindí, for which he appeared very thankful.

A proposed plan for Systematic Distribution.

I have often thought of the plan you recommended me some years ago, to leave a copy of the Scriptures in every village where a person could be found to read it to his neighbours, and have in many instances acted upon it; not, however, as extensively as could be wished. I have had the pleasure of preaching in villages, where no Missionary ever preached before me, and of leaving some portions, or the whole of the New Testament, with the understanding that it would be frequently read to the people. But to carry out this plan *fully*, we must have systematic itineration, or the *colportage* system, which I think a very excellent one; the Bible and Tract Societies here are trying it. I trust it will succeed and be eminently useful in disseminating the knowledge of the one true and living God and of Jesus Christ whom he hath sent.

From the same—dated, Feb. 1852.

For some considerable time past I have not been in a position to make long journies, taking with me large boxes of books for distribution, as in former years, when I visited Muttra, Brindában, Goverdhan, Díg, Govin-ghar, Rámnagar, Alwar, Bhurtpore, and many other places adjacent; then in another direction between Delhi and Agra, Hattas, Allyghur, Secundrabad, Khurjá, Buland Shahar, to which may be added, Penát on the banks of the Chumbul river, and Rájákkerá in the Dholpore territory. Such are some of the principal places in which I have preached “the glorious Gospel of the blessed God,” and distributed many portions of his precious word—besides a great number of smaller towns and villages, the names of which I do not remember. In nearly all places the people manifested a great willingness to receive our Scriptures and Tracts, and seemed very thankful for them. Some few only would purchase them from us at any price, though I have had the offer of one Rupee for an entire New Testament, neatly bound. How far these humble efforts may have been useful, or successful, I cannot possibly say, perhaps eternity alone will reveal. I may also add that I have attended several fairs in various localities where some hundreds of copies of the sacred Scriptures, either in whole or in part, were distributed among the congregated multitudes, while many persons have now and again called at my house for them and have been supplied.

Good effects—Duty of persevering.

In some few instances I have witnessed the good effects which the perusal of the word of God had produced, so that I could say, “on them that were sitting in darkness and in the region and shadow of death hath the light shined;” and even in cases where one could hardly conclude that real conversion had indeed taken place, yet former bitterness and opposition to the truth had vanished away as the morning cloud and the early dew, and decided hostility and indifference had been succeeded by thoughtfulness and respect, which may, with propriety, be regarded as the harbingers of still greater and more permanent benefit to the individuals themselves, as well as a noble manifestation of the triumph of truth over error and superstition. If by any means, through the Divine blessing, whether by preaching, conversation, or the reading of the Scriptures, the attention of the enemies of Christianity can be arrested, and they themselves brought to indulge a spirit of inquiry and reflection, very much has then been accomplished towards bringing them over on the Lord’s side. Now, it appears to me quite plain, that for this purpose all these means combined—must, or ought to be resorted to. For example, I go out into the streets and lanes of a city to preach, many

persons gather round me to hear. Some oppose with all their might and raise objections, controversy or conversation necessarily ensues. Then if I have by me some portion or portions of Scripture expressive of the doctrine, or subject of which we have been speaking, I hand it to them that they may read for themselves. This I have done on many occasions and have afterwards marked its beneficial tendency. Sometimes, indeed, I have been without any Scriptures to give—which, by the way, is the case at the present moment, with the exception of a few portions which I lately obtained from a Christian friend in the station. Since I have been here, several parties have applied to me for books which I had not. Therefore I hope you will be so kind as to send me a good supply as soon as you possibly can in the Urdú, Hindí and Sanskrit languages.

The Colporteur System Suggested.

I have frequently thought that it would be a very excellent plan to adopt the colporteur system in this country, as has been done for several years past in America, and on the continent of Europe, and which has been productive of the most beneficial results. And why may it not be so in India? If we could obtain and engage suitable men and send them forth throughout the length and breadth of the land, with several boxes of Scriptures and Tracts for sale and free distribution, might we not reasonably expect much and great good to result from such a measure? Most assuredly. They would find their way into districts never yet visited by Missionaries, and might prepare the way for yet greater things to be accomplished. At any rate I should very much like to see the plan *well* tried. Will you recommend this in your Report? It may be indeed that some of our Christian brethren will coincide with our views on the subject, and take it up with spirit and energy. Perhaps, also, some of the more wealthy among the friends and supporters of the Bible Translation Society will be induced to give something over and above their usual subscription for this express object. What a debt of gratitude do we owe to God for his holy word, and how anxious should we be to impart it to others, that they with us may become wise unto salvation.

CHITAURAH.

From the Rev. J. SMITH. Dated March 12th, 1850.

I regret to say that I find I shall be quite unable to give you any complete statement as to the number of Scriptures I have distributed the last three years. This is in consequence of my unsettled state, and having had no regular supply of Scriptures myself, but getting them from my brethren in small quantities, as I have wanted them.

I made a journey with brethren Williams and Phillips as far as Alwar, and we distributed a good many books in every place of importance on the way. We found the people everywhere eager to get possession of the Bible, and many remembered brother W.'s former visit and had some of the books he had distributed with them.

I made another tour through part of the Dholpore and Gwalior districts in 1848, and in many places where the Gospel had never been preached before. I found the people anxious to hear and receive printed copies of it. At Rájá Kehrá, an old man begged hard for a complete Testament which I refused, offering him a Gospel instead; he read well, but was so old that he could scarcely see, and I feared he might not be able to make good use of it! he went away, and shortly after returned again with a large parcel of sweetmeats which he placed before me, and renewed his

entreaties for the precious volume ; I was unable longer to refuse him, and he went away delighted with his prize. A number of pandits were delighted with the Psalms in Sanskrit, and sat reading them in my presence for some time. I left Scriptures and Tracts with the pandits or Patwári of every village, and have since learnt that some of them have regularly read them to the villagers."

The Scriptures read.

At the yearly melás at Bhuteshwar, where thousands are congregated from distant parts, Scriptures have been regularly distributed to such as could read and were anxious to obtain them, and some instances of their effects have come to my notice. After one melá a man came to my house at Chitaurah, bringing a Gospel and Tract with him, and declaring that he was convinced of the truth of Christianity and determined to embrace it. I one day passed a Muhammadan with two books before him, and on turning to see what he had got, I found him carefully comparing two translations of the New Testament, which he had found out were not exactly alike. Again a short time since, after preaching in a village, a man brought me an old copy of the Hindi Testament, which he assured me he regularly read, and the contents of which he remembered to some extent. I mention these little incidents to prove that the Bible is read by numbers who receive it, and consequently, although some abuse it, yet it is making its way amongst the people, and leaving impressions where the foot of the Missionary has never trod.

Increasing Desire for the Scriptures.

In my own district during the last year several have borrowed the Old Testament, and after reading it, have returned it. Amongst the Muhammadans especially there appears to be a spirit of enquiry, such as I have not before witnessed. Applications at my bungalow for the Word of God have been more numerous last year than in any former one, and as readers are increasing, there is every prospect that the blessings of the Gospel will become more generally known and appreciated.

I have not a copy of the Sanskrit Testament left, and my Hindi ones are also expended. I will therefore thank you for a supply, as soon as you can conveniently send me one.

MUTTRA.

From the Rev. T. PHILLIPS. Dated Feb. 29th, 1852.

Wide range of Distribution.

During the past five years I have distributed the Scriptures over a large tract of country. In 1847 in Brindában twice, in Muttra often, and in single visits to Gokul, Máhában and Govardhan at the melá time. We also visited several villages during that cold season, but, as you know, few villagers can read.

In the early part of 1848, we visited Saugor in Central India, going viâ Etawah in the Doab and returning viâ Gwalior. A full account of that journey was published in the *Oriental Baptist*. Of course we went through many important towns, all of which we supplied with Scriptures. The chief towns were Shekoabad, Etawah, Jaloun, Kuneh, Chatterpur, Saugor, Jhansi, Gwalior and Dholpore. Towards the close of that year we visited with Scriptures the Bhuteshwar melá, in company with other Missionaries.

In the spring of 1849 we went a long tour to Bareilly with a large supply of Scriptures and Tracts. The chief towns visited in that journey, were Shekoabad, Mynpuri, Futtehghurh, Sháhjahánpur, Bareilly, Budaon, Soron, a place of pilgrimage, (where Varáha incarnation died,) Khás-ganj and Hatras. In this tour we gave away a large number of Urdu and Persian Scriptures. In the rains we distributed many Scriptures in Brindában, especially at its melá. In October we again visited the Govardhan melá with books. On these occasions hundreds were given away.

At the close of that year I went to Saugor. During my stay there, and in two or three journeys, I was enabled to carry on the work of Scripture distribution. Saugor being filled with Madras troops, we obtained on two occasions supplies of Tamil and Telugu books from Nagpore and Madras, all of which, amounting to some hundreds of Scriptures and Tracts, were distributed and eagerly received by the Sipáhís. In my long tour along the banks of the Nerbudda to its source at Amarkantak, we were only able to distribute largely in two places. The first of these was Brahmánd Ghát, at the period of a melá, never yet visited by a Missionary. There we might have emptied our boxes, but as we had a long journey before us, we shut them up after liberally supplying the people for some days. Jubulpore, the other great place, is an important sphere of labour as a commercial centre of the Nerbudda territories. There we were almost torn to pieces in the struggle to obtain Scriptures. A cart load might have been given away here. In Gondwána we found the people so brutishly ignorant, that except in a few large towns we could find none who could read. The few who could read were liberally supplied with books.

This tour was finished in the spring of 1851. During my absence from Muttra, Bernard carried on the work of preaching and distribution in Muttra and its neighbourhood. So much for the localities in which we have scattered the good seed.

The Manner in which the Scriptures were received.

I may say that as to the manner in which the Scriptures have been received, that it has been *eagerly* in all new places, and in some old ones. We have seen them received with respect and gratitude, and have met with no cases of Scriptures mutilated and used for improper purposes, as wrapping up merchandise, &c. We have been told in one or two instances, that the boys would use the Tracts to make kites with—but we have never seen them so used.

Results.—An Aged Pandit Converted.

As to good effects of Scripture Distribution, I would refer to the case of an old man now at Jubulpore. I believe that this old convert was brought to the knowledge of the truth by a copy of the Scriptures given by Mr. Mackintosh.

This very interesting old man I met with, in passing through Jubulpore to Amarkantak, at the house of the chaplain. The worthy chaplain had known him for some time from frequent visits to his house, but fearing him to be an impostor, and not being fluent in the Hindi language, he had little conversation with him. His earnestness and the absence of a covetous craving disposition, however, being very evident, he was taken more notice of. On my arrival, Mr. D. requested me to converse with him, when I elicited the following particulars of his history. He originally was a pandit in the city of Kotah in Central India. Many years ago some persons brought to Kotah copies of the Gospels they had received, I think at the Allahabad fair. These were first read and then thrown aside by the pandits of the place, but he begged for and obtained them. He read

these books with great interest, and became convinced of the truth of Christianity. Soon after, he went with a party of his friends who were going on pilgrimage to Allahabad. In the melá, he heard brother Mackintosh and his native preachers, and found that they preached the same doctrines as those of his books. On this he joined himself to brother Mackintosh, and remained some months with him receiving instruction. Mr. M. wished him to be baptized, but he wished to visit his family before he took this step.

On his way home he passed through the Rewah territories, the Rájá of which having heard of his embracing Christianity, offered him a pension and the charge of a temple, if he would return to his old religion. At last he settled down in Jubulpore, but has never yet joined any Christian church, or broken caste. He has, however, from that time forth professed himself a Christian, and taught all his friends and neighbours Christianity, as far as he could. He formerly had many controversies with the pandits in his neighbourhood, but now they all shun him. His family live with him, and he is supported by one of his disciples, who goes about begging for him. I saw several of his old thumbed books, which he seemed highly to prize, and especially those he received in Kotah.

When speaking of the love of Christ and other religious subjects, he evinced great feeling, even to tears. I examined him on the important points of faith and practice in the presence of the chaplain, and felt much satisfied with his answers.

I should have said that he lives in the town of Gurrah, above three miles from Jubulpore, and is unwilling to leave his present abode to live with Mr. D.

On leaving, I suggested that he might come in every Sabbath to Jubulpore, and expound the Scriptures to the chaplain's servants. This service is, I find, commenced, and is held in the verandah, when many attend. Surely here too is a brand plucked from the burning.

I find from my journal also that Scripture reading by the boys of my school has opened the eyes of some of them to see the error of idolatry. More I cannot say with confidence, but doubtless the heaven is silently working.

Our Duty as to the future.

There is, however, very much to encourage us to circulate the Bible. Those who have studied most closely the history of the Reformation in *England*, especially in the light of Anderson's *Annals of the English Bible*—must be convinced that it was chiefly by means of reading the Bible in the Vernacular, that the English were converted from Popery. The Saviour then enlightened the Roman world by opening this book, as described in Rev. x. 2. Carey, Yates and others have done that for India which Tyndale did for England, and now we have to deluge the land with the divine word, to sow liberally, though with tears, that we may reap with joy an abundant harvest.

Our obligations to do this are very solemn. To us, as to the ancient Israelites, are committed the oracles of truth, not to keep them for our own use, but as almoners for King Messiah. As Paul felt that he would be awfully guilty in not preaching the Gospel, solemnly committed to him, so should we feel both as to preaching and distributing the word. 1 Cor. ix. 16. "Woe is me, if I preach not the Gospel." That Gospel is a proclamation of mercy issued by the offended Monarch of the skies to his rebellious subjects. Now let us do with this as other proclamations are treated—read it aloud in the streets, comment on it, give away or sell copies of it, paste it on walls in public places, and talk about it earnestly with all we

meet. If after this, men are not saved, we may say, If our Gospel is *hid*, it is hid to those that are lost, in whom the god of this world hath blinded the eyes.

I may say in conclusion, that for some time I have so far approved of the system of selling the Bible, in order to induce men to value it, that I intend only to give away single Gospels in future, and sell all *bound* books for a small sum.

DELHI.

From the late Rev. J. T. THOMPSON.

Our late friend and brother was untiring in his endeavours to spread abroad the Scriptures, not only in and about the City of Delhi, where he resided, but in all the country round.

For years he had been in the habit of visiting the fairs of Garmukteswar and Hurdwar for the purpose of preaching the Word, and distributing Tracts and Scriptures. Of his visit to Hurdwar in April, 1849, he gave a very full and interesting account, which was printed in the *Oriental Baptist* for July of that year, from which the following extracts are taken:—

Hurdwar—Decline of Idolatry.

Arrived at this place, I find everything desolate. Besides there being few or no pilgrims, the very shops have little to shew, and a great many have not even been opened, from there being an expectation of a very small fair, or, as the priests of the place say, no fair at all, as the Panjáb "is shut up," to use their own phrase, and the state of Márwár is desolated by a famine. These two countries were the main, if not the only support of the Hurdwar pandás, and the source of all their opulence. A pandá who had been looking for the arrival of a wealthy Khettrí of some place in the vicinity of Lahore, who had, on former occasions, bestowed horses, elephants, and thousands of rupees, was taken quite aback at seeing the afflicted widow come in a wretched bahli, bringing the ashes of her husband, who had been attacked by the prowling Sikhs, plundered of all he had, and murdered: consequently the ashes were accompanied by an offering of four annas of pice! How is the glory of this shrine changed! from offerings of gold, silver, horses and elephants, to a handful of pice! There are hundreds of bráhmans who have earned nothing this year, and expect to receive nothing, from the present state of the affairs of the Panjáb. I do think God has begun to famish the gods of the Hindus at Hurdwar, both deified men and idols, and this manifest truth may be seen depicted in the countenances of the sorrow-struck pandás.

Native forebodings.

A crowd of people came round me, and under a deep impression of their position, candidly owned that all I had said to them and their fathers was now coming to pass, and they expected nothing would fail of what the Lord Jesus, the ruler of heaven and earth, according to the Gospel, had declared he would bring about amongst all nations. In addition to all this,

the sacred bathing-place, the Bramh-kund, is now fast filling up, so that instead of a depth of water that used almost annually to cause by inadvertence a sacrifice of one, two or more lives, the kund itself has little more than knee-depth of water, and that brought into it by great labour, and a heavy expense incurred a little before the commencement of the fair; and the parts adjacent present banks of stones, pebbles and sand, rising above the surface of the water. In these waters I have seen in years past hundreds of fish, large and small, fed with dough by the people, who always had to swim when bathing in these waters, and the inexperienced and infirm were drowned. In later years, as the depth of water became less, I have seen pilgrims from Mooltan come with singing and the sound of an immense drum, and help to deepen the bathing-place, and encourage others to do so, with a glee that sickened, when the idolatrous object they had in view was considered, and which their gratuitous exertions never failed for the time to effect. Now, or rather only this year, those bold adventurous spirits are wanting, and their deafening vociferations are no longer heard, either to encourage the idolizing of the Ganges, or deafen the sound of the preached word.

April 4th.—A few thousand pilgrims have been steadily coming in for the last two or three days, and have served to impart a little liveliness to the otherwise desolate fair, and have afforded us crowds of hearers through each day, to whom we have freely made known the truths that make for their peace, by preaching, reading, conversation, singing and prayer, with all the quiet enjoyed in a place of worship. The people generally have shewn much earnestness in hearing, and appeared to be interested in the kinds of tracts they took, singling out those that had been read and explained to them, though pointedly against idolatry. The prediction in the Hindu Almanacs, that the Ganges has but forty-nine years to exist, coupled with the fact that her stream on the Hurdwar side is fast drying away, has created a strong sensation in all Hindu minds, as to what they shall do for their salvation when she fails; and the pandás of the shrine look despairingly forward to the period (1898) when their livelihood from its present idolatrous sources will come to an end. These portents, together with the failure of their resources from the Punjáb, which gave them half, if not two-thirds of their support, had led some of their chief and influential men to say, God was now against them, and instead of favouring was frowning upon them.

Singular Impressions.

In the midst of our conversation and reading, a bráhma named Rupá, blind of one eye, whose observations I have mentioned in former years, raised his voice, and said, Listen to me! I saw the Lord Jesus stand on mount Chandí (on the Nildhara opposite Hurdwar,) and command the waters of the Ganges to flow into the canal, and they have entered the canal at Kunkhul, and they will now continue to flow in that direction. The waters are his, and wherever he commands them to go they will go! I asked the man if he regarded the Lord Jesus as God, and ruler of all things; he said, he did. Another bráhma, residing in the highest building in front of the ghát, whom I mentioned in former years as requiring a certain sign, that the Gospel is to spread and Hinduism to decline, also raised his voice, and said in the hearing of the crowd, I have received the sign I required: but do not depend on present appearances; you have something to contend with in astronomical indications; but if you pass a year and quarter and be not molested, I shall have received the full sign I asked for. A second day he came to me in the midst of the people, and said, You have received a (bar) blessing from the

Almighty, which he will not reverse: shortly there will be no more a king in Delhi, and you will sit on the throne of universal government: all kingdoms and states will be yours! I told him, all my discourses with him in past years were about the universal diffusion of the Gospel faith in all these lands, and not about conquests, which I could never have foreseen; and that even now I wished to call his attention to the truths I made known.

Sipáhi Applicants for Books.

In the four companies of a Native Infantry Regiment come here on duty, there are a great many able to read, and there have been numerous applicants for our books, and a few have been stated hearers ever since our opening our message. The sipáhis are composed chiefly, if not entirely, of bráhmans and khettrís, and deem it degrading to be employed *watching shoes*, i. e. that none of the pilgrims venture on the steps of their own bathing-place with shoes on! One of them observed, that as Rávan the giant overcame the devtás, so the English have brought the devtás of this country into subjection. I replied, that there appeared to be two classes of devtás in this country, the lifeless idols, and living bráhmans; and that the Lord God of heaven and earth, in permitting the means of support of these to be taken away, has, in fact, overcome them, as they were occupying the place of God in the hearts of multitudes of his creatures. I urged all present to read the words of Jesus offered to them now for thirty years and upwards, but a pandá of note said, that the reading of our books turns his heart from the devtás. I asked him, if he had tried the experiment. He said others had, and began to speak in a strange way of the Hindu faith. I observed that such an effect was the precise thing we wished might result from the reading of the books we offered. Several took books, knowing them to describe the Christian faith, and the way of salvation through the Lord Jesus. The dák munshi of Kankhal near Hurdwar was an applicant for Christian books last year, and this year he called again. I expressed my hope that his mind had been weaned from idols. He said, the reading of Paley's Theology had done that effectually, and that he wished me to consider him a believer in heart in the only true God and Jesus Christ as the Saviour.

The Pandás Disconcerted.

6th. Several groups of people attended to hear this day, many of whom took books. The irritation evinced at the name of Jesus as God and Saviour, and at his claims as ruler of the nations and sole Redeemer, is much less this year than it used to be, and that adverse feeling has given place to calm reasoning and candid admissions. One of the pandás, who was aware that Naunihál Singh and Shere Singh, severally, had employed a number of pandits at different shrines, to read or chant the Veds with a view to their spreading their conquests eastward, even to Benares and Calcutta, suddenly asked, as if struck with something new, "What then is to become of the predictions which the Sikhs were so full of? Where is now their Granth Sáhib or Holy Book?" I replied, by exposing the fallacy of the promises, as events long since shewed, held out by the readers or chanters of the Veds, who could not accomplish what they had so flatteringly predicted. And now, the news of the annexation of the Panjáb has taken all the pandás here by surprise, and they seem greatly cast down, as if they had lost their all in this world: but the deprivation of the jág-hírs of the sirdárs is a death-blow to them, as they henceforth no more expect to have the princely offerings they were wont to receive at their hands, arising out of their magnificent estates. Several of the pandás advocated the government support of bráhmans by assignment of lands or a

stipend. I asked, if during the 800 years of Muhammedan rule the rulers ever did anything of the kind? or if rájás, who had been independant sovereigns, had ever extended their support to Muhammadan priests residing in their countries? Why then, I asked, expect the worshippers of the true God to support a false religion? Several pandás exclaimed, Give us support and we shall all become Christians, and call upon no other name but that of Jesus as Lord! So ready they seemed, for gain, to throw off their religion of ages. Another was of opinion that only love for the religion of the Gospel could induce any to embrace it. Another, who had listened to our reading, conversation and disputes a long time, said, our books were like sweetmeats spread out, whoever liked might eat of them. A female of Márwár, who had, with her husband, been listening very attentively, compared what she heard to a draught of the waters of immortality. A dák harkára, able to read Hindi, Persian and English, begged he might have tracts in the latter, and the word of God and tracts in the two former languages; he appeared to be a steady young man. In a subsequent conversation, I learnt that having obtained last year a copy of Matthew in Hindi and Urdu, he read both, verse by verse, one with the other, and thereby perfected himself in the knowledge of both languages. As a singular and merited exception, he is allowed to have a Testament in each of the above languages; and their possession may lead to more good than he at present contemplates to derive from them. The entire perusal of, and acquaintance with the precious volume, is the least of the benefits he may derive. The name of this young man is Gangá Saháy.

A Bráhman.

Rupá the bráhman, informed me, that some years back, when his sight was better, he used to take tracts of me, and after the fair, each year, read them to such as were disposed to listen; but that he got abused for his pains, and was called Christian! I asked him why he had left off reading: he replied, From failure in my sight. I recommended glasses, and gave him a pair to try, belonging to one of my assistants, and on his approving of them, I presented the pair to him: he was delighted, and could hardly believe, I had given them to him, and promised to read the "Adoration of the Lord Jesus," and the "Tract for all classes," both of which he seemed much struck with, and determined to commit the former to memory, and read the other to the people. He speaks of the murmuring of the people against our rule and our books, as the barking of a dog; and asks, Can the barking of a dog stop an elephant? No; he answers, the elephant will go steadily and majestically on his course, notwithstanding the paltry barking of the insignificant little thing.

Numerous Applicants.

The applications for books were numerous to-day, and we have not now a Gospel or tract in Hindi left, of some thousands brought hither; and I do believe many have fallen into good hands, and nearly all into promising ones. Many hundreds, or rather thousands of pilgrims had never before come to the fair, and a great many had not even heard of our books, and many had never before taken them. Again and again I reminded the applicants that these were not the books of their faith, but of the Christian faith, which those who believed in the Saviour, and loved him, desired to disseminate throughout the world, in order to have Him glorified, by all nations believing on Him and serving Him rather than idols and deified men and animals, and parts of the inanimate creation. But they, one and all, declared it was their intention to read them, and be acquainted with our faith. In the afternoon I took leave of the people who were on the spot, by singing a Missionary hymn.

And now, what shall I say of the efforts of the season? Ten days have been spent among the people of the fair in hourly converse, reading, discoursing, and in a variety of ways declaring the truths of the Gospel and of God's word generally, to them; and in recommending to their notice and regard, and distributing among them the written Word, singing amidst crowds, and closing our reading and addresses with prayer to the Lord Jesus to have mercy on their souls, as he pitied them when he died for them, and bring them out of a state of ignorance and unbelief, and constrain them, from a conviction of his glory and their sinfulness, to call upon him for salvation, renouncing every former ground and object of hope, and trusting in Him alone, that He will save them to the end. Some of those who heard have been seen, at the conclusion of the prayer, each time to bow their heads on their raised hands, held in a supplicating posture. Independently of the whole counsel of God, as we trust, having been made known to the multitudes who crowded to our stand every day, and almost through every hour, Scriptures and Tracts, to the extent of some thousands, have been distributed to apparently anxious applicants, a number of whom were utter strangers to the boon, and a great many seemed to prize them exceedingly. Throughout the entire line of the bazar I have seen, day after day and hour after hour, people with our books in their hands.

Preservation of Scriptures and Tracts.

This year I have to remark that not one man was seen selling or tearing up a single book or tract in all the extent of the fair; so greatly, as I should suppose, has the state of feeling altered in favour of the books, and beyond a doubt, a spirit of inquiry to a certain degree induced by events in providence, has shown itself in a desire to become fully acquainted with our books. "This won't do," they say; "give us a large book, giving a full account of the Lord Jesus, and of your religion." Besides the word of God in volumes, and in smaller portions, such as Genesis and part of Exodus, the Psalms, Proverbs, Isaiah, Daniel, and the separate Gospels, the people have had a variety of tracts, calculated to call their attention to distinct points of Christian faith and practice, and to Hindu and Muhammadan books and usages. These may serve to provoke attention, and arouse them from the apathy of ages and generations.

In conclusion I would observe, that the quiet manner in which the generality of the people listened to the word this season, and which struck a Missionary brother from Loodiana, as being characteristic of the present fair, leads us to hope that such hearing and such a disposition give promise of future good, especially in cases where the written Word is possessed by the parties. To this evident esteem for the Word, it may perhaps be owing that no books were destroyed this season; the people, too, mostly heard for the first time, and the pandás, who in former years had been opposed to Missionary labours, cared not this year to question or disturb the possessors of Christian books; they having, through the progress of events, imbibed a conviction that the Lord and Saviour of the Christians is great, and that his Word, though hated by them, shall finally prevail in all lands, and among all people. They are not, moreover, without predictions from some of their own books, of a period coming on, when all castes shall be one, and all distinctions cease.

The books distributed this season, amount to 4,189; of which there were 2,923 tracts, and 1,266 Scriptures.

Mr. Thompson's last visit to the Hurdwar fair was in April, 1850, about two months before his death. From the account

he furnished of his labours on that occasion, the following paragraphs are taken,—they refer principally to

An Aged Sikh.

A very aged Sikh, from Jumbu, perhaps the oldest man at the fair, with a venerable snow-white beard, came in the crowd this afternoon, and stated aloud, that ten years ago he had received a book at Hurdwar, had read it through, and understood from it that the kingdom of Jesus was to extend everywhere, and now he beheld in the territorial conquests of the followers of Jesus such declarations being fulfilled, and was from conviction prepared to believe in him. Then declaring that in coming to Hurdwar this year, he had only washed his body, (rubbing significantly his arms and legs,) and placing his hand on his breast, he said, "I now want a book to wash my heart. I have read that Jesus can forgive a hundred sins,"—here I interrupted him, and said, "a thousand sins, many thousands of sins, sins unnumbered that we may bring to him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." He looked around on the assembled crowd, and added, "I have much to say to you, and will see you again to-morrow."

The Aged Sikh again.

I have again seen the very aged Sikh of Jumbu: his name is Guruprasád. He says, with reference to the Almighty power of Jesus to heal diseases of the body and mind, that one of his sons had long been beside himself from some cause or other; but on his application to Jesus by long-continued and earnest prayer, that he would be pleased to heal him, his mental calamity was taken away, and he was restored to perfect sanity. Guruprasád says, Lahore was full of sin, and the Sirdars were very wicked characters, and the British did right to take it: but, he asks, "Why have you not built a temple to worship Jesus in at Lahore?" This aged man had taken the Scriptures, 12 years ago at Gurhmukteswar. He has desired me to consider him as a pakka or firm believer in our blessed Redeemer, who will not cease to believe in him, and hope in him to the last. He still talked, at parting, of coming to Delhi, when God should permit, and he be enabled to bring some merchandize with him, as a means of support for himself and attendants. The time, he said, he could not take upon himself to fix; but hoped God might enable him to accomplish his wish.

Enlightened Views entertained by him.

Among the many things that Guruprasád said, indicative of his acquaintance with Christian writings, was his firm belief that as Messiah's knowledge should extend among men, especially those engaged in wars and disposed to them, "they would turn their swords into plough-shares, and their spears into pruning-hooks," and cease thenceforward to fight. How deeply imbued is this aged Khettri's mind with the main truths of God's word, and what a gratifying instance of a man self-taught in the word of God, unless we may refer the teaching to that power, of which it is said, "And they shall be all taught of God." This conclusion we are the more encouraged to draw from the fact that all that the man has learnt from the word of God, appears to centre in Christ: everything leads him to believe in Jesus as his Saviour; everything prophetic is referred to the Saviour; all the kingdoms and states of this land are to be subjected to him; and he is to be the One Lord over all. This aged man has certainly read the word of God with good effect, even to the bringing of himself, as we cannot but hope, to Christ. In heart and purpose he has been brought, in prac-

tice he remains to be brought. If, however, the purpose of man should fail to make him an acquisition to the visible Church, the determination of God, it is joyful to think, must stand, viz., "he that calleth on the name of the Lord, shall be saved;" and this, we cannot allow ourselves to doubt, will be the lot of the individual in question, as of every one that by faith calls on the name of the Lord Jesus for salvation.

Number of books distributed.

The books distributed at this fair and on the way, amount to 5,741, viz. of Scriptures 1,472, and of Tracts and pamphlets 4,269, in Arabic, Persian, Urdu, Hindi, Sanskrit, and Nepali. The Punjâbi, of which I obtained a pretty good supply from our American brethren, I have not included, as not issuing from our Press: the supplies of Scriptures and of Tracts in this language, printed at Serampore, which I formerly had, being now out.

JELLASORE.

From the Rev. J. PHILLIPS.

On the 18th February, 1852, Mr. Phillips forwarded the following interesting account of his labours:—

"I am now, as indeed I have been most of the time since my return from Calcutta, on the field, doing battle for our Prince, as best I am able. While we meet with less opposition, we are cheered with signs of positive success in our labours. In little more than a year past, five families, numbering twenty-two persons, have broken caste and become connected with us: four of the number have been admitted by baptism to the fellowship of the Church, and several others, it is expected, will soon follow their example. A number of other families appear on the point of breaking caste. A combination of causes has, doubtless, contributed to bring about this happy change in the views and feelings of very many in our district. The extensive preaching of the Gospel to the people in their own language, joined with frequent discussions and exposures of Hinduism, has done much to open the eyes of the people and remove their prejudices; so have also the circulation and perusal of the Sacred Scriptures, and other religious publications. Indeed, *preaching* and *distributing* are inseparable parts of our work. I have never known our books referred to so frequently and so distinctly, and sought after *by name* so urgently in any season before, as in the present. While encamped at Lakannâth, a short time since, I was repeatedly invited to visit the Naib, or head officer of a zemindar, and was delighted to find him not only in possession of a number of our books, but of their contents as well, and an ardent enquirer after Scripture knowledge. By his frequent reference to Bible facts and characters it is evident that he reads with much care and attention. One tract he showed me, bore numerous marks of his pen, made for the purpose of enquiry. I have just received a note from Mrs. P. in which she mentions that the Naib had called at our house, engaged freely in religious conversation, and expressed a strong desire to possess a copy of the *entire Scriptures*. I shall feel much obliged by your sending me 20 copies of the entire Bible in Bengali, with other smaller portions, as, Genesis, the four Gospels and Acts, single Gospels and a few copies of the New Testament.

I would add that the conversions taking place in and about Calcutta are heard of, much talked about, and have no small influence on the minds

of the people here. The *Liberty of Conscience Act* also does much, for Hinduism is essentially a *State religion*, and the countenance and support of Government, yea, the power to persecute *all dissent*, are essential to its prosperity. Thus a variety of causes conspire to render the present a most favourable time for scattering abroad the precious seeds of life eternal, and any falling off in a continual, yea increased, supply of the Sacred Word could only be regarded in the light of a deplorable calamity."

JESSORE.

From the Rev. J. PARRY.

March 12th, 1850.—Since the publication of the last Report, several thousand copies of the New Testament, single Gospels, or other portions of the Holy Scriptures have been distributed among the Hindu and Muhammadan population of Jessore.

Places Supplied.

The Scriptures have been distributed in Kasbá, which is the Sudder Station, where people from every part of the district resort for the transaction of legal and mercantile affairs. A good number of the Scriptures have also been distributed at Satberiyá, twenty miles to the south west; at Khulna, forty miles to the east; and at Kadamdi, Ráj Nagar, Buridángá and Káenmári. These villages are situated to the south of Khulna, from sixteen to thirty-two miles distant from it.

Encouraging facts showing that the Scriptures are read.

I have every reason to believe that the Holy Scriptures are read by most who obtain them, and that some are made wise unto salvation thereby, although instances of conversion may not come to our knowledge.

Upwards of a year ago, a respectable Syud, a man of some learning residing at Kumárháli, the well known place for silk-factories, happened to visit Kasbá on business, and as I had become acquainted with him on a former occasion, the good old gentleman called to see me. I had given him a portion of the Bible in Persian, some months before, and I therefore asked him if he had read any part of it. He replied in the affirmative, and added that he felt a great pleasure in reading the Scriptures. On a second visit he told me that he thought the Ramzán fasting was of no manner of use, and after fasting for a few days, he gave it up altogether. He wished me to consider him as a Christian inwardly, as he believed that Jesus Christ is the Saviour. He asked me for the entire Bible in Bengali, and I cheerfully complied with his request.

A friend of mine, a Planter, on his way by water to this place from a distant district, endeavored to avail himself of every opportunity of making the Gospel known to the Heathen by conversing with them on religion, and distributing Tracts and Scriptures. He met with a bráhman with whom he had much conversation about divine things, who seeing the entire Bengali Bible on my friend's table, begged so very earnestly for it, that, although he had only one copy on board, he thought it his duty to give it to the poor Bráhman, who received it with great joy.

In February last, when I was visiting the sub-stations towards Khulna, on my way from Ráj Nagar to my boat, I met with a young Bráhman with whom I entered into conversation and continued it for about an hour until I reached my boat, when I offered him a copy of the New Testament

which he gladly accepted. Some days after, I heard that his disciples, who are Talukdars, took the book from him, their Guru, and requested him to get another from me for himself.

Occasionally the Native preachers and myself meet with Hindus and Muhammadans who having read a Gospel or the New Testament, can repeat from memory some of the miracles of Christ or the account of his birth, &c. Last Lord's-day I met with a prisoner in the jail, who had read one of the Gospels, and wished me to give him a larger book.

If we were to give every Hindu and Muhammadan who can read and who asks for the Scriptures, even limiting the distributions to a single Gospel to each individual, I fear we should require in the course of a year the whole stock of Scriptures in the Depository to meet the demand.

Readers of the Scriptures.

In the large and populous village of Satberiyá, there are about a dozen Muhammadans who are studying the Holy Scriptures.

In the villages of Khajuriá and Narkalberiyá, distant from ten to twenty miles to the north, there are eight or ten Hindus and Muhammadans who are also perusing the Scriptures with much attention. Sankar and Bangsi, the two Native preachers at Kusba, visited these places in January last; they spent about six days in each, and preached the Gospel in the large markets which are held twice or thrice a week. While there, they met with some persons who had received the Scriptures the year before, and learnt from them that they were in the habit of reading the sacred Volume, and to convince the brethren that they spoke the truth, they mentioned many facts contained in the New Testament respecting the birth, death, and resurrection of Christ.

Three or four shop-keepers in Kasbá also are studying the Holy Scriptures. The Native preachers occasionally converse with them about Christianity, when they admit that the book which teaches this pure religion is a very good book, not like their shástras, which are full of falsehood and contradictions.

Two Muhammadan servants, belonging to the Planter's Club, having obtained a copy of the New Testament from us, are making a good use of it. They asked one of the Native preachers to call occasionally for the purpose of explaining some passages which they cannot well comprehend.

Among the Collector's Treasury-guardmen, there is a Muhammadan who is in the habit of employing a portion of his leisure hours in reading the Scriptures. He also asked one of the Native preachers to assist him occasionally to understand them.

In a village about two or three miles off, a Muhammadan, who some years ago, attended one of our vernacular schools, has been studying the Scriptures for upwards of a year, and seems to like their contents. He called the other day for the purpose of conversing with one of our Native preachers on divine things.

The above facts are sufficient to prove that the distribution of the Holy Scriptures is the best means, next to the preaching of the Gospel, of enlightening the Hindus and Muhammadans, by teaching them the true way of salvation, and we have reason to hope that many who are now perusing the Word will be converted by the influences of the Holy Spirit: let us go forward, then, in the great and blessed work of furnishing, as far as possible, every Hindu and Musalmán who is able and willing to read, with a copy of the Bible or some portions of the life giving volume.

BARISAL.

From the Rev. J. C. PAGE.

You ask if we can give you any information of the results of Bible distribution in our district? Now, though I have little enough to say, I cannot be altogether silent. I am constrained to write, out of the purest gratitude to those who have so generously and abundantly supplied us with copies of the Scriptures. If there be one Society, which, more than another, demands the grateful acknowledgments of the Christian world, it is that Society which nobly undertakes, in the strength of Christ, to give the Word of God, pure and entire, to the millions of India. Thanks to the Baptist Translation Society! and thanks to every friend, in this and distant lands, who has helped it:—Thanks from ourselves, and thanks from scores of those who, but a few years ago, were enveloped in darkness, but who now have the Bible in their own language, placed in their hands, to enlighten, purify, and save them.

The Bible among our own people.

Let me say a few words about the *Bible among our own people*. There are about *two hundred* persons who can read it. The majority of these are adults, men as well as women. Five years ago, not a score of persons, the preachers and teachers excepted, knew a letter of the alphabet, certainly not a single woman was thought worthy of being taught. But now, we see parents and children, husbands and wives, many reading, many learning. To know what God has written in his book, is the earnest desire of many. "All we wish," say they, "is to be able to read the Word of God ourselves."

Nor is it in every case a mere formal reading that is practised or desired. It not unfrequently happens that the facts and doctrines of Scripture form subjects of enquiry, conversation, and, as all the world through, of discussion. There is an evident *effort* in several of the people to understand what they read.

In almost all our congregations we now see books opened, and the reading of the Scriptures at daily worship carefully followed. Those who are, as they very properly style themselves, "blind," appear to envy their neighbours who can keep up with the preacher and follow him through his text and quotations! Often, too, after the Sabbath-day's service, may a group of the people be seen looking over, once more, the chapter and verse discoursed on, and, with Testament or Bible before them, talking over what they have been hearing.

The Bible among the children.

Some of the children of the Christian people have made some progress in Scripture knowledge. I was particularly interested in a class of twelve little boys (the youngest but seven years of age) at *Digaliyá*, when I visited the station in January last. I gave them, one day, several of our Lord's parables, and required the *general* meaning and application of them. In scarcely one instance was I disappointed; indeed, the explanation they gave me of the parable of the ten virgins was what I did not at all expect from them. Another day I tried them with asking them to find out some of Christ's miracles, discourses, &c. and the quickness with which the pages of their New Testaments were turned over, and the passages pointed out, was very pleasing. We hope soon, I may add, to be able to say more than this of all our children.

Results of Scripture reading.

But what is most satisfactory, is the *results* of the reading of the Scriptures, as seen among the people. I speak confidently when I say, that in every case these are so marked as to call for sincere gratitude to God. Every man, woman, and child who has the Word of God in his hands, is improved in character and conduct. From our adult female classes we have, this year, received *seven women* for baptism, in all of whom a most decided change was apparent. I have been often told, "Sahib, formerly we used to do and say things which were sinful, and experienced no repugnance, no fear; but *now*, with this Book in our hands, we feel constrained to live other lives. We have that knowledge now, against which we find it difficult to do any thing." Nor is there only this wholesome fear engendered in the mind. There is some desire produced to be holier and better. The worthies of the Old and New Testament history are now and then spoken of, in a manner which leads one to hope, that their lives are really the subjects of admiration, and themselves, in some small degree, the objects of imitation. On a late occasion, I remember, we were questioning the people of one of our stations as to whose character, above all others, in the Word of God, they most admired. All, of course, said, "Christ's;" but, on our directing them to proceed and tell us of others, there was a surprising diversity of opinion, arising chiefly, I suppose from the degree of knowledge each happened to possess of certain individuals. The names of Abel, Abraham, Moses, Noah were mentioned. Joseph, David, and John the beloved, were evidently great favourites, reasons being given for the preference in most cases. Finally, a boy, who was among the last questioned, said, "Enoch." "Why?" we asked. "Because he went to heaven without dying. There must have been something very holy in him!"

Submission to the Authority of Scripture.

What further illustrates the influence of the Bible on our Christian community is, the implicitness with which an opinion, decision, or judgment is received, when it has been shown to be grounded on God's Word. Whatever may be the point of dispute, however unwilling either party may be to yield, let the Bible be produced, the chapter and verse given, which is to decide for one or the other, and all contention is at an end. In many minds there is a lively sense of the supreme authority, and most obligatory nature, of every part of Scripture, because it is "the Word of God, and not of man."

Family worship is becoming common among all who call themselves Christians. How cheering, then, to think that in scores of houses, though not in all, morning and evening, THE BOOK is brought out and read, with prayer to God for a blessing on the household!

What I have written above is nothing new or uncommon in the history of Missions. Yet, when the condition of the people a few years back, is remembered, it will be interesting. A district which was, till but lately, sunk in gross darkness, has now a light springing up in it. The very heathen say: "The sun has arisen and shines on our benighted land." Surely this sun is God's Word! So many copies of this blessed Book read every day must enlighten the people, while the sight of hundreds of persons who were always looked on as the outcasts of society, submitting, and understandingly submitting, to its requirements, must exercise no small influence for good.

Scriptures circulated among the Heathen.

Among our Hindu and Muhammedan neighbours we have distributed hundreds of Gospels, and other small portions of Scriptures. We have

evidence that, in a few instances, they are read; we hope that, in nearly all, they are preserved, and regarded as holy books which teach the way of Salvation to sinful man. Who can prophecy what grand effects may, some day, become manifest? When the Holy Spirit shall create an enquiring mind among the people of the land, how easily will they be led to the Truth, *for many of them have it?* And, though we cannot yet point to any conversions "from without," may we not hope that the Lord will not long delay to glorify his own precious word in making it the mighty instrument of a nation's Salvation?

DHAKA.

From the Rev. W. ROBINSON.

Distribution of the Scriptures in 1847-8-9.

February 27th, 1850.—Hearing, that you intend soon to publish another Report concerning the Translations, and the circulation of the Scriptures; I wish to say a few words relative to the circulation of Scriptures, at my own station, and in the country round.

I shall commence by stating the number of volumes of the Scriptures, and the number of Tracts that have been distributed by me, and my native assistants, during the last three years.

The volumes of the Scriptures :—

In 1847 amounted to, ...	16,425
In 1848 ————— to, ...	14,133
In 1849 ————— to, ...	7,420
Total in three years, ...	<u>37,978</u>

The number of Tracts distributed in the same three years, may be stated thus, viz. :—

In 1847 were distributed, ...	25,000
In 1848 ditto ditto, ...	19,048
In 1849 ditto ditto, ...	1,000
Total in the three years, ...	<u>45,048</u>

It may perhaps be asked: "And where did you dispose of so great a number of volumes of the Scriptures, and so many tracts?" The answer is: Many of them were distributed by my own hands from the window, near which I sit to write. That window opens to the public road; so that persons can have access to me without coming into my house. The Judge's Court, and that of the Principal Sudder Ameen's, both in one building, are within a few yards of my window; and, as many persons from the country are always in attendance at these courts, so they often step over to me for books. And as I have been in the practice of giving away the Scriptures and tracts, from this window, for more than ten years; it is now generally known through the surrounding country, that at my window, near the Judge's Court, Christian books may be obtained. Thus, as I have learned, persons about to visit Dacca for the purpose of attending the courts, or on other business, determine, that, when in town, they will apply to me for books; while others say to their friends or relations, who are about to visit Dacca: "Mind, and bring some books home with you." Many books are also distributed in the streets and bazars, where we are accus-

tomed to stand and preach. And, as our native brethren visit nearly all markets within twenty miles of Dacca, so many books, chiefly those of the smaller kinds, are disposed of in these markets, and are thence carried to remote villages unknown to us, where, according to reports brought to us, they are often read; sometimes they are read to groups, that surround a neighbour who can read.

An Applicant for the Scriptures.

A few weeks ago, a man came to my window, and begged that I would give him a few books, and that one of them might be a New Testament, "I have," said he, "several times received books from you, and your people at Suddur market; and I read them to my neighbours; and some that can read, like to take the books away with them. There is a man now who very much wants a New Testament, so give me one for him, and a few smaller books which I can read to my neighbours, or give to those who can read them." I gave him a New Testament, a few single Gospels, and I believe, a few tracts. Could I have done otherwise? Would it not have been wrong to send this poor man away empty-handed?

Journeys for the distribution of the Scriptures.

Long journeys have often been made into the country, for the purpose of distributing books, and preaching the Gospel. Not only have the distant parts of the zillah of Dacca been visited for these purposes; but also the zillah towns of Tipperah, Mymensing and Sylhet, and many places in these zillahs. Thus many thousands of volumes, containing the truths of God, in which men are most deeply interested, have been carried to many remote places, and light has been spread to a considerable extent in the eastern parts of Bengal.

But it may perhaps be asked, "How is it, that the volumes of Scriptures distributed last year, were so much fewer than those distributed during the two preceding years? Were there fewer applicants for books last year than during the two former years? were fewer journeys made, or were fewer books received for distribution?" The chief cause of the diminution was, I believe, the want of more liberal supplies. I suppose I was half the time without books for distribution; it was quite distressing to refuse the numerous applicants that came to my window, but there was no remedy; there was a real scarcity of the Bread of Life; many begged it, but could not obtain it. And to what was this scarcity of the bread of life owing, but to the want of funds? And to what shall we attribute this want of funds? He that knows all hearts, knows the cause; some, no doubt, were, through pecuniary distress, unable to give as usual; but others should consider, that, "to him that knoweth to do good, and doeth it not, to him it is sin." Our local funds for these expensive journeys for the distribution of the Scriptures were also low; hence fewer journeys were made, and they were mostly of the shorter kind; long journeys being beyond our means. This evil still continues; I am obliged, when our native brethren go out, to restrict them to a few days; but there is such a call for books and preaching, almost wherever they go, that they return at the time appointed with great reluctance, and sometimes they take the liberty of transgressing a few days. I do not, therefore, think that the paucity of applicants can be considered as the cause of this diminution in the distribution of the Scriptures during the last year. There are but few causes in operation to produce a paucity of applicants. The farther our books go, and the more they are known, the more of them are wanted. "But," says one, "as many persons have, by this time, been supplied, they of course

do not apply for more." So it may appear to you, dear friend; but the books seen in the hands of those who have received them, produce applications from others; and, as those who have received one, two or more of the smaller volumes, often want some of the larger ones, the number of applicants is, of course, but little diminished in consequence of the supplies already received. A taste of that which is good, often produces a desire for more.

How distributed?

But say others, "How have these books been distributed? Their vast numbers would seem to indicate, that they have been dispersed with little discrimination: perhaps they have been given to many who cannot read them, and to others, who though able to read them, have probably destroyed them. You should remember, Mr. General, that powder and shot cost money; and that it is not good to fire, where you cannot first make sure of your mark; when you get within point blank distance, then fire away as fast as you please. In other words, such numbers of books cost large sums of money; and it is little better than throwing the books away, to give them to persons, who cannot, or who will not read them; they should be given to those only, who, we feel sure, will read them."

Much has been said against what has been called an indiscriminate distribution of books, as though some missionaries gave away books at random, without a moment's thought on the subject. But who are the foolish men that act in this way? I know that I am not one of them; nor do I know who they are. I hope, our Mission has none of them, and it would, I think, be difficult to find many of them in any Mission. But I must beg to protest against the use of the term *indiscriminate*, as quite inapplicable to the case in hand, and as insinuating, that some missionaries do not exercise even common sense in the distribution of books. I will advocate a liberal distribution; but an indiscriminate distribution, I think, no one will advocate, unless under very peculiar circumstances. In the beginning of our Mission, it was more necessary to give tracts and books indiscriminately, than it is now; for now we do not need to beg people to accept them, nor to give to all that ask them, in order to their being put into circulation; for, where the Gospel has been long preached, the contents of our books are known. Hence it is sufficient, as a general rule, to give to those who show a wish to read; while some, who have received books before, and those who show no wish to read, may, with propriety, be refused. But in places, where the Gospel is unknown, it is proper to give tracts, single Gospels, &c. almost indiscriminately to those who can read, and are willing to receive them; and it may be the missionary's duty even to beg some to accept books; for there the object is to make known as far as possible, the truths which they contain; to diffuse light abroad, that some may be brought to know the Saviour. Each book is to be received as a preacher, a publisher of Divine truth; and is it criminal, under these circumstances, to beg a man who is unacquainted with such a book, to receive one, and read it? It is only under such circumstances, that there can be any need to beg books away, or even to approach to an indiscriminate distribution; for, where our books are well known, it may be supposed, that there are some persons, who despise them and will not read them, and, these persons, though they ask for books, should be refused. To give books to those, who, we have reason to believe, will not read them, is to cast pearls before swine, who will trample them under their feet. I have many applications from persons of this character, and I send them away empty as they come.

Are the Books destroyed?

"But I still think," says one, "that many of the books are destroyed." That some have been destroyed, is quite true. I have been credibly informed that some of our books have been cut to pieces, and burnt by some of the Amlahs of the Judge's Court; and since I heard that, I have been very careful how I give books to the Court Amlahs. I do not, however, believe, that our books are usually destroyed. Some years ago, our native preachers told me, that they had seen the binding, or cover of one of our New Testaments, lying in a book binder's shop; and that it had been sent thither to be used as a cover for a quantity of clean paper; thus the owner would have a nice blank book, in English binding. "No doubt, then that some receive books just for the sake of the binding." It may be so; ours is broadcast sowing, and it must be expected, that some seeds will be lost; but this is the only instance of the kind, that has come to my knowledge. I do not think, that such instances are numerous; and it is not likely, that they occur at all in the country, where most of our books are now given away, for there are no book-binders there. But now hear another story:—

Our native preachers about the same time informed me, that they had seen in a book-binder's shop, a number of our small books; on inquiring the reason of their being there, the book-binder said, that they had been sent to him to be bound up in one volume. Hence we may infer, that the man who had received these books, wished to keep them, and read them; otherwise, he would not have gone to the expense of having them bound up in one volume. Were I to affirm, that the best way to prevent our books from being torn and destroyed, is to give them liberally, my sanity might be called into question; yet, I think, that a sentiment so astounding is not remote from the truth. Some will perhaps admit, that the more our books are known, the more they will be valued; and will people be likely to tear up and destroy books, which they have learned to value? I believe, that the first time I saw the Rathjátrá at Serampore, was in the year 1807; and I well remember, that, on that occasion, the road from the temple to the entrance of Serampore, was strewed with the fragments of torn tracts. We then begged people to receive the tracts, that they might read them, and understand their contents. Some took them, and looked at them, but as they did not relish them, they tore them up, and cast them away. The next time, I was present at the Rathjátrá was, I think, not earlier than the year 1830; and then I was struck with the change. Instead of seeing a mile or more of road strewed with the fragments of torn tracts, as in 1807, I saw only a few pieces, in two or three different places. How was this change produced? by withholding tracts, or by giving them liberally? The answer is a matter of fact. Not by withholding them, certainly, for they were not withheld; but by a liberal distribution, for they were given liberally.

Interesting Anecdotes.

I think the following anecdotes will also recommend a liberal distribution. Joynáráyan has discovered two men, both of the medical caste, residing at a distance from each other, who have received portions of the Scriptures from us, without our knowing anything of the men at the time, who have read them much, and so far profited, as to feel a deep conviction of the excellence of the Word of God. We do not say, they are converts; but such views as they have obtained from the Bible, may lead to conversion.

Rámjiban, in a late visit to Bikrampore, found a respectable native, a petty Zemindar or Talookdar, who had received a Bible from me, who had

read much of it, and who had also taught his children the catechism contained in our tracts. He staid with this man three days.

At a market, distant twenty or more miles from Dacca, in an unfrequented part of the country, a Gospel was given to a young man, but he did not read it; no; he put it into an earthen pot, a *harí*, by way of keeping it safely.* Not many days after, the father of this young man, while searching in the house for something which he wanted, found this Gospel. He read a part, and said; "This is just what I wanted." He came to Dacca in quest of Joynáráyan, by whom the book had been given; and the poor man is now at Dacca for instruction, and appears a very hopeful character.

Had we proceeded on the principle of never giving books, but to those who we feel sure will read them, these men would not have received books, and these pleasing results would not have followed.

A liberal Distribution—the proper course.

Must it not then be admitted, that a liberal distribution is the proper course? Missionaries are few, and, at present, there is no room to hope for any great augmentation of their number; but books are a powerful auxiliary to the solitary missionary; by them a knowledge of the Gospel may be conveyed to hundreds and to thousands whom he has never seen. Of the diffusion of light, by means of the Scriptures, we can speak with confidence; for none can deny, that light has thus been widely diffused; and this fact is surely a cogent argument in favour of that liberal distribution, for which we contend. But are we sure, that there have never been any conversions, by means of tracts and the Scriptures, no conversions without the presence of a missionary? There is somewhere, in the annals of the Burmah Mission, an anecdote to this effect: That Dr. Judson, in one of his itinerancies, met with a person, who had never seen a missionary, but who had become so well acquainted with the Gospel, by means of the books, which he had read, and appeared to feel its power so much, that our highly esteemed brother, convinced of his conversion, baptized him on the very day on which he first met with him. It is not intended to assert, that the distribution of the Scriptures will supersede the necessity for oral instruction, but it is intended to say, that a liberal distribution will probably do much good by diffusing light abroad, and preparing the minds of men to receive the Gospel. None, we think, can say that in speaking thus, we are guilty of any exaggeration, for we only make a statement, which is supported by facts. Let then the friends of Christ give liberally towards this great object. The seed thus sown, will not, we can see, all be lost; and if but a few souls are, by means of the Scriptures being put into their hands, induced to seek for mercy through the Saviour, this will be great gain; most ample interest, dear friends, for your money.

May all, that love the Saviour, both sow bountifully, and reap bountifully.

From the same, under date of February 12th, 1852.

The field is large.

Our field of operation is very large; it includes almost the whole of East Bengal. Whether from a want of funds, or from some other cause, I cannot tell, but we have had fewer copies of the Scriptures to distribute during the last two years, than during several preced-

* Jeremiah xxxii. 14.

ing years. Several places, as Pubna, Mymensing, Furreedpore, and Sylhet, which we used to visit, have not been visited for the last two years, owing to a paucity of books. When we visit distant places, a principal object is the distribution of the Scriptures; we preach, of course; but we cannot preach so much in places which, owing to their distance, we can visit but seldom, as we do in places which are near. Hence it is very desirable to leave behind us, in such places, many portions of the Scriptures, that they may, as far as possible, supply the deficiency of *viva voce* instruction. We have, at present, money enough, from the contributions raised here, to pay boat hire; and if you will send us a large quantity of the Scriptures by the next steamer, we will endeavour to scatter them over a large extent of country.

New places, and places that we have but seldom visited, require large quantities of books. Where people have not received many books before, the applicants are always numerous, and we must give liberally, almost indiscriminately. We can, indeed, distinguish between those who can read, and those who cannot; but we cannot so easily distinguish between those who will read, and those who will not. It is therefore proper in such cases, to distribute the Scriptures liberally, not knowing which will be read, and which will not. The missionary might say: "I will not give a book to that man, for, I think, he will not read it." But he may read it; and it may be the means of his salvation; do not, therefore shut up the way of salvation against a poor man, just to save the price of a book which costs but a few pence or a few annas.

Some have been brought to Christ by the Word.

We have reason to believe, that some few at least have been brought to the Saviour, by means of a portion of the Scriptures falling into their hands. We have seen two instances of the kind here; and other places can doubtless furnish similar instances. We do not assert, that many will be savingly converted, by merely reading the Scriptures, without a living teacher; but we know that the perusal of the Scriptures, even in a place where there was none to explain them, has led to inquiry, to the visiting of some place where a missionary or native Christian would be found, and finally, as it appeared at least, to conversion. And is not this a very desirable result? Is not the gift of a little volume of Scripture, in such a case, so much good done? This little volume, we own, did not convert the man, but it led to inquiries, which ended in his conversion. We feel sure that where the Scriptures are distributed, some good will always be done. Most likely discussion will be one result; and that is something. But if there should be no discussion, a thing highly improbable, there will, to say the least, be some gleams of light scattered abroad, and we cannot say, that this is nothing.

There are dark places which need the Scriptures.

There are still dark parts of this country, where the Gospel has never been preached; places, where the people know nothing of the Gospel but by report. They may have heard, that there is a new religion called Christianity, but say they: "We know nothing about this new religion." This is not hypothesis; I have been in such a place, and I have heard the people speak in this manner. Take an instance: I visited a village in 1812, not far from the confluence of the Matabhanga and the Hughly, where the people told me, as a piece of news, that they had heard of a new religion, which had lately sprung up in Calcutta. This new religion, I soon perceived was the Gospel, but these poor people knew not what this religion was, till I explained it to them; now, if after the Gospel had been

preached, and books distributed, in and about Serampore, for about twelve years, there was a place not more, I think, than forty miles from Serampore, where the Gospel was known only by report, may there not, even now, be many places, especially in the east of Bengal, which are in the same state of darkness? And would not a few volumes of the Scriptures, and a visit from a preacher, be a great blessing in such places? Is it not then our duty to send the Scriptures to as many of these dark places, as are accessible to us? That some good will be done, in each place, we cannot doubt; and the good done may be more than we dare to expect.

Preparatory Work.

We cannot pretend to predict minutely, how God will carry on his work in this country; but, if from the past we may venture a conjecture relative to the future, we should say: It does not seem probable, that a large number of conversions will take place immediately. There is, we believe, much preparatory work to be done; the country must first be generally, and perhaps gradually enlightened, by the distribution of the Scriptures, and the preaching of the Gospel. The Hindus are a numerous body, strongly bound together by caste, and few wish openly to break the bonds of caste, dreading the consequences to themselves. But if men can be brought to dislike caste and feel its bonds a grievous annoyance, they will wish to throw it off; and what the many wish, they will probably in time effect. The demolition of caste would be the destruction of one of Satan's outworks, and we think that the whole fortification would then soon be carried by storm. Things are approaching to this state. In the more enlightened parts of the country, education has relaxed the bonds of caste, and made many wish to throw them off entirely; but they have not as yet found courage to liberate themselves. Caste has, however, been greatly modified, and some parts of it are so attenuated, that they seem likely to break. But there is another process going on, to which the Christian will, it is supposed, look with more interest, for it is a process carried on by the preaching of the Gospel, and the distribution of the Scriptures; and it is seen, to most advantage, in country places where education is but little known. When the Gospel has been first preached in a place, it has usually met with great opposition; prejudice, ignorance, and the depravity of the heart have all been arrayed against it. But, after a time, when some have read the Scriptures a little, and perceived something of their excellence, and, others have frequently heard the Gospel, opposition diminishes; the Word is heard with more attention; and in time, many begin to think well of the Gospel, and some even venture to *speak* well of it, and to show respect to our native preachers. This is the state of things now, through a large tract of country about Dacca; but this state of things is not conversion; for though the judgment is convinced, the will is unmoved; yet, who will say, that this state of things does not show progress? Yes, it shows progress, on a large scale; much preparatory work has been done, and we expect a farther progress. The next palpable step may be a great increase of feeling, until many are deeply convinced of the truths of the Gospel, and become bold enough to renounce Hinduism. Another step may be—for Hindus like to move in company—that many, emboldened by each other, may take upon themselves the profession of Christianity; and finally, their minds having been enlightened, believe on the Saviour and be baptized in his name. But if we wish for this happy result, we must continue our efforts; we must, without ceasing, preach and distribute the Scriptures. We are clearing the ground; and should we cease to labour, all will become forest again. Our friends, who support these labours by their pecuniary aid, must remember the Apostle's exhorta-

tion. "Be not weary in well doing, for in due time ye shall reap if ye faint not." Let not the adverbial phrase, "*in due time*," be forgotten, for that phrase has much important meaning, when viewed in connection with India.

Pray for a blessing.

The above process, however, is but the natural course of things, and we must not forget, that there is a power which can greatly accelerate the progress of the Gospel, even in India; and that power, we should all remember, may be moved by prayer. God will be sought unto to do these things for us; and O that all the friends of the Redeemer would try the whole force of prayer!

With more Scriptures more preaching is required.

But there is another point which I must just mention, before I close, and that is the necessity of much preaching; for the greater the number of the Scriptures distributed, the greater should be the quantity of preaching, in order to give the written word effect. If we give men the Scriptures, some may read them but for a few days, and then lay them by, and soon forget their contents. We fear, that this is one reason, why the distribution of so great a number of the Scriptures has produced so little effect. Let the preacher's voice be heard, and the books and their contents will not be soon forgotten. Frequent preaching cannot be practised in remote places; we can do little more, in such places, than give the poor people a few portions of the Word of God, and then come away. Thus good impressions may be soon lost. We want many preachers, and, for this purpose, native preachers may be of great service. One of our native preachers, lately observed to me; "Sir, we have given away many books in Bikrampore, and many individuals have appeared, at times, to feel much; but their good impressions die away, and the books are laid aside, because we are not there to keep these good impressions alive by preaching." This remark struck me forcibly. I had been thinking of the same thing before, but this remark coming spontaneously from a native preacher, as the result of his own observation, made a very deep impression on my mind. It must, I think, be owned by all competent judges, that preachers are needed in proportion as the Scriptures are widely disseminated. May we have both Scriptures and preachers in abundance.

From the Rev. R. BION. Feb. 9th, 1852.

You wished me to give you some account of the distribution of Scriptures, which I shall most willingly do.

The extent of country over which Scriptures have been distributed.

I am happy to say, that I have traversed the *Dacca* district from west to east, and from south to north-east. I have visited parts of the districts of *Furreedpore*, *Tipperah*, *Sylhet*, *Mymensing*, *Goalpara*, and *Kamroop*; also a few places in the district *Bogra*.

The Eagerness with which they are received.

The eagerness to receive Scriptures may be seen almost everywhere; in places which I visited more than once, I found the people not only eager

places are the most promising. At Bygunbári, Tumalpur and Suraj-ganj in Mymensing, which I have twice visited, many respectable people came from a good distance to my boat, and in a polite and humble manner begged for books.

There are Proofs that the Scriptures are both preserved and read.

Here at Dacca I never meet with books torn in the bazars or streets, but I have seen and still see, now and then, a Gospel or a New Testament in a shop carefully wrapped up in paper, and at night, and also during the day, people are seen reading them diligently. Some Babus, who have repeatedly called at my house, have shown a pretty good knowledge of the history of our Saviour; and I know one who has read the whole Bible through. At Tumalpur I found several who assured me that they still possess and frequently read the Gospels I gave them the preceding year.

On the way up to Goalpará I met two young men who had heard me preach at Suraj-ganj and received Gospels, six days distant from their home. These young men recognized me at once, though they saw me at a distance, and not at the time engaged in preaching. They seemed most happy to meet us again, and said they were very glad that they had received the Gospels last year, and that they still possessed and read them. They also begged for another part of the Scripture.

At the Bároni festival at Munshibazar, two bráhmans from Manipur, east of Sylhet, met me at the Bároni and begged for a whole Testament. They told me, that they had received two single Gospels from me at Chattuk near Sylhet, and had ever since been reading them with great pleasure; that all they read was very good, but they wished to know the whole history of the Lord Jesus.

On the Bároni, Rath, and other festival days, I have of late years seen no torn leaves of tracts or Gospels, but have observed many men and women, who received books, carefully folding them in their clothes. A Bikrámpur bráhmaṇ, whom on my last journey I providentially met, when very ill and far from his home, told me, that he had often heard and seen me at the Bároni, and that he had read much of the New Testament. He acknowledged the nothingness of his idols and the truth of the Gospel. On leaving him, he seemed very grateful for a New Testament.

Who would not cherish the hope, that many a Hindu, though *unseen* by any Missionary, cleaves to the Saviour in his last moments and is saved.

Some of the visible effects.

The effects of the circulation of the Scriptures are evident, I mean with regard to preaching. At Dacca, where formerly the messengers of Christ could hardly speak, we can preach, not only with comfort, but before large crowds of people, both high and low, some of whom are very frequent attendants. The same remarks will apply to other places in the country round. In some places, as Mymensing, Bygunbári, &c., we had from 200 to 300 hearers, and as a proof that they did not listen merely out of curiosity, I may state that from 20 to 30 and 50 people walked with us to the boat, inquiring more carefully about the way of salvation.

My opinion is that the season has now arrived in which large distributions of the Scriptures should be made, especially in the large populous districts of Dacca, Tipperah, Mymensing and Goalpará, as the people everywhere appear to be prompted by a secret impulse to inquire after the true

DINAJPUR.

From the Rev. H. SMYLIE.

April 2nd, 1852.—For some time past the great cry here has been, Give us large books, that we may have them at hand to read daily ; we want large books, that we may not be obliged to call daily for small ones.

A year or two ago a party of Musalmáns from Rungpore called here for a Bible. I had none at the time, but so great was their desire to have a copy they would not leave without, and I was obliged to give them one which had lost several pages, for which they appeared very thankful. About the same time another party came and urged me, till I was ashamed and gave them my own Bible. The Native Missionary has met with similar applicants, and has been obliged to give up his Bible. This happened a few days since, and to-day he tells me he is again beset in the same way. This was not the case six or seven years ago.

The Scriptures are not only read but valued. What I shall now state, took place at Chinti, about thirty miles hence. I called at the patwari's house ; on entering I observed a New Testament lying on a morá near a couch. The master of the house came in, and in the course of conversation the New Testament was required. It was handed me from the morá, and on turning it over I saw it had been much used.

On the evening of the same day I called on Pero Bania. We found him seated in a place by himself, in the rear of the house, where he could not see us till we were upon him ; he was engaged in reading the New Testament. At the same time a lad came in from a neighbouring house ; the Bania told us he was a great reader of our books, and requested him to read a chapter.

Books rarely destroyed.

I know of no resident in Dinájpur who either tears or ill uses tracts or Scriptures. We have detected one or two in the very act, but they were not residents of Dinájpur, but Bráhmans of the lowest order from other parts of the country. A year or two ago a lad asked for a tract. I did not like his appearance, but to satisfy myself I gave him one ; as he passed through the crowd, I kept my eye upon him ; and when he had gone about a hundred yards, he began to tear the book and scatter it about. His back being towards us, I went up and tapped him on the shoulder ; on looking round and seeing me he lost all power, trembled from head to foot, and would have fallen at my feet. He clasped his hands and pleaded in the meanest attitude for pardon, and even came to my house the day after, to know if I had forgiven him.

Within the last two or three years, tracts have been twice torn and dashed at me, but no sooner was it done than the persons who did so fled as for their lives. Such things are done, but they are by no means common. Although when at home I am daily in the Bazar, in no shop have I seen tracts used as waste paper ; were they so used, the school boys, who rove about every where, would immediately tell us. They know it to be wrong. I once saw a boy from Benares selling scented oil, his basket was pasted over with portions of tracts or Scripture. Tearing tracts is not common here, but our Bazar is burned down twice or thrice every year, and in this way many books are lost. The people who come to us say their tracts

CHITTAGONG.

From the Rev. J. JOHANNES.

March 29th, 1852.—Some thousands of copies of the Word of Life have been sent abroad through this land of darkness, this region and shadow of death; and faith leads to the assurance that the Scriptures and Tracts thus distributed are not lost. They have been, as it were, cast on the water, and to a great extent have disappeared, and some of them have been destroyed. We have witnessed how the angry votaries of idolatry and superstition have snatched these gifts, which their less bigoted brethren had solicited, and tearing them into a hundred pieces, have flung them to the air. Such conduct has led to much distressing thought, but hope has not deserted us, as we have daily seen instances of the good seed coming up. Our books are doing their work, they are gradually and silently undermining idolatry. The knowledge which bringeth salvation, is spreading far and wide; the name of Jesus is not now unknown. What he suffered to save a ruined world, and the blood which cleanseth from all sin, are topics daily discussed and more or less understood. I have been to different and distant villages; and on enquiring, if any there had read, or had in their possession the Christian books, have joyfully learnt that the books had preceded me. You know what I related of the manuscript copy of the True Refuge, which I found at Comillá and how much, for years, it was valued by the people there. The people who flock annually to Sitákund receive our books and carry them all over Bengal. While we have but too often seen Hindus in their shops, and elsewhere, poring over the vile productions of the Indian Press,—books which for the most part ought to be consigned to the flames; we have also seen our books in their hands and, in not a few instances, as eagerly perused. Two old shop-keepers said to me, “Sir, the last time you were returning from Comillá, you promised to send us a large book, and this you have failed to do, will you now bestow the book on us?” I had however distributed all my books and could not satisfy them: what pleased me was, that they had read our Tracts and liked them exceedingly, and desired to be better acquainted with the truth as it is in Jesus. The Bairágis and Sannyásis have also taken away our books, and numbers who are prevented by their superstition and bigotry from taking them from us, will with less prejudice receive them at their hands, and we may hope will profitably use them. Many have asked, “What do these books teach?” I have replied, “Truths which can save you in a dying hour,” “For God so loved the world that he gave his only begotten Son that whosoever believeth on him, should not perish but have everlasting life.” “The blood of Christ cleanseth from all sin.” These truths have appeared to make impressions on their minds.

In a letter of a somewhat previous date Mr. Johannes mentioned the conversion of several persons in Comilla, and the following account of —

A Manuscript Copy of the True Refuge.

“The following circumstance is a confirmation of the fact that our Scriptures and Tracts had been, under the divine blessing, the instrumental cause of their conversion. When I was last in Josudapur, an old man came to see me at night and after hearing the Gospel said, “Sir these truths appear

as my life." I was so anxious to see the manuscript that he promised to bring it to me the following morning ; this he did, and to my great joy, I found it to be "The True Refuge," the well known and much blessed tract written by our late brother Pearce. He told me that he had received the Book at the Sitákund melá ;—that he and others had read it, and that one of his friends was very anxious to possess it, but that he would not part with it, until he had taken a copy of it. This manuscript, written out so many years ago, I have forwarded to you by my son Edward, and hope you have received it. Bishwanath has also told me that a Tract received at Chittagong first arrested his attention to divine things. After coming into the possession of these facts, can we say, it is the work of a merely human agency ? Let the world say what they will, conversion is the work of God.

FUNDS.

It is with feelings of gratitude to God and thankfulness to man that the brethren advert to the pecuniary assistance they have received during the past five years, and which would probably have been more ample, had this Report appeared earlier ; but a heavy pressure of other engagements caused the delay, which has been regretted, but could not be avoided.

The pecuniary assistance received has been, as formerly, partly from friends in this country, who have kindly contributed to aid the work ; but chiefly from the Bible Translation Society in London, and the American and Foreign Bible Society, and more recently also from the new Society formed in Boston about two years ago, and called the *American Bible Union*.

From friends of the Bible cause in this country, the sums received during the last five years, have amounted to Co.'s Rs. 5913-10-6. It is earnestly hoped that they will kindly continue their valuable aid, and that others also will come forward to assist our labours. The proceeds of Scriptures sold to individuals or supplied to the Calcutta Auxiliary Bible Society, have amounted to Rs. 3884-11-6.

From the *Bible Translation Society* various appropriations have been remitted through the Baptist Missionary Society, amounting together to £5989-12-8. From other friends in England through the same medium various sums have been re-

The Committee of the *American and Foreign Bible Society* have continued their much needed and highly appreciated aid; several Remittances, amounting in the aggregate to £1542-5-11, have been received through the Baptist Missionary Society in England.

The *American Bible Union* has also favoured us, through the same medium, with a substantial proof of the interest taken in our operations by the excellent men who have formed that Society. The sum remitted, was £204-1-8 or Co.'s Rs. 2,129-9-0.

For all these tokens of regard for our labours, and help in their prosecution, the liveliest thanks are presented, while at the same time an urgent Appeal is hereby made to all who wish well to the great work of supplying the written Word of the eternal God to the nations of India, to contribute to our aid. Past experience encourages hope for the future; God has hitherto helped;—the cause is still His, and His blessing will not be withholden. Friends of the Bible, you have repeatedly helped in this work, your help is as much needed as ever; and will not your love to the Bible, your desire for its universal diffusion, and your longing for the coming of Christ's kingdom in India, prompt you still to contribute of what God has given you, to assist in sending forth the Bible, to bless others as it has blessed you? Doubtless your conduct and your language will still say,—

“ Fly abroad, thou mighty Gospel,
Win and conquer, never cease,
May thy lasting wide dominions
Multiply and still increase :
Sway thy sceptre,
Saviour, all the world around.”

LOCAL CONTRIBUTIONS.

The following Contributions to the Translation Fund are thankfully acknowledged.

Contributions received in 1847.

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Seton-Karr, W. Esq.	10	0	0	
Nicol, F. Esq.	6	0	0	
Russel, C. D. Esq.	10	0	0	
				26 0 0

MONGHIR.

Contributed through Rev. J. PARSONS.

Belchambers, Mr. R.	1	0	0	
Bradley, C. Esq.	5	0	0	
Brickell, Mrs.	1	0	0	
Beverly, Masters W. and H.	0	8	0	
Boy, A Dumb	0	4	0	
Dear, H. Esq.	16	0	0	
Dwyer, J. R. Esq.	4	0	0	
Forsyth, Mrs. Dr.	15	0	0	
Hutchinson, Mr. G.	3	0	0	
Haselgrove, Mr. J.	1	0	0	
Lockington, Mr. R.	4	0	0	
More, Mr. J. F. S.	4	0	0	
Morrell, Miss M. G.	0	4	0	
Morgan, Miss, ...	2	0	0	
Norrish, Mr. W.	1	0	0	
Parkinson, Mrs.	0	4	0	
Swenly, E. Esq.	10	0	0	
Thompson, Mrs.	1	0	0	
Thompson, Mr. J.	10	0	0	

PATNA.

Contributed through Rev. H. BEDDY.

Boiland, Mr. and Mrs.	5	0	0	
Bridge, J.	3	0	0	
Brown, R. Esq.	4	0	0	
J. C.	3	0	0	
Heysham, N.	5	0	0	
Hopper, Mr.	5	0	0	
Mackintosh, S.	5	0	0	
Wyatt, J. Esq.	5	0	0	
				35 0 0
Total Subscriptions received in 1847, ...				2091 9 9
Scriptures sold during the year, ...				1866 0 0
				3957 9 9

Contributions received in 1848.

Aubery, Mr. J.	6	0	0	
Calder, A. Esq.	20	0	0	
Carey, J. Esq. through Rev. J. Wenger,	25	0	0	
Ford, Mr. J.	1	0	0	
Falkland, Mr.	3	8	0	
Forsyth, Mrs. Dr.	30	0	0	
Family Subscription Box, ...	30	11	0	
Garty, W. Esq.	9	0	0	
Hastings, J. Esq. thro' Rev. J. Lawrence,	16	0	0	
Morgan, Rev. T.	12	0	0	
Mr. ———, ...	1	0	0	
Penhearow, D. Esq.	8	0	0	
Pigou, J. Esq. through Rev. J. Parry, ..	6	0	0	
Roxburgh, Major, ...	50	0	0	
Russell, Major, balance of Account	32	8	0	
Russell, Col.	500	0	0	
Smith, C. Esq.	20	0	0	
Thank-offering, ...	5	0	0	
Vansomeran, G. Esq.	25	0	0	
Wood, Mrs. G. and friends, ...	37	0	0	
				837 11 0

ASSAM.

*Contributed through Rev. O. T. CUTTER.**Deb-Sagor.*

Philos, ...	10	0	0	
Reid, Captain D.	5	0	0	
Vetele, Capt. H.	10	0	0	
				25 0 0

Jaipur.

Hannay, Major S. F.	10	0	0	
Holroyd, Lieut. C.	10	0	0	
Sherlock, Esq., W. M. D.	10	0	0	
				30 0 0

Sib-Sagor.

Bokei, Geo. and S. P.	2	0	0	
Brodie, Capt. T.	10	0	0	
Brown, Rev. N.	10	0	0	
Cutter, Rev. O. T.	10	0	0	
Bateram Dass, N. C.	5	0	0	
Levi, N. and, A. T.	2	0	0	
Ram Sing, ...	1	0	0	
				40 0 0

Sadiya.

Karun Begam, ...	16	0	0	
Smith, Capt. E. F.	16	0	0	
				32 0 0

Tezpur.

Campbell, Lieut. B.	10	0	0	
Davis, J. Esq. M. D.	10	0	0	
Gordon, Capt. J. T.	25	0	0	
				45 0 0

*Gowhati.**Contributed through Rev. C. BARKER.*

Barker, Rev. C.	10	0	0	
Bruce, Miss C.	2	0	0	
Friend, A, ...	3	0	0	
Friend, A, ...	5	0	0	
Cooke, Mr. W.	2	0	0	
Jenkins, Major F.	10	0	0	
Hudson, C. H. Esq.	5	0	0	
Sri Mote Moina, ...	1	0	0	
Sri Mote Pate, ...	1	0	0	
Sakes, Miss L.	2	0	0	
				41 0 0

*Nowgong.**Contributed through Rev. N. BRONSON.*

Butler, Capt. J.	10	0	0	
Bronson, Rev. M.	10	0	0	
Bronson, Miss M. R.	2	0	0	
Babbage, Lieut. H. P.	10	0	0	

Brought forward,	34	0	0
Julia, Miss, ...	2	0	0
Jurimon, ...	0	8	0
Rowlat, Lieut. E. A.	10	0	0
Savings of Children in the Nowgong Orphan School, ...	1	13	9
Woollaston, Mr. D. H.	5	0	0
	53	5	9

DILHI.

Contributed through Rev. J. T. THOMPSON.

A Friend at Gurhwal, ...	100	0	0
Anderson, Capt.	16	0	0
Archer, H. Esq.	33	0	0
Blewith, R. Esq.	35	0	0
Cope, H. Esq.	10	0	0
Cowley, J. Esq.	3	0	0
Davis, C. J. Esq.	16	0	0
Davis, Mrs.	5	0	0
Donithorne, W. S. Esq. C. S.	25	0	0
Francis, H. Esq.	20	0	0
Fraser, A. Esq. C. S.	32	0	0
Garty, Mr. M.	5	0	0
Gibbons, J. P. Esq. C. S.	47	0	0
Heatherly, J. Esq.	60	0	0
McMullen, R. Esq.	20	0	0
Powell, J. Esq.	48	0	0
Reid, Dr. A.	16	0	0
Rich, R. Esq.	16	0	0
Roberts, A. A. Esq. C. S.	20	0	0
Ross, Mrs. Dr.	5	0	0
Thompson, Mrs. S.	10	0	0
Thompson, Miss E.	5	0	0
Wallace King, Major J.	20	0	0
	567	0	0

Total Subscriptions received in 1848, ...	1671	0	9
Scriptures sold during the year, ...	68	6	0
	1739	6	9

Contributions received in 1849.

B. Lieut. through J. C. Marshman, Esq.	100	0	0
Christian, J. Esq. through Rev. A. Leslie, ...	20	0	0
Cummins, Mr. T.	2	0	0
Green, Mr. Conductor, for 1848-49, ...	24	0	0
Family Subscription Box, ...	28	8	0
Kobiraj, R. K. through Rev. G. Pearce, ...	2	0	0
Lewis, Hon. J. Esq. for 1848, ...	50	0	0

Brought forward,	226	8	0
Lewis, Hon. J. Esq. for 1849, ...	50	0	0
L. J. Rev.	10	0	0
Mendes, L. Esq.	10	0	0
More, J. T. S. Mr.	3	0	0
Morgan, T. Rev.	12	0	0
Penhearow, D. Esq, ...	6	0	0
Russell, Lieut.-Col.	500	0	0
Smith, C. Esq. through Rev. A. Leslie,	20	0	0
Schatz, Rev. Mr.	10	0	0
Thank-offering from H. D. and A. C. . .	15	0	0
"Thy Kingdom come,"	25	0	0
Van Someran, G. Esq.	20	8	0
Williamson, Rev. J. for 1849, ...	20	0	0
		928	0 0

DILHI.

Contributed through Rev. J. T. THOMPSON.

Various, names not specified, ...	211	0	0
Total Subscriptions received in 1849, ...	1139	0	0
Scriptures sold during the year, ...	1880	3	6

Contributions received in 1850.

Bowden, Rev. Mr.	10	0	0
Bradford, C. Esq.	5	0	0
Carey, J. Esq.	27	0	0
Christian, J. Esq. through Rev. A. Leslie,	20	0	0
Foley, W. Esq.	6	0	0
Green, J. Esq.	12	0	0
J. P. M.	40	0	0
Lewis, Hon'ble, J. Esq.	50	0	0
Family Subscription Box, ...	32	0	0
A Pious Soldier, through Rev. G. Pearce,	10	0	0
McNiddar, Captain J. of Barque "James Lumsden" through Mr. D. Chill, . .	10	0	0
Russel, Lieut.-Col.	50	0	0
"Thy Kingdom Come,"	25	0	0
Williamson, Rev. J.	10	0	0
		307	0 0

DILHI.

Contributed through the late Rev. J. T. THOMPSON.

Bingham, Mrs.	3	0	0
Heatherly, J. Esq.	60	0	0
Powell, J. Esq.	48	0	0
Ramsay, Capt. H.	81	0	0
White, Ensign, ...	40	0	0
Thompson, Mrs. S.	4	0	0

Brought forward,	241	0	0	
Thompson, Miss Elizabeth, ...	5	0	0	
Thompson, Miss Esther, ...	2	0	0	
Thompson, Miss Grace, ...	2	0	0	
Thompson, Miss Phebe, ...	1	0	0	
				251 0 0
Total Subscriptions received in 1850, ...				
				558 0 0
Scriptures sold in 1850, ...				18 8 9

Contributions received in 1851.

Briggs, Mrs. through Mrs. Sale, ...	3	0	0	
A Friend to the Heathen, ...	25	0	0	
Family Subscription Box, ...	31	0	0	
Gordon, A. R. Esq.	10	0	0	
Green, J. Esq.	12	0	0	
McConnel, J. Esq.	20	0	0	
McLeod, D. F. Esq.	50	0	0	
Lawrence, J. Rev.	10	0	0	
Parry, J. C. Esq.	20	0	0	
Penhearow, D. Esq. (1st.)	8	0	0	
Penhearow, D. Esq. (2nd)	10	0	0	
Williamson, J. Rev.	12	0	0	
Woodrow, H. Esq.	50	0	0	
Thank Offering, ...	50	0	0	
J. C. through Rev. J. Wenger, ...	40	0	0	
				351 0 0

DILHI.

Contributed through Mrs. THOMPSON.

McCarty, Lieut. J.	10	0	0	
Powell, J. Esq.	48	0	0	
Ray, Mrs.	6	0	0	
Thompson, Mrs. and family, ...	15	0	0	
Hill, Lieut. A.	10	0	0	
Roberts, G. Mr.	5	0	0	
Thompson, Mrs. and family, ...	10	0	0	
				104 0 0
Total Subscriptions, in 1851, ...				
				455 0 0
Scriptures sold during the year, ...				50 9 3

Contributions received since the commencement of the present year but not included in the Abstract Cash Account.

A Friend through Rev. C. B. Lewis, ...	10	0	0	
Edmonstone, G. Esq.	25	0	0	
Lewis, Hon'ble J. Esq. for 1851, ...	50	0	0	
McConnell, J. F. Esq.	50	0	0	

J. THOMAS.

CONTRIBUTIONS FROM ENGLAND.

The following sums have been received from the Bible Translation Society and other friends in Great Britain through the Baptist Missionary Society.

Received in 1847.

As per Rev. J. Angus's Account					
Current, March 31st, 1847,	£2,517	15	10	Rs.	A. P.
Less Remittance in 1846, and accounted for in last Re- port, ...	500	0	0		
	£2,017	15	10	@1-10	22,012 4 4

Received in 1848.

As per Rev. J. Angus's Account					
Current, March 31st, 1848,	£621-16-10	@ 1-10,		Rs. 6,785	4 6
Less Amount erroneously cre- dited to this account in 1843, £150-0-0, ...	Rs. 1,500	0	0		
				5,285	4 6

Received in 1849.

As per Account Current, dated					
March 31st, 1849, B. T. S.	£1,000	0	0		
Various, ...	138	12	4		
	£1,138	12	4	„	12,421 4 3

Received in 1850.

As per Account Current, dated					
March 31st, 1850, B. T. S.	£1,200	0	0		
Various, ...	12	10	0		
	£1,212	10	0		12,125 0 0

Received in 1851.

As per Account Current, dated					
March 31st, 1851, B. T. S.	£1,300	0	0		
Various, ...	10	0	0		
	£1,310	0	0	„	13,100 0 0
Special Contribution for the San- skrit Bible received in 1843,	714	17	4	@1-11	7,459 7 7
	Co.'s Rs.				72,403 4 8

ABSTRACT CASH ACCOUNT.

1. AMERICAN AND FOREIGN BIBLE SOCIETY.

From April 23rd, 1847, to April 1st 1852.

1847.	Rs.	A.	P.		Rs.	A.	P.
April 22							
To Balance as per last Report, ...	2,783	7	6	1847. By Remittance received thro' the Baptist Mis-			
„ Printing and Binding Scriptures in <i>Bengali</i> , as				sionary Society, as per Rev. J. Angus's letter			
per Bills Nos. 5,574, 5,575, 5,577, 5,772,				of Sept. 13th, 1847.—£412, 16, 10.—@ 1-10,	4,503	11	6
6,799-36 and 6,799-37, ...	7,321	3	0	1849 „ Amount received thro' ditto ditto ditto as per			
„ Ditto ditto Scriptures in <i>Hindustani</i> , as per				Rev. J. Angus's Account Current of March			
Bills Nos. 5,576, 6,252, 6,799-34 and 6,799-35,	3,980	9	6	31st, 1849, ... £508, 11, 11.—@ 1-10,	5,548	5	0
„ Ditto ditto in <i>Hindi</i> , as per Bills Nos. 6,081,				1850 „ Amount received thro' ditto ditto ditto, as			
6,082 and 6,470, ...	2,265	5	6	per Mr. Underhill's Account Current of			
„ Ditto ditto in <i>Sanskrit</i> , as per Bills Nos.				March 31st 1850, ... £620, 17, 2.—@ 2s.	6,208	9	3
6,469, 6,799-31 and 6,799-32, ...	2,415	0	6	„ Balance, ...	4,737	5	6
„ Ditto ditto in <i>Persian</i> , as per Bills Nos.							
6,799-41 and 6,977, ...	2,232	5	3				
Co.'s Rs. ..	20,997	15	3		Co.'s Rs...	20,997	15 3
Balance due, ...	4,737	5	6	E. E. J. THOMAS.			

ABSTRACT CASH ACCOUNT.

ABSTRACT CASH ACCOUNT.

II. BAPTIST MISSION TRANSLATION FUND.

From April 22, 1847, to April 6, 1852.

Dr.	Rs. A. P.	Cr.	Rs. A. P.
To Printing and Binding <i>Bengali</i> Scriptures, as per Bills, No. 5770, 5771, 6253, 6510, 6511, 6799-30, 6799-33, 6799-36, 6799-37, 6799-38, 6976, and 8146, ...	35,811 8 3	By Balance, as per last Account rendered, ...	1,787 1 7
To Printing and Binding <i>Hindi</i> Scriptures, as per Bills, No. 6081, 6082, 6255, 6470, 6512, and 6799-40, ...	11,196 4 9	By Donations from the Bible Translation Society and other Friends in Great Britain, ...	72,403 4 8
To Printing and Binding <i>Sanskrit</i> Scriptures, as per Bills No. 6254, 6469, 6799-31, and 6799-32, ...	8,066 3 6	By Donation from the American Bible Union, ...	2,129 9 0
To Printing and Binding <i>Hindustani</i> Scriptures, as per Bill No. 6252, 6979 and 6799-34, ...	7,591 3 9	By Local Contributions and Sales of Scriptures during the five years ending December 31st, 1851, viz. :—	
To Printing and Binding <i>Persian</i> Scriptures, as per Bills, No. 6799-41, ...	1,354 12 9	Subscriptions and Donations, ...	5,913 10 6
To Printing, &c. the fourth Report, ...	254 0 0	Sales, ...	3,884 11 6
To Salaries of Mr. Wenger and Pandits, including Books for the Library, from April 1, 1847 to February 29th, 1852, ...	18,809 12 0		9,798 6 0
To Depository Expenses for the five years, ending December 31st, 1851, viz.:		By Cash Payment received from the Calcutta Auxiliary Bible Society for Printing 2,000 Copies of the Old Testament in Bengali, ...	2,255 0 0
Salaries of Depository and Sircar, ..	2,362 8 0		
Freight of Books, ...	1,258 14 6		
Incidental Charges, ...	284 6 0		
	3,905 12 6		
To Balance in hand, April 6th 1852, ...	1,383 11 9		
Total, .. Co.'s Rs.	88,373 5 3	Total, .. Co.'s Rs.	88,373 5 3
April 6th 1852, Balance in hand, ...	1,383 11 9	E. E. J. WENGER.	

N. B.—This Balance is purposely retained for Salaries of Translator, Pandits, &c. and to meet other incidental expences, otherwise there are Bills to a much larger amount still unpaid.

ADDITIONAL CORRESPONDENCE.

The letters from which the following interesting extracts are given, did not come to hand until the last sheet of this Report was going to press, which circumstance will account for their insertion in this place.

The facts they record appeared too interesting and important to be withheld from our friends.

MONGHIR.

From the Rev. J. LAWRENCE, April 27th, 1852.

I just write a line to thank you for the supply of Kaithi Scriptures which came to hand about a week ago. It arrived just in time. I had not another single Gospel left; and scarcely were these last arrivals put on the book-shelves, when a request came from one of our native brethren, who was out in the district, for 50 copies, stating that there was great demand for them, begging me also to send a few of the large type. Having obtained some of the latter from the Bible Depository, I sent them, together with a good number of the smaller type. They were nearly all distributed in the two remaining days our brethren remained at the place. The larger type were particularly acceptable to the people, and much sought after. Our brethren report that they had a most cheering opportunity of preaching and circulating the Scriptures amongst the opium-growers, who had brought in their opium to deliver it to the Opium Agent at Surajgarrah. For more than a fortnight there remained an assemblage of several thousands, the greater part of whom had little to do, and therefore were the more at liberty to listen to our brethren. It appears they were well inclined to avail themselves of the opportunity to hear the Gospel, for our brethren had no occasion to leave their tent and search for willing hearers; the people of their own accord visited them, and flocked in such numbers all the live-long day, that our brethren could with difficulty find time to eat their food, and not before the shades of night had closed upon them, would they all retire. "We never met with any thing so encouraging before," say our native brethren, "all the people were so respectful, and so exceedingly kind—they seemed quite pleased to meet with us. No one gave us trouble or said any thing to oppose us. Not a few only, but great numbers seemed deeply interested, and expressed an earnest wish to be instructed in the truths of the Gospel." These people have been visited in their villages several times, and have always manifested a friendly feeling; many of them have evidently read our books, and I think they appear to feel a growing interest in Christian truth. Oh! that the Lord, in whose hands are the hearts of all men, may be pleased to prepare a people from amongst them, to show forth his praise.

AGRA.

From the Rev. J. SMITH, April 26th, 1852.

The distribution of Scriptures has been carried on regularly during the

report the exact number distributed in consequence of having neglected to note down the number brought back from our different missionary journeys. At the Bhuteshwar melá and several other smaller ones, we had the privilege of supplying, with the word of life, many from the most distant parts of India, Kabul, Multan and the Punjáb; and from many conversations held with the people, the knowledge of Christ is evidently spreading in parts where the missionary has never been. During several journeys through parts of Dholpore and Gwalior, our native brethren have embraced every opportunity of distributing the word of God to all who could read, and as a proof of the desire of the people to be possessed of the Scriptures, I may state that a few single copies of Hindi Gospels have been sold to the heathen for two pice each. The Psalms in Sanscrit have been sought after with avidity by the pandits in several places, and no sooner have they obtained a copy, than they usually sit down and begin to read with visible delight, soon drawing a crowd of listeners who evidently supposed themselves privileged by the opportunity, and showed no anxiety for withdrawal. The effect of Scripture distribution is frequently invisible, but not less sure. The leaven of divine truth is at work and shall most certainly, though perhaps long without observation, leaven the whole lump.

JESSORE.

From the Rev. J. PARRY, April 22nd, 1852.

We have circulated, for some years past, a large number of the Holy Scriptures, chiefly in Bengáli, amongst the Hindu and Muhammadan population of this district. Last year upwards of a hundred single Gospels, New Testaments or portions of the Old Testament were distributed in the town of Comurkhally within the district of Pubna. Occasionally we have distributed Scriptures among the inhabitants of villages situated on the banks of the rivers between this place and Calcutta. Two instances have come to my knowledge, which afford evidence that some peruse the Holy Scriptures with much attention. Some months ago, an educated Muhammadan visited Sátberiyá for the purpose of conversing with the native preachers about Christianity. In the course of conversation, he observed that he had read the Qurán, in which he met with some things which were quite incredible, but every thing which he found in the New Testament was very good and worthy of credit. He displayed such a familiar knowledge of the principal facts contained in the Gospels, that many of the native Christians were quite astonished.

In the village of Tola, which I visited last January, I met with two or three Bráhmans who called on me for the purpose of obtaining copies of the New Testament. I was informed by one of them, and also by Ali Muhammad, who had visited the village three months previously, that several Bráhmans met together every night at a certain place, for the purpose of reading the New Testament and holding conversation on religious subjects.

Last March a Muhammadan called on board the boat of the two native preachers who visited the Kupil Muni melá, for the purpose of preaching the Gospel, and asked for a copy of the New Testament for a friend of his.

LIST OF SCRIPTURES IN THE DEPOSITORY.

AMERICAN EDITIONS.

ENGLISH.—Bibles, 8vo.
 Testaments, 32mo.
 Testaments and Psalms together, 8vo.

CALCUTTA EDITIONS.

ARMENIAN.

Testaments, Ancient and Modern.
 BENGALI.
 Genesis and Part of Exodus—Psalms—
 Proverbs—Psalms and Proverbs—
 Isaiah and Daniel.
 Old Testament.
 Matthew—Mark—Luke—John—Acts.
 Luke and Acts.
 Gospels and Acts together.
 Testaments.
 Testaments with References, large 8vo.
 Bible with References, large 8vo. and
 quarto.

HINDUSTANI.

Arabic Character.

Matthew—Mark—Luke—John—Acts.
 Luke and Acts.
 The Gospels and Acts together.
 Testaments.
 Testament, with Marginal References.
Persian Character.
 Matthew—Mark—Luke—John—Acts.
 Luke and Acts.
 The Gospels and Acts together.
 Testaments.

PERSIAN.

Matthew—Mark—Luke—John—Acts.
 Luke and Acts.
 The Gospels and Acts together.
 Testament.

HINDI.

Debnágrí Character.

Matthew—Mark—Luke—John—Acts.
 The Gospels and Acts together.
 Testament.
 Daniel.

Kaithi Character.

Matthew—Mark—Luke—John—Acts.
 Gospels and Acts together.
 Testaments.

SANSKRIT.

Genesis and Part of Exodus—Psalms—
 Proverbs—Isaiah.
 Matthew—Mark—Luke—John—Acts.
 Luke and Acts.
 The Gospels and Acts in one volume.
 Testaments.
 Bible Vol. I.

SERAMPORE EDITIONS.

ASSAMESE—Bible—Testament.
 BHOGULKUND—Testament.
 BHUTNERE—Testament.
 BURMESE—Four Gospels—Testament.
 DOOGRAH—Testament.
 KHASSEE—Testament.
 KUNKUNU—Poetical Books.

KANOIJ—Testament.
 KURNATA—Testament.
 MARHATTA—Historical Books—Poeti-
 cal Books—Prophetical Books.
 MUGUDH—Testament.
 Oojein—Testament.
 TELINGA—Pentateuch—Testament.

SPECIMENS

OF THE

SEVERAL LANGUAGES AND CHARACTERS
IN WHICH THE SCRIPTURES ARE PRINTED.*The text selected, Matthew xxviii. 18, 19, 20.*

“ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you alway, even unto the end of the world. Amen.”

BENGALI.

তখন যীশু তাহাদের নিকটে আসিয়া আলাপ করিয়া কহিলেন, স্বর্গের ও পৃথিবীর তাবৎ কর্তৃত্ব আমি তোমাদের দত্ত হইয়াছে। অতএব তোমরা যাইয়া সর্বজাতীয় লোকদিগকে শিষ্য করিয়া পিতার ও পুত্রের ও পবিত্র আত্মার নামেতে তাহাদিগকে অবগাহন করাও; এবং আমি তোমাদিগকে যে সকল আজ্ঞা দিয়াছি, তাহা পালন করিতে তাহাদিগকে শিক্ষা দেও। দেখ, জগতের শেষ পর্য্যন্তই সর্বদা আমি তোমাদের সঙ্গে ২ আছি। আমেন।

Takhan Jishu táháder nikaṭe ásiyá áláp kariyá kahilen, Swarger o prithibir tábat katritwa ámáke datta haiyáchhe. Ataeb tomrá jáiyá sarbbajátíya lokdigke shishya kariyá Pitár o Putrer o Pabitra Átmár námete táhádigke abagáhan karáo; ebang ámi tomádigke je sakal ágyá diyáchhi, táhá pálan karite táhádigke shikhyá deo. Dekha, jagater shesh parjyantai sarbbadá ámi tomáder sange sange áchhi. Ámen.

SANSKRIT.

यीशुस्तेषां समीपमागत्य व्याहृतवान्, स्वर्गमेदिन्योः सर्वाधिपतित्व-
भारो मय्यर्पित आस्ते । अतो यूयं प्रयाय सर्वदेशीयान् शिष्यान् कृत्वा
पितुः पुत्रस्य पवित्रस्यात्मनश्च नाम्ना तानवगाहयत; अहं युष्मान्
यद्यदादिशं तदपि पालयितुं तानुपादिशत । पश्यत, जगदन्तं यावत्
सदाहं युष्माभिः साकं तिष्ठामि ।

Yishustesháng samípamágotya byáhritabán, swargamedinyoh sarbbá-
dhipatitwabháro mayyarpita áste. Ato yúyang prayáya sarbbadeshí-
yán shishyán kritwá Pítuh Putrasya Pabitrátmanashcha námná tánaba-
gáhayata; ahang yushmán yadyadádishang tadapi pálayitung tánup-
dishata. Pashyata, jagadantang yábat sadáhang yushmábhih sákang
tishṭhámí.

HINDI.

Dev Nāgrī Character.

यीशुने उनके निकट जाकर कहा कि स्वर्गका और पृथिवीका सारा अधिकार मुझको दिया गया है; इसलिये जाके सब देशोंके लोगोंका शिष्य करके उन्हें पिता और पुत्र और पवित्र आत्माके नामसे डुबकी दिलाओ। और मैंने तुमको जो जो आज्ञा दी है उन सबोंका पालन करनेकी शिक्षा देओ; और देखो, मैं संसारकी समाप्तियों तुम्हारे संग सदा रहता हूँ।

HINDI.

Kaithī Character.

यीशुने उनके निकट जाकर कहा, कि स्वर्गका और पृथिवीका सारा अधिकार मुझको दिया गया है; इसलिये जाके सब देशोंके लोगोंको शिष्य करके उन्हें पिता और पुत्र और पवित्र आत्माके नामसे डुबकी दिलाओ। और मैंने तुमको जो जो आज्ञा दी है उन सबोंका पालन करनेकी शिक्षा देओ; और देखो, मैं संसारकी समाप्तियों तुम्हारे संग सदा रहता हूँ।

Yisune unke nikat jáke kahá ki Swargká au prithwí ká sáre adhikár mujhko diya gae hai. Isliye jáke sab deshon ke logon ko shikh karke unhen Pitá aur Putr aur Pubitr Átmá ke nám se dubkí diláo; aur mainne tumko jo jo ágyá dí hai unsabon ka pálan karne ke shikhya deo; aur dekho, main sansár samáptí lon tumháre sang sadá rahtá hun.

HINDUSTANI.

Arabic Character.

یسوع نے اُن پاس آ کے اُن سے یوں کہا کہ آسمان اور زمین پر سارا اختیار مجھے دیا گیا * اِسلئے تم جا کے سب ملکوں کو مُرید کر کے اُنہیں باپ اور بیٹے اور روح قدس کے نام سے غوطہ دلاؤ * اور جو کچھ کہ میں نے تمہیں فرمایا اُن سب پر عمل کرنے کو اُنہیں نصیحت کرو اور دیکھو میں زمانے کے آخر تک ہمیشہ تمہارے ساتھ ہوں *

HINDUSTANI.

Persian Character.

یسوع نے اُن پاس آکے اُنسے یوں کہا کہ آسمان اور زمین پر سارا اختیار مجھے دیا گیا * اسلئے تم جا کے سب ملکوں کو مُرید کر کے انہیں باپ اور بیٹے اور روح قدس کے نام سے غوطہ دلاؤ * اور جو کچھ کہ میں نے تمہیں فرمایا اُن سب پر عمل کرنے کو انہیں نصیحت کرو اور دیکھو میں زمانے کے آخر تک ہمیشہ تمہارے ساتھ ہوں * ۔

Yasú ne un pás áke unse yún kahá, ki Asman aur zamín par sárá ikhtiyár mujhe diyá gayá. Isliye tum jáke, sab mulkiyon ko muríd karke, unhen Báp aur Bete aur Rúh-quds ke nám se ghotá diláo; aur jo kuchh ki main ne tumhen farmáyá, un sab par amal karne ko, unhen nasíhat karo; aur dekho, main zamáne ke ákhir tak, hamesha tumháre sáth hun.

PERSIAN.

یسوع پیش آمدہ و بآنها تکلم فرمودہ گفت کہ تمامی قدرت در آسمان و زمین بمن عطا شدہ است * لهذا بروید و تمامی اقوام را از شاگردان نمائید و آنها را باسم اب و ابن و روح القدس غوطہ دلائید * و آنها را بہ محافظت کردن ہر آنچہ شمارا فرمودم امر نمائید و اینک دایم تا انقضای جہان باشما می باشم *

Yasú pesh ámada o b'ánhá takallum farmuda guft, ki Tamámí qudrat dar ásmán o zamín ba man atá shuda ast. Lihazá baraued o tamámí aqwám rá az shágirdán namáyed, o ánhára ba ism o Ibn o Rúh alquds ghotá diháned; o ánhára ba muháfazat kardan har ánchi shumára farmudam amr namáyed, o ínak dáim tá inqizá-í jahán bá shumá mebásham.

ARMENIAN, *Ancient*.

Եւ մատուցեալ Յիսուս խօսեցաւ ընդ նոսա՝ և ասէ : թուաւ ինձ ամենայն իշխանութիւն յերկինս և յերկրի . որպէս առաքեաց զիս հայր , և ես առաքեմ զձեզ : * Գնացէք այսուհետև՝ աշակերտեցէք զամենայն հեթանոսս , մկրտեցէք զնոսա յանուն Հօր՝ և Որդւոյ՝ և Հոգւոյն սրբոյ : * Ուսուցէք նոցա պահել զամենայն՝ որ ինչ պատուիրեցի ձեզ . և ահա ասիկ ես ընդ ձեզ եմ զամենայն աւուրս , մինչև ՚ի կատարած աշխարհի : Մատթէոս. ԳԼ. ԻԸ . 18—20 :

Yaiv mátoochyall Hcesoos *khosyaicháv* unth nosá yaiv ásaí, toováv eench ámyainán ish*khano*otoon hairkeens yaiv hairkrey, vorpais árakýách zees Hyr, yaiv yes arakýaim uz-chajz : gunáchaik eyesoohaitaiv áshákairtyaichaik zámmainán haithánosus mukurtyaichaik* uz-nosá ánoon Hor yaiv Vorto yaiv Hogoön surbo : Oosoochaik nochá páhyail zámmainán vor eenťch páthveeryaichee chyz, yaiv áháváscek yes unth chyz yaim zámmainán ávoorus meentchaiv ee kátarách ash*khá*ree.

ARMENIAN, *Modern*.

Եւ Յիսուս մօտ եկաւ , նորանց հետ խօսեց՝ և ասաց . ամեն իշխանութիւնն ինձ տրվաւ Երկնքումն և Երկրումս . ինչպէս որ Հայրն ինձ ուղարկեց , էնպէս ել ես ձեզ ուղարկումեմ : * Ուրեմն գնացէք ամեն հեթանոսներն Աշակերտ շինեցէք՝ նորանց ընկղմեցէք (մկրտեցէք) Հօր և Որդւոյ և Հոգւոյն Սրբոյ անունովն : * Նորանց սովորցրէք՝ որ ամեն ինչոր ձեզ պատուիրեցի՝ պահեն . և ահա ես ձեզ հետ եմ ամեն օր , մինչև Աշխարհի վերջն : Մատթէոս. ԳԼ. 28. 18—20 :

Yaiv Hísoos mot yaikáv, noranch heeyait *khosayaich*, yaiv asach áman ish*kháno*ontoonun eench tuvav yairkunkoomun yaiv yairkurooms, eenťchpais vor hyrun eench oogharkeeyaich ain pais ail yes chais oogharkoomyaim : Ooryaimun kunachaik ammain haithanoosnairun áshákyaírt sheenaichaik, noranch unkughmaichaik* (*mukurtaichaik*) Hor yaiv vorto yaiv Hogoön surbo annoonovun ; noranch sovorchraik, vor ammain eenťch vor, chaiz patveeraichee, páhyain Yaiv áhá yes chyaiz heeyut yaim ammain ór meentchaiv ásh*khá*rkee vairťchún.

* The word *Unkughmaile* is used in the Armenian ritual in the Baptismal service, and signifies Immersion only, but the word *Mukertiale*, which is used in the Armenian New Testament, has four meanings given to it by Roman Catholic lexicographers, viz. Immerse, wash, pour, and sprinkle.

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