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THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.  
—  
JANUARY, 1843.  
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\* \* The entire profits arising from the Sale of this Publication will be devoted to the  
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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## FUNDAMENTAL RULES.

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

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

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

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## EDITORIAL NOTICES.

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Papers will be acceptable on the following subjects:—1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary and other Philanthropic Exertions. 5. Progress and Promotion of Education, especially on Christian Principles. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of Remarkable Native Characters in ancient and modern times. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas, Purávas, and Shástras. 13. Native Proverbs. 14. Removal of Impediments to the Conversion and Civilization of the Natives, as the Government Countenance of Idolatry, the Unchristian Conduct of Europeans, &c. 15. Publications connected with India. 16. Antiquities of India. 17. Geography of India.

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The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 2d instant, at the Lál Bazar Chapel; service to commence at 7 o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday morning, the 10th instant, at the Union Chapel House, Dharamtalla.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 3d instant;—service to commence at 7 o'clock.

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

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

THE  
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I.—*Prefatory Remarks.*

THE rapid flight of time has brought us to the close of a year, remarkable for many impressive displays of the power of GOD. Destructive earthquakes, and conflagrations of cities, drought, inundations, and violent storms, have all in their majestic language spoken of the sovereign LORD of Heaven and Earth. The most ancient and most populous empire in the world has, for the first time, been compelled to make humiliating concessions to a European conqueror: whilst the pride of the victor also has been severely rebuked by sudden and awful reverses, sustained in an obscure and thinly inhabited country.

In all these events the voice of God may clearly be discerned: “Come, and behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth: He breaketh the bow and cutteth the spear in sunder: He burneth the chariot in the fire.”

Do we ask, what object He has in view in thus abasing the pride of man? His word instructs us: “Be still and know that I am GOD: I will be exalted among the heathen, I will be exalted in the earth.”

If this be His intention, then it becomes us to act in accordance with it, and to do all that lies in our power, to make his name known among the people amongst whom we live.

As Christian Observers, it has been our endeavour during the past year, and shall again be during the present, faithfully to point out, both what is, and what is not, calculated to promote that object which God ever regards. Whether we be well or evil spoken of for so doing, is of little importance to us. The

grace of Christ is sufficient to enable us to bear good report with humility, and evil report with equanimity.

It is much to be lamented that when God has spoken, man still refuses to hear. Humility and gratitude ought to pervade the heart of every man in India bearing the Christian name, who considers the events of the last twelve months. But are not the love of money, and the eager pursuit of worldly amusements, as widely prevalent now as at any previous period? And is not the proposed restoration of the gates of Somnâth an act of direct opposition to this revealed purpose of God, that by the providential termination of war WE will be "exalted among the heathen?"

There are, however, in India a few, who have at heart the glory of God and the extension of Christ's kingdom. Let them be careful to "abstain from every appearance of evil;" and let them endeavour, as far as they can, personally "to come to the help of the Lord against the mighty."

The Church of Christ has yet to learn many lessons from the zealous and united efforts of the children of this world. If (e. g.) the study of the languages of this country were cultivated by Christians here, with the same zeal as that of French or Italian is at home, or as that of English is by the Natives of India—and if it were applied to the practical purpose of conversing with the Natives on their best interests, how much good might be accomplished which is now neglected!

Again, how much laudable zeal is manifested in enlarging the agricultural and commercial resources of this country! In a similar way, some Christians might use their influence for the removal of numerous obstacles which now impede the progress of Christianity in this land. These obstacles are, for the most part, connected with the social institutions of India. To discover them, and to devise the best means of removing them in a lawful manner, would be an object worthy of the attention of all who are acquainted with the condition of the people and the administration of Government.

Let all who love the Lord, humble themselves before him on account of the remissness hitherto shown, and the limited success hitherto obtained. And let them all follow the example of the evangelical prophet, who cried: "**FOR ZION'S SAKE I WILL NOT HOLD MY PEACE, AND FOR JERUSALEM'S SAKE I WILL NOT REST, UNTIL THE RIGHTEOUSNESS THEREOF GO FORTH AS BRIGHTNESS, AND THE SALVATION THEREOF AS A LAMP THAT BURNETH!**"

## II.—*The Watchman's Warning Voice.*

A Sermon by James Charles, D. D., Senior Minister of St. Andrew's Church.\*

“ Watchman, what of the night ? Watchman, what of the night ? ”

ISAIAH xxi. 2.

Different interpretations have been given of the verses in which this reiterated question occurs, but not one of these can be pronounced perfectly satisfactory. The only point respecting them, indeed, in reference to which commentators seem to be agreed is, that they are pre-eminently obscure, enigmatical, and hard to be understood. You will not expect me, then, even to make the attempt to elucidate their primary import ; nor is the solution of the difficulty connected with them necessary to the end which I have in view, in selecting them as the basis of this morning's meditations. Suffice it to observe that the question contained in them appears to have been proposed in vision to the prophet by one of the Edomites, or inhabitants of Idumæa, who not less than the people of Judah, were menaced with the hostile irruption of a Babylonian army ; and that the object of it was to ascertain whether he descried any alarming appearances, any symptoms of danger, while he maintained his lonely station on his watch-tower, amid the gloom and silence of the night.

Now, as I shewed at large this day fortnight,† the office of a watchman or sentinel is one of the emblems which God himself has made use of in holy Scripture to represent the function of the Christian minister and the obligations attached to it—his duty being to be vigilant of observation, and prompt and faithful in sounding the alarm ; to look out, and to speak out ; to range his eye over the field both of the world and of the Church, that he may mark every thing, as it arises in either, which portends evil to the cause that ought to be dearest to his heart, and give timely and distinct warning of it ; and especially to be ever at his post in the posture of keen circumspection, with heart and eyes intently engaged, that he may discover and make known to his flock the perils, temptations, and trials which threaten them either as a body or as individuals. This being undeniably the case, I shall suppose that some individual among you, awake to the best interests of his never-dying soul and anxious to promote them, addresses to me the question “ Watchman, what of the night ? Watchman, what of the night ? ” and shall attempt in the sequel to frame an appropriate answer to it. My aim, in other words, shall be, to point out some of the things from which you as a Christian congregation in India are peculiarly in danger, or by which you are most liable to be injuriously affected, and to warn you to be on your guard against them. I shall notice, you

\* This discourse was preached in the forenoon of the fourth Lord's-day in November last, in the ordinary course of the Author's ministrations. It was prepared without the most remote view to publication ; and it appears in its present form in deference to the opinion of more than one individual connected with this periodical who heard it delivered, and who thought that the views contained in it were of sufficient importance to receive a wider circulation, than the pulpit could give them.

† In a sermon on Ezekiel, xxxiii. 7.

will perceive, only those spiritual dangers to which you as a body or as distinct classes are exposed; for to proclaim with a warning voice the special dangers arising from the difference of temperaments, stations in life, avocations, connections, and success, which environ you as individuals, belongs rather to the duties of the private pastorate, than to those of the public ministration of the word.

Many and various are the particulars which might be enumerated as tending in the directest manner to endanger your spiritual welfare or retard your progress in divine things; these, of course, consisting partly of such as are in some measure common to you with others, and partly of such as spring out of the adverse circumstances amid which you are placed in this foreign and heathen land.

1. The first which I shall specify, arises from superficial views of the extent of spiritual religion, or of the claims and obligations of the gospel.

It is cheerfully admitted that things in this respect are not at such a melancholy point of depression as they had reached, at a time not long gone by. A decided and gratifying change has taken place—a change which stands out in bolder relief and with greater prominence to the eye of those, whose Indian residence has extended over a considerable number of years, than can be well imagined by such as have only recently commenced their sojourn in this land of the sun. But how far has this revolution proceeded—what in a general way may be defined as the limits to which it has reached? That the religion of the gospel is no longer the vilified, repudiated, forgotten thing that it was in the days of other years—that those on whom the name of Christ has been named are no longer banded together as in an unholy confederacy to cast aside every external recognition of it, and to treat it as if it were a cunningly devised fable, a vile fabrication, or a puerile superstition—that, on the contrary, it is greeted by them with positive marks of homage and respect, and the profession of it is deemed at least an element of respectability of character, while the known contempt for its divinely accredited claims is regarded, if not as a brand or stigma, at least as a thing by which a man is worsened in public estimation—that the Sabbaths of the Lord are no longer so generally or so grossly profaned—that the churches are better frequented than they were wont to be, at least during one of the ordinary services, and the ordinances more reverently observed—that family worship and the other offices of domestic piety are attended to by a wider circle—and that the moral tone of society is to a considerable extent heightened and improved—will, if I mistake not, be fully and thankfully conceded by every one who is competent to pronounce a judgment in the matter. And while these outward and visible signs of improvement are exhibited in the mass of our professedly Christian community, it will be further allowed that there are among us those who are hopefully pious, and a few at least who are earnestly and unequivocally on the Lord's side, and who by an act of personal devotement have consecrated themselves to His blessed and ennobling service—a few who, though they came to this land merely with the view of amassing worldly wealth, have through the loving kindness of God found in it a far more

precious treasure, even "the pearl of great price;" and who in the midst of a region, in which heathenish darkness and spiritual desolation reign, have happily for themselves been persuaded to tread with vigorous steps the path to "glory, honor, and immortality," though they were never induced to enter upon it amid all the superior illumination and all the hallowing influences of the country of their birth!

But, when all this has been said, has not almost every thing been advanced which can with truth be alleged on our behalf? And after every thing has been conceded which can be claimed, even according to the most partial and favorable estimate, does it not remain true, indisputably true, that real, vital, experimental religion is at a low ebb in the community of which we are members—that the proportion of merely nominal Christians far, very far, out-numbers that of those, in whom Christianity is a living, breathing, operative principle, in whom it is, so to speak, embodied, and by whom it is faithfully acted out—and that, while there is much outward profession, there is little, very little of the self-denial, the humility, the tenderness of conscience, the watchfulness against the occasions of sinning, the deadness to the world, the heavenly-mindedness, and the spirit of self-sacrificing love and active piety, by which outward profession ought ever to be characterized and sustained?

Let me carry the appeal to your own consciences. While you are not unobservant of the positive institutions of the Christian economy, and while you may, besides, exhibit the decencies and proprieties of a Christian profession, can you venture to affirm that you have a good hope, that you have undergone the holy and blessed change of nature, which the great Teacher represented under the figure of being born again or from above; that the love of Christ reigns supremely in your hearts, imparts its hallowed glow to all your feelings and affections, and determines the complexion of your conduct; and that you are ever striving, in believing dependance on the aids of the Spirit's grace, to mortify innate corruption, to cultivate the principle of faith in increasing measures of purity, liveliness, and vigour, to exemplify a more exact conformity to the divine will, and to grow in meetness for the subliming employments, and the sinless delights of the heavenly world? Can you even affirm that this is the point of attainment to which your aspirations, your prayers, and your exertions are constantly directed—the goal towards which you are strenuously tending, and which you fervently desire to reach. I trust there are some among you who are prepared humbly, but decidedly, to adopt this language; but ah! how many more are there who will shrink back from doing so, and who by admitting that they stop far short of such an elevated standard of Christian discipleship, and are not even seeking to approximate to it, do in effect admit that there is a want of thoroughness in their religion and that they entertain superficial views of what the gospel requires of all its avowed adherents!

This want of thoroughness in the religious character and attainments of those of whom our professedly Christian community is composed, amid all the respect which they show to religion, this allowed coming-short on their part of the claims and obligations of

the glorious gospel of Christ may perhaps proceed from one or both of these two causes. The one is, that having been induced to bestow a larger measure of attention than they once did upon the things that belong to their everlasting peace—being conscious that a wide distance intervenes between their present and their former condition in reference to the momentous concerns of religion—their anxieties are soothed down, their consciences are lulled into a state of repose, they think they have gone far enough, and to go farther would subject them to the dreaded charge of enthusiasm, and, therefore, they remain satisfied with the amount of progress made by them in the right direction, limited and inadequate as it is, and “fail of the grace of God.” The other is, that the general average of Christian attainment and Christian effort in the Church visible in this place is so low—that there are so few eminent examples among us of holiness, heavenly-mindedness, and consecration to God, who, by affording a faithful exhibition of what spiritual religion really is, may silently but powerfully force home upon others the conviction of their short-comings and imperfections, rouse them from their self-complacent dreams, and stimulate them to embark in the earnest and sustained endeavour to rise to “the full stature of perfect manhood in Christ Jesus.”

But whether the causes of the low state of vital religion among us have been correctly assigned or not, there can be no doubt that it exists; and as little doubt can there be that, in the measure in which it exists, it is fraught with serious danger and tends to re-act with a baleful influence on those who wear the badges of a Christian profession. For what says that blessed book which is as a guide to direct us, as a beacon to warn us, as a touchstone to enable us to distinguish the false from the true, the specious from the solid, the dangerous from the safe? Throughout its pages it is proclaimed in language plain, unambiguous, and emphatic, that all the children of men may, as far as their present characters and their future prospects are concerned, be ranged in two great classes—those who, having received the Lord Jesus Christ for salvation and been regenerated and sanctified by His Spirit, are treading “the narrow way that leadeth unto life,” and those who, being strangers to the saving knowledge of Him, and pervaded by the principles and feelings of ungodliness, are crowding “the broad road that leadeth unto destruction.” These two classes, indeed, are capable of being sub-divided into others; for, on the one hand, there are degrees of spiritual illumination and holy attainment among those who sincerely follow the Saviour, and, on the other, all who are not “in Him” are not equally far from His kingdom. But the line which separates them is broadly drawn; and while it is true that all who are on the one side of it, whatever may be the diversities which subsist between them, are safe, at peace with God, and “sealed unto the day of redemption,” it is not less true that all who are on the other side of it, at whatever point of approximation they may stand, lie under the judicial anger of the Lord Jehovah and are obnoxious to all the horrors of the coming wrath!

This is the truth of God, the solemn and unchangeable truth;

and because this is the truth, you, my dear hearers, are in danger from every view which, however specious, attractive, or popular it may be, does not coincide with it:—because this is the truth, you are liable to be injuriously affected by the lax and superficial notions respecting spiritual religion which extensively prevail. Hear, then, the watchman's warning voice. Awake, awake all of you to serious and prayerful consideration! Beware of becoming the victims of false and unscriptural views of the requirements and obligations of the gospel. Ponder it again and again, that religion must be all in all with you, or it is nothing; and that there is and, indeed, can be but one kind, though there may be different degrees, of genuine, safe, and acceptable religion. It is well that you offer the homage of your respect to things sacred—it is well that starting from the stupor of spiritual indifference you devote some measure of attention to the concerns of your undying souls—it is well that with all outward reverence you wait upon the services of the sanctuary, that you read your bibles, that you pray in your closets and in your families, and that you do many other things which quadrature with the rule of your duty; but if with all this fair show, the root of the matter is not in you—if you rest short of true repentance, of unfeigned faith in Christ, and of genuine conversion to God—be assured that all besides will avail you nothing, and that at last you will find that “the covering is narrower than you can wrap yourselves in it,” and that it is with you “even as when a hungry man dreameth and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite!” Pause, therefore, and reflect how it really is with you as regards your everlasting salvation, instead of taking it for granted that all is well. Make the bible, and the bible alone your standard of judgment; and let it be your daily prayer that the Holy Spirit, whose province it is to convince of sin, may never give you rest and never cease to strive with you till the word of God work in you effectually, and you are not only outwardly reformed but inwardly renewed, till you are not only moral but spiritual, till you not only “put on Christ” by profession, but are assimilated to His image and conformed to His example. In fine let the grand principle which inspired and actuated the great Apostle be also yours, and let the practice which he exemplified be exemplified by you. What was his principle? “Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith!” And what was his practice? “This one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus.”

2. The second danger which I would specify is connected with excessive addiction to worldly business, and conformity to the world.

It has often been remarked that here no one is idle—that here there

are no sinecures ; and, though there may be some exaggeration in the remark, it still rests upon a large substratum of truth. It is not in this country as in Britain, where the gradations of rank are both more in number and more distinctly marked, where wealth is more unequally distributed, and where many, either from being born to affluence or having acquired a competency, are raised above the necessity of labouring for their subsistence in any one of the varied departments of human industry and skill. Here, on the contrary, every man from the highest to the lowest has the routine of his office, the pursuits of his profession, or the business of his calling to attend to : here every man is the architect of his own fortune in the only sense in which this phrase can be legitimately used, and, as he was mainly induced to leave behind him all the endearments of home, and to encounter strange faces and stranger tongues in an ungenial clime, by the hope of amassing wealth, his grand object is to amass wealth as speedily as possible, that he may return to enjoy it amid the scenes in which his earlier days were passed, and among which memory still loves to linger. For these reasons, and also because the climate almost wholly precludes individuals from undertaking excursions of pleasure and travelling from place to place for recreation or amusement, occupation if not more severe here than elsewhere, is perhaps closer, more constant, and seldom remitted.

Now the professed followers of Christ are in danger of being borne onward by the force of the prevailing current—of being infected by the wide spread contagion—of becoming too much and too exclusively engrossed by worldly avocations, and even taking time from devotion to give to business—of allowing the pressing concerns of time to occupy an inordinate measure of their regard, and to displace from their thoughts the far higher and far more momentous concerns of eternity—of attaching a misplaced importance to the realization of a fortune, and making this too much the object for which they live—and of catching up wrong impressions in regard to all the things of this present world, prizing them far beyond their intrinsic worth, and pursuing them with an ardour which is excessive.

And while they are thus exposed to a strong temptation to become immoderately addicted to worldly business, they are not less in danger of gliding into a forbidden conformity to that corrupt system of things, which in Holy Scripture is denominated "the world." For there is not, generally speaking, in the city in which we dwell, such a marked separation between the Church and the world, between those who live for eternity and those who are all for time, as is witnessed in some other Christian communities ; the line of demarcation is not so broadly and distinctly drawn between the two classes ; the intercourse that subsists between them is greater, more frequent, and of a more intimate character ; and they are not so widely distinguished from each other in their equipage, their style of living, the display of their social entertainments, and their general expenditure.

Now that the professed followers of Christ must, so far as their spiritual interests are concerned, be injuriously affected by yielding to the two-fold temptation of excessive devotion to business and of

conformity to the world, is beyond all doubt. The great Prophet of the Church himself has taught us, that "the word is choked and rendered unfruitful by the care of this world and the deceitfulness of riches," and has, besides, solemnly warned us to "take heed to ourselves lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life"—a warning in reference to which it has been well observed, that "a heart overcharged with the cares of the world is as much disqualified for converse with God and for walking in the Spirit as it would be by surfeiting and drunkenness, to which, by their tendency to intoxicate and stupify, they bear a strong resemblance." Nor is it less certain that conformity to the world in its spirit, its ways, its fashions, and its amusements, exerts an influence adverse to genuine piety. In the very measure in which this is exemplified, it tends powerfully to dissipate seriousness of mind, to lower and blunt the tone of spirituality, to beget languor in the religious affections and cast a blight upon them, to induce a want of relish for the private exercises of devotion, and to excite into baleful activity principles, dispositions, and feelings which war against the best interests of the soul, and which are commanded to be mortified and subdued. And has not the visible church in this city afforded several lamentable proofs of the substantial accuracy of both of these allegations? Has it not been seen once and again that in proportion as individuals have immersed themselves in worldly business, have succeeded in their professional career, have been advanced to posts of honor and dignity, or have accumulated wealth, they have relaxed in their attention to things spiritual, have become formal and remiss in their religious duties, and have, to say the least of it, evinced a less eager desire to cultivate the society of the "lovers of God" and of godliness? Has it not been seen once and again that individuals by allowing themselves to be drawn within the vortex of worldly society, and being exposed to the full tide of the blandishments of splendid parties of pleasure, have sustained the twofold injury of an increased attachment to things which are "of the earth earthy," and an impaired tone of religious sensibility, and have retrograded instead of going forward in the way to Zion?

Yes! my dear friends, there is danger, great danger, to be apprehended from a too busy engrossment in worldly avocations and pursuits, and from conformity to the world. Hear, then, the watchman's warning voice. Strive to keep down worldly-mindedness, and to resist the engrossing power of worldly things. Beware of indulging an immoderate attachment to mere wealth, and of seeking as a paramount object to become rich. Be on your guard continually against the encroachments of the spirit of the world, which is of a most subtle, insidious, and ensnaring nature, and which is perpetually apt to insinuate itself into your minds, and to mix itself up with your tastes, affections, and desires, with your business, your pleasures, and even your devotions. Seek earnestly to acquire the habit of regarding all its pomps, and vanities, and fashions, and amusements, and companies, in the light of God's word, and close your ears and steel your hearts against whatever would induce you to compromise your principles and to

conform to the practices of worldliness. And while you attend to these directions never lose sight of this great practical truth, that the Spirit of Christ, received and cherished by faith, alone will cast out the spirit of the world, and that it is only the superior love of things unseen and eternal which will expel from your bosoms the inordinate love of the things of time and sense, and avail to moderate your excessive pursuit of them. For what says the scripture—"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

(3) The third danger to which I would advert is connected with living too much in public, and not having occasional seasons of devotional retirement.

No thoughtful observer will, I think, be disposed to controvert the position that the inward and retired exercises of spiritual religion are characteristic neither of this time nor of this place. The age in which we live is rather impressed with the character of restless and untiring activity than imbued with the calm spirit of meditation, and is distinguished by energetic exertion and vigorous concentration of effort, rather than by quiet and contemplative habits. And it is at once the cause and the effect of this phasis of society that men of all ranks come more forward than they were wont to do, are less retired in their manner of living, act more under the public gaze, and unite more together for the purpose of carrying forward those plans and enterprises which piety or benevolence has projected. This state of things is conspicuous here, as well as elsewhere; though undoubtedly the form and mode under which it meets the view among us take a somewhat peculiar character from the peculiarity of our social circumstances. What between official or professional occupation, paying and receiving visits, taking exercise in the open air, and mingling in the delights of friendly intercourse at the close of the day, there are not a few whose time is almost wholly passed in public, and who can scarcely ever be said to be alone. And even they who do not thus live perpetually in the broad eye of day, and who are quite apart from the fret and the bustle, the distractions and the collisions of public employments, are yet almost constantly in the view of those who compose their family circles, and remain strangers to self-communion in private. Of very few, it is to be feared, can it be predicated that they have stated seasons of retirement for the purpose of promoting self-improvement and cultivating habits of spiritual contemplation—a practice to which, it must be admitted, the structure of our houses presents considerable obstacles, since it is difficult to find a place in them in which we shall not have eye or at least ear-witnesses of our devotions.

Now the best interests of piety are endangered by this state of things. It is the testimony of all experience that the followers of Christ, even by being "in the world" only so far as duty calls them, have their spirit of devotion impaired, the liveliness of their spiritual principles blunted, and the force and fervour of their spiritual feelings abated; and that they scarcely ever altogether escape the contagion of corrupting examples, or fail to be more or less affected

by the sentiments, views, and conduct of the men of a different spirit from themselves with whom they come in contact. To repair this waste, to counteract this evil they need, imperiously need, seasons of devotional retirement—seasons in which they may cultivate secret communion with the God and Father of our Lord Jesus Christ, read His precious word, maintain spiritual converse with the objects of measureless interest which He has revealed in it to the eye of faith, and seek to infix in their hearts vivid impressions of their reality and value; and just in the measure in which they observe such seasons and engage aright in such holy exercises, their languid affections are revived, their faith is heightened and invigorated, their wasted spirits are recruited, and strength both for duty and for trial is infused into them afresh. Never to have recourse to this compensating process, wholly to fail thus to alternate times of devotional retirement with times of public exertion, would be fraught with dire injury to their souls.

And if this practice be so indispensably necessary in the case even of advanced Christians, surely it can never be prudently or safely dispensed with by those who have only recently entered on the Christian course, or who are still ranged in the class of “almost Christians.” Hear, then, the watchman’s warning voice. Beware of living too much in public. Seek from time to time to be alone with God. Cherish, carefully cherish, the spirit of private devotion. Have stated seasons for retired devotional reading and meditation, and never permit yourselves even in your busiest days wholly to neglect them. It is only, remember, by narrowing the current that you can deepen the stream; only by gathering up and concentrating the attention, that you can intensify the feeling. Seek, therefore, to be often alone, and meditate on the things of God till you discern more of their surpassing excellency and glory, and feel more of their purifying and subliming power. “Arise,” said God to his prophet of old, “arise, go forth into the plain, and I will *there* talk with thee!”

(4.) The fourth danger to which I would advert is connected with lax and unscriptural notions of the observance of the Lord’s day.

This holy day, it has already been admitted, is neither so generally nor so grossly profaned in this place, as it was at a period not very remote from the present. But, after making every allowance for the improvement that has taken place, is it yet observed according to either the letter or the spirit of the commandment? Nay, is it yet observed as the most of you have been privileged to see it observed in the rural districts, and even in the large cities of our beloved father-land? Oh! remember ye not the sacred stillness of the Lord’s-day morn, when all nature was hushed into repose as if in unison with the season, and no sound was heard save that of the little choristers of the grove warbling forth in tuneful concert their liquid notes of praise? Remember ye not the decent and well-ordered groups that streamed forth from different points of the prospect on that day of rest, and exchanged their friendly and yet chastened greetings as they met in the “place of your fathers’ sepulchres,” through which they wended their way to the Parish Church? Remember ye not the entire cessation from worldly business, the release of all classes down to the lowest from their weekly toil, the with-draw-

ment of children from the streets, and the almost total desertion of the public haunts? Remember ye not the hallowed exercises of the Lord's day eve, when father and mother and all the members of the household were assembled, and the catechism was repeated and explained, and the Word of life was reverently read, and the fervent prayer was offered up—all sounds of levity or boisterous mirth being the while excluded as unbefitting the occasion and its solemn objects? Remember ye not these scenes—scenes which when vividly recalled enter the very soul, and bathe it as with heaven's pure and refreshing dews—and say if there be ought that reminds you of them in the manner in which you see the holy day observed now? Alas! Alas! How wide the difference—how faint, how imperfect the resemblance! Need I tell any of you how much the sabbath of the Lord is still profaned, and in what a variety of ways its sacred repose is invaded and broken up? Need I tell any of you that the bazars are open, and not only open but frequented on the part of those who wear the christian name? Need I tell any of you that ship-building, and house-building, and house-repairing, and other kinds of handicraft are carried on just as openly, and almost as actively, as on other days? Need I tell any of you that orders are often issued for repairs to be executed on that day that business may not be interrupted on any other day of the week? Need I tell any of you that visiting merely for purposes of frivolous ceremony prevails on that day, that the course is frequented for the evening drive even in cases where the excuse of feeble health cannot be pleaded, and that newspapers and works of amusement or of general literature are read by too many among us to the almost entire exclusion, it is to be feared, of the bible and of edifying manuals of piety and devotion?

These modes of sabbath profanation are well known; and by being constantly thrust upon the attention of professing christians, they tend in a direct though gradual and imperceptible manner to lead them to imbibe lax and unscriptural notions of the manner, in which the day ought to be observed. This is a sore evil—a serious obstacle to the progress of spiritual religion. The manner in which the Lord's day is kept in any place is, as all experience evinces, a tolerably correct index of the state of piety in that place, and wherever its holy rest is to a glaring extent not observed, there we are sure to find the tone of spirituality low and defective. It has, besides, been often remarked, that religious declensions are in general first manifested by a less tender walk on that day, while a more earnest attention to the concerns of the soul is uniformly exhibited in the greater sanctity with which it is regarded and observed; and the people of God in every age have with one accord borne grateful testimony to the fact that the more carefully they remembered it to keep it holy, the more cordially they entered into its spirit, and the more religiously they devoted it to its appropriate uses, just the more largely were their souls refreshed with the streams of heavenly blessing, and the more vigorously did they advance in the path of holy attainment. It is clear from all this that the lax observance of the Lord's day is at once evil in its nature and evil in its results, and especially that it tends to exert a deadening influence on all around. Hear,

then, my friends the Watchman's warning voice, "Remember the Sabbath day to keep it holy!" Separate it—set it apart—keep it sacred to God. Never employ it in bringing up arrears of business, in posting your ledgers, or in writing your business letters; and regard every species of Sabbath-work as a form of Sabbath desecration. Learn to look upon that day as the Queen of days, the best of all the seven. Husband its sacred hours with jealous care, and prize it as the blessed season in which you may be lifted above the din, and distractions, and impurities of earth, and formed for habitual converse with spiritual and eternal realities. Thus feeling, and thus acting, you will enter into the design of the day of rest, enjoy its most precious blessings, and reap its choicest fruits. "For, thus saith the Lord, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thy own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord."

(5.) There is still one other danger to which I must advert, though my remarks upon it shall be brief. It is connected with overlooking, or only faintly realizing the responsibility that attaches to all the professed followers of Christ, who live in the midst of a heathen population.

It is now, if I mistake not, generally admitted, that the intervention of Divine providence may be clearly traced in the extraordinary series of events by which India was subjugated to British rule, and not only so, but that God has placed under a high moral responsibility all to whom has been committed any part in the government of this vast empire. But how little do professing Christians either individually or collectively reflect upon God's design in bringing them into this heathen land, or seek to fulfil the work which He has given them to do in the midst of it! How seldom and how feebly do they realize the idea that here they sustain the high function of witnesses for God and God's truth, representatives of Christ's blessed gospel, protesters against every form of idolatrous worship, and pioneers in the way of Christian civilization! Nay how many among them are there whose lives give the lie to their creed and prove a stumbling block to its propagation—how many on account of whom "the way of truth is evil spoken of" among the blinded idolaters, and bigoted unbelievers, and by whose means the labours of the most devoted Missionaries are in effect neutralized—how many in regard to whom, and in reference to whose contempt of divine things and extreme habits of profligacy even the heathen may take up this scoffing taunt "These are the people of the Lord that have gone forth of their own land!"

It is true there are very many amongst us of whom nothing like this can be alleged; yet, can it be affirmed of them, that they feel in any measure as Paul did whose spirit was stirred within him, when he saw the city of Athens wholly given up to idolatry? Can it be affirmed of them that they mourn and lament on account of the abominations that are day by day wrought in this land of vile and polluting superstition—on account of the dishonour which is done to Jehovah's holy name, and the insults

which are offered to His glorious majesty—and on account of the deep rooted, and wide-spread dominion of Satan, who may with lamentable appropriateness be said “here to have his seat?” Can it be affirmed of them that their spiritual sensibilities are painfully excited by the view of heathen men and heathen women living under their roof, that they long and pray for their conversion to the faith of Christ, and that they employ earnest and zealous endeavours to bring the knowledge of salvation within their reach? Ah! my friends, you know that this admits of being affirmed of few, of very few among us: you know that the responsibility that rests upon us in reference to the heathen among whom we dwell is to a sad, sad extent overlooked, and that the duties springing out of it are fearfully neglected! Now is this right? Can it be safe? Will not God judge us for these things? Has He not a controversy with us because of them? And may it not be on account of them, that His Spirit is so evidently restrained, and that so few tokens of His enriching blessing are discernible either in the several sections of the visible church, or over the whole field of Missionary enterprise?

Yes! the danger is real, and the evil is great. Hear, then, the Watchman's warning voice. Awake to a sense of the responsibility which you lie under, as residing in the midst of a heathen population. Be humbled on the review of your past carelessness and unprofitableness. Be stirred up to recognise, and seek to fulfil your long neglected duty. Think of the dishonor done to your God and Saviour. Think of the myriads of perishing sinners by whom you are surrounded. Lay yourselves out for their good both temporal and spiritual; pray without ceasing that the Spirit of the Lord may reclaim them from their soul-destroying errors, inform their minds with saving knowledge, and quicken them to newness of life; and study continually to exhibit to them in your daily walk a fair representation of Christ's Holy Gospel, to be unto them as His living epistles, and to shine as lights among them holding forth the word of life.” And to incite you to the discharge of this duty let these words of mingled warming and encouragement be ever sounding in your ears and ever present to your thoughts, “Them that honor me I will honor, and they that despise me shall be lightly esteemed”!

I have thus, my friends, endeavoured to answer the question contained in the text, when supposed to be put to me by one of your number—have pointed out, in other words, some of the things by which, as I conceive, your spiritual interests are peculiarly endangered.

Having already drawn so largely upon your attention I can scarcely venture to detain you with any concluding exhortations. Suffer me, however, to say to you, if the dangers which I have specified be real—if there be so many circumstances, connected with your situation in this land which are calculated to encumber, entangle, and retard you in running the Christian race, or even to divert you from the zealous prosecution of it—what need have you of vigilance and circumspection, how constantly ought you to maintain the posture of watchfulness and prayer lest ye enter into temptation; and above all, how fervently and unceasingly ought you to supplicate the aids of the Holy Spirit of promise, who alone can strengthen you with might in the inner man, lift you supe-

rior to all opposing obstacles, and conduct you with infallible certainty to the "end of your faith, even the salvation of your souls!" Yes! it is only by thus watching, and praying, and striving that you can escape all the ensnaring and adverse influences by which you are surrounded, and succeed in cultivating those graces and virtues which constitute Christian character. But how worthy of the most strenuous, self-denying, and sustained exertions are the high and holy objects which are proposed to you in the gospel! Compared with any of those earthly portions for which so much toil is cheerfully undergone, and so many privations are ungrudgingly endured, how transcendantly glorious is the inheritance to which the aspirations and the hopes of believers in Christ Jesus are linked, and which awaits them as a sure reversion! All the objects which men prize so highly and pursue so unremittingly, even when they are realized, and how often alas! are they not realized!—are held by a most precarious tenure and sooner or later pass away from their grasp; and the very things, which in the prospect seemed to them so lovely and enchanting, not seldom prove in the experience worthless, and barren of enjoyment as the fabled apples of Sodom, which, though beautiful exceedingly to the eye, crumbled into ashes under the touch! The portion of the faithful, on the other hand, is certain, satisfying, indestructible, and abiding as heaven itself. Not all the force, not all the cunning, not all the malice, of those who are leagued against them as their adversaries, nor all the revolutions and changes which this fair scene of things is destined to undergo, can in the least degree affect the subliming prospects which it holds out to them, or prevent their ultimate realization. The noblest monuments of human art may crumble into ruins; all the glitter and the pomp of worldly magnificence may vanish like the figures of a distempered dream, and be as if they had never been; the heavens with all their gorgeous beauty may be folded up as a scroll; old ocean may heave with convulsions, and this earth may reel to its centre, and wrapt in one universal conflagration may dissolve, and leave not a vestige of its former being—but it will still subsist unchanged and unchangeable, unaffected by accidents, impregnable to the assaults of outward violence, and secured against internal decay! Oh! who would not watch, who would not strive, who would not endure for the sake of such a portion as this?

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### III.—*The Governor General, and the Gates of Somnâth.*

"Joshua adjured them at that time saying, Cursed be the man before the Lord that riseth up and buildeth this city Jericho: He shall lay the foundation thereof in his first-born, and in his youngest son shall be set up the GATES thereof!"—Joshua—B. C. 1451.

"In his days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the GATES thereof in his youngest son Segub: according to the word of the Lord, which He spake by Joshua the son of Nun."—1 Kings xvi.—B. C. 918.

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"Our victorious army bears the GATES OF THE TEMPLE OF SOMNÂTH, in triumph from Affghanistan.—To you, ye princes, I shall commit this

glorious trophy of successful war.—You will, yourselves, with all honour, transmit the GATES of sandal-wood, through your respective territories to the RESTORED TEMPLE OF SOMNÂTH.—The chiefs shall be informed, at what time our victorious army will first deliver the GATES OF THE TEMPLE into their guardianship, at the foot of the bridge of the Sutlej."

The Governor General's Proclamation.—A. D. 1842.

The remarkable words of divine inspiration quoted above, were irresistibly suggested to our minds, by the subject of the last quotation, Lord Ellenborough's restoration of the gates of the Idol-Temple at Somnâth. The Jewish and Christian dispensations do indeed differ in their external ministration; but they are one in their divine relationship, and in their spiritual judgment of men and things. Sin is as hateful to *our* God, as to the God of Moses; for, He is one and the same God: Idolatry is as abominable to Him under the Christian dispensation, as under the Jewish; nay more so, because of our superior light of Revelation: and the act of restoring the gates of Somnâth is just as certainly the object of divine displeasure, as the setting up of the gates of Jericho. True, indeed, we may not be able to discover, or demonstrate this fact, by evident external judgments—personal, or local, in their particular application: we may not be able to shew, to an unwilling eye, the hand of God registering his verdict in the hand-writing of a special providence, against the men who ingloriously restore those infamous gates to the abominable SHIB: all this is true—a truth which is but the trial of our Christian faith;—yet is it also true, that GOD CHANGETH NOT, and that, therefore, *God's anger is just as certain, as is the Governor General's sin.* What the consequences of such an act may ultimately be, we pretend not to know; and we profess not to tell:—but we know, that where there is displeasure, it will be made manifest—and that, where there is no repentance, the fruits to men and states, to governors and agents, may indeed be sad. We trust and pray, that, even yet, this most wretched project may be arrested through some special interposition of God, or man;—and we earnestly beseech all who fear and love the Lord, to humble themselves in deep sorrow, that, *that* very Governor who so very nobly came forward, in the first hour of triumph, to give thanks to the one True GOD, for his undeserved mercy, should yet in the close of that triumph, forward its spoils as the trophies of the Indian SHIB! The good and merciful God, with whom we have to do, prevent and forgive this anti-christian conclusion of an unchristian warfare!

We do not enter into the secular politics of the day, although we are not unacquainted with them; and we do not enter into any particular comment on the political bearings of that act,

concerning the irreligious character of which, we have so freely expressed our mind; but we select from one of the most sober of our Indian organs of opinion, an article worthy of perusal;—leaving it to our readers, to form an opinion for themselves. There seems illustrated by this proclamation, we think—that irreligious expediency is as senseless as it is Godless—that in a world, where there is really but ONE GOD, neutrality is impossible—and that in the same proclamation, to give the thanks to God, and the trophies to an *idol*, is a political blunder, as well as a spiritual offence.

We believe that the whole of this in the originating mind, *may* have been the result of a species of *thoughtlessness*;—but if it be, what sad and mournful thoughtlessness is it! It is thoughtlessness as great, as the empire which it involves is vast, and the Being whom it concerns is glorious!

*From the Friend of India—December 8th, 1842.*

“The Governor General has directed that the Gates of Somnauth, which have been brought away under his own directions from Ghuzni, should be escorted with the utmost pomp and parade, by troops consisting partly of his own Body-Guard, through the various states of Upper India, from the banks of the Sutledge to the Heathen Temple from which they were carried away Eight centuries ago. On this occasion, His Lordship has issued the following Proclamation to the Princes, Chiefs and People of India, in which they are addressed with the novel and endearing epithets of Brethren and Friends.

FROM THE GOVERNOR GENERAL TO ALL THE PRINCES AND CHIEFS AND  
PEOPLE OF INDIA.

*My Brothers and my Friends,*

Our victorious army bears the gates of the temple of Somnauth, in triumph from Afghanistan, and the despoiled tomb of Sultan Mahmood looks upon the ruins of Ghuznee.

The insult of 800 years is at last avenged. The gates of the temple of Somnauth, so long the memorial of your humiliation, are become the proudest record of your national glory, the proof of your superiority in arms over the nations beyond the Indus.

To you, Princes and Chiefs of Sirhind, of Rajwara, of Malwa, and of Guzerat, I shall commit this glorious trophy of successful war.

You will, yourselves, with all honour, transmit the gates of sandal-wood through your respective territories to the restored temple of Somnauth.

The Chiefs of Sirhind shall be informed, at what time our victorious army will first deliver the gates of the temple into their guardianship, at the foot of the bridge of the Sutlej.

*My Brothers and my Friends,*

I have ever relied, with confidence, upon your attachment to the British Government. You see how worthy it proves itself of your love, when, regarding your honour as its own, it exerts the power of its arms to restore to you the gates of the temple of Somnauth, so long the memorial of your subjection to the Affghans.

For myself, identified with you in interest and in feeling, I regard with all your own enthusiasm, the high achievements of that heroic army; reflecting alike immortal honour upon my native and upon my adopted country.

To preserve and to improve the happy union of our two countries, necessary as it is to the welfare of both, is the constant object of my thoughts. Upon that union depends the security of every ally, as well as of every subject of the British Government from the miseries whereby, in former times, India was afflicted: through that alone has our army now waved its triumphant standards over the ruins of Ghuznee and planted them upon the Bala Hissar of Cabool.

May that good Providence, which has hitherto so manifestly protected me, still extend to me its favour, that I may so use the power now entrusted to my hands, as to advance your prosperity and secure your happiness, by placing the union of our two countries upon foundations which may render it eternal.

(Signed) ELLENBOROUGH.

This Document is without question the most singular state paper which has ever issued from our Government, since we acquired dominion in the East; and the Natives of the country will be at a loss to know in what light, serious or comic, it is to be viewed. We fear that the whole procedure, as well as the Proclamation, will also excite a sensation in England and Europe directly the reverse of that which his Lordship intended to create. Those who are conversant with the history of the last forty years, will discover at one glance of the eye, that the extravagance of the transaction and of the language, is not redeemed even by its originality. The return of the Gates is but a re-enactment of the triumphant restoration of the celebrated Horses which were conducted with all the pomp of war from Paris to Venice. And even the assertion that the insult of 'Eight Hundred years is avenged,' is but the echo of Napoleon's well known sneer, when he heard of the bombardment of Copenhagen and the capture of the Danish fleet, that the English had at length revenged the injuries of ten centuries upon the descendants of those who ravaged England in the days of Alfred.

When the Governor General speaks of the "despoiled tomb of Sultan Mahomed," looking down upon the ruins of Ghuzni, we naturally ask whether the despoiling of tombs and the ruin of cities are actions of which a civilized and a Christian Government has reason to boast—whether this sacrilege and this devastation is more likely to exalt our Indian administration in the eyes of the world, than to convince mankind that we have thereby contracted a deeper stain of barbarism, considering the superior light we enjoy, than is attached to the memory of Sultan Mahomed. To many indeed it will appear that the original removal of the gates in a barbarous age was open to less censure than their restoration, under such circumstances, in an age of civilization. But is it becoming the head of the British Government to pay that homage to an idol, which is implied in the pompous conveyance of these gates from Ghuzni to Somnath? A Christian will naturally ask whether this homage is the return of gratitude which we are offering, as a Government, to that gracious Providence, to whose goodness we have been pre-eminently indebted for the rescue of our prisoners and the success of our expedition. Even if the highest political object was to be secured by thus associating our name and influence with the degrading institutions of idolatry; if the salvation of the Empire itself hung upon this transaction, it may well be asked whether we are at liberty to seek that object by endeavouring to re-establish an idol temple, which in its palmy days was the most filthily brothel in India, and where five hundred courtezans were daily employed in dancing before the image.

But will this procedure secure us in the smallest degree the attachment of the Natives? The Proclamation says, that the "power of our arms having been exerted in restoring to the Hindoos the gates of Somnath,

proves how worthy the British Government is of the love of the Hindoos." It is to be hoped that we have higher and stronger claims to their love and regard than the restoration of two rotten gates of sandal wood, which, if they ever did belong to the temple, have lost all their sanctity and value by having so long stood in a Mahomedan tomb. Will the Hindoos understand the transaction? Or rather, as they see the old gates escorted by the Governor General's own Body-Guard from town to town, will they not be ready to inquire what the procession signifies? The compliment which it is intended to pay to them, they cannot appreciate. Not one in ten thousand of the educated class is aware that such a temple ever existed. There are no Hindoo records of its destruction. The memorials of its history and downfall are in the Persian language and in the hands of the Mahomedans. The insult, which it is intended to avenge, the Hindoos are altogether unconscious of. Of this "memorial of their humiliation," they hear for the first time from the Proclamation. How "the restoration of the Gates is become the proudest record of their national glory," they will sadly be at a loss to comprehend. What idea can this restoration convey to their minds but the success of one set of conquerors over another? Our national glory is not identified with their sympathies. That glory is their humiliation; and every fresh laurel we acquire only renders the prospect of their national independence more remote.

But whither are the gates to be conducted? The temple of Somnauth is in ruins. The little that remains of it has been converted into a Mahomedan Mosque. Not only has the remembrance of the temple been utterly lost, but the temple itself has ceased to exist as a Hindoo sanctuary\*, and there is literally no building at Somnauth, to which the gates can be affixed, excepting a Mahomedan Mosque. When the gates have been transmitted with all honour through Sirhind, and Rajwara, and Malwa, and Guzerat, to what establishment of priests is the sacred deposit to be given? There is not a Hindoo Brahmun there to welcome them back. The whole population of the town is Mahomedan. The Proclamation speaks of a "restored temple." Who is to restore it? Is it intended that the British Government shall be at the expense of turning a Mahomedan shrine into an idolatrous temple, in order that it may serve as a monument of its victories in Afghanistan? Will the Governor General procure a fresh idol, and set the brahmuns to re-consecrate the defiled gates?

There is one passage in the above which is valuable, and which might well be written in gold, as compared with the mass of sentiments which infest the public mind:—we only wish that it were a little more strongly, and boldly, put:—

*"Even if the highest political object was to be secured by thus associating our name and influence with the degrading institutions of idolatry;—if the SALVATION OF THE EMPIRE ITSELF hung upon this transaction, it may well be asked, whether we are at liberty to seek that object by endeavouring to re-establish an IDOL-TEMPLE, which in its most palmy days was the most filthy brothel in India, and where five hundred courtézans were daily employed in dancing before the image!"*

\* See the appended account of Somnâth.—ED. C. C. O.

How different the scene and the truth presented to us in those transcendent words of the king of Israel!

“Lift up your heads, O ye GATES!  
 And be ye lifted up, ye everlasting doors!  
 And the KING OF GLORY shall come in!  
 Who is this king of Glory?  
 The LORD strong and mighty,  
 The LORD mighty in battle!  
 Lift up your heads, O ye GATES!  
 Even lift up, ye everlasting doors!  
 And the KING OF GLORY shall come in.  
 Who is this king of Glory?  
 THE LORD OF HOSTS. HE IS THE KING OF GLORY!”

The following seems to be the latest and most satisfactory account of Somnauth, which we have—and is extracted from the *Journal of the Asiatic Society* for October, 1838:—

“*Somnâth* is the name for an idol which, according to the Hindus, was lord of all idols. But SEIKH FUREED OOD DEEN UTAR, the poet, says, *Somnâth* is the name of a place, and *Lat* the name of the idol, for he has the following couplet:

یافتند ان بت که نامش بودلات — لشکر محمود اندر سرمنات

“Historians however agree that *Somnâth* was an idol in a temple situated on the sea side, which idol the Hindus worshipped, especially at times of eclipse. More than a lakh of people used to come to it on nights when the moon was under eclipse: and they believed too, that the souls of the deceased came to *Somnâth*, on first leaving the bodies they had occupied, and were there assigned to fresh bodies. They also believed that the sea worshipped *Somnâth*, and the rise and fall of the tides was considered to be proof of this. From the most distant parts of India pilgrims used to come to worship at this shrine: 10,000 villages were assigned for its support, and there were so many jewels belonging to it, as no king had ever one-tenth part of in his treasury. Two thousand Brahmins served the idol, and a golden chain of 200 muns supported a bell-plate, which being struck at stated times called the people to worship; 300 shavers, 500 dancing-girls, and 300 musicians were on the idol’s establishment, and received support from the endowment and from the gifts of pilgrims. The Ganges is a river to the east of *Dehlee* near *Kanouj*, which the Hindus believe to flow from heaven, and into which they throw the ashes of the burned dead, conceiving that by so doing the sins of their lives are washed away. Brahmins, drowning themselves in this stream, believe that they secure eternal beatitude. Distant as the river is from *Somnâth*, still there were pilgrims employed in continually bringing its water thither, so that the idol might be regularly washed with it.

“In Hejira 416 MAHMUD GHAZNAVI invaded India and destroyed all the idols, whereupon the Hindus said, that the idol *Somnâth* had in its anger caused their destruction, otherwise the destroyer would have perished. MAHMUD hearing of this, resolved to proceed against *Somnâth* itself, thinking that, when that most sacred image should be destroyed, the Hindus would more readily turn to Islam.

“On the 10th Shaban 416, (12th Oct. 1025,) the king moved with 30,000 mounted warriors, lightly equipped, to *Multan*, where he arrived in the

middle of Ramzan, (Nov. 1025.) There, finding that between him and *Somnâth* lay a wide desert, without water or forage, he assigned to each trooper two camels, and besides loaded 20,000 camels with supplies and water. Having thus passed the desert, he came upon a country full of strong forts, (*Ajmeer*,) the holders of which mostly submitted; whereupon the king ordered the men to be put to death, and the women and children to be made captives, and he destroyed all the idols. Thence advancing, he came to *Bhuwara* (in *FERISHTA Nihurwala*), which was deserted by its chief and garrison, and MAHMUD establishing a depôt there, continued his march, destroying all the idols and temples as before, till he came to the neighbourhood of *Somnâth*, in the month of *Zeekâud*, (January, 1026.) There he found a strong fort on the sea side, so situated that the waves washed to the top of the battlements. The Hindus crowded the ramparts, expecting to see the Moosulman army destroyed by the idol god for its presumption. The next day the army approached the walls, and commenced to assault with such vigour, as the Hindus had never before seen. The walls were soon cleared by the archers, and ladders being planted, the warriors mounted with the cry of 'ALLAH AKBAR.' The Hindus thereupon turned on the assailants and fought desperately, some fighting, while others went to the idol, and, prostrating themselves, prayed for victory. After fighting all day, the besiegers retired to their camp; but next morning they renewed the assault, and cutting off the heads of all who opposed them, penetrated to the temple of *Somnâth*. There the Hindus alternately prostrating themselves and renewing the battle, maintained themselves till night. Many of them were slain, and many attempted by embarking in vessels to effect their escape by sea; but MAHMUD, embarking part of his army, pursued them, and made great slaughter amongst the fugitives, thus completing his victory. The temple of *Somnâth* was supported by fifty-six pillars ornamented with rubies, emeralds, and other precious stones; each of these pillars bore the name of a different king of India as its embellisher. Fifty thousand infidels, and more, were slain round this temple, which was vast in dimensions, &c. &c." The history then proceeds with the arrangements after the conquest.

Lieutenant POSTANS, in his very interesting account of the present condition of this temple, seems to be of opinion, that he saw it as it was left by MAHMUD GHAZNAVI after his conquest in 416 Hejira or 1025-26 A. D. This, however, is not the case. Although the great image was broken and carried away, and perhaps all the carved images about the temple were industriously decollated or otherwise mutilated, still as MAHMUD left a Hindu prince of sacred character, called in the Persian histories DABISHLEEN, probably DEVÉE SINGH, as his vicegerent at *Somnâth*, it is most probable that the temple was promptly, if not effectually, restored, for the sake of the revenue to be derived from its pilgrim tax. The poet SADI, who lived 200 years after MAHMUD, gives in his *Bostan* an amusing tale of his own adventures at *Somnâth*; it commences,

بني دیدم از عجاج در سومنات — مرصع چو در جاهلیت منات

"I saw an idol of ivory at *Somnâth*, jewelled like the idol *Munât* in the days of superstition and ignorance," &c. The story is illustrative of the state of the temple, and of manners, and may therefore be told with advantage. SADI, wondering at the folly of live people paying their adoration to a material without sense or motion, ventures to express his sentiments to an attendant priest, with whom he has some acquaintance. The priest turns upon him in rage, and excites a commotion, which endangers SADI's life; whereupon he throws himself upon the mercy of the chief priest, stating that, although he had ventured to express a doubt, it was merely because he desired conviction. The priest tells him he is a man of sense and judg-

ment, and shall be convinced that this idol is superior to all others, and deserving of adoration. If he will abide in worship all night, he promises him to see the idol raise its arm in the morning in adoration. SADI consents, and gives an amusing account of the inconvenience he experienced from the pressure of the unwashed, unsavory crowd. Just before sunrise, the image, at the sounding of a bell, raises its arm, to the delight of the worshipping thousands. SADI assures the chief priest of his perfect conviction, flatters him and obtains his intimacy, till, finding an opportunity when the temple is empty, he gets behind the image, and there discovers a servitor concealed, with the rope in his hand for raising the idol's arm. The man runs, and SADI follows, trips him up and throws him into a well: then, to make quite sure, he drops heavy stones upon him, feeling that his own life would assuredly be sacrificed, if his discovery were known, and quaintly remarking *که از مرده دیگر نیاید حدیث* "Dead men tell no more tales."

He then hurries away from *Somnâth*, and returns to *Persia* through *Hindustan*, by a route of great danger and difficulty, the troubles of which he says he shall remember to his dying day.

Such is the story, and it shows the temple to have been restored, as a place of Hindu worship, after its destruction by MAHMUD, and to have remained as such, with something like its former renown, for 200 years after that conquest. It is evident, however, from its present appearance, that it has since yielded to other spoilers, and has even been converted at one time into a masjid. The minarets on each side of the principal entrance, are evidently Muhammadan, and the interior arches are also no part of the original Hindu fabric; but must have been erected at a much later date, to support the magnificent roof described by Lieut. POSTANS, in lieu of the fifty-six pillars adorned by fifty-six rajas, which were stripped, if not broken, by the destroyer of the 11th century.

The pundits say, that there is nothing in the *vedas*, *puranas* and other brahmanical text-books to illustrate the origin and history of the *Somnâth* temple. Its situation on the shore of the Indian ocean, and the corresponding temple of the sun in *Katak*, known as the Black Pagoda, and situated on a like promontory washed by the waves of the eastern sea in the Bay of Bengal, will not fail to strike the reader. And ASOKA's selection of rocks on the high road to each, for the promulgation of his edicts, would seem to indicate, that both enjoyed in his day a corresponding celebrity; and that, through the resort of pilgrims, the approaches to them afforded the surest means of causing his doctrines and injunctions to be universally known."

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"\*Quitting these subjects, however, I must proceed to describe the renowned *Somnâth* temple, the monument of MAHMUD's intolerance, and one of the most interesting relics in the Saurashtra peninsular. This celebrated shrine occupies an elevated site in the south-western corner of the city, overlooking the sea, and close to the walls. In its present mutilated state, I find it very difficult to convey any very distinct or correct idea of the *Somnâth*; for although its original design and gorgeous style of architecture, may still be traced in the complete ruin it presents, its general effect is likely to be better understood from an effect of the pencil, than the pen.

This temple consists of one large hall in an oblong form, from one end of which proceeds a small square chamber or sanctum. The centre of the hall is occupied by a noble dome, over an octagon of eight arches. The remainder of the roof terraced, and supported by numerous pillars. There are three entrances; the sides of the building face to the cardinal points, and the

\* This account is dated 1838.

principal entrance is on the eastern side. These doorways are unusually high and wide, in the Egyptian style, decreasing towards the top ; they add much to the effect of the building. Internally the whole presents a scene of complete destruction, the pavement is every where covered with heaps of stones, and rubbish, the facings of the walls, capitols of the pillars, in short, every portion possessing any thing approaching to ornament, having been removed or defaced by the "destroyer\*." On a pillar, beyond the centre arch, and leading to the sanctum, is an inscription, which, anxious as I was to learn any thing connected with the temple, much excited my curiosity. On translation however, it proved to be merely a record of a certain *sîlât*, or mason, who visited the place some 300 years since. I learnt to my inexpressible regret, that an ancient tablet, whose unoccupied niche was pointed out to me, had been removed from the *Somnâth* some few years since, by a European visitor. I need hardly quote Col. Tod's remark on this mistaken, and I fear too frequent, practice ; but if what he says be applicable to the mere architectural ornaments of a building, how much more so to engraven records, similar to that which is here wanting.

Externally, the whole of the building is most elaborately carved and ornamented, with figures single, and in groups of various dimensions ; many of these appear to have been of some size, but so laboriously has the work of mutilation been carried on here, that of the larger figures scarcely a trunk has been left, whilst few, even of the most minute, remain uninjured. The front entrance is ornamented with a portico, and surrounded by two slender minarets, ornaments so much in the Muhammadan style, that I doubt if they belonged to the original building†. The two side entrances, which are at some height from the ground, were gained by flights of steps : of these latter the remains only are to be traced. The whole space, for a considerable distance around the temple, is occupied by portions of pillars, stones, and fragments of the original building. Such is a brief sketch of the present appearance of the renowned *Somnâth*, which notwithstanding MAHMUD's intolerant spoliation, must still prove an object of great interest to the lover of Indian antiquities‡. I must not omit to mention, as a proof of the wonderful solidity of this structure, that within a few years its roof was used as a battery for some heavy pieces of ordnance, with which the neighbouring port of *Veravul*, was defended from the pirates who formerly infested this coast.

Without pretending to an accurate knowledge of the peculiar features, distinguishing the Buddhistical and Jain from Hindu sanctuaries, my impression, founded simply upon observation, is, that the *Somnâth* was originally a Buddhist temple§, afterwards appropriated to the worship of SIVA ; and probably thus found by MAHMUD, at the period of its capture. In confirmation of the Linga having at some period received adoration here, I observed two Nandis outside amongst the ruins : but in its style of architecture and ornament, (particularly the male and female figures,) it is in vain to look for any Hindu features, whilst in all points it agrees most accurately

\* So MAHMUD entitled himself. See FERISHTAH.

† I think it not at all improbable, that these minarets, the dome, and arches in the interior of the building, may have been added to it after its capture. In the present appearance of the *Somnâth*, it differs widely from FERISHTAH's description, and these peculiar features, are completely Muhammadan. As BIN CASSIM when he conquered *Sindh*, is said to have turned the temples of the idolaters, into places of prayer for the true believers ; so the conqueror of *Pattun* may have shewn his detestation of the idolatry of the *Somnâth*, by attempting to obliterate all traces of the original character of the building.

‡ Dimensions of the *Somnâth* temple. Extreme length inside not including the small chamber or sanctum, 96 feet ; extreme width, 68 feet ; extreme height, 28½ feet.

§ The *Somnâth* is known to the Jains under the title of *Chandar Prabas*.

with the Buddhistical. As Dr. WILSON has visited the *Somnāth*, his learning and research in these matters will enable him, if necessary, to judge of the correctness or otherwise of the above remark, which I make with all deference. The modern *Somnāth*, erected by the famous *अहल्या भाए*, is in the immediate vicinity of the ancient one, but I had not time to inspect it, as my good friend the jemadar had promised to shew me some curiosities outside the city."

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IV.—*The Sun Flower.*

(Suggested by a passage in the Edinburgh Review, No. 124, page 482.)

This sweet flower 'neath the blaze,  
Of the bright noontide's sun,  
Still looks to him with constant gaze,  
Until his course be run;  
Then mournfully it hangs it's head,  
Because the crystal day is dead!

Nourished by light, and heat,  
It droops when these are past,  
But all around it's odours sweet  
O'er every thing are cast,  
And when the night comes clad in gloom,  
It yet breathes forth it's soft perfume!

'Tis thus the Christian lives,  
While pressing onward here,  
Upward he looks to Him who gives  
A light, which doth appear  
Brighter to him than noontide's blaze,  
Or the moon's pure, and silvery rays!

The Christian's perfume, Grace,  
Diffuses far, and wide,  
And throws a charm o'er every place,  
In which he may abide;  
In prosperous day, or adverse night,  
He turns unto the Source of light!

And should that light be dim,  
Or partially withdrawn,  
With faith unmoved he trusts in Him,  
Until the morning dawn!—  
What, to such hopes, are worldly joys,  
But childish dreams, or childish toys!

## V.—A Letter respecting Play-actors.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

As your Magazine has, from its commencement, been distinguished by its fearless advocacy of what is sound in principle and practice, however much calumniated by an ungodly world; and by its fearless condemnation of what is unsound in principle and practice, however much belauded by an ungodly world;—I feel encouraged to address you on the present occasion. In Calcutta, there exists a temple dedicated to folly and sin, commonly called, “The Theatre;” that is, I suppose, “a place of spectacles, exhibitions or shews.” But, for what end? To edify, instruct, elevate, and ennoble the soul?—and, thereby, to fit it for the heritage of eternal glory? No such thing. On the contrary, its chief design is to divert and amuse; and its chief effect, to inflame the baser appetites and passions, and thereby qualify unhappy sinners for the heritage of eternal woe! Now, if such be, as it demonstrably is, the chief design and tendency of “the theatre,” why should not it, together with its accompaniments and consequences, be designated by their *proper names*? If good and evil be essentially different in themselves, why should they not be distinguished by lingual marks essentially different? To confound these indiscriminately in speech, is the sure way to confound them indiscriminately in practice. Bad things, and bad qualities, and bad effects, ought to have names that unmistakeably signify and pourtray their intrinsic badness. Otherwise, the bad must be encouraged; the good, perplexed: and the unthinking, utterly misled. Not to distinguish, in reality and by name, things that really differ, is to introduce a system of levelling in morality, more fell and deadly far than all the Chartisms and Radicalisms in the world. Why should there be any complaisance for infamy, any ceremony for vice? To compliment what is evil, as an old writer has well remarked, is but “one remove from worshipping the devil.”

As the *Christian Observer* has already presented the public with several valuable articles on the subject of the Theatre, it seems to me that an excellent addition might be made to the series by re-printing the accompanying “Letter respecting Play-actors,” written by the celebrated Dr. Witherspoon, sometime minister of the gospel at Paisley, Scotland, and late President of Princeton College, New Jersey. The few *local* allusions therein contained do not affect the catholic interest and applicability of its contents. It has most of the characteristics

of the Author's well-known terseness of style and masculine good sense.

Your's, &c.

PHILAGATHOS.

"SIR,—There appeared in the national Gazette of the—of March last, a passage said to be taken from a French publication, which no doubt the editor of the Gazette thought worthy of the public eye. It was to the following purpose:—"It must appear very surprising that even down to the expiration of the French Monarchy, there was a character of disgrace affixed to the profession of a player, especially when compared to the kindred professions of a preacher or pleader, although the talents necessary to these occupations are as much inferior to those of a good comedian, as the talents of a drug-pounding apothecary to those of a regular bred physician; and that it is hoped that the recovery of the character due to theatrical merit, will contribute not a little to the improvement of future manners."

I have long expected to see some remarks published on this singular sentiment, but, either nobody has thought it worthy of his attention, or the strictures have not fallen in my way; therefore, as this subject is not one of those that lose their importance or propriety by a short lapse of time; and as, on the contrary, the present controversy in Philadelphia, on the application to the Legislature against the stage, seems to render it peculiarly seasonable, I beg the favour of you to publish the following observations.

The author of the paragraph published by Mr. Freneau, though a warm advocate for the theatre, vouches for me as to the fact that there has been a character of disgrace, for many ages, impressed upon the theatrical profession. Though he had not affirmed it, the fact is undoubtedly certain, that the theatrical profession has had a disgrace affixed to it from the earliest times, and in all the countries where theatres have been in use.

Public actors on the stage were counted infamous by the Roman law, they were excommunicated by the church from the time of the introduction of Christianity into the Roman empire, even to the time mentioned by the author of the above paragraph, the expiration of the French Monarchy.

If this had been only occasional, local, and temporary, it might have been considered as owing to some of those accidental, but transient causes, which sometimes produce remarkable effects for a little time, and then wholly cease. But so uniform and so general an effect must have some adequate and permanent cause or causes to produce it—which is to be the subject of the present inquiry.

I have only to add as to the fact, that even the present living, warmest and most zealous advocates for the stage have not been able to efface this impression from their own minds. There does not exist in Philadelphia, or any where else, any person of rank or character, who would be pleased with an alliance with the stage, either by their son's marriage with an actress, or by their daughters being married to actors.

Before entering into the principal part of the subject, it will be necessary that the reader should give particular attention to the following remark. The infamy which has attended the profession of players belongs wholly to the profession itself, and not to the persons, or rather circumstances by which they may be distinguished. Players when they are seen on the stage, are dressed in the finest habits, assume the manners, and speak the language of kings and queens, princes and princesses, heroes and heroines, which is a very different situation from those who belong to what are sometimes called the lower classes of life. Those who follow the mechanic arts are sometimes considered as in a state of disgrace, but it is wholly owing not to their profession, but to the poverty and want of education of a great majority of them. The profession is lawful, laudable, useful, and necessary. Let me suppose a blacksmith, a weaver, a shoemaker, a carpenter, or any other of the mechanic professions, and suppose that, by activity and industry he becomes wealthy, and instead of a work-shop, sets up a factory; if he becomes rich early enough in life, to give his children a good education and a handsome fortune, tell me who is the person who would refuse his alliance or be ashamed of his connection? Is it not quite otherwise as to players, with whom though eminent in their profession, as Molière and Mademoiselle Clairon in France, Garrick, Mrs. Siddons, and Mrs. Bellamy in England, I believe there is hardly any example of any person of decent station, or of middling fortune who would be ambitious of such a family connection. Therefore, I repeat it, and desire it may be kept in view in the whole of this reasoning, that the disgrace impressed upon the character of players belongs to the *profession*, and not to the person. Nay, though according to the old saying, *exceptio firmat regulam*, there should be an instance or two picked up in distant ages, in which superlative merit, overcame the general prepossession, such as Roscius in Rome, Molière in France, and Shakespeare in England, this would not hinder the certainty or importance of the remark in general, of the opprobrium that follows the profession. I now proceed to the reasons on which the fact is founded.

*First.* All powers and talents whatever, though excellent in themselves, when they are applied to the single purpose of answering the idle, vain, or vicious part of society, become contemptible.

There is not upon record among the sayings of bold men, one more remarkable than that of Sobrius the tribune, to Nero the Roman emperor; when asked by the emperor, why he, who was one of his personal guards, had conspired against him? He answered, I loved you as much as any man, as long as you deserved to be loved; but I began to hate you, when, after the murder of your wife and mother, you became a charioteer, a comedian and a buffoon. I am sensible, that in this reasoning, I consider theatrical pieces, properly speaking, as intended for amusement. I am not however ignorant, that some have dignified them with the character of schools or lessons of morality.

But as they have been generally called, and are still called by the writers in the Philadelphia newspapers, *amusements*, so I am confident every body must perceive, that this was their original purpose, and will be their capital and their principal effect. It seems to me of conse-

quence in this argument to observe, that what is true of theatrical exhibitions, is true of every other effect of human genius or art ;—when applied to the purposes of amusement and folly, they become contemptible. Of all external accomplishments, there is none that has been for many ages held in greater esteem than good horsemanship. It has been said, that the human form never appears with greater dignity, than when a handsome man appears on horse-back, with proper and elegant management of that noble creature. Yet when men employ themselves in singular and whimsical feats, standing instead of riding upon a horse at full gallop, or upon two horses at once, or other feats of the like nature, in order to amuse the vain, and gather money from the foolish, it immediately appears contemptible. And for my own part, I would no more hold communication with a master of the circus than a manager of the theatre. And I should be sorry to be thought to have any intimacy with either the one or the other.

The general observation which I have made, applies to all human arts of every kind and class. Music has always been esteemed one of the finest arts, and was originally used in the worship of God, and the praise of heroes. Yet when music is applied to the purposes of amusement only, it becomes wholly contemptible. And I believe, the public performers, from the men-singers and women-singers of Solomon, to the singers in the present theatres, are considered as in a disgraceful calling. I am happy to have even Lord Chesterfield on politeness, for my assistant in this cause : for though he acknowledges music to be one of the fine arts, yet, he thinks, to be too great a connoisseur, and to be always fiddling and playing, is not consistent with the character of a gentleman.

In the *second* place, As players have been generally persons of loose morals, so their employment directly leads to the corruption of the heart. It is an allowed principle, among critics, that no human passion or character, can be well represented, unless it be felt : this they call entering into the spirit of the part. Now, I suppose, the following philosophical remark is equally certain, that every human passion, especially when strongly felt, gives a certain modification to the blood and spirits, and makes the whole frame more susceptible of its return. Therefore, whoever has justly and strongly acted human passions, that are vicious, will be more prone to these same passions ; and indeed, with respect to the whole character, they will soon be in reality, what they have so often seemed to be.

This applies to the whole extent of theatrical representation. Whoever has acted the part of a proud or revengeful person, I should not like to fall in his way, when offended : and if any man has often acted the part of a rogue or deceiver, I should not be willing to trust him with my money. It may either be added, as another remark, or considered as a further illustration of the one last made, that players, by so frequently appearing in an assumed character, lose all character of their own. Nothing, says an eminent and learned writer, “ is more awkward and insipid, than a player out of the line of his own profession.” And indeed what must that memory and brain be, where the constant business of its possessor is to obliterate one scene or system of folly, only to make way for another ?

In the *third* place, I cannot help thinking, it is of some moment to observe, that players, in consequence of their profession, appearing continually in an assumed character, or being employed in preparing to assume it, must lose all sense of sincerity and truth. Truth is so sacred a thing, that even the least violation of it, is not without its degree of guilt and danger. It was far from being so absurd as it often has been said to be, what the old Spartan answered to an Athenian, who spoke to him of the fine lessons found in their tragedies: "I think I could learn virtue much better from our own rules of truth and justice, than by hearing your lies."

I will here observe, that some very able and judicious persons have given it as a serious and important advice to young persons, to guard against mimicking and taking off others, as it is called, in language, voice, and gesture; because it tends to destroy the simplicity and dignity of personal manners and behaviour. I myself in early life knew a young man of good talents, who absolutely unfitted himself for public speaking, by this practice. He was educated for the ministry, and was in every respect well qualified for the office; but having, without suspicion, frequently amused himself and others, by imitating the tones and gestures of the most eminent preachers of the city where he lived, when he began to preach himself, he could not avoid falling into one or other of those tones and manners which he had so often mimicked. This, as soon as it was perceived, threw the audience into a burst of laughter, and he was soon obliged to quit the profession altogether, for no other reason than he had thus spoiled himself by the talent of imitation.—I may say further, in support of this remark, that I have known no instance of one eminent for mimicking, who did not in time make himself contemptible.

But the human passion that makes the most conspicuous figure in the theatre, is love. A play without intrigue and gallantry, would be no play at all. This passion is of all others, that which has produced the greatest degree of guilt and misery, in the history of mankind. Nor is it, or can it be denied, that actors in the theatre are trained up in the knowledge and exercise of this passion, in all its forms? It seems to have been a sentiment of this kind, that led a certain author to say, that to send young people to the theatre to form their manners, is to expect, "that they will learn virtue from profligates, and modesty from harlots."

These remarks seem to me fully sufficient to account for the disgrace that has so generally followed the profession of an actor. I shall only add a few words upon an opinion to be found in Werenfels and some other eminent authors. They condemn public theatres, and despise hired players: but they recommend acting pieces by young persons, in schools or in private families, as a mean of obtaining grace and propriety in pronunciation. Of this I shall just observe, that though this practice is much less dangerous than a public theatre, yet it does not seem to me to be of much necessity for obtaining the end proposed. And I dare say, that if this practice were often repeated, the fame that may be acquired at such exhibitions, would, upon the whole, be very little to the honour or benefit of those who acquired it.

I will conclude this essay by an observation on the comparison made by the French writer, mentioned in the beginning, between the talents necessary to a good preacher or pleader, and those necessary to a good play-actor. I wish he had mentioned the talents and qualifications, that we might have been able to examine his reasoning. As for my own part, I can recollect but two which are essentially requisite to a player, memory and mimicry; and I have known both these talents possessed in great perfection, by men who were not in understanding many degrees above fools; and on the contrary, some of the first men whom history records, that were no way remarkable in point of memory, and totally destitute of the other quality."

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### VI.—Renderings of Greek Prepositions in Urdu.

[We cheerfully give insertion to the following article, because we are convinced that of all literary labours connected with Missionary work, that of translating the inspired volume is at once the most important and the most difficult. Every attempt made by a kind and competent critic, to contribute his share towards the improvement of existing Indian versions of Scripture, deserves the attentive consideration of those engaged in translations. We have often wondered how it was, that reviews of Biblical versions (even if they referred only to one chapter, or book, or a select number of passages) have of late so rarely been sent us.

Some of our correspondents will perhaps say that former experience has discouraged them; and there may be some truth in this remark. When a review consists of little else than a catalogue of supposed errors, the translator who is acquainted with the practical difficulty of his work, naturally feels hurt at an exercise of critical severity from which he can reap little or no positive advantage.

Reviewers should always bear in mind, that the position of a translator in this country is very different from that of the theologian in Europe who executes a new version of a biblical book. The latter is doing a work which may be considered as comparatively *unnecessary*, though not therefore *useless*: he has numerous predecessors whose excellencies he may retain, and whose errors he may avoid: he moreover has not to struggle with the untameable perversity of a heathen language only imperfectly known to him, but enjoys the privilege of using his own Christianized and polished mother-tongue. In Europe therefore severity of criticism may not be misplaced: but here the case is widely different, as must be evident to any one who considers the difficulties which are to be overcome. We would therefore request all our friends who may send in criticisms upon existing versions, not only to point out failings, but also their remedies; and that not simply by giving theoretical hints, but rather by suggesting improved renderings of the exceptionable passages. Such reviews would, we doubt not, both ensure the gratitude of the translators, and lead to most desirable practical results.

With reference to the subject noticed by our esteemed correspondent in the following paper, we readily acknowledge that it is one of considerable importance and difficulty; and one which we hope will be attended to, as soon as more important questions (such as the renderings of theological and antiquarian Biblical terms) shall have been satisfactorily settled. Leaving our readers to judge of the merits of the communication, we only take the liberty to remark concerning the preposition *ἐν*, that it frequently

stands for the Heb.  $\alpha$ , e. g. in the passages Matt. xxvi. 52; Rev. ii. 27; where no one will think of giving it any other meaning except *by* or *through*.—  
Ed.]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Not many days ago, while reading I Peter i ch., in the Romanised Urdu translation of the New Testament, published by the Calcutta Auxiliary Bible Society,\* I was struck with the peculiar manner in which a preposition was rendered from the original. My curiosity was excited, and I took up successively the translation commonly called the Benares version, and that published at the Baptist Mission Press. I have compared the renderings, in each translation, of all the prepositions occurring in the Greek text, and been surprised at the different meanings attached to some of these, and also at the same Urdu preposition being employed to translate unrelated Greek ones. I know that from the different aspects in which different nations regard the same things, *exact* translation is not always to be attained, but might be much nearer approached to, than an examination of the above mentioned versions has induced me to believe the translators have done. None of them seems to have made the authorised English version the model of his own. It has not chiselled away the original so much as they all have. The translators of the English Bible seem to have acted on the principle that it would be better to use not unidiomatic, but at any rate, uncommon modes of expression, in order more clearly to convey the idea of the Greek. We have become reconciled to such expressions, yet I question much if any idiomatic writer would use them in his own composition. Might not this be done in Urdu or any of the Indian languages? The translation of what the Holy Ghost teaches requires a different style of labour, and a different spirit too, from the translation of any profane author. It is not that the translation of the former should convey the meaning of the original, but if possible should reveal the idea from the very same point of view as that in which the sacred writers regarded it.

It is surprising, and not without interest, to see the nonchalance with which the prepositions are treated in these Urdu versions. Sometimes included in the verb, at others in the noun, and not seldom entirely omitted. The same translation in some cases might have been made, had the preposition not existed in the Greek—(I do not see any mention of a *varia lectio* in these cases.) Of course it was inserted not without cause,

\* I understand this edition is withdrawn from circulation, but I scarcely think any of the passages I have remarked upon would enter into its *errata*.

for a slight change in the expression would have made the preposition unnecessary. If it is there, I do not see why it should be included in any part of speech or omitted by a translator, if he can express its equivalent in Urdu in agreement with the idiom. It will not fail to be observed, that one translation expresses the prepositions more frequently than the other two, and besides uses less variety in the expression of them. Why might not others do even better? I cannot but consider non-expression and variety in expression of a preposition as no small defect; for the thought should be presented to the readers' mind in the same drapery as well as substance in which it was before the inspired penman's. A thing altogether necessary—for, "a use of many Greek prepositions stands in close relation to the dogmatical language, and belongs to the complexion of the apostolical (christian) diction"—(Winer's Grammar, p. 291.)

I now proceed to the comparison of the various ways in which the three prepositions—i. e. *δια*, *εις*, *εν*—most frequently occurring in I Peter i ch., are rendered in the above-mentioned translations. I distinguish each translation by the order in which I took them up.

In this chapter *δια*, governing the genitive, occurs seven times.

	I.	II.	III.
<i>δια</i> , (with genitive) is rendered by	$\left\{ \begin{array}{l} \text{b\u0101is, was\u012ble, m\u0101-} \\ \text{rifat, sabab se,} \\ \text{men se.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{b\u0101is, se, m\u0101-} \\ \text{rifat se, once} \\ \text{omitted.*} \end{array} \right.$	$\left\{ \begin{array}{l} \text{was\u012ble se, m\u0101rifat se, sa-} \\ \text{bab se, madad se, se,} \\ \text{men, once omitted.*} \end{array} \right.$

It will be observed, that altogether *δια* is rendered in eight different ways not counting *se*, joined to *w\u0101sile* and *m\u0101rifat*, to make a different rendering; of which, to say the least, I am doubtful.

*Δια* with genitive is connected with the idea of means, mediation. This idea is distinctly conveyed by *b\u0101is*, *was\u012ble* or *m\u0101rifat*, in v. 7, however, the expression *δια πυρος* is translated (I. & III.) by the preposition of rest *in*, *men*, and (II.) by that indescribable preposition *se*. I call it indescribable, especially with reference to these translations; in each of them it stands for *κατα*, *εν*, *εκ*, *δια* (genit.) *απο*; and besides in III. for *εις*. I cannot see the exact reason for this pliancy. I do not say that *se* is wrong in this particular place. I think it is more correct than *men*. As to translating *δια* (v. 21.) by *sabab se* (I. & III.) I can account for it by supposing that *δι αυτου* was mistaken for *δι αυτου*. But why *se* should be used (II.) in this place I know not. There is one omission marked in II.

\* By 'omitted' I mean there is not an expressed Urdu equivalent for the Greek preposition.

and III. *δια πιστεως* (v. 5.) is somehow or other transformed by them into the participle *imán láke*, far enough from conveying the same idea as the Greek. There can be little question that I. has given the correct translation *imán ke wasile*. The *means* by which we are kept into salvation (distinctly marked in the Greek) is expressed by this: it is not by the participle.

*EIS* occurs seventeen times:

	I.	II.	III.
<i>EIS</i> is rendered by	táki, liye, tak, láiq, yahán tak, par, and seven times omitted.	ki, liye, tak, par, men, and five times omitted.	liye, táki, tak, láiq, par, haqq men, se, and five times omitted.

It is evident this preposition has been very hardly dealt with. What a number of times omitted, and some of these very far from being warranted. The first omission that occurs is found in II. and III. (v. 3.) The English version has "God hath begotten us against (*eis*) a lively hope." The meaning conveyed by III. is\*, God created a hope of life in us *with the design that*, &c. The meaning of II. seems to be, (for I acknowledge I do not thoroughly understand it,) *that* God hath begotten us again, that we might create a living hope, and, &c. Of I. that God *on account of* a living hope, has begotten us anew, *with the design that*, &c. I do not see why it was necessary to render *eis* which occurs four times in vs. 3, 4, 5, three (I. & II.) and four (III.) different ways. It seems to me that in these verses three things are stated which God has procured for us, each being introduced by an *eis* (this I have found after writing, is Steiger's opinion also); thus (using nearly the words of our English authorised version), "God... hath begotten us again (1) *unto* a lively hope. . . (2) *to* an inheritance incorruptible. . . (3) *to* a prepared salvation, &c." If this be correct, is it not of importance that a translation preserve this view? There is one rendering in I. and III. which calls for remark, it is the adjective *láiq*, 'worthy of;' and occurs in v. 7, where an English version has 'to.' Will the preposition or connection allow this rendering by *láiq*? I may safely say the first will not, and the second in my opinion will not. In v. 8, an equivalent to *eis* is rather inexplicably omitted. (I.) In the Greek the first relative is in the objective, and the second governed by the preposition. In this version both are in the objective.

\* I do not give the Urdu, for those who know that language can refer to the translations, those who do not, if they read this, will be better pleased without it. The words italicised seem to be the equivalents for *eis*.

Εν occurs fourteen times.

	I.	II.	III.
Εν is rendered by	$\left\{ \begin{array}{l} \text{se, par, men,} \\ \text{and four times} \\ \text{omitted.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{se, men, and once} \\ \text{omitted.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{se, par, men, sáth, and five} \\ \text{times omitted.} \end{array} \right.$

The above list is very instructive, and shows, I think, what a little care might effect. But whence all the difference between these versions? Sáth (v. 22) as a translation of εν is utterly untenable. From Steiger's commentary on the first epistle of Peter I will quote a fine specimen of discriminating criticism. Referring to εν (v. 5,) (for which the three Urdu translations have *se*) he says, "Εν it seems, according to a peculiar New Testament use, signifies also *through*, in which convenient way, too, it is expounded in v. 2, by the most part of commentators. But this signification is at the least doubtful. The thought which lies at the bottom of this use of the εν, the direction of its radical meaning, through which it receives this modification, appears to us to be this: *in* marks the connection of cause and means with an effect, when the cause is inherent in the means, working organically through them with living influence; so that the means, in so far as the cause works organically through them, that is, is efficiently present to them, exist also in the cause, and hence it must be said of both, in such cases, that the cause works in (through) the means, and the means work in (by virtue of) the cause. It must be regarded as a rule, since in general every word ought to be taken, wherever it can with propriety be so, in its radical sense, or the nearest possible thereto, that εν also should generally be translated by *in*, unless the sense of the passage forbid, and that we should recede from this primary meaning no further than may be necessary. Hence we can in no way be justified in translating εν δυναμει here simply by, *through the power*, or *by means of the power*, just as little as in many of the places which Wahl adduces. Εν πνευματα signifies merely or "through the power of the Holy Spirit." The believer exists and lives *in* the power of God, and in this is kept; from which it also indeed naturally follows, that he is kept by the power of God as every thing which is done *in* it is certainly done *by* it. Nevertheless, it is not a matter of indifference, but of much practical moment, that here the idea of the *in*, out of which in this case a *by* naturally comes, is expressed not by a simple *by* or *through*, which should have excluded the idea of the *in*. For the power of God, which guards the faithful, is no external force working upon him from without, mechanically overruling and thus necessitating him, but the spiritual power of God, in which he lives, the power of the Holy Spirit with which he is clothed (Luke i. 35; xxiv. 49: first it comes down to him from

above, afterwards it dwells in him;) the peace of God, as it is called in the parallel passage, Phil. iv. 7." (Vol. I. pp. 112—114 in *Biblical Cabinet*).

The following tables will shew at one view how many different expressions are used to render each of the three prepositions, and also the number of times each is omitted, by the respective translators.

Varied by	I.	II.	III.	Omitted by	I.	II.	III.
δια	6	3	6	δια	1	1	
εις	6	5	7	εις	7	5	5
εν	3	2	4	εν	4	1	5
Total,	15	10	17	Total,	11	7	11

From the review of this simple chapter, selected only because in reading it my attention was first directed to this matter, I would make two remarks.

*First.* From the variety of expressions for one preposition, and the great difference of meaning in some of its renderings there is ground to say that this subject has not sufficiently attracted the attention of the translators. If this be observed in one chapter what must there be in the whole New Testament.

*Second.* The omitting an equivalent for a preposition leads in some instances to a paraphrase, in a small way, a thing which in Old and New Testament we have had to satiety. Defensible only on the principle that we are making a *creed* and not a *translation*.

I hope none of the brethren whose works have been remarked upon will think that I have done so from any prepossession. I am not connected with any of the translations, nor have I been engaged in any of the controversies about them. My wish is that each and every translation be exact. All wish perfect translations, and every one as far as ability goes should contribute his share of work for this desirable end. I trust no translator by his "unprecise apprehension of the particles," shall ever be liable to have it said, as Winer does of Pott, that by his way of treating the particles "any thing can be made out of any thing." The valuable helps he has in Robinson's *Lexicon*, and Winer's *Grammar of the New Testament* will take away all excuse from him.

I could make a few remarks, but I may not trespass longer on your patience. Though I know many will agree with me in respect to the importance of this subject, yet others may think what has been said very hypercritical. I would remind such that the object of these translations is to convey the mind of God, and that whatever will conduce to perfect accuracy cannot but be of vast concern.

I am, Your's very truly,

December.

Y. T. X.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

*Departures.* The Rev. A. Deer and the Rev. T. Sandys and Mrs. Sandys of the Church Missionary Society, leave for Europe.—The Rev. R. B. Boswell and Mrs. Boswell embark also this month.—Miss Thompson, of the London Female Education Mission, has gone to the Cape of Good Hope.—*Arrivals.* Miss Savile of the Scottish Female Education Society, has arrived in the *Prince of Wales*.—The Rev. T. Smith of the General Assembly's Mission, has arrived from the Cape, considerably restored in health.—The Rev. A. Leslie, of the Baptist Mission has also arrived in Calcutta. Rev. M. Hill (of the London Mission) and family have left for Berhampore. Rev. J. Paterson (of the London Mission) has removed from Berhampore to Calcutta to take charge of the Krishnapore station. The Archdeacon, and Rev. T. Boaz, have gone to Madras. We have the pleasure to announce the arrival at Calcutta, on the 24th ultimo, of three German Missionaries : they belong to the Berlin Missionary Society, and the place of their destination is Benares. The names of our newly arrived brethren are—Rev. Messrs. C. Reuther, J. Hubner, and E. Droese.—The following appointments have been made, on the Church Establishment, during the past month :—Rev. J. Y. Becher to officiate as chaplain of Allahabad; Rev. C. J. Quartley as chaplain of Meerut.

*Bombay.*—The German Missions in the Canarese, Malabar, and Southern Marathi Countries, have received an accession to their strength of five brethren and three sisters, who arrived in Bombay by the Cleopatra Steamer on the 14th November. The names of the brethren are Hurber, Muller (two) Buhner, and Albricht. We wish our friends the greatest success in the work of faith and labour of love which they contemplate, and congratulate them on the prospect before them, of being united at the different stations to which they proceed, with fellow-workmen who have already gained a large portion of the esteem and confidence of the Christian community of India.—*Bombay Oriental Christian Spectator.*

### 2.—MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held at the Circular Road Chapel, on Monday evening the 5th ultimo—the Rev. J. Wenger addressed the meeting;—subject, the certainty of the future happiness and glory of the Church. The passage selected was Psalm cx. 3. The future willingness, holiness, number and beauty of the members of the Church were principally dwelt upon. The present, which might be called the day of small things, was calculated to induce either feelings of humility, or despair; but the promises of God were adapted to inspire with the brightest hope. We should endeavor to attain individually to that consecratedness, beauty, and holiness now which will distinguish the whole Church in its best days. The devotional services were conducted by Rev. Messrs. Boaz and Ewart.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society was held at the Union Chapel, on Wednesday evening the 7th ultimo. The Rev. J. Shurman of Benares gave a very interesting account of the Society's Mission in that city. Prayer was offered by the Rev. Messrs. G. Small and T. Boaz.—*C. C. Advocate.*

### 3.—CALCUTTA AUXILIARY BIBLE SOCIETY.

The Twenty-ninth anniversary of the Calcutta Auxiliary Bible Society was held in the Town Hall, on the 6th ultimo, at 7 P. M. : F. Millet, Esq. C. S. was called to the chair; the Rev. H. Fisher, Senior, opened the meeting with prayer.

The Chairman on rising to announce, that the Committee had taken this early opportunity of reporting their proceedings during the past months, alluded to the intended departure of their Secretary for a time; he had no doubt however that during his absence he would make himself extensively useful in forwarding the designs of the Society.

He observed that since the occasion of the last anniversary it had pleased an all-wise Providence to chasten us in a public manner both by war and sickness; but earnest prayer and supplication had again drawn down the blessing of a merciful God.

He next referred to the apparent closing of the far West, and the opening of new doors of usefulness in the far East; again in the narrower circles of our private intercourse sickness and death had been fatally active. He alluded to the departure of their late President with whom he had enjoyed the pleasures of a friendship for twenty-five years, and to whom he was mainly indebted for the interest he now felt in the Bible Society.

Time, he remarked, was on the wing and we should not fail to do our utmost whilst it was called to-day.

He concluded by calling on the Secretary to read an abstract of the Report which was accordingly done.

From it we gather that the Urdu Bible, Roman and Persian character, by the Rev. J. Shurman; Proverbs in Bengali by the Rev. W. Morton, and the Old Testament in Ooriya by the Rev. A. Sutton, are all passing through the press, and will, it is hoped, be speedily completed. During the present year the number of volumes printed in the different languages of India will be 88,500; portions ordered or nearly printed 24,500; works left to be printed in the coming year, but which cannot be struck off owing to the lack of funds at the disposal of the committee 35,500. The issues for the present year have been 25,032; since the commencement of the Society 384,357. The secretary has departed on a trip to the Upper Provinces, and taken with him about 6000 volumes.—The receipts and expenditure for the year have been as follows:

Subscriptions and Donations .....	Rs.	8,854	1	1
Associations, Sales of Books, &c.....		3,960	8	9
Parent Society (in money and binding materials) .....		20,422	15	6
making, with the balance of the previous year 9,419 5 9, a total of Rs. 42,656 15 8.				

The *Expenditure* in the same period amounted to Rs. 40,932 15 9, leaving a balance in favour of the Society of Rs. 1,123 15 11.

The issues of the Parent Society during the year have been 815,551 since the commencement of the society 14,038,034.—The Home Society has granted to the Calcutta Auxiliary a money grant of £500, 2500 reams of paper, and a free grant of Bibles and Testaments to the amount of £930.

The Rev. Mr. Boswell felt much satisfaction in moving the first Resolution,—“That the report be printed and circulated.” The Report was short but satisfactory. On hearing it he was forcibly reminded of the text “thou shalt see greater things than these.”

The practice which had prevailed during the last forty years, of bringing before the public reports of Christian Institutions was commendable for many reasons, not the least of which was that it was quite in accordance with the practices of primitive Christians. The disciples after performing the commission they had received from our Lord returned and reported the progress of their labors. The apostles returned to report at Jerusalem the success of their mission among the Gentiles, and we might therefore with strict propriety report to the Church our proceedings since the last anniversary.

He begged leave to observe in the first place, that God has given us his word; in the second, He has given it to us for personal improvement; in the third, we have received it that we might circulate it among others and in the last place, that it might eventually triumph on earth. We are indeed highly favored in receiving the word. Christ himself said "I have given them thy word." He here alluded to a mournful statement contained in the report regarding a military officer who had assured a native that the Koran was the only true book, and had a higher claim to our reverence than the Bible; he contrasted this remark with what the pious Henry Martin said in one of his letters regarding Mahomedanism that it was emphatically Satan's work.

We have received the Bible for personal improvement. Mr. Boswell here related an anecdote in illustration of this second observation—twenty years ago he entered a cottage for the purpose of administering consolation to a dying man. On producing his Bible the unhappy man cursed and blasphemed most fearfully; every means were used to induce him to attend to the word of God, but the blasphemer grew more and more blasphemous, and Mr. Boswell was obliged to retire. He next entered a neighbouring cottage where he beheld a very different sight. There was a man on the very verge of the grave full of hope and trust in His Saviour. His wife, kneeling at the foot of the bed was, although in such trying circumstances, perfectly resigned to the will of Providence. O let us then circulate freely and widely the word of God!

In the third place it is our duty to circulate the Bible. In these strange days, when Hydra-headed Heresy appears to be spreading, we are told that the simple Word can never convert a soul. His own experience could supply numerous instances, any one of which would be sufficient to refute this false assertion. Often has he known a single text to enter like lightning into the heart and produce, if not immediate, ultimate conversion—genuine conversion. He would instance the case of Peter Basey, an inhabitant of Paris—a Roman Catholic. On the decease of his wife he applied to a priest for masses for the soul of the departed. This application was refused unless he should pay a sum of money which he was quite unable to produce. Returning home he happened on looking over a book stall to see a New Testament. The book was purchased with the view of discovering something regarding masses—or Purgatory or the Pope. His researches were of course unsatisfactory and the book was thrown aside, with the conviction that all Religion was a chimera a system of Priestcraft for the purpose of extorting money. Subsequent to this period he again suffered severe distress, resorted once more to the Bible and became ultimately a converted character.

In the fourth and last place the Word of God shall ultimately triumph on earth. "My counsel shall stand." The Redeemer shall see of "the travail of his soul and be satisfied." How should we not rejoice at this? The tide is flowing and flowing and flowing, and the "knowledge of God shall yet cover the earth as the waters cover the sea."

*The Rev. G. Pearce* seconded the Resolution. When he saw around him so many better qualified than himself to address an audience he felt a little hesitation in doing so, lest how ever his silence might be construed into indifference (God forbid that we should be unfriendly to this Society,) he would with pleasure perform the duty which had been entrusted to him. It is indeed pleasant to meet our Christian friends on such occasions. Whilst pursuing our separate occupations we are apt to think that our interests are distinct, but on occasions like the present the illusion vanishes and we find that our hopes, our aims and our prospects are the same. Where then is the separation? The union is real, the separation merely nominal.

At meetings like the present we wish to say something new, but this is

difficult. It is almost impossible to strike out new veins for the Society, and its object continue the same. What is the principle of this Society? The promotion of godliness—truly a glorious object. We are so happily situated in this country that we can easily trace the effects of the gospel on the hearts and lives of men. Look at the deluded Natives sunk in the grossest idolatry, performing vain ablutions and meaningless ceremonies, but yet give them the gospel and what a wondrous change follows. These are not mere speculations; they might have been regarded as such twenty years ago, but they have since been tested and placed beyond the possibility of doubt. You have already heard from Mr. Boswell, what the gospel can do, my own experience agrees with his. I will relate one instance which occurred sometime ago. A soldier at Dum Dum had been sentenced to solitary confinement for twelve months; he was allowed to have a Bible; this he studied not so much from inclination as from necessity, for he had no other means of spending the dreary interval of imprisonment—when his term expired, he who had entered the prison an abandoned character came forth a humble and devoted Christian. He has now for the last twelve years, been engaged as a Missionary in a distant part of India.

The Meeting had no doubt heard of the case which had lately occurred of a Native convert, who had been decoyed and carried off forcibly by his bigotted relatives. This individual a few days before his baptism made an observation which struck me as very forcible. He said "There is something very remarkable in the Holy Scriptures, for as often as I read it I find something new—this surely was designed by a merciful God, who knowing our partiality to all that is novel, has thus supplied us with an unailing form of novelty."

During a missionary tour which I lately made I had occasion to examine some native converts. One of them, a woman, read the first eight verses of the 5th chap. of Matthew—on coming to the passage "Blessed are they that mourn for they shall be comforted" she exclaimed with much feeling "*this suits me.*" On my inquiring her reason, I was informed that she was a widow and had found comfort and consolation in the perusal of God's holy word. She died soon after of cholera, and her dying expressions bore pleasing testimony to the truth of the Bible. This was the blessed book which it was the object of the Bible Society to place within the reach of all who could read it. The Bible Society was invaluable to the Missionary, without its assistance it would be impossible to supply the daily increasing demand for the word of life.

As Christians we occupy very responsible situations in this heathen land. When I left this country to proceed home, nothing gave me more sorrow than the retrospect of my negligence whilst on the field of labor. Christians came to India to make a fortune and retire home, without making any efforts for the conversion of their perishing brethren of India. This should not be. Let us, remembering the mutability of all things, and especially the brevity of life to do what we can and more than we have done, whilst it is called *to-day*.

Mr. Pearce concluded by reminding the meeting that this Society gave those who were not Missionaries by profession, the opportunity of supporting and furthering Missionary operations. Apologising for the length of his remarks, he seconded the Resolution which had been proposed by the Rev. Mr. Boswell.

*The Rev. T. Boaz* moved the second Resolution,—urging the necessity of prayer for the gift of the holy Spirit and the duty of thanksgiving for past success and present prosperity of the society.

In doing so he observed in effect as follows: his friend Mr. Pearce had referred to the difficulty which existed in finding any thing new which

could be advanced on occasions like the present. This might be true and with some it might be matter of regret, but one thing there was which there could be no difficulty in advancing as worthy of the serious attention of all, and if not new at least of vast moment—the necessity there was for *an increase of practical effort* in the Bible cause as the result of these public meetings. It was more than to be feared that the practical effect of public meetings, in connection with the Bible Society, was very limited—people came together to be interested for the moment; they returned without any serious impression as to the responsibility incurred; they were excited, amused, interested, but there it terminated—this led to the sentiment which had been confided to him. It called for thanksgiving and there was much ground for this.—In a review of the numerous intelligent and extensively needed versions of the Sacred Scriptures, which had of late years been translated and issued under the auspices of the Bible Society, there was good ground for sincere thanksgiving. Some forty years ago, it were vain to offer the expressive prayer of the Lord Jesus, in reference to large sections of the human family, “Sanctify them through the truth; Thy word is truth,” for as far as they were concerned, that word was not in existence; this was not so now and this year this Society would be enabled to send forth *the whole Urdu Bible*; a blessing which Mr. B. believed had never been in the possession of the people of India, *from the creation*.

In looking at the present state of the Church of Christ and the efforts made by certain parties to undermine the authority of the word of God, he could not but consider there was ground for thankfulness that the Bible Society had been called into existence many years ago; and had in the interval been providing the sacred word in the different languages of the earth; so that now when men come forward to dispute its authority and our teaching, we can confidently point them to the Bible, refer them to the only true standard in their own tongue and ask for their decision on the merits of the case—on this appeal to look upon this picture and upon that and judge which was most in accordance with inspired truth. The other matter referred to in the sentiment which he was called upon to lay before the meeting—was prayer. Prayer for the Holy Spirit, the blessed agent in inspiring the holy oracles; and surely there was no work in connection with which prayer was so much needed as this—and yet the fear was that there was less prayer connected with the labors of the Bible Society, than with those of our various Missionary bodies. They were more a part of us; we feel more immediately interested in their welfare and hence they are more in our prayers. The Bible cause appeared to belong to all and was therefore the special object of none in prayer—what was every person's business in this, as in other cases, appeared to be the work of none. This should not be. The efforts of the Bible Society should be prominently remembered by *all* Christians, in their private, social and public devotions, that its work may run and be glorified until the earth shall be filled with the peace and hope and joy of the gospel.

*The Rev. Mr. Sandys* dwelt at some length on the value of the gospel. The necessity for distributing it to greater extent than had hitherto been done. He observed that 400,000 copies of the scripture had been put into circulation by the Bible Society. He concluded by urging on the meeting the necessity for earnest and persevering prayer without which no plans however ably devised or perseveringly prosecuted could succeed.

*Dr. Duff* moved the third Resolution,—appointing the committee and officers for the new year.

He alluded first to the important nature of the duties entrusted to the

committee and observed that the committee conferred an honor on the society by accepting of the posts assigned them. He would notice one branch of their labors—Translation. This was a species of labor regarding which much ignorance prevailed; he remembered whilst in Scotland hearing it remarked, that an eminent translator had thrown off no less than twelve editions of the Bible in different languages in as many months—this of course was said in a very ignorant part of the country. Translating was not such easy work; a perfect translator should be master of at least two languages; should be conversant with the dead languages; acquainted with ancient and modern history; should possess some knowledge of natural history and chronology; should know in fact the philosophy of language; and all these were no ordinary qualifications. As regarded the lay members of the committee of the Bible Society, he could state from personal experience, that many of them devoted much of their time to this holy purpose. If he were permitted, he could mention besides these ordinary labors extraordinary acts of liberality performed by some of the committee, which would put to shame the customary pittances doled out by the great majority of Christians for missionary purposes. He remarked that each member of the committee was expected to possess a certain amount of information which he could bring to use in forwarding the general interests of the society. He warned the committee against relaxing in their labor or neglecting to perform their duty. An ancient historian who was very anxious to introduce the name of his country into the records of the wars which he was then inditing, found some difficulty in doing so from the fact of his country having been a petty, neutral state. He did so however, by inserting it parenthetically, after stating what nations were engaged in the war he added parenthetically “all this time my country, naming it, did *nothing*.” He hoped no member of the committee he had the honor of proposing, would suffer such a dubious honor to be passed on him. For awful would be their consternation at the last day when this talent of their’s was found unimproved.

Having spoken at some length on the duties of the committee, he next referred to those expected of Christians in general. They were required, as observed so forcibly by a former speaker, to give the Society the benefit of their effectual fervent prayers. They were expected to give of their substance. He observed most Christians give the dregs and leavings of their incomes to the cause of God; this should not be. What was wealth? He would illustrate its real worth by borrowing from a work which was somewhat unknown to most readers, Sir Thomas Moore’s Utopia. He there states, that the Utopians esteemed all things in proportion to their usefulness. Iron they found of more service than the precious metals they argued thus, the Creator has given us a greater abundance of this metal because it is useful; gold and silver, he has hidden in the bowels of the earth—they therefore despised the precious metals and treated diamonds and other valuable minerals with contempt—they found however that these articles were valued by other nations; rather than store them in treasuries and suffer the imputation of valuing them, they gave them to their children and dressed their slaves with coronets and golden chains; children would amuse themselves with the precious stones, but when they came to years of maturity they cast them aside and adopted the plain coarse habilaments of their parents. It happened that a neighbouring nation had occasion to send an embassy to the Utopians. Hearing that they were a barbarous people, they determined that the ambassador should create a great sensation among them. He was accordingly robed in gold, crowned with a coronet and attended by a numerous retinue but little inferior to himself in the magnificence of their attire. The Utopians on

hearing of their approach went out to meet them. Their first impression was that the foreign slaves who were coarsely attired were the great men, the jewelled noblemen their subordinates. The very children cried out "Mother look at that big child—that fool with gold chains and toys. He must be the Ambassador's fool." "Hush, would their mothers say to the astonished children 'tis the Ambassador himself."

This is undoubtedly an extravagant satire, but is not without a good moral. What are wealth and splendor? appraised at their real worth they are but mere toys of children.

Dr. Duff next drew the attention of the meeting to an anathema pronounced by one of the prophets of the Lord against the children of Israel for bringing the "halt, the lame and the blind" into the temple of God. This, he remarked, we are apt to regard as applicable to the Jews alone but he considered it fully applicable to Christians of our day. Are not the great majority of them in the habit of expending the best portion of their incomes on themselves, on luxuries and gratifications which leave them but a mere trifle to bestow on the work of God—and was not this keeping the first fruits of what the Almighty had given them for themselves, and offering the halt, the lame and the blind on the altar of God. Dr. Duff dwelt eloquently and forcibly on this subject and concluded by quoting, as an introduction to the two texts of Scripture he was about to repeat, what an ancient worthy had said of another passage. Had I the inhabitants of the whole world as my audience—a mountain for my pulpit—lungs of brass and a voice loud as the last trump of the archangel this should be my text "Brethren, behold the love of our Lord Jesus Christ who though 'he was rich yet for your sakes became poor.' 'Freely ye have received freely give.'" Oh! that each heart that heard these blessed words would answer Amen! and Amen!!

M. Wylie, Esq. in seconding the Resolution which had been so eloquently moved by his respected friend Dr. Duff, expressed the high sense he entertained of the honor which had been conferred on him by being asked to take part in the business of the evening, and being enrolled on the Committee of the Bible Society.

The only difficulty he felt on such occasions was to discover any one, among the numerous objections urged against the operations of Religious Societies, which was really worthy of refutation.

A very ordinary objection to the distribution of the Bible was that by giving individuals an opportunity of exercising the right of private judgment in religious subjects, we made way for the introduction of schisms and heresies. This assertion he believed to be a libel on the Bible. He observed that at the end of many Bibles might be found a list of the heresies that prevailed in the ancient Church. He would ask did these heresies sprung up anterior or subsequent to the invention of printing and the consequent wider dissemination of Divine Truth? He would not deny the formation and existence of new errors in latter times, but these were not so numerous or at least not so durable as the earlier heresies. The two heresies or more correctly the one heresy, Popery and Puseyism owed its continued existence to the circumstance that it will not refer to the "law and the testimony"—it contends for a joint rule of faith and practice. If the advocates of this heresy would allow a reference to the law and the testimony the question would be soon settled. It was because they rejected that standard that the difference continued. He considered the word of God therefore to be the main detector and preventor of heresy. Let us therefore he would say, circulate it freely, first, because it is able to make us "wise unto salvation through faith in our Lord Jesus Christ,"—because it proved itself invaluable to us and to millions of our predecessors, who were dead

and now are alive for evermore, as the fountain of all consolation and the supply of daily food. Circulate it freely, for it is the "pure word," pure as "silver seven times refined." Circulate it for the greatest reason of all, because the "Spirit of prophecy is the testimony of Jesus;" of him on whom are built all our hopes for time and for Eternity. We might not meet with immediate success, we might grow weary in well doing, and faint and be discouraged, but happily these frames and feelings were not our Saviour's. The Lord is "the same, yesterday, to-day and for ever;" and His promise stood sure—"my word shall not return unto me void." This country had peculiar claims on our Christian sympathies and exertions, for we here see not hundreds but millions literally "perishing for lack of knowledge"—dying of "famine of the word of God."

He remarked that a great inducement to active usefulness was the remembrance of the fact, that "the time was short." He next alluded to the earthquake which had been felt on the last occasion of their meeting in that hall, and which had excited so much alarm through the whole city. It should remind us of the time when God shall yet once again shake, not merely the earth but the heavens also. It was high time that we should wake out of sleep and be found with our lamps trimmed and our lights burning.

He would in conclusion allude to the observation made by Mr. Pearce that in watering others we were ourselves watered. He for one could not give expression to the sense of pleasure he experienced in meeting as he now had the happiness to do, so numerous an assemblage of his fellow Christians, who from peculiarities of Church discipline and other circumstances were comparative strangers; they might differ in minor matters, but

" Their hopes, their fears, their joys were one,  
Their comforts and their cares."

And therefore he rejoiced to meet them on that occasion, and to attend the meetings of a Society which assembled them altogether. It afforded him sincere gratification to meet so many who labored more abundantly in the good cause and to be permitted to take a part even as humble as the one he had the honor of now taking. He had much pleasure in seconding the Resolution.

The meeting separated after singing the doxology

Praise God from whom all blessings flow, &c.

The attendance was very encouraging, and the spirit of the meeting very refreshing.—*Ibid.*

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#### 4.—CHURCH MISSIONARY SOCIETY.

The Twenty-fourth Anniversary of the Corresponding Committee of the Church Missionary Society was held on Tuesday evening the 13th ultimo, at the Old Church Rooms. The Archdeacon presided.

The *Chairman* after some introductory remarks read an interesting letter from a recent convert from Hinduism; after which the Rev. J. Innes read the report. It was a faithful, simple and catholic detail of the labours of the Missionaries of the several stations occupied by the Society in North India, Calcutta, Krishnaghur, Burdwan, Benares, Jounpore, Agra and Cawnpore. In all the stations a steady increase in almost every department has been experienced. There are twenty-five Missionaries supported by the Society in North India. The funds of the parent Society have not been

adequate to the expenditure—this has led the Committee in Calcutta to make increased exertions for raising funds on the spot for carrying on the work in India.

The printing and circulation of the report was moved by the *Rev. R. B. Boswell*. He dwelt upon the fact that it was for *general* circulation—that *all* might judge of our labours. He then spoke of the diffusion of the gospel, of the difficulty it had to contend with and the success with which it would assuredly be crowned. He referred to the three great efforts which had been made to propagate our divine faith;—1, when the blessed Saviour tabernacled amongst us and was a Missionary for the world; 2, at the Reformation when the light of divine truth shone bright amidst the darkness; 3, later or modern Missionary efforts, which had diffused so much light and love abroad; contrasting these three periods we had no reason to be discouraged in the day in which we laboured—and yet we had great cause for humiliation. The church was represented in the Revelations under two aspects; 1, as a woman in the wilderness, that is, in weakness and trouble; 2, as a city in strength and power. The former is our present condition but the time of glory will come.

*Rev. A. Duff, D. D.* seconded the resolution. He spoke at great length on the following topics. The history and religious principles of the Church Missionary Society—they were such as all could approve. The character of the report—it was truly catholic. The spirit of the present Meeting—a stranger could not tell to what denomination it belonged from what was said or done. The chief topic on which he dwelt was the importance of all giving themselves up to the work of Missions, chaplains (after their time of services was done,) civilians, and military men, merchants, *all*. This was thought chimerical—it might be, but was it not what it would be when the Church was what she ought to be. He drew a glowing picture of the glory and condescension of the Saviour in becoming a Missionary to the human race; and concluded by appealing to all, whether after such an instance of condescension it would not be an honour for monarchs, and civilians, and military men and merchants to give themselves up to the Missionary work.

*F. Millet, Esq.* moved the second resolution, which referred to the success which had attended the gospel, and the dependance we owe to God for all our blessings. He dwelt in a very judicious and devout manner on the points brought out by the resolution, and especially on the necessity there was for a chastened view of Missionary labor to enable us to engage in it with a right spirit, and from proper motives.

*Rev. J. Vaughan* seconded the resolution. He urged upon the audience the necessity there was for the increased support of the Church,—1, in matters pecuniary; 2, in the brighter example of Christians; 3, in increased prayerfulness.

The third and last resolution, relating to prayer, was moved by *Rev. T. Sandys*. He spoke on the importance of prayer,—1, for the Missionary laborers; 2, for the churches committed to their care; 3, for the heathen world.

*Rev. J. Etison* seconded the resolution. He would only detain the meeting with one train of thought; and that was on the efforts of the papists in every field in which Protestant Missionaries had laboured and were labouring with success. He believed in almost every field, South Africa excepted there were the wily Jesuits. It was astonishing to read the stories they told of Protestant Missionaries, or the diligence with which they circulated their flagrant untruths. He had seen publications within a few days past of this kind—one dated from Tonga in the South Seas, and another from Van Dieman's Land—these were in the hands of the *sick* men in the hospital in the Fort. They were called letters of comfort—evangelical letters, in which

it was coolly and deliberately stated, that Protestant Missionaries went to the South Seas with swords and guns,—that they tied their converts to trees and flogged them for the great sin of gathering a cocoanut on a Sabbath day, other similar flagitious falsehoods were retailed for the use of the faithful. Let us oppose to this system of lies the simple truth of the Bible and it must triumph.

The Chairman concluded with a few appropriate observations; the congregation united in singing a hymn, and prayer was offered by the Chairman. The Meeting was well attended, at least the Old Church Room was full.—*Ibid.*

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#### 5.—BENEVOLENT INSTITUTION.

The annual examination of the pupils of the Benevolent Institution was held on the morning of the 13th ultimo. We were exceedingly gratified to witness so goodly a number of pupils, notwithstanding the efforts of the papists to draw them away. The examination was conducted by Rev. Messrs. Dr. Duff, J. Mack, T. Boaz, G. Pearce, G. Small and W. W. Evans. The neatness and order of the children, male and female, as well as the general appearance of the institution indicated that this, one of the oldest, and most excellent institutions in the city, is in a healthy state. May it ever continue to be what it has been in former years, a means of rescuing many a poor wanderer from the way of error.—*Ibid.*

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#### 6.—INTALLY NATIVE CHRISTIAN INSTITUTION.

On the 17th ultimo, the pupils of this interesting institution were examined by the superintendent, the Rev. G. Pearce, in the presence of nearly all the members of the Baptist Mission, and a number of other friends of native education.

The examination was opened by singing the well known hymn, "Salvation, oh the joyful sound," after which the boys recited parts of the Bengali catechism, and proved their proficiency in reading their mother-tongue. By this time, all the spectators who were expected to be present, having arrived, Mr. Pearce read a brief but highly interesting report of the institution. It stated that out of the five theological students which it contained at the commencement of the year, one had proceeded to Assam to join the American Baptist Mission in that district, another had been engaged as a native preacher by the church in Lal Bazar, whilst two more had received appointments as teachers in the institution, and the last one had been compelled by ill health to leave for a time. The number of boys now receiving instruction was forty-six, many of whom had only been admitted during the year. The care bestowed upon their moral and religious training had been attended with pleasing results, six of the elder pupils being now in full communion with the church.

It would be impossible in so brief a notice as the present, to give a list of all the books read in all the six classes of the institution. We subjoin the titles of those that have been studied by the first class: Ancient History; Lennie's English Grammar; Guy's Geography; Yates' Natural Philosophy; English Instructor No. IV.; Braja Kishor's Bengali Grammar; Marshman's History of India.

The Bengali and English languages are both used as mediums of instruction, the former predominating in the lower, the latter in the higher classes.—*Ibid.*

## 7.—THE FREE SCHOOL.

The annual examination of this excellent charitable institution took place on the 21st December in the presence of several ladies and gentlemen. The principal examiners on the occasion were the Rev. Messrs. Fisher and Thompson. The boys were chiefly examined in Reading, Grammar, Geography, and Scripture Lessons, and the girls in Arithmetic and Reading. The answers returned by them, to the many questions propounded, were creditable both to teachers and scholars. In the girls' department there was a most interesting infant-school exhibition, which proved highly gratifying to all present. There were prizes distributed at the close of the examination to the more deserving of the pupils, and, among other prizes, a large collection of fancy articles, very kindly supplied by Mrs. Thompson, were distributed among the girls. The examiners seemed highly satisfied with the result of the examination, which afforded ample evidence of the exertions and assiduity of the Rev. Secretary, and those to whom the care and tuition of the children are entrusted.—*Hurkaru.*

## 8.—KISHNAGHUR—BENARES—THE BIBLE.

From the *Christian Intelligencer* for December we gather the following items of intelligence connected with Episcopal Missions :

*Krishnaghur.*—The Rev. J. Innes, secretary to the Church Missionary Society, in a communication respecting the Krishnaghur Mission, more especially in reference to the district of *Ruttenpore* and *Kabasdanga*, says—“ Mr. Lipp has twenty-six boys in his boarding school, to whose instruction he devotes four hours a day ; he has twenty-seven communicants. Mr. Krauss has twenty-one children in his school ; seven had been removed during Mr. Krauss' absence. There are eight girls under the tuition of the wives of two native teachers, formerly pupils at Agarpará. Mrs. Innes had put them in the way of learning to sew, &c.” Mr. Innes observes—“ Upon the whole I think favorably of the progress that appears to be making in the Mission, though I think the substantial fruit of all these exertions will probably not appear till a future generation. The Rev. A. Alexander of *Solo* in reporting on a visit he had paid to the *Joginda* station says, that he baptised nineteen men, eleven women, sixteen boys, ten girls, and five widows on the 30th November. One of the converts, who had been previously rejected on account of his having two wives, was received on his agreeing to give up one—the repudiated wife was supporting herself by labour at *Solo*. Mr. A. speaks of the attendance on his ministrations at the various places with pleasure ; at the different chapels the attendance for morning prayer was forty, twenty and thirty, and at one place on the Sabbath a hundred men, seventy women and children, besides fifty heathens. We sincerely pray that the truly Missionary labor of this devoted man may be blessed by the Holy Spirit to the conversion of many souls.

*Benares—Proposal for a College.*—A correspondent from Benares proposes the establishment of a Collegiate institution in that city to be named *the Benares Church of England Education Society*. It is proposed to establish it on the foundation of the present institution connected with the Church Missionary Society at Benares. The object of course the Christian instruction of the youth of the city. The general Assembly's Institution in Calcutta to be the model. It is to have three well qualified professors for communicating instruction in the English, Sanskrit and Arabic departments. The monthly expense will, if the plan be fully carried out, be not less than 4,000 rupees, besides the erection of houses for the professors,

amounting to from 12 to 16,000 rupees. The present income is about 400 rupees per mensem. If the object therefore is to be effected, the friends of Missions must contribute liberally.

*Introduction of the Bible into the Government Schools.*—The editor of the *Christian Intelligencer* reiterates the report that Lord Ellenborough intends to introduce the Bible into the Government Schools.—He has done things equally opposed to native prejudice without the prospect of an equal amount of good being effected—May his hitherto singular administration be redeemed at least by this one act, which would be a real blessing to the country.—*C. C. Advocate.*

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#### 9.—THE KHOONDS—ABOLITION OF HUMAN SACRIFICES.

We are very happy to learn that Lieut. Macpherson has embraced the opportunity, offered by the cold season, to take up again his official Mission of benevolence to the Khoonds with a view to suppress the horrid practice of human sacrifices, practised at the *Meria puja*. We are confident that his humane efforts will be accompanied by the fervent prayers of every being touched with the slightest degree of pity for the miseries of the human race.—*Ibid.*

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#### 10.—ENGLISH PRIZE ESSAY ON HINDUISM.

At Oxford, the prize of 200*l.* for the best essay in refutation of Hinduism, which was proposed in 1840 by some unknown benefactor, through the Bishop of Calcutta, has been decided by the judges in favour of the Rev. J. B. Morris, M. A., Fellow of Exeter.

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#### 11.—REV. A. F. LACROIX.

We have borrowed for our readers, the following extract from a private communication received from the Rev. A. F. Lacroix, now or lately, in Switzerland:—it will be read with deep interest by his many friends; and with thanks to God, by the Lord's servants:

"I returned yesterday from Lausanne and Geneva, where I held my lectures in the two towns alternately during fourteen days, during which I travelled daily through all weathers 36 miles on the lake. It was a fatiguing affair, but I was amply blessed by the good Lord indeed far above my most sanguine expectations; overflowing congregations flocked to hear the details communicated, and the interest taken was of the most pleasing description. The last day at Geneva the meeting was held in St. Magdalen Church, the largest in the city, and the same where Calvin held his first controversies with the Pope's legate. About 3000 people and ministers of all denominations were present, who seemed deeply interested not only with the value of Missions, but with the value of personal religion; many tears were shed, and altogether it was a scene that will not easily be forgotten. All this the Lord has wrought, and not I.—The good people at Lausanne and Geneva fondly hope that this will be the beginning of better days with them and that a kind of revival has commenced among them. For all this let us bless the Lord."

## 12.—THE CHURCH OF SCOTLAND.

The following extracts of letters just received from pious and devoted ministers of the Church of Scotland are but a specimen of the spiritual and self-denied manner in which the very painful question now agitating the Establishment in that country, is viewed by *some*, nay by very many ministers there:—and will help also to shew, that they are not left without evident marks of divine favour

*Letter from ———, dated October, 1842.*

“ You will see by the newspapers how matters are with the poor Church of Scotland at present. We are tossed and distracted;—and the *sifting* seems to have but *begun*. It is a great mercy, that the matters in dispute, are of such a nature, that a CHRISTIAN can scarcely doubt his duty in regard to them. I feel it myself to be a matter of great thankfulness, that the side of Christ and the side of the world, are so plainly marked out in the controversy:—although, what but GRACE can or will keep one, when the searching trial comes? But things at present look dark enough in Britain. Apparently, not a few of us shall be ejected, ere long—and an antichristian Establishment set up—to fraternize with Puseyite (or rather, popish,) England! “ HE who sitteth upon the floods” can avert this judgment; but His almighty power alone can bring us to recognize HIS hand, and truly to cry, “ Arise, O God! plead thine own cause!” We seem to be entering on a time, when there will be fearful discoveries made of the heart’s wickedness, and of the small measure of true goodness which consist with general and high sounding profession. But—God is a refuge—and Messiah’s kingdom *shall* come!

We have tokens for good in poor Scotland, amidst many sources of fear. The MINISTERS OF CHRIST in our Church— are more awake, and intent on their work; and here and there, we have a *revival* of the LORD’s work. You may have heard, perhaps, ere now, of the good news from the Isle of Skye. I went there last month, in company with ——— to assist at the dispensation of the Lord’s Supper at S———, Mr. McL.’s parish. A great and blessed work is going on there and in several other of the parishes in Skye. *Hundreds* are flocking to the REDEEMER! If you have already heard this, it has rejoiced your heart—and you will renew your joy, on hearing it again. ——— was in his element, “ lifting up” CHRIST. Long may “ his bow abide in strength!” He is now in G——. We had good days in Ross-shire, when I wrote you last. I trust in a measure we have such days still; and that the fruits of such days abide. But we much need a time of refreshing from the presence of the LORD!”—

C. C. M.

*Letter from ———, dated October, 1842.*

“ I need not dwell upon the state of the Church here. The contest is now fast closing up to a crisis. There is to be a General Convention of the Ministers adhering to the principles of the Church, held early next month in Edinburgh; to consult together, and give forth a declaration to the Government and Legislature. All things at present, seem to foretell a catastrophe: but, the fall of the Church, at the post of duty to her Lord and Head would be more glorious than her continuance in a state of Erastian or worldly bondage. I see ———’s venerated name appended to the document summoning the Convention, with many others of the first.”—

P. L.

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