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THE  
CALCUTTA  
CHRISTIAN OBSERVER.  
FEBRUARY, 1843.

\* \* \* 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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1843.

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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, Puránas, 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 6th instant, at the Union 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 17th 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 7th 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  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. IV. No. 38.—OLD SERIES, VOL. XII. No. 129.

FEBRUARY, 1843.

CALCUTTA AUXILIARY BIBLE SOCIETY.

DR. HÆBERLIN being on a tour to the Upper Provinces, friends who may have occasion to address the Secretary on matters connected with the Society during DR. HÆBERLIN'S absence, are requested to direct their communications to the REV. T. BOAZ, Acting Secretary.

which they are severally supported or opposed, deem it due to the importance of the subject, as well as to the Missionary brethren, who have favoured them with their opinions, to record at length the reasons which have induced them to come to the resolution they have adopted.

An analysis of the returns which have been received by the committee, shews the following result of the number of voices for each mode of writing the name:—

for عيسى .. .. .	7
for يسوع .. .. .	3
for ايساع .. .. .	2
for يسوع .. .. .	2

The first is the present usual mode of rendering the name of the Saviour. It has been followed with few exceptions for 1200 years, has been adopted in the Koran, and by all Mahomedan writers, and also in the Persian and Urdu publications of the Auxiliary Bible Society, until a very recent period when the fourth, or last mentioned mode was substituted. The second differs from the fourth only in the lengthening of the

first syllable. The third is altogether new as regards the publications of the Society.

In the practice of hundreds of years, and in the opinions of some of the most experienced Missionaries in Upper India, the committee recognize the necessity that is imposed upon them, of proceeding upon grounds the most sure, and for reasons the most satisfactory, in arriving at any conclusion opposed to that practice, or at variance with those opinions. They believe, however, that such do exist, and that they will be found on examination fully to support the resolution of the committee.

The letters of the Hebrew root  $\text{שׁוׁ}$  to save, from which the name of Jesus is derived, are represented by the Arabic letters  $\text{ع}$  and  $\text{ش}$  and  $\text{ي}$ , or in their combination  $\text{يشع}$ . The name of the Saviour is written in Hebrew  $\text{ישוע}$ , the letters of which would be represented in Arabic by  $\text{ع}$  and  $\text{ش}$  and  $\text{ي}$  or in their combination  $\text{يشوع}$ . It will be seen that in both the root and the derivative the initial letter is  $\text{י}$  or  $\text{י}$ , and the final letter  $\text{ע}$  or  $\text{ع}$ .

By Mahomedans the name of the Saviour is written  $\text{عیسی}$ , thus directly inverting the proper order, and making the  $\text{ع}$  the initial, and the  $\text{ی}$  the final letter. Here is a clear violation of the principles which have regulated the orthography of all other Biblical names, for the name of the Saviour is the only one to which such a remark is applicable.

But there is a further serious objection to the continued use of the word  $\text{عیسی}$ , inasmuch as it has no signification whatever, nor can it in any way be said to convey the meaning of the original word, to which it bears no affinity or resemblance. Of numerous Lexicons and other authorities which have been examined, the only one which professes to give the derivation of the name  $\text{عیسی}$  is Shakespeare's Dictionary, in which the transposition of initial and final letters is the more clearly shewn by the Hebrew and Arabic terms being brought into juxtaposition.

It may be urged as an argument for the continuance of the usual mode of spelling, that preceding translators, especially Martyn\*, have adhered to it. It does not appear that Martyn was ever required to consider the point in the manner in which it is now brought before the Bible Society. No objection was raised in his time to the mode of spelling previously adopted; and it is possible that the subject did not present itself thus prominently to his mind. But even on the supposition that it did, there might have been various reasons for a translator adhering to the generally recognized mode of spelling in the

\* The first editions of Martyn's Persian and Hindustani New Testament are here alluded to.

infancy of modern Scripture translation, which do not tell with equal force at the present period.

But even Martyn himself might furnish an argument against the retention of the Mahomedan mode of writing the Saviour's name. The name of Joshua, which is derived from the same root as that of Jesus, occurs twice in the New Testament; once at Acts vii. 45, and again at Hebrews iv. 8. In his Urdu Testament Martyn has given the name of Joshua in the former passage as يسوع and in the latter as عيسى. In his Persian Testament he has given the name in both places as يشوع. It is clear therefore that the name as spelt in Hebrews iv. 8, of his Urdu Testament was a mere oversight, and that he would have written the name of Joshua as يشوع or يسوع. There is not a single authority for making ع the initial, and ي the final letter of Joshua's name, nor has any one ever contended for it. And if so, the committee cannot see with what force it can be maintained that a method directly the reverse should be adopted in regard to the name of Jesus\*.

For the above reasons, and for others which will be hereafter alluded to, the committee are clearly of opinion that the present usual mode of writing the Saviour's name should be abandoned. Whether by way of reproach†, or whether for any other cause, it is manifest that the name has been corrupted by Malomed and his followers, and it is the duty of the Church of Christ to restore it to its proper form and signification.

It remains to be determined what name shall be adopted in lieu of that which the committee propose to discard. Two have been suggested, viz. يسوع and ايساع. The second and fourth above mentioned may be considered as the same for the purposes of this discussion. The arguments and objections for and against each of these names, the committee will consider in detail.

It will be as well, before proceeding further, to advert to the practice which has been uniformly adopted by the several nations of Europe in their versions of the Holy Scriptures, in writing the name of the Saviour. In the original of the New Testament, the name Ιησους is the Greek form of the Hebrew ישוע‡, and the name of Hebrew derivation is explained in the passage, αυτος γαρ σωσει τον λαον αυτον απο των αμαρτιων αυτων, by the

\* In Greek both Joshua and Jesus are written Ιησους.

† ישוע, Jesus Nazarenus. Judæi literam y detrahunt et scribunt יש, vel quod negent ipsum esse verum salvatorem, vel quod alias ob difficultatatem litera y non pronunciari sed absorberi soleat. Arabes scribunt يسوع Jaso, et in Alcorano عيسى Isai, per ignominiam literis transpositis.—Schindler's Pentaglot Lexicon.

‡ Vide Buxtorf, Schleusner, &c.

word  $\text{ישוע}$ , which is the general rendering of the same Hebrew root and its derivatives in the Old Testament Scriptures. Every authorized version in existence has adopted the same plan, and, following the Greek in taking the Hebrew name, has given the explanatory clause of Matthew 1. 21, in a similar manner.

Following this rule in the Arabic, Persian and Urdu languages, the name of the Saviour would be  $\text{يشوع}$  or, representing the Hebrew  $\text{ישוע}$  by the letter  $\text{س}$  as is frequently done in proper names,  $\text{يسوع}$ .

It is urged, however, in favor of the word  $\text{ايساع}$  that "its similarity of sound with the Mahomedan term points it out as the probable form of the Saviour's name before the Mahomedan era; that Mahomed either ignorantly or intentionally misspelt it, not venturing to attempt any change in the sound of the names of the renowned prophet of Nazareth, whose supernatural birth he allowed, and whose numerous followers were not to be offended; that at least there is no evidence to the contrary."

It cannot be that the author of the Koran ignorantly altered the Saviour's name. A commentary on the life of Mahomed, by Ibrahim of Haleb, published at Cairo in 1833, states that, "Warka, the son of Naufel, the cousin of Khadija, had become a Christian at the time of ignorance, (*i. e.* before Mahomed,) and translated the Gospels from Hebrew into Arabic." Whether this be true or not, the Koran bears internal evidence of the author's intimate acquaintance with the text of the New Testament Scriptures; and the marked corruption of the Saviour's name must therefore be ascribed rather to design than to ignorance\*.

The conjecture that Mahomed would not have ventured to change the sound of the name of Jesus of Nazareth is equally improbable. If Jesus was the Saviour of the world, there was no room for the pretensions of Mahomed. If the very name of Messiah among the early Christians of Arabia pointed out him who bore it as the Saviour, there was ample cause why the false prophet should wish to see it for ever put aside. Something towards this end was indeed effected, when the mode of writing it was corrupted. But still in mentioning that name, the very sound proclaimed the great truth involved in it; and thus it was just as essential to the scheme of Mahomed that the sound, as well as the orthography, of the name of Jesus should be corrupted.

\* Whether Mahomed was himself the author of the Koran, or whether others wrote it for him, the argument remains unaffected.

It cannot be disputed that there is no direct historical evidence to shew the manner of writing the Saviour's name in Arabic before the Mahomedan era; and though the Christian religion was early preached in Arabia, there is nothing to warrant the conclusion that any versions of the Scriptures in Arabic are older than the seventh century. But it is from the same period that the Mahomedan literature of Arabia takes its rise. Into the causes of this, it is not necessary to inquire; the fact is sufficient for the present purpose.

Now authorities concur in shewing that *يسوع* is the only name by which the Saviour is designated in the Christian literature of Arabia; and every version of the New Testament in Arabic to which the committee have access has the name written in that form. The supposition then that Mahomed, though he did not scruple to alter the orthography, would not venture to change the sound of the name of the Saviour whom he denied, can only co-exist with the still more improbable supposition, yet unavoidable conclusion, that the Christians did not hesitate to alter both the orthography and sound of the name of the Saviour, whom they professed.

Though direct historical evidence of a period prior to the Mahomedan era is wanting, the committee would refer, in passing, to the evidence of cognate and kindred languages. The Syriac, to which the Hamyaritic dialect of Arabia was nearly allied, and the Hebrew, to which the Koreish bore a close affinity, both acknowledged the same form as that which is found in the existing Arabic versions of the New Testament. In fact the name of Jesus appears to have been known in the languages of Asia, the literature of which, for a period anterior to the rise of Mahomedanism, we possess, only as *Yushúa* or *Yusúa*. This is evidence strongly corroborative of the presumption that he was known by the same name among the early Christians of Arabia.

These considerations point out the form of *يسوع* as preferable to that of *ايساع*.

It is further urged however in favor of the word *ايساع* that "its signification renders it the most eligible of any that has been proposed; and that while *ايساع* is a regular Arabic form, *يسوع* is not."

There is no doubt that *وسع* the root of *ايساع* is the same root as the Hebrew *וּסַע* from which the name of Jesus is derived; and both have the same original signification of "amplitude" "enlargement." But while the Hebrew root and its derivatives are frequently, and in the Old Testament writings generally, used in the secondary sense of "safety," "salvation," "Saviour," the Arabic term is never used in that sense. No

authority gives such a meaning to it; and what is more to the purpose on the present occasion, the Hebrew  $\text{ישׁוּעַ}$ , and its derivatives in the Old Testament, though occurring about 350 times are never rendered by  $\text{وَسَّع}$  or any of its derivatives, either in the Arabic, Persian, or Urdu\* versions of the Scriptures.

Again, the very fact of the term  $\text{اِيَسَاع}$  having a signification which falls short of the full meaning of the name "Jesus" is, to the committee, an objection to it, rather than any argument in its favor; and they think it would be better to leave the name in its Hebrew form, and with its full signification of Saviour, open to the inquiry of the reader, rather than to hold out any inducement to him to rest satisfied with the meaning of a name of limited import and power.

A further objection to the term  $\text{اِيَسَاع}$  is that  $\text{وَسَّع}$  another active form of the same root, is used by Mahomedan writers as an epithet of God. Perhaps this term cannot be better explained than by the Scripture passage, "Thou openest thine hand, and satisfiest the desire of every living thing." The objections to the use of the two forms of the same root intended to convey different ideas to the mind are clear and obvious.

The circumstance that  $\text{يَسُوع}$  has never been used as an Arabic form is that which, in the judgment of the committee, gives it the preference over  $\text{اِيَسَاع}$ . It is *because* it has no meaning as an Arabic word that they would adopt it. They desire to follow the example of all the existing authorized versions of every language, and to transfer the Hebrew name, instead of making one for themselves; and instead of applying words of various significations to the Redeemer, to see the one name of " $\text{ישׁוּעַ}$ ," "Jesus," "Saviour," the bond of Christian brotherhood throughout the world.

A third argument in favor of the term  $\text{اِيَسَاع}$  is, that "its sound is familiar in all India; and that the Mahomedans will never discuss the nature, character and work of  $\text{يَسُوع}$ ."

Whatever name may be adopted in the Arabic, Persian and Urdu versions, the same will of course be employed in the Hindui; and to the Hindus, the largest portion of the population of India, it is immaterial whether the name be  $\text{اِيَسَاع}$  or  $\text{عِيسَى}$  or  $\text{يَسُوع}$ . In regard to Mahomedans, it can scarcely be expected that Christians should appeal to them on such a subject, or even yield to the prejudices of those who have shewn their hatred to the name of Jesus of Nazareth by corrupting it, and doing their utmost to despoil it of its power. Besides, it by no means follows that the Mahomedans would consent to take

\* The first Urdu bible is now passing through the press.

ایساع for عیسی, though similar in sound. The slightest alteration would be resisted by them just as obstinately and resolutely as one the most radical and complete.

It is added in favor of the word ایساع that "in all probability the Missionaries in the North-west Provinces would unanimously agree to its adoption." The proposition to adopt this term has been before them for the last five years, and the returns to the recent requisition of the committee shew that but a very few are prepared to consent to it. Many of the objections to the term یسوع which have been already noticed are just as likely to be entertained by those who desire to retain the Mahomedan form, as by those who would substitute the form of یسوع

### ERRATUM.

For یسوع in page 55, line 10 from the top, read ایساع

was the name by which the Saviour was known among the early Christians of Arabia, and consequently was the name which Mahomed corrupted.

*Secondly*—The name یسوع signifies Saviour, which عیسی does not\*.

*Thirdly*—It is the only name which holds out a prospect of uniformity and unanimity in the Christian Church of India. It has been adopted by the Baptist Missionaries, from 25,000 to 30,000 of whose version of the New Testament, either whole or in part, have been sent to the Upper Provinces, and by the Christian Translation Society for Upper India†. Those who have adopted this form, have done so upon principle; those who would continue the Mahomedan form do so apparently upon grounds of expediency. The committee cannot doubt that the claims of expediency must in the end yield to those of principle.

\* It is a remarkable fact that in an ancient Persian translation of the Gospels, of uncertain date, a copy of which is to be found in Walton's Polyglot, while the Mahomedan form of the name of Jesus is generally used, the form یسوع is given at Matthew i. 21 and 25, and Luke i. 31, and ii. 21. The translator evidently felt himself constrained to use the Hebrew form in passages wherein allusion is made to the meaning of the name.

† The committee are informed that the same form has also been adopted by the Tract Society, since this minute was recorded.

And, after all, the question of expediency rests chiefly on the objection of the Mahomedan to call the Saviour by any other name than the corrupted one which he has applied to him.—The sentiments of the committee on this point have already been stated; and they see nothing in the practical operation of those sentiments calculated to arrest the progress of the Gospel. They believe that the progress of the truth is more likely to be promoted by proclaiming the Saviour by the name, pregnant with meaning, given to him from heaven, than by perpetuating the corruption of it by those who deny his claims.

In coming to their conclusion on this very important subject, the committee have not kept out of sight the fact that they are acting in opposition to the opinions of some of the most experienced Missionaries in Upper India\*. They have felt indeed that this was the only real difficulty with which they had to contend, but they trust that it will not be one of long continuance. They are not aware whether their Christian friends have made the subject one of critical investigation, or historical research; but to these points the committee would request their attention, and invite their brethren, whose cordial co-operation on other occasions they most thankfully acknowledge, to unite with them, and other bodies, in their endeavours to restore the true name of the Redeemer to the Christian literature of the East. And at the same time that they thus seek the union and co-operation of their brethren in the Lord, the committee would look up, humbly and believingly, to that divine Saviour whom they seek to honor, beseeching him so to over-rule and direct the hearts of his servants, that while “striving together for the faith of the Gospel,” they may be “of one spirit and one mind” in all that concerns his glory.

\* Some of the Missionaries did not reply to the committee’s circular. The opinion of the Baptist Missionaries as a body may be gathered from their having adopted in their version of the New Testament the form advocated by the committee. One of the Missionaries who advocated the form of *ايساع* has, since this discussion commenced, withdrawn his objections to the committee’s proposition, and now concurs in their decision.

II.—Two illustrative incidents—“*Who would not pray?*” and,  
“*Who would delay?*”

The following records are authentic. The incidents described in them are important, being illustrations of divine truth, and demonstrations of human duty. They are calculated to make the serious pause, and the foolish think—the former to pause and inquire, “What have I done for my neighbour—how easy it is to do good, if we will!”—the latter to think with concern, “What have I done for myself?—What if I should die as I have lived! Who can secure me repentance at last!”—The former incident illustrates the *sinner saved*—the latter illustrates the case of the *sinner (apparently) lost*:—the former the blessedness of seeking God’s Holy Spirit—the latter, the awful misery of sinning that Divine Person away:—the former teaches the lesson, “*Who would not pray?*” the latter asks the solemn question, “*Who would delay?*”—The former shews us how merciful is God to man—the latter declares how unmerciful is man to himself.

We may further mention for satisfaction, that the former of these two records, has already been printed, although not in general circulation:—the latter record has been communicated in manuscript by the eye witness of the painful incidents referred to, a gentleman now resident in India.

The Lord grant his blessing with the perusal!

J. M. D.

I.—WHO WOULD NOT PRAY?

One Saturday evening in the autumn of 18—, a clergyman landed at Southampton, from the Cowes steam-packet. As the hour was late, he lost no time in inquiring for the public conveyances to Winchester; having engaged, on the following morning, to preach for a friend in that city. To his surprise and vexation, the London night coach was full; and although a stage would leave Southampton early in the morning, he was unwilling to travel on the Sabbath, if by any means it could be avoided. After some consideration within himself, as to the best course to be pursued under these circumstances, he rang the bell for the waiter, and sent him for a gig.

In a short time the waiter re-appeared, and announced that the vehicle was at the door.—Accordingly the gentleman took his seat, and being very weary, wrapped his cloak round him, and leaned back to compose himself to a quiet nap. They had not, however, advanced far on the London road before this injunction of holy writ came powerfully on his mind, “Be instant in season and out of season.”

This clergyman was accompanied by a stranger, and that stranger his inferior; he would only be in his society a few hours that evening, and then, perhaps, might never meet him again.—Still, there was a low, inward voice whispering, “Be instant in season and out of season.” He might have thought that his proper season would be in the pulpit, on Sunday morning, for serving God and winning souls to salvation; but God knew that His

work was not to be confined to the worship of a Sabbath morning ; He knew that it might effectually be done in the journey of a Saturday night ; and God, therefore, spoke quietly, yet forcibly, within His servant's mind, " Be instant in season and out of season." Accordingly the following conversation took place :—

" What is your name, my good friend ?" " My name's John Butler, Sir." C. " Have you lived long at Southampton, Butler ?" B. " Yes, Sir ; I was born at Southampton, and never lived any where else, Sir." C. " And have you always been in this business, that is, a driver ?" B. " Yes, Sir ; I was brought up in the stables." C. " Did you ever go to school, Butler ?" B. " Yes, Sir ; my mother sent me to the charity school for a month or two ; but I never took much to my book, and so she gave it up ; and after that I went along with my father into the stables and helped him a little." C. " I suppose, Butler, you often read the Bible at School ?" B. " Why, Sir, I never learned enough to read much, and I quite forget what it was we used to read out of." C. " But you have heard the Bible read in Church, of course. Did you ever read that book out of which the minister reads at church ?" B. " I can't say that I have, Sir ; for I don't often go there. I've too much to do for that. When a man has to get a bit of bread in these hard times, he has to work, Sir, every day, and all the day. Why, sir, I'm obliged to be out with my horse and chaise all day ; though, to be sure, I can't always get hired. Now, when I get back to-night, I shall just be able to rub down my horse and give a feed o' corn, and then go to bed. And I must clean my harness and wash the chaise to-morrow ; for perhaps somebody will want to go out with it, and I can't take people out in a dirty chaise ; they wouldn't like it, you know, Sir." C. " Of course not, Butler ; but, you could leave the harness and chaise till Monday morning, and ——" B. " Oh no, Sir ; that would be impossible. Why, what would the people say, if I should refuse to go out with them ? They'd say they wouldn't have me any more ; and then, Sir, you know, I should lose all my custom ; and what would become of my family then ?" C. " You had better offend your customers, than break God's commandment to ' Keep holy the Sabbath-day, and do no work in it.' But if you were to refuse those who came to hire you, and were to go to Church and learn to read your Bible, I am sure you would succeed much better in the week, and be a much happier man." B. " Ah, Sir, it's very easy to talk about being religious and all that ; but when a man has, as I say, to get his bread in these hard times, he can't keep at home o' Sundays." C. " But do you not know that you are sinning against God, and breaking one of his commandments in taking no thought of his day, and neglecting his word ? My good friend, you have a soul which must *very shortly* be either miserable for ever, or for ever happy ; and, if you are not careful —— Do you ever *pray* to God ?" B. " Pray, Sir ? I don't know how to pray, or what to pray for ; not but what they used to tell me I ought to pray." C. " Suppose, now, I were to give you a prayer, would you always offer it ?" B. " Really, Sir, I can't promise that ; I've no time for saying prayers, Sir, I've always too much to do." C. " Oh, yes, you can ; the prayer I shall give you you can say at all times. When you're in the stable cleaning and feeding your horses ; when you're waiting to be hired, and even when you're driving along the road you can pray the prayer I shall teach you." B. " Well Sir, I can't recollect prayers ; I never had a wonderful memory. I'm sure, Sir, I shan't be able to say this prayer you talk about." C. " Oh, yes, you will ; for I shall give you a very short prayer. There are only twelve words in it. ' O Lord God, for Jesus Christ's sake, grant me thy Holy Spirit.' " B. " Well, Sir, that's short enough, to be sure. Let me see what is it, Sir ?" C. " I shall divide it into three parts for you. Now say it after me. ' O Lord God.' " B. " O

Lord God." C. "For Jesus Christ's sake." B. "For Jesus Christ's sake." C. "Grant me thy Holy Spirit." B. "Grant me thy Holy Spirit." C. "Now try if you can say the whole." B. "O Lord God, for Jesus Christ's sake, grant me thy Holy Spirit." C. "Now do you know for what you are to pray? You are to say, 'O Lord God,' because He made you, and gives you daily your food and clothes, and keeps you alive. If He chose, He could this instant take away your breath, and then you would immediately die. And He can make you happy, and deserves that you should love Him, and has a right to your obedience. He will not only take care of your body, but will take care also of your soul, and because He loves your soul has written the Bible, that you might know what to do to be quite happy in this world and the next." B. "Was the Bible then written, Sir, to make us happy? I'm sure, Sir, I didn't know that." C. "Yes, Butler, it certainly was; and the ten commandments, if you were to obey them, would make you perfectly happy." B. "Ah, Sir, them ten commandments, I've not obeyed them, you say, and I'm sure, Sir, no one ever could do all they bid us to do. Now, I've heard one of those people who go to church always, and read their Bible, and make a great many prayers, say, that if we should only *wish* to do wrong, we have broken the commandments. Why, Sir, it is impossible to keep them so." C. "The person who told you that, was quite right; and if you pray as I tell you, you will find that she is quite right." B. "Then I can't see how we're to be saved, Sir." C. "When God saw that man could not keep the commandment, He sent Christ into the world that men might be saved, not by the works of the law, for if we offend but in one point we are guilty of all; and though we may think that we keep that law, and obey it perfectly, what is our obedience—our fancied righteousness—in the sight of a pure and holy God? Verily, nothing better than, as the Bible tells us, filthy rags. How, then, can we be saved? Not by the works of the law, but by faith in Christ—by believing on Him—coming to Him; for Christ died on the cross to save sinners; and if *we* believe on Him, *we* shall be saved. I wish you also to ask God for the Holy Spirit, because this Holy Spirit will teach you of Christ, and will show you how sinful you have been, and how necessary it is that you should flee to the cross of Christ for salvation; for, remember, by Christ alone can we poor sinners be saved. 'There is none other name given under heaven among men whereby we must be saved, but the name of Jesus.'—This Holy Spirit too, will help you to do what is good; for, as I have told you, we are by nature so sinful that we can of ourselves do nothing good; it will also make you love your Bible, love prayer, and love all that's good." B. "Well, Sir, and why do you say, 'For Jesus Christ's sake?'" C. "Because Jesus Christ told his disciples *before* he left this world, 'Whatsoever ye shall ask the Father in my name, *believing*, ye shall receive.' God was displeased and angry with men on account of their sins; so much so, that 'no man can come unto Him but by Christ.' Christ is our Friend, and He is God's Son; if, therefore, we ask God in the name of His Son, He will, out of love to His Son, grant us that which we ask Him for." B. "I'm very much obliged to you, Sir, and shall try to say this prayer over and over again, as often as I think of it."

Having thus, in a great measure, satisfied his conscience, the Clergyman leaned back in the gig, and prayed earnestly that the seed he had been scattering in the heart of his companion might take deep root there, and bring forth abundant fruit to the glory of our Redeemer, and the salvation of an immortal soul. He knew that there lay in the path ten thousand obstacles—long and fixed habits of sin, utter darkness, and the society of evil and ungodly men; but he knew that God's power had converted Paul from being a persecutor of the church, to one of its boldest and most zealous defenders; and he had himself experienced the same power in changing his

own heart ; and giving to him a love of Christ and repentance for sins, and a desire of holiness, when he was a careless, indifferent, and scoffing sinner. Besides God's promise had been given, and His attribute was Truth, and His nature was unchangeable. He besought Him, therefore by His own name, for His own Son's sake, in fulfilment of His promise, that this poor man's prayer might be answered ; though he offered it almost in ignorance of the purport of its language ; that He who hath not called the wise and the noble and the mighty to exemplify His glory, and make known His power, would now take a mean creature, full of darkness and full of sin, and make him a monument of his mercy, and a vessel for His praise. In these prayerful meditations, this watchful servant of our Lord passed the rest of his journey, which, though short, had been fraught with so much and deep interest. He well knew that a Paul might plant, and an Apollos water in vain, without the blessing of the Great Husbandman ; but he knew also, that this blessing would not be withheld to the faithful servant who scattered the seed in faith and hope. Might not his heart, too, have been animated when the cheering promise recurred, "He that watereth shall be watered himself;" and when his mind glanced through the vista of time to the now glorious fulfilment of it in a happy eternity, where "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever."

Thus musing, they entered the city of Winchester, when John suddenly said, "Do you know, Sir, that prayer you gave me I've been saying a great many times, and I've got it now quite perfect, and, Sir, I've been determining in my own mind, Sir, to say it as often as I can."

C. "I'm glad to hear you say so, John ; and I have been praying for you that you may do so, and that God will hearken to your petition, and give that which will make you a more useful, a happier, and a better man. He will not forget you, John, if you do not forget Him. May He bless you !"

With these words they parted ; and the blessing followed him on whom it was invoked, as we shall discover by the sequel of our story.

Several years had passed since the night in which the conversation I have related took place, when the Clergyman before mentioned had occasion once more to visit Southampton. Passing through one of the bye-streets, he saw written in large letters over the door of a neat-looking house, "John Butler, licensed to let out gigs, chaises, and saddle horses, on hire." The conversation he had held with the driver, on the Winchester road, suddenly crossed his mind ; and wondering whether this could be the same individual, he walked up to the house, and tapping at the door, inquired of a plainly-dressed but respectably-looking woman, for John Butler.

"He is not at home, Sir, but I think he may be in the stables. Johnny, go and see if your father's in the stable, and tell him a gentleman wants to speak to him directly ; make haste, now, as fast as you can."

The little boy was just running out, in obedience to his mother's order, when John Butler came in ; and, gazing for a moment on the stranger, he then rushed forward, and seizing both his hands with most affectionate earnestness, exclaimed, "God bless you, Sir, arn't you the gentleman I drove over to Winchester, some time ago ?—You taught me, Sir, that short, but blessed prayer—'O Lord God, for Jesus Christ's sake, grant me thy Holy Spirit.'"

The Clergyman answered him, "Yes, John, I am ; and I hope you found that all I said was good, and all I foretold was true." B. "Oh, yes ; the Lord bless you ! I have, through the grace of God. I'm now a happy man, Sir, and all my family, thank God, are happy too ; and all through that good advice you gave me, and the prayer you taught me."

C. "Well, I'm glad of that. How did you first become really serious—when, that is, did you begin to *enjoy* religion?" B. "You shall hear all about it.—I used to say this prayer over very often to myself, and said it as you told me, while I was at work, and at all sorts of times, Sir. And so I went on for some time, till one Sunday it happened I wasn't hired, and I was loitering near the church, and so, as I had nothing to do, I thought I would just go in and see what was a-going on; and the prayers, Sir, were just over, so the minister took his text, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' And then, Sir, he proved to me how great a sinner I was, and that if I wasn't washed clean in Christ's blood, I never could be saved: and I began to think a good deal about my soul then, Sir, and so, next Sunday I went again, and persuaded my wife to go, too; and ever since then we went always, Sir, and I never afterwards went out on a Sunday with any one; never found that I *wanted* bread or clothes, and my wife will tell you how happy we have been ever since; and we always read a Bible which we have bought, and pray every night with our dear children, and God has indeed blessed us, Sir." Then his wife joined with him in thanking the Clergyman for his precious advice, and the sweet little prayer he had given her dear husband.

The Clergyman blessed God for His faithfulness, and thanked Him for his mercy, as the happy little family knelt around him while he supplicated a throne of grace on their behalf ere they parted.

Reader, pray this prayer; and may God grant you an answer for the sake of our Redeemer Jesus Christ!

*"Pray without Ceasing!"*

Prayer was appointed to convey  
 The blessings God designs to give;  
 Long as they live should Christians pray,  
 For only while they pray they live.

The Christian's heart his prayer indites,  
 He speaks as prompted from within;  
 The Spirit his petition writes,  
 And Christ receives and gives it in.

And shall we then in silence lie,  
 When Christ stands waiting for our prayer?  
 My soul! thou hast a friend on high,  
 Arise, and try thy interest there!

If pain afflict, or wrong oppress,  
 If cares distract, or fears dismay,  
 If guilt deject, if sin distress,  
 The remedy's before thee;—*Pray!*

Depend on Christ—thou canst not fail;  
 Make all thy wants and wishes known;  
 Fear not—His merits must prevail;  
 Ask what thou wilt, it shall be done!

II.—WHO WOULD DELAY?

Some years ago I knew a very handsome accomplished lady, under thirty, and who had been for some years married. She had resided above two years in India; but being tired of this sultry climate, and having an ample private fortune of her own, she persuaded her husband to quit India, that they might go home and enjoy themselves in a more genial clime.

I sailed in the same ship with them from one of the Indian ports to London.

This lady was a very gay person, as was also her husband; indeed their general deportment and especially their desecration of the holy Sabbath, grieved me sadly. I often heard her play the guitar and sing most exquisitely, but had little reason to suppose that any of her songs were sacred melodies. How noble, and how sweet is music, when used to set forth the praises of our kind Creator and Redeemer, of Him who planteth the ear and giveth to music all its charms! and even profane music, as it is called, which treats of secular subjects, may be good, where that gracious God is not forgotten or insulted.

Novels of every kind were the favorite reading of this lady—dreams of earth!—while *that* Book which points out man's duty to God and his prospects, either of misery or of happiness beyond the grave, seemed wholly forgotten.

We approached the Cape, but did not touch there; for we passed on—in the month of *August*. At that season a north-west wind blows for weeks with a hurricane's violence, raising the billows mountains high—so that the homeward bound ship sometimes advances only two hundred miles in a whole fortnight—she carries only one or two small sails, more to keep the ship steady than with any hope of making progress; while all the main deck, and even the poop deck, is soaked by the spray or the waves.

On the 6th August, before the wind and waves had begun to run so high, the husband surprized me by rushing into my cabin, and before he could explain his errand, bursting into tears. His lady had for some weeks been poorly; and now he informed me that her mind was affected—that her memory seemed to fail her, for she asked the same question twenty times over—and she eagerly inquired where she was, and whither she was going.

On the 8th, she sent for me, and when I came to her couch she said she feared she was dying, and wished to know what she must do to be saved. I told her, as clearly as I could, of a perfect Saviour and a willing God—while she repeated every sentence, as well as her own questions, upon her fingers, so as best to understand and remember what was said. She insisted however, that for her there was no hope; that she must go to hell for ever. This she said rather carelessly, either because she neither understood, nor really believed, what she affected to say, or because her mind was then very weak. At last I left her for a time. In the evening I saw her again, and was glad to find that the loss of memory and confusion of ideas had left her, so that she was now quite rational. She said nothing whatever about religion, but a great deal about other things. I was afraid to introduce the unwelcome subject, lest I should occasion mental excitement and aggravate her complaint.

On Sunday the 9th, I conversed with her. She listened to what I said about sin and salvation, but she said she had committed the unpardonable sin, and that for her there was no hope. I prayed with her, and for her, to God the Saviour, the husband kneeling with us;—but she did not appear to benefit by my efforts, for she either talked of her being a tolerably good person, or gave way to a deaf deep despair which would believe no good news of pardon or of grace.

I shall never forget that Sunday evening! It was a dark night, and the north-wester was blowing with a tempest's fury, roaring through the rigging and tossing the ship with such violent jerks it was most difficult either to stand or sit or lie. I was summoned to her cabin—she lay on her couch while I tried to assure her that the almighty God who presides in the storm is also the willing Saviour of the penitent who believes in Jesus:—but, she would hear only to gainsay, and disbelieve, and despair. At length she started up on her couch and with her long black hair hanging down her neck she wildly screamed out, pointing to the stern cabin windows, that she was now in HELL—and she cried out, "Oh, THE DEVIL! THE DEVIL!" The hus-

band grasped his beloved wife and kissed and shook her, saying "Mary, Mary;" and the while the nurse held her, he kneeled down and cried to God "Oh have mercy on my Mary!"

By and bye she grew calm.—I have nothing more that is terrible to describe.—On the Monday I went and sat by her while the husband was dining, and the nurse was with us. She was now gentle, playful and affectionate, but *quite crazed*, for she fondly passed her fingers through my hair and said many strange things, and spoke of many persons and scenes with which I was wholly unacquainted.

On Sunday morning, the 23rd August, she died. In her lucid intervals when she had any, worldly, not religious, matters were ever on her lips; for out of the abundance of the heart the mouth speaketh—nor was it to be expected that one, who when in the full enjoyment of health and understanding had wholly forgotten and put far away from her the things that concerned her everlasting peace, would easily or willingly give heed to them when reason was almost gone. It is not to be wondered at if God sometimes causes those who long mispend their reason and their affections upon earthly things, to spend their last days bereft of reason.

That Sunday there was a calm; and in the evening the funeral service was read and the dead committed to the deep, amid the beauty and sublimity of grand ocean scenery:—the evening was beautiful, after so many days and nights of clouds and storms; but in a few hours the hurricane again blew, and for days we were tossed about as before.

I presume not to decide what was the subsequent condition of that poor lady's soul, or *where* she is now—**ETERNITY** is now to her a solemn reality!—and were she even in heaven, she would now entreat all her sisters on this earth to become "**wise unto salvation**" and that *immediately*, **WITHOUT DELAY!**

"Hear, and your soul shall live!" What you *are* is what the gospel respects in you; what you *need* is what the gospel offers:—to wait, therefore, on the plea of not being good enough, and of wishing first to become better, is self-deceit, and a lie against the gospel. The best work you can now perform is to believe now, and to turn now; and, without this, all intended preparation is but condemnation. Nay, so far from gaining or becoming better by delay, you lose and become worse. Your heart becomes harder, your mind darker, your sin greater, your time shorter, your burden heavier, your love less, your terror more, heaven further, hell nearer, God more angry, the Spirit more grieved, the Saviour more dimly seen, the gospel more powerless, ministers more faint, friends more despondent, prayer less importunate, providence more unfelt, the world stronger, the flesh sweeter, Satan mightier, and the drowsy slumber of the second and eternal death, now at hand, more frequent and irresistible! Then shall that word be fulfilled, it may be—"I will laugh at your calamity, and mock when your fear cometh upon you! Ye shall call unto me, but I will not answer!" Reader! is that meant for you? What know you but it may?

Arise, flee—the way is before you—hold on straight before thee, but make speed—haste thee, haste thee! Behold that Throne of Grace. Behold that Mediator with the blood of sprinkling before it. See, He is an Advocate—an Intercessor for transgressors; go up to Him now in thine heart—put the catalogue of sin into His hand—see how He smiles over thee with love inexpressible—receive the sprinkling of His blood on thy conscience. Now lift up thine eyes. He who sitteth on that Throne unseen, is the eternal Father! He who led thee to this Throne, is the Blessed Spirit, the Comforter! He who now holds thee with a kinsman's hand before the throne is Jesus, the Saviour! and that blessing which is now issuing from the Throne, is free, full, present, and everlasting salvation by HIM!

III.—*A short Meditation on the Divinity of Christ.*

For the Calcutta Christian Observer.

That our Saviour was God, as well as man, is abundantly evident in the history of his life. It is fraught with proofs of his divine, as well as his human nature, so tangible, that the most illiterate can comprehend them, while the most sceptical cannot confute, or gainsay them.

Trace his history from his birth to his ascension, and see if ever such wonders entered into that of any mere man. Long had the promises, and hopes of a coming Saviour cheered the hearts of the *Old Testament* saints, amid all their despondencies and wanderings in foreign lands. Prophets whose lips were touched with hallowed fire had foretold, and described his advent, in strains of loftiest, and sacred eloquence. The Psalmist, in unison with his harp, had sung of the hope of Israel, while watching his flocks amid the mountains of Judea, as well as on his throne, and with the vast multitudes of worshippers in the temple of their God. Nor were their hopes disappointed. In the fulness of time, *that day* which prophets had longed to see, arrives. In the city of David, the Messiah, the Prince of Peace, Emanuel is born. Heaven is filled with joy, and lo! the Angel of the Lord, flying in the midst of heaven, and surrounded by glory ineffable, descends to earth, and bears the good tidings of great joy to man—

“ Swift through the vast expanse it flew,  
And loud the echo rolled,  
The theme, the song, the joy was new,  
'Twas more than heaven could hold.

Hark! the cherubic armies shout,  
And glory leads the song,  
Goodwill, and peace are heard, throughout  
Th' harmonious, heavenly throng.”

Behold our Saviour in Bethlehem, born of an humble virgin, and laid in a manger, as an outcast from the habitation of men. No royal festivities attend his advent to the world he came to save, no courtly messenger announces the birth of the King of Glory. But mark the evidences of his divine nature. While earth is silent and regardless of her infant Saviour, or pursuing her own pleasures in the midnight revel, heaven is in an ecstasy. A supernatural star is commissioned to point out the place of his birth. Angelic heralds are dispatched, while it is yet night, to proclaim the joyful news to the pious shepherds of Bethlehem. A multitude of the heavenly host strike their golden harps anew, and sing in strains of loftiest rapture, “ Glory to God in the highest, on earth peace, good-will to man.” Again, see him with the tenderness, and gratitude of an attached son, residing with his humble parents, and, it may be, labouring with his reputed father at the lowly business of a carpenter, while he possessed the authority, which became the Saviour of the world.

Behold him on the banks of Jordan, submitting to be baptised by his forerunner, like a sinful man, while the Holy Spirit like a dove descends

upon him, and a voice from heaven declares him to be the Son of God ! Follow him in his benevolent journeyings through the land of Judea. See him on one occasion, while overcome with fatigue, seeking repose like a frail mortal in a fishermen's boat ; but no sooner does the little bark begin to founder, than he arises, and like a God commands the waves, and the winds to be still ; and there is a great calm. Behold him amid the assembly of mourners around the grave of Lazarus—like a sympathising brother, mingling his tears with those of Martha, and Mary, and then—with the voice of a God, commanding the dead to come forth, and he who had been in the silent tomb three days rises to life !

See him seized by the Roman soldiers, and carried away to be tried at the bar of a heathen ruler, and to be crucified, as a condemned criminal : but behold nature deviating from her wonted course to proclaim with awful voice, the divinity of her expiring Lord. The sun withholds his shining, and gloomy darkness covers the world at noon-day. The earth quakes—the rocks rend—the graves open, and the dead come to life, when the Son of God expires on the cross. Lastly, behold him laid in the tomb as if, with the millions of his creatures, who were numbered with the past, to await the general resurrection. Ah then ! the hope of Israel had well nigh fled. But lo ! the third day he bursts the bars of death—triumphs over the gates of hell, and the grave, and after forty days, ascends on high, a God confessed !

Had the Holy Spirit given us no further proofs of our Saviour's divinity, than these facts detailed in the history of his life, it would have been clearly and sufficiently established. But his Holy Word, not only takes this precious truth for granted, in every chapter ; but in many places particularly, and distinctly asserts it. To him divine works are ascribed, titles are given, and honours paid. Well then might the news of our Saviour's advent be called " good-tidings of great joy to all people." And well might angels herald him to our world, as the noblest visitor earth ever saw !

J. M. J.

*Sabathu, December 18th, 1842.*

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#### IV.—*Christian Education—and the Christian School-Book Society.*

THE CHRISTIAN OBSERVER has, from the beginning, identified itself with the *Christian School-Book Society* ;—and that for this simple reason, that they are both the offspring of the same Catholic and evangelistic Christianity, whose object is to promote the conversion of fallen man to his only GOD. We therefore with pleasure give insertion to the following statement, and its sequel ;—the former declaratory of what the SOCIETY is, and the latter explicatory of what the SOCIETY does :—and we beg of our readers to interest themselves in a cause,

so important in its principle and so practical in its details. The Society has not yet been so generally and effectively supported as it ought to be, or as India needs that it should be:—and it affords us much pleasure, from time to time, thus to grant it increased publicity, and at the same time give it the renewed testimony of our individual and official judgment on behalf of its unceasing exertions. We know, that at this present time, its progress is stayed to a large extent, by a deficiency of pecuniary resources;—and our only surprise is that, with so little aid, it has accomplished so much work. We have no doubt, that in due time, and with much patient perseverance, it will surmount such difficulties,—but why, in the mean time, should they be permitted to exist? Surely there are many lovers of Christian education in India, who might find in the membership of such a Society as this, a medium and a security for real and widely-extended usefulness! Mention its existence—help its resources—purchase its works—offer to translate its books—and pray for its object—let who will, or who can, do these things—and whilst no man's mere selfish interests will be advanced, myriads of youthful souls may be led into the ways of eternal life and into the presence of the EVER BLESSED GOD!—ED.

#### THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY.

THE COMMITTEE OF THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY present to their friends in India, the following list of works collected or prepared under the Society's peculiar management. They would at the same time solicit a kindly consideration of the claims, for support and co-operation, which they present, on behalf of their important cause, to all who love God and would bless man in this land—to the CHRISTIAN PEOPLE OF INDIA. These claims rest in the very elements of the Society's existence, and need only to be distinctly named, and thoughtfully considered, in order to be immediately felt and owned.

The Society's *basis* of action is to be found in our common humanity, as fellow-men. Its *principle* of constitution is drawn from our Scriptural Christianity, as given us in the word of God. Its *bond* of membership is the catholic faith of Christ our common Lord, manifested in personal co-operation. Its grand *aim* is to co-operate in blessing India, by converting her people to God, the True God. Its selected *mode*, in the general division of voluntary labour, is Christian education; education, sound in substance, varied in extent, religious in spirit, complete in result for time and for eternity. Its peculiar *function* is concentrating resources and furnishing supplies in order to facilitate, promote and increase the operations of all who are engaged, or who would engage, in the ill-provided department of Christian education in India. Lastly, the particular *instrumentality* of the Society consists in a collection of educational apparatus, made up chiefly of books adapted to the different stages of youthful instruction—of books directly Christian, where religion is directly taught—of books in spirit Christian, where only latent principle is involved—and of books free from unchristian taint and tendency (in as far as possible,) where there can be no implication of religious truth, save by remote inference or illustrative association. Such

are those elements of life, eternal life, which the Society seeks to embody in its corporate existence;—and such the elements which it seeks to diffuse by public activity: and are not *such* elements, also CLAIMS? And if claims, on whom? Let the reader say.

The List now presented, of Books furnished by the Depository of the Calcutta Christian School-Book Society, may seem small when compared with the stores of other institutions. But, let it be remembered, that this is but the fourth year of the Society's existence:—that its limitation to religious principle has also occasioned a limitation of pecuniary resources:—that carefulness of selection must also diminish the rapidity of supply:—and that the slowness of sale, in a field where education is as yet but little extended, leaves publishing outlays long unrepaid:—that the lowness of price, necessary in order to give free course to our works among the more needy class of native youth, brings scarcely a return sufficient to meet the mere agency of sale,—and that personal aid, especially in the most vital matter of vernacular translation, can only be obtained with difficulty, in a country where a handful are doing the work of a multitude as to the work of moral and spiritual improvement.—Let all this be remembered—and it may be that what seemed a fault, may prove an additional claim—yea a *double* claim; for, the fewness that is *select*, may secure approbation; and the fewness of *necessity*, may bring us the aids of kindly friendship. Free contribution will be our stimulating resource; extensive sales our reversionary supply;—the former, more effective to originate, and extend:—the latter, more effective to continue and execute. We plead for both aids. To one class of friends we say “come and help us by *giving* :” to another class of friends we say, “come and help us by *taking*.” Thus, by the blessing of HIM whom we would acknowledge and honour in all our affairs, shall our cause prosper! Peace be to all that love the cause of God's glory and of man's happiness in India!

On behalf of the Committee,

J. MACDONALD, *Corresponding Secretary.*

LIST OF THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY'S PUBLICATIONS.

*With a description of their Contents.*

1. THE FIRST ENGLISH INSTRUCTOR—30 pages—price 1 anna—contains lessons from the Alphabet onwards to words of one Syllable:—Part I. Miscellaneous—Part II. Religious: with an Introduction conveying useful hints to teachers.
2. THE SAME, in ANGLO-BENGALI, interlined—pp. 43—price 3 annas.
3. THE SAME, in ANGLO-URDU—ROMAN character, interlined—price 3 annas.
4. THE SAME, in ANGLO-URDU—ARABIC character, interlined—price 3 annas.
5. The SECOND INSTRUCTOR—English—pp. 40—price 2 annas: a new and enlarged edition;—progressive lessons, chiefly in words of two syllables;—Part I. Miscellaneous—Part II. Christian truth;—the whole interspersed with Juvenile poetry—with a note to teachers prefixed.
6. THE SAME INSTRUCTOR is now in process of being translated into *Bengali* and *Urdu*.
7. THE BENGALI SPELLING-BOOK—or “*Gyanarunodoi*”—pp. 46—price 2 annas—a Bengali initiatory work, on a new plan, and adapted for vernacular Schools: containing lessons of a religious character, chiefly from Scripture, and at the same time, in their structure, illustrative of the peculiar combinations of the Bengali letters.

8. **THE THIRD ENGLISH INSTRUCTOR**—pp. 228—price 12 annas—a new edition much enlarged—interspersed with Christian Poetry—in three parts: Part I. Miscellaneous lessons: Part II. Abridgement of Scripture History: Part III. Simple Extracts on important subjects. The Committee have been negotiating to have this INSTRUCTOR also translated into Bengali and Urdu.

9. **THE FOURTH ENGLISH INSTRUCTOR**—pp. 293—price 1 Rupee—a compilation of practically useful extracts in religion, science, and literature—with occasional poetry—in two parts: Part I. Miscellaneous lessons in all the above-mentioned subjects: Part II. A continuous series of Scripture extracts from the Old and New Testaments—which may be useful in schools where the holy Scriptures are not directly admitted.

10. **THE SAME, in Bengali**—about one half of this Instructor has been translated into Bengali; and it is proposed that this portion, consisting of about pp. 250, be published separately. It is now in the press, and is expected to be issued in two or three months. The translation, executed by a native, under direction of a European Scholar, is considered good.

11. **THE POETIC INSTRUCTOR**—pp. 296—price 1 Rupee: a Miscellany of Poetry, calculated to please, instruct and elevate:—and in which care has been taken to exclude whatever is irreligious, in order to give to it a Christian character and tendency.

12. **MACCULLOCH'S COURSE OF ELEMENTARY READING**, in science, literature and religion; interspersed with a higher class of Poetical extracts—pp. 362—price 1 Rupee 8 annas. This work has appended to it, a copious list of the Latin and Greek Primitives which enter into the composition of the English language:—and in Britain, it is considered a useful, and has become a popular school-book.

13. **MACCULLOCH'S ENGLISH GRAMMAR**—pp. 195, price 12 annas—considered one of the best Grammars now in school use, being minutely explanatory and illustrative.

14. **THE ARITHMETICAL INSTRUCTOR**—by the Rev. Thomas Smith, General Assembly's Institution, Calcutta—pp. 200, price 12 annas. This work is prepared expressly for the use of schools in this country—having Indian tables and references; and it includes all the usual departments of practical arithmetic, to the extraction of the cube root.

15. **THE ELEMENTS OF EUCLID**—six Books—pp. 240—price 1 Rupee 8 annas, bound—adopted from "Chamber's (Edinburgh) Educational course."

16. **SOLID GEOMETRY, SPHERICS, AND CONIC SECTIONS**—pp. 164—price 1 Rupee 8 annas, bound—adopted from the same popular "Course."

17. **BRIEF SURVEY OF HISTORY**—by J. Marshman, Esq. of Serampore, in two parts or volumes:—Vol. I. From the creation of the world to the Christian era—pp. 240—price 1 Rupee 2 annas. Vol. II. From the Christian era, to the time of Charlemagne,—or the year 772—pp. 214—price 1 Rupee 2 annas. This faithful compendium of General History is well known in Indian schools.

18. **GENERAL HISTORY UPON SCRIPTURAL PRINCIPLES**—translated, from the German of the Rev. Dr. Barth, Wirtemberg—pp. 480, with four illustrative historical maps, price 2 Rupees. This is a peculiarly Christian work, as well as useful school-book for higher classes of students. The work includes in its sketch the whole period of time from the creation down to the present time, or the year 1840; it inculcates throughout, the most direct and Scriptural reference to the providential government of God, and especially as it regards the connexion of the world with the kingdom of Christ.

19. **HISTORY OF THE CHRISTIAN CHURCH**, from the beginning to the present times—by the same author—pp. 220, price 12 annas. This little work, consists rather of successive sketches of the different states of the

Christian Church, than of mere annals, recording the endless variety of its circumstances; and in this respect it is the more adapted for the perusal of native youth. It will be found a simple, candid, and interesting manual of a too much neglected study.

20. **THE SAME WORK**, translated into *Bengali*—may be used as an advanced school book in Christian vernacular schools.

21. **MARSHMAN'S HISTORY OF INDIA**, from remote antiquity to the accession of the Mogul dynasty—pp. 231—price 1 Rupee 2 annas—at present, an indispensable school-book in this country.

22. **MARSHMAN'S HISTORY OF BENGAL**—from the earliest time to the year 1835—pp. 293—price 1 Rupee 2 annas,—a provincial continuation of the former more general work.

23.—**GEOGRAPHY**—The Manual on this subject has been from various circumstances, delayed—but is in progress.

24. **GEOGRAPHY, in Bengali**—a small manual of the geography of the world, with enlarged details on India—particularly suited for vernacular schools:—price 4 annas.

25. **MANUAL OF CHRISTIAN EVIDENCES**—being an abridgement of the first volume of "Horne's Introduction to the Sacred Scriptures"—edited by the Rev. Dr. Hæberlin and the Rev. W. S. Mackay, pp. 132, price 12 annas,—a compendium of almost all that can be gathered on this important subject;—and a good text-book for the more extended illustrations of the Christian Teacher.

26. **LETTERS ON THE EVIDENCES OF CHRISTIANITY**—addressed to Hindus—by Philalethes—(the Rev. J. Campbell, Calcutta,) pp. 180—price 12 annas.—This book simply and kindly written, and composed expressly for native youth, may prove an excellent auxiliary to the preceding work; being addressed to the heart and conscience, as well as to the understanding, of the reader.

27. **HINDUISM AND CHRISTIANITY CONTRASTED**—by the Rev. G. Mundy, Chinsurah, 2 volumes—pp. 280, 411—price 1 Rupee, 8 annas. This work is now the copy-right of the Society, and the remaining copies of the present edition are disposed of at the above price. It will be found useful in the hand of the young Missionary, or inexperienced Christian teacher;—and we have no other work to take its particular place, in the upper classes of Christian Institutions, for Hindus.

28. **THE SHORTER CATECHISM**, by the Westminster Assembly of Divines with Scripture proofs. This microcosm of Christian doctrine needs no other commendation or notice than the mention of its well-known name:—and some, who entertain a difference of opinion in regard to one or two points involved in it, have heartily joined in its adoption, because of its general excellence, and established usefulness.

29. **HISTORY OF THE JEWS**—Book 1st.—pp. 58—price 2 annas,—being the commencement of a complete and faithful abridgement of Old Testament History, by a Gentleman in the Indian Service, and intended for Educational Institutions. This first part is complete in itself, comprising the whole substance of the Pentateuch—from the creation till the death of Moses.

30. **NOTES OF THE BOOK OF NATURE**—by the same author—pp. 177—price 6 annas. This work includes in it a course of consecutive readings, in Natural History and Natural Theology, combined:—in the several departments of bodies, inorganic and organic—the kingdoms of nature, inanimate and animate;—and is so compiled as to form a continuous composition.

31. **POLITICAL ECONOMY**. The "Calcutta School-Book Society," have in the kindest manner granted to the "Calcutta Christian School-Book

Society," the free use of "Clift's Political Economy," to be published by the latter body, in such form as may best harmonize with their particular object, in promoting a directly Christian education. This work has been committed to a competent friend;—and although the preparation of such a work may require some considerable time, yet it is hoped, that in the end it will form a useful acquisition to the cause of education.

32. MAPS OF THE WORLD—in sets of six—Eastern Hemisphere, Western Hemisphere, Europe, Asia, Africa, America—in sheets, Rupees 30 a set—varnished and mounted at a separate charge, as may be ordered.

33. GLOBES, *Terrestrial and Celestial*—of 9, 12 and 18 inches, have been ordered from Britain—and advices have been received of their now being on the way.

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#### LAWS OF THE SOCIETY.

I. The name of the Society shall be, the "CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY."

II. The bond of the Society shall be, those grand Christian doctrines in which the Protestant Evangelical churches are agreed.

III. The special object of the Society shall be, to obtain and furnish a supply of books in the English and native languages, for promoting education on Christian principles.

IV. Such general school-books only shall be kept by the Society, as are not inconsistent with the word of God:—and such religious school-books only, are as decidedly scriptural.

V. The necessary supply of books shall be obtained by original composition, republication, or by purchase, as may seem best.

VI. The Society's works shall be sold at the lowest price consistent with pecuniary obligations, and the necessary expense of agency: and the Society shall retain a power, in special cases, to dispose of books at reduced rates.

VII. The Society shall also be at liberty, if expedient, to use its influence, in any more general form, for the advancement of the grand object of Christian education.

VIII. There shall be a "General Committee" for managing the business of the Society, with a special "Sub-Committee" to superintend the preparation and publishing of books.

IX. Subscribers, to whatever amount, shall be considered members of the Society.

X. The formation of Local Committees throughout the country shall be solicited and promoted, in order to co-operate with the General Committee in Calcutta.

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THE GENERAL COMMITTEE OF MANAGEMENT consists of the following gentlemen:—

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\*\* Contributions to be forwarded to the Secretaries, and orders for books to the Depository Agent, Mr. G. C. Hay, (Messrs. Hay, Meik and Co.) No. 7, Old Court House Corner, Calcutta.

V.—*The Gates of Somnâth and future Mission work.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

It has occurred to me that the religious community in general in India, but especially Missionaries, who have the more immediate charge of the spiritual interests of the native inhabitants of this vast country, would do well to forward to the Court of Directors, or the British Parliament, a faithful representation of the Governor General's conduct with reference to the Somnâth gates, accompanied with any petition that may be deemed most advisable. For, whatever may be the political bearing of the question, which may safely be left in other hands—the enormity of the act in its religious bearing is beyond all calculation.

What will be the éclat such a proceeding as that of the restoration of these gates will necessarily give to idolatry! This unrivalled act of monstrous folly and sin will be brought forward as an incontestable evidence of the truth of idolatry from one end of India to the other, and Missionaries in their representations of idolatry being a most fallacious and destructive evil will be rebuffed on every hand. Under such circumstances what are they to say? Are they to denounce before all people the public acts of Government, or are they to seek to extenuate its conduct? The latter they can never do, and the former is as painful as it is injurious.

One evidence in favor of idolatry has been continually sounded in our ears, viz. our connexion with and superintendance of heathen temples, but surely nothing that has ever occurred during the British sway can compete with this act of the Governor General!

About the fact that the old temple must be taken away from the Muhammadans and given over, not perhaps without bloodshed, to the Hindus—or that a new temple must be erected at public or private expense, we say nothing; but if in any way whatever the gates are restored, we may then conclude that Somnâth will become perhaps the most celebrated place of pilgrimage in India. Certainly considering the question in its

religious bearing, something ought to be done by us as Missionaries: and I should propose that as Calcutta is the emporium of Christian Missionaries of almost all denominations, the Missionaries there at their next Conference devise some measures that might tend to stop this wicked procedure.

If they think any representation to the Governor General would be ineffectual, let them frame a representation of the business with an appropriate petition, and forward copies to all the different Missionaries in India for signature; or if the delay that would be thus occasioned be deemed unadvisable, let them forward any such document direct to England.

Your's sincerely,

S. J. M.

13th January, 1843.

NOTE.—Our correspondent will perceive by this number that his wishes have been substantially anticipated in the Missionary Protest.—Ed.

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## VI.—The Hope of the Church.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The present is a time pregnant with events destined to exercise a mighty influence on the future progress of the church of God. Anti-Christian, soul-destroying principles and practices are spreading like the waves of the sea, and sweeping away all whose foundation is not placed on the Rock of Ages—yea, the false prophets that have arisen, would, if it were possible, deceive the very elect; but, blessed be God! no man is able to pluck *them* out of the Messiah's hand. Every inquiring mind must feel a growing anxiety regarding the future, and earnestly and almost intuitively will such a mind turn to the sure word of prophecy, "*unto which we do well to take heed.*" We are taught to pray, "Thy kingdom come,"—to preach, "*Whosoever will, let him take the water of life freely.*" And where is the believer who, in his hours of reflection, does not weep over the misery, present and future, of a world led captive by the Devil at his will? Where is the believer who does not, at such times, long for an angel's strength and an angel's flight, that he might publish the everlasting gospel to all nations? Where is the believer, who does not rejoice in the assurance, that "*He that believeth shall be saved.*" He looks and longs for the glorious period of Zion's purity and happiness, until he realizes the mighty impulses of that love which shall then unite man to his brother man in harmony and holiness and peace.

But, is there not reason to fear, that believers have suffered these feelings, spiritual and holy though they be, to draw aside their minds from much that is revealed of an opposite character in the sure word of prophecy? Is it not possible that the Church of Christ may have fixed her ardent gaze upon the happiness and glory and brightness of Zion in her prophetic beauty, until the less lovely, but not less certainly pre-

dicted scenes of desolation and misery and woe, have been almost entirely overlooked? Oh that the Spirit of the Living God may lead the minds of those who love the Lord, to receive, in all its simplicity and in all its fulness, the sure word of prophecy, that it may prove to them a light shining amid the darkness and gloom of the night of time!

I think, dear Sirs, that the introduction of the subject of prophecy requires no apology in the pages of the *Observer*; and happy shall I be to find some better able to discuss the subject, throwing their energies into the resolution of the question,—“Has the hope, or expectation, generally entertained by the people of God, that the conversion of the world will be brought about by the *gradual and peaceful* extension of the Redeemer’s kingdom, any real basis in the word of God?” That it is the duty of the Church of Christ to publish every where the glad tidings of salvation, few will question. That to faithful laborers will always be given seals to their ministry, and souls for their hire, I firmly believe; for the elect of God are taken “*out of every kindred and tongue and people and nation,*” (Rev. v. 9)—but that we are to look for *all* that dwell upon the earth to be given them, I think remains to be proved. “God is visiting the Gentiles to take *out of them* a people for his name;” and the Gospel “shall be preached in all the world,”—not that all the world may be saved, but,—“for a witness unto,” *εἰς μαρτυριον*, or (as translated in Matt. x. 18) “for a testimony *against* all nations”—“He that *believeth* shall be saved: he that believeth not shall be damned.” “All shall know the Lord,” is a plain declaration of Scripture not to be misunderstood; but that *all* will acquire that knowledge through the preaching of the gospel is not, I think, so plainly revealed as the general belief of the Church would lead us to suppose.

The general expectation, or hope, of the Church, regarding the world’s conversion, I take to be the following:—That there will be increasing peace and order in the world, and increasing spirituality in the Church;—that the circulation of Bibles and religious books, and the various operations of Missionary Societies—means which God has already blessed to the promotion of Christianity—will, by the grace of God, gradually convert the whole of our race, and, accompanied by the influences of the Spirit, bring them from a state of unbelief and sin to a state of vital godliness.

I feel that I am performing an ungrateful duty, when I call in question the truth of those bright visions of the future which have gladdened the hearts of so many of God’s people in all ages: and more especially during the last fifty years. Who can behold their brightness obscured by clouds and darkness without experiencing feelings of painful disappointment! But is not the position a still more painful one, to be crying, Peace, peace, when there is no peace? To Christians worthy of the name, *painful truth* is dearer than *peaceful error*. I must confess that I have looked in vain for a single prophecy of the gradual conversion of the whole world, by the preaching of the Gospel.

That the world’s conversion will be brought about by some extraordinary means—something different from the agencies now employed—must, I conceive, be acknowledged by any one who properly considers

the subject. For eighteen centuries has the Gospel of the Kingdom been published abroad, and yet a late writer, computing the population of the earth at 950 millions, considers the pale of Evangelical Protestantism to include, at the present time, not even 50 millions of souls!\* Consequently, the conversion of the world, by the present modes of operation and in the present ratio, would require nearly 33,000 years for its accomplishment. It may indeed be said, that if the means at present in operation are more zealously used, and a proportionate blessing attend them, they may gradually convert the whole world. Undoubtedly they would; but if unsupported by the divine word, such an hypothesis may in the end prove an erroneous one. "To the word and to the testimony."

There are two important facts that I wish on this occasion to place prominently before your readers. *First*.—The promised blessings of universal holiness and peace are invariably connected with prophetic judgments. For proof of this I refer to the following among many similar passages:—

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. . . . *In that day shall there be one Lord, and his name one.*" (Zech. xiv. 1—9.) . . . "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked. . . . They shall not hurt nor destroy in all my holy mountain. *For the earth shall be full of the knowledge of the Lord, as the waters cover the sea,*" (Isa. xi. 4, 9.) . . . "I will plead against him with *pestilence*, and with *blood*; and I will rain upon him, and upon his bands, and upon the *many people* that are with him, an overwhelming rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and *they shall know that I am the Lord,*" (Ezek.

\* "When, indeed, we contemplate simply the immense masses of population which have for ages remained impervious to the light of Christian knowledge, and find that, in the nineteenth century since the advent of Him who came to be "a light to lighten the Gentiles," the Pagan world doubles in its numbers the population of nominal Christendom; it requires some firmer ground of confidence than ordinary principles of calculation, to feel assured of the final triumph of the Kingdom of Christ. The Chinese empire alone contains, according to official returns, a population of 362,500,000; of which very nearly the whole are idolaters. If to these we add the Buddhic tribes of Japan, the Indo-chinese states, and Hindustan, we shall have an aggregate of at least 400 millions professing the Buddhic faith under its different modifications. The Brahminical Hindus we may perhaps set down at 120 millions; and the heathen of all other descriptions and countries may be conjecturally estimated at 30 millions. The tremendous aggregate will amount to 550 millions of heathen, who, being "without God" in the world, are "without hope." The Mohammedans, Magians, and Jews, according to a mean estimate number about 120 millions; and the various denominations of Christendom, to about 260 millions; the total population of the globe being supposed to be about 950 millions. But how large a portion of Christendom is overspread with a moral darkness approaching to the utter night of heathenism itself! The pale of Evangelical Protestantism does not include fifty millions of souls."—*Conder's View of all Religions, page 684.*

xxxviii. 22, 23.) . . . "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For THEN will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent," (Zeph. iii. 8, 9.)

Do not these, and many other passages of a similar character, negative the supposition of the *peaceful and progressive* conversion of the world by the preaching of the Gospel? The Apocalypse would furnish similar testimony; I will, however, only refer to the *binding of Satan*, (Rev. xxi. 2) generally supposed to mark the *commencement* of the period of universal blessing;—this is preceded by a treading of "the winepress of the *fierceness and wrath* of Almighty God."—See Rev. xix. 11—21.

The *second* fact to which I would draw attention is, that the prophetic portions of the New Testament lead us to expect, not increasing order and spirituality, but *increasing wickedness and hypocrisy*, which shall be interrupted by sudden judgments.

"Many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure *to the end* the same shall be saved," (Matt. xxiv. 11—13). . . . "Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," (1 Tim. iv. 1, 2). . . . "In the *last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; *having a form of godliness, but denying the power thereof*. . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived," (2 Tim. iii. 1—13). . . . "As it was in the days of Noe, so shall it be also in the days of the Son of man.—They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and *destroyed* them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and *destroyed* them all. Even *thus* shall it be in the day when the Son of man is revealed." (Luke xvii. 22—30). . . . "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life; and so *that day* come upon you unawares. For as a *snare* shall it come on all them that dwell on the face of the whole earth." (Luke xxi. 34—36). . . . "That day shall not come, except there come a falling away first, and that man of sin be revealed. . . . whom the Lord shall *consume* with the spirit of his mouth, and shall *destroy* with the brightness of his coming." (2 Thess. ii. 8.)

Does not this testimony lead us to expect a fearful increase of wickedness in the world, and of formality in the Church? and that while men are crying, "Peace and safety," led by the Devil into a combination against holiness and against God, exhibiting the unity of the flesh—of Antichrist, that then, "*sudden destruction*,"—a series of stupendous judgments,—"*anger with fury*"—"rebuke with flames of fire,"—will arrest their progress? "for by fire, and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many," (Isa. lxxvi 16;) and after this (v. 17) shall "all nations and tongues see my glory"—(v. 23) "all flesh shall come to worship before me, saith the Lord." "The Lord alone will be exalted in that day."

And is there nothing in the present day corresponding to this testimony? What are the modern Associations in Christian countries—Socialism and the like—men banded together for the purpose of gratifying their sensual and corrupt propensities, at the expense of every thing esteemed sacred, or even decent, among their fellow-men?—What the spreading influence and power of the Popish hierarchy?—What the practical rejection of Christ crucified by those professing a more scriptural form of worship?—What the worldliness and inconsistency of even the very elect?—What are all these but so many manifestations of Satan's power, in the "perilous times" of the "latter days?" Is it not to be feared that the "destruction" will be as "sudden" to a sleeping church, as to an ungodly world?—How often we hear the sweet strains of prophetic mercy—how seldom the more awful thunders of prophetic judgment! Surely the wide-spreading influence of superstition and idolatry and sin, the deep shades of darkness and guilt that are covering the world, will lead every believer to give more earnest heed to the "sure word of prophecy."—"Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—(2 Pet. iii. 17.)

Yours, &c.

Πιστος.

19th January, 1843.

This paper is inserted because of the importance of its subject, without any pledge as to its specific details. We agree in much with our Correspondent.—ED.

## VII.—First Hindustání Grammar.

### ALPHABET.

Aa Bb Ch ch Dd Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Qq  
Rr Ss Tt Uu Ww Yy Zz.

The consonants are sounded as in Dewanágarí: ba cha da fa ga ha ja ka la ma na pa qa ra sa ta wa ya za, and the vowels as in the English words: An innocent rule, an American bull's horn. Of the vowels á í ú e o are long and a i u short. The dotted vowels represent the guttural Arabic  $\xi$  and are to be pronounced from the throat. The two diphthongs ai and au are sounded as in *aíse* and *hautboy*. Of the compound letters the aspirated bh is pronounced as in *hob-house* or dropping the first syllable b'house, chh as in *church-hill*, or unitedly ch'hil,

dha as in *mad-house* or unitedly d'house, gh as in *dog-house* or unitedly g'house, jh as in *college-hall*, or unitedly 'jhall, kh as in *milk-house* or unitedly k'house, ph as in *up-hill* or unitedly p'hill, th as in *fat-hen* or unitedly t'hen, sh as in *shell, shine*, zh as in *azure, razure*. Of the dotted consonants ḍ and ṭ are palatines and are to be pronounced by applying the tongue to the palate or roof of the mouth; r is sounded as in the German *Berlin* or French *eternal*; ñ is a nasal, like n in French *bon*, kh like ch in the Scotch *loch*; g and q represent the Arabic guttural ġ and Ǧ and are to be pronounced from the throat.—All the other letters are pronounced as in English.

### NOUNS

have declension, gender, number and case. The declensions in Hindústání are two. The genders are two, the masculine and the feminine. The numbers are two, the singular and the plural. The cases are four, the nominative, genitive, accusative, and vocative.

#### The first Declension,

consisting of nouns of the masculine gender, varies according to the final letter of the word which is either mutable or immutable. Masculines ending with a consonant or vowel, except á and a, are immutable in the singular, as *mard a man, qází a judge, gurú a spiritual guide, chaṛháo, ascent*. Those ending with the vowel á and a are generally mutable if derived from the pure Hindí, and immutable if derived from Sanscrit, Arabic and Persian.

#### 1. Mutables.

SINGULAR.	PLURAL.
N. Beṭá, <i>a son.</i>	N. Beṭe, <i>sons.</i>
G. Beṭe ká ke kí, <i>of a son.</i>	G. Beṭon ká ke kí, <i>of sons.</i>
A. Beṭe ko, <i>a son, to a son.</i>	A. Beṭon ko, <i>sons, to sons.</i>
V. Ai Beṭe, <i>O son!</i>	V. Ai Beṭo, <i>O sons!</i>

#### 2. Immutables.

SINGULAR.	PLURAL.
N. Mard, <i>a man.</i>	N. Mard, <i>men.</i>
G. Mard ká ke kí, <i>of a man.</i>	G. Mardon ká ke kí, <i>of men.</i>
A. Mard ko, <i>a man, to a man.</i>	A. Mardon ko, <i>men, to men.</i>
V. Ai Mard, <i>O man!</i>	V. Ai Mardo, <i>O men!</i>

#### The second Declension,

consisting of nouns of the feminine gender, differs from the immutables of the first declension in the formation of its nominative cases plural, as

SINGULAR.	PLURAL.
N. Beṭí, <i>a daughter.</i>	N. Beṭían, <i>daughters.</i>
G. Beṭí ká ke kí, <i>of a daughter.</i>	G. Beṭion ká ke kí, <i>of daughters.</i>
A. Beṭí ko, <i>a daughter, to a daughter.</i>	A. Beṭion ko, <i>daughters, to daughters.</i>
V. Ai Beṭí, <i>O daughter!</i>	V. Ai Beṭío, <i>O daughters!</i>

## SINGULAR.

N. Aurat, *a woman*.  
 G. Aurat ká ke kí, *of a woman*.  
 A. Aurat ko, *a woman, to a woman*.  
 V. O Aurat, *O woman!*

## PLURAL.

N. Auratēn, *women*.  
 G. Auratōn ká ke kí, *of women*.  
 A. Auratōn ko, *women, to women*.  
 V. Ai Aurato, *O women!*

Most feminines end with the vowel í or a consonant, and are declined like beṭí and aurat. A few end in á and iyá as dawá *medicine*, chiṛiyá *a bird*, kaniyá *a girl*, and are declined thus: Sing N. dawá, G. dawá ká ke kí, A. dawá ko. Plur. N. dawáēn, G. dawáōn ká ke kí, A. dawáōn ko. Sing. N. chiṛiyá, G. chiṛiyá ká ke kí, &c. &c. Plural N. chiṛiyán, G. chiṛiyōn ká ke kí, A. chiṛiyōn ko.

Nouns derived from the Persian sometimes form the plural by án, gán, há or ját; as, sáqí, sáqían *cup bearers*; sál, sálhá *years*; súba, súbaját *provinces*; sháh, sháhán *kings*; firishta, firishtagán *angels*.

Nouns derived from the Arabic occasionally take the Arabic plural as khatt, khatút *letters*; hadd, hudúd *boundaries*; haqq, huqúq *laws*; khabar, akhbár *news*; quds, aqdás *holy things*; hukm, akhám *commandments*; fauj, afwáj *armies*; házir, házirín *attendants*; karúb, karúbín *cherubims*; mutaqaddim, mutaqaddimín *the ancients*; mutaakhhir, mutaakhhirín *the moderns*; álim, ulama *the learned*; hakím, hukamá *the sages*; amír, umará *lords*; nabi, anbiyá *prophets*; gazal, gazalát *songs*; maujúd, maujúdát *existences*; zurúrí, zurúriyát *necessaries*; sultán, salátín *kings*; shaitán, shayátín *devils*.

The three postpositions ká ke kí correspond to the *one s* of the Saxon genitive in English. Before a masculine noun in the nominative case and singular number ká is used; as, sáhib ká naukar *the master's servant*; báp ká beṭá *the father's son*. Before a masculine noun in any other case or number; as, accusative singular, nominative and accusative plural ke is used; as, sáhib ke naukar ko *to the master's servant*; báp ke beṭe *the father's sons*. Before a feminine noun in every case and number kí is used; as, báp kí beṭí, báp kí beṭían, báp kí beṭí or beṭí ko or beṭíōn ko.

Sometimes the Persian izáfat i and the Arabic article al or ul are used for the Hindí ká ke kí to express the genitive relation between two nouns; as, ruh i quds *spirit of holiness*; malik i sidq *king of righteousness*; zamín i Misr *land of Egypt*; tálib ul ilm *a seeker of knowledge*; zú ul jalál *lord of glory*; zú ul túl *lord of patience*; quds ul aqdás *the holy of holiest*; rabb ul afwáj *lord of hosts*; gazal ul gazalát *song of songs*. When Arabic and Persian substantives are followed by Arabic and Persian adjectives the same construction is adopted; as, hayát i abadí *life eternal*; Al'láh al rahmán *the God the merciful* (ὁ θεὸς ὁ ἐλεημων). The Arabs do not pronounce al before d l n r s t and z, but the majority of the people of Hindústán very properly speak as they write, viz. awámm ul nás, zú ul túl, dár ul saltanat, &c. &c.

## Adjectives

generally precede their substantives, and admit of the same changes in their finals for gender, number and case, but they rarely assume in the plural the terminations án and oñ; so achchhá laṛká *a good boy*, and achchhí laṛkí *a good girl* are declined thus.

## SINGULAR.

- N. Achchhá laṛká, *a good boy.*  
 G. Achchhe laṛke ká ke kí, *of a good boy.*  
 A. Achchhe laṛke ko, *a or to a good boy.*  
 V. Ai achchhe laṛke, *O good boy!*

## PLURAL.

- N. Achchhe laṛke, *good boys.*  
 G. Achchhe laṛkoṅ ká ke kí, *of good boys.*  
 A. Achchhe laṛkoṅ ko, *to good boys.*  
 V. Ai achchhe laṛko, *O good boys!*

## SINGULAR.

- N. Achchhí laṛkí, *a good girl.*  
 G. Achchhí laṛkí ká ke kí, *of a good girl.*  
 A. Achchhí laṛkí ko, *to a good girl.*  
 V. Ai achchhí laṛkí, *O good girl!*

## PLURAL.

- N. Achchhí laṛkián, *good girls.*  
 G. Achchhí laṛkióṅ ká ke kí, *of good girls.*  
 A. Achchhí laṛkióṅ ko, *to good girls.*  
 V. Ai achchhí laṛkió, *O good girls!*

Adjectives of Persian and Arabic origin, do not admit of the same changes in their final á and a; as ziyáda hikmat *greater wisdom*; pársá aurat *a chaste woman*; barguzída jamáat *a chosen assembly*; pasandída chíz *a pleasant thing*. Some Persian adjectives if used substantively, are declined like Hindí nouns, as banda *a slave*, bande ká *of a slave*; parinda *a bird*—parinde ká *of a bird*; but they are never inflected if used as adjectives and followed by their substantives.

The Hindí adjectives do not admit of comparison by regular inflections; the comparative degree is expressed by the ablative case of the noun, and the superlative by prefixing another word to the adjectives; as sulh jang se bihtar hai, *peace is better than war*; yih sab se burá háí, *this is worse than all*; bahut kharáb laṛká, *a very bad boy*; niháyat burí jagah, *an excessively bad place*. Persian and Arabic comparatives are occasionally used; as buzurg, *great*—buzurgtar, *greater*—buzurgtarín, *greatest*; zálím, *unjust*—azlam, *more unjust*—zallám, *most unjust*

## PRONOUNS

are of four kinds, the personal, the relative, the interrogative and the adjective.

## 1.—Personal Pronouns.

## FIRST PERSON.

## Main, I.

## SINGULAR.

- N. Main, I.  
 G. Merá, mere, merí, *mine, of me.*  
 A. Mujh ko, mujhe, *me, to me.*

## PLURAL.

- N. Ham, *we.* [of us.  
 G. Hamará, hamáre, hamári, *ours,*  
 A. Hamko, hamen, *us, to us.*

## SECOND PERSON.

## Tú, Thou.

## SINGULAR.

- N. Tú, *thou.*  
 G. Terá, tere, terí, *thine, of thee.*  
 A. Tujh ko, tujhe, *thee, to thee.*

## PLURAL.

- N. Tum, *you.* [yours, of you.  
 G. Tumhárá, tumháre, tumhári,  
 A. Tumko, tumhen, *you, to you.*

## THIRD PERSON

Wuh, *He, She, It.*

## SINGULAR.

N. Wuh, *he*  
 G. Us ká ke kί, *his, of him.*  
 A. Us ko, *use, him, to him.*

## PLURAL.

N. We, *they.*  
 G. Un ká ke kί, *theirs, of them.*  
 A. Unko, unhen, *them, to them.*

The honorific pronoun *áp, self, thyself, &c. &c.* is only used in the singular and thus declined. N. *áp, self*; G. *áp ká ke kί, of self*; A. *áp ko, self, to self.*

*The Relative.*Jo, *Who.*

## SINGULAR.

N. Jo, *who.*  
 G. Jis ká ke kί, *whose, of whom.*  
 A. Jis ko, *jise, whom, to whom.*

## PLURAL.

N. Jo, *who.*  
 G. Jin ká ke kί, *whose, of whom.*  
 A. Jin ko, *jinhen, whom, to whom.*

*The Correlative.*So, *He, She, It.*

## SINGULAR.

N. So, *he.*  
 G. Tis ká ke kί, *his, of him.*  
 A. Tis ko, *him, to him.*

## PLURAL.

N. So, *they.*  
 G. Tin ká ke kί, *theirs, of them.*  
 A. Tin ko, *them, to them.*

*Interrogative Pronouns.*

The interrogative pronouns are two: *kaun, who*, and *kyá, which or what?* the former is chiefly applied to persons and the latter to things.

Kaun, *Who?*

## SINGULAR.

N. Kaun, *who.*  
 G. Kis ká ke kί, *whose.*  
 A. Kis ko, *kise, whom, to whom.*

## PLURAL.

N. Kaun, *who.*  
 G. Kin ká ke kί, *whose.*  
 A. Kin ko, *kinhen, whom, to whom.*

*Kya, which or what?* is only used in the singular. G. *Káhe ká ke kί, of what?* A. *Káheko, to or for what?*

*Adjective Pronouns*

are of three kinds: the possessive, the demonstrative and the indefinite.

*The Possessive,*

*Apná, my, thy, his, her, our, your, their,* is applicable to all the three persons, is inflected like an adjective ending in *á*, and being derived from *áp, self*, and having the signification of *own*, is always substituted for the genitive cases of the pronouns when they refer to the same person as the nominative; as, *Khudá apná kám kartá hai, God doeth his (own) work.* If a different person is intended the genitive cases are used; as, *Khudá us ká kám kartá hai, God doeth his (another's) work.*

## The Demonstrative.

Yih, *This*.

SINGULAR.	PLURAL.
N. Yih, <i>this</i> .	N. Ye, <i>these</i> .
G. Is ká ke kí, <i>of this</i> .	G. In ká ke kí, <i>of these</i> .
A. Is ko, ise, <i>this, to this</i> .	A. In ko, inhen, <i>these, to these</i> .

## The Indefinite.

Koi, *Any, or Some one*.

SINGULAR.	PLURAL.
N. Koi, <i>any one</i> .	N. Koi, <i>any</i> .
G. Kisi ká ke kí, <i>of any one</i> .	G. Kini ká ke kí, <i>of any</i> .
A. Kisi ko, <i>any one, to any one</i> .	A. Kini ko, <i>to any</i> .

Kuchh, *Some, or Any thing*.

SINGULAR.	PLURAL.
N. Kuchh, <i>something</i> .	N. Kuchh, <i>some</i> .
G. Kisú ká ke kí, <i>of something</i> .	G. Kinú ká ke kí, <i>of some</i> .
A. Kisú ko, <i>something</i> .	A. Kinú ko, <i>to some</i> .

## VERBS

are of two kinds, transitive and intransitive. To them belong conjugation, voice, mood, tense, gender, number and person. There is only one conjugation, and every transitive verb may be conjugated after the example of *márná, to beat*. There are two voices, the active and the passive. The moods are five: the indicative, the imperative, the potential, the subjunctive, and the indefinite. The tenses are seven: the present, the present definite, the imperfect, the perfect definite, the pluperfect, and the future. The genders of the verbs, like those of nouns, are two, the masculine and feminine. The masculine singular is formed by *á*, and the feminine by *í*; the masculine plural by *e*, and the feminine by *in* or *ían*. When two or more feminine plurals occur in succession the termination *n* is most frequently applied only to the last; as, *we mári játi haín, they are being beaten*, instead of *we márin játin haín*. The numbers of verbs are two, the singular and the plural, and in each number there are three persons, corresponding with the personal pronouns. As in English so in Hindustání the imperative of the second person singular is the root; as, *már, beat*; *kar, do*; *já, go*; *ho, be*. The affix *ná* forms the infinitive; as, *karná, to do*; *jáná, to go*; *honá, to be*. Before transitive verbs in any past tense of the active voice, the particle *ne* immediately follows the nominative, i. e. the instrumental case or the noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection; but the verb is made to agree with its object, provided this be as is most customary, in the nominative case; when, however, contrary to general grammar by a peculiar Hindustání idiom, the object is placed in an oblique case, or is not a word, but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *usne do tamáche máre, he struck two blows, or*

by him two blows were struck; jab main ne yih bát suní, when I heard this speech, or when by me this speech was heard; usne apní beṭí mári, he struck his daughter, or by him his daughter was struck; báp ne beṭe ko ek kitáb dí, the father gave his son a book, or by the father to the son a book was given. There is thus far no violation of general grammar; but the following idiomatic constructions do violate it: sáhib ne apne naukár ko bhejá, the master sent his servant, not by the master to the servant it was sent; báp ne apne beṭe ko diyá hai, the father gave his son, not by the father to the son it was given. When one verb is employed to assist in the conjugation of another, it is called an auxiliary; the words employed for this purpose are thá, was; honá, to be; jáná, to go.

Thá, Was, is thus inflected :

SINGULAR.	PLURAL.
1. Main thá, I was.	1. Ham the, we were.
2. Tú thá, thou wast.	2. Tum the, you were.
3. Wuh thá, he was.	3. We the, they were.

Feminine singular, main thí, &c.—Plural, ham thín, &c.

The verb honá to be or become, which is extensively used both as a principal and auxiliary verb, is conjugated thus :

#### Indicative Mood.

##### PRESENT TENSE.

SINGULAR.	PLURAL.
1. Main hotá, I am.	1. Ham hote, we are.
2. Tú hotá, thou art.	2. Tum hote, you are.
3. Wuh hotá, he is. fem. hotí.	3. We hote, they are. fem. hotín.

#### Present Definite.

SINGULAR.	PLURAL.
1. Main hotá hún, I now am.	1. Ham hote hai, we now are.
2. Tú hotá hai, thou now art.	2. Tum hote ho, you now are.
3. Wuh hotá hai, he now is. fem. hotí hai.	3. We hote hai, they now are. fem. hotí hai.

#### Imperfect.

SINGULAR.	PLURAL.
1. Main hotá thá, I then was.	1. Ham hote the, we then were.
2. Tú hotá thá, thou then wast.	2. Tum hote the, you then were.
3. Wuh hotá thá, he then was. fem. hotí thí.	3. We hote the, they then were. fem. hotí thín.

#### Perfect.

SINGULAR.	PLURAL.
1. Main húa, I was.	1. Ham húe, we were.
2. Tú húa, thou wast.	2. Tum húe, you were.
3. Wuh húa, he was. fem. húi.	3. We húe, they were. fem. húín.

## Perfect Definite.

## SINGULAR.

1. Main húa hún, *I have been.*
2. Tú húa hai, *thou hast been.*
3. Wuh húa hai, *he has been.*  
fem. húi hai.

## PLURAL.

1. Ham húa hai, *we have been.*
2. Tum húa ho, *you have been.*
3. We húa hai, *they have been.*  
fem. húi hai.

## Pluperfect.

## SINGULAR.

1. Main húa thá, *I had been.*
2. Tú húa thá, *thou hadst been.*
3. Wuh húa thá, *he had been.*  
fem. húi thá.

## PLURAL.

1. Ham húa the, *we had been.*
2. Tum húa the, *you had been.*
3. We húa the, *they had been.*  
fem. húi thín.

## Future.

## SINGULAR.

1. Main hóungá, *I shall or will be.*
2. Tú howegá, *thou shalt or will be.*
3. Wuh howegá, *he shall or will be.*  
fem. hóungí.

## PLURAL.

1. Ham howenge, *we shall or will be.*
2. Tum ho-oge, *you shall or will be.*
3. We howenge, *they shall or will be.*  
fem. howengí.

The *ú* and *we* may be omitted throughout; thus, *hongá*.

## Imperative Mood.

## COMMON.

## SINGULAR.

1. Main hóun, *let me be.*
2. Tú ho, *be thou.*
3. Wuh howe, *let him be.*  
Hojiye, *he or one should be.*

## PLURAL.

1. Ham howen, *let us be.*
2. Tum ho-o, *be ye.*
3. We howen, *let them be.*  
Hojiyo, *you or they should be.*

## Potential Mood.

## SINGULAR.

1. Main hóun or hún, *I may be.*
2. Tú howe or ho, *thou mayst be.*
3. Wuh howe or ho, *he may be.*

## PLURAL.

1. Ham howen or hon, *we may be.*
2. Tum ho-o or ho, *you may be.*
3. We howen or hon, *they may be.*

## Subjunctive Mood.

## SINGULAR.

1. Agar main hotá, *if I be.*
2. Agar tú hotá, *if thou be.*
3. Agar wuh hotá, *if he be.*  
fem. hotí.

## PLURAL.

1. Agar ham hote, *if we be.*
2. Agar tum hote, *if you be.*
3. Agar we hote, *if they be.*  
fem. hotí.

## Infinitive Mood.

## UNINFLECTED.

Honá,

## INFLECTED.

| Hone, *to be.*

## Participles.

SINGULAR, OF UNINFLECTED.

INFLECTED, OF PLURAL.

## Present.

Hotá, or hotá húá,

| Hote, or hote húe, *being*.

## Perfect.

Húá,

| Húe, *been*.

## Past Conjunctive.

Ho, hoke, hokar, hokarke, hokarkar, *having been*.

## PARADIGM OF A REGULAR TRANSITIVE VERB, IN THE ACTIVE VOICE.

Márná, *To Beat*.

Indicative Mood.

PRESENT TENSE.

SINGULAR.

PLURAL.

1. Main mártá, *I beat*.
2. Tú mártá, *thou beatest*.
3. Wuh mártá, *he beats*.  
fem. mártí.

- |  |
|--|
| 1. Ham márte, <i>we beat</i> .                               |
| 2. Tum márte, <i>ye beat</i> .                               |
| 3. We márte, <i>they beat</i> .<br>fem. mártín, or martiyán. |

## Present Definite.

SINGULAR.

PLURAL.

1. Main mártá hú, *I am beating*.
2. Tú mártá hai, *thou art beating*.
3. Wuh mártá hai, *he is beating*.

- |  |
|--|
| 1. Ham márte hai, <i>we are beating</i> .  |
| 2. Tum márte ho, <i>you are beating</i> .  |
| 3. We márte hai, <i>they are beating</i> . |

The feminine mártí throughout, the rest the same as the masculine.

## Imperfect.

SINGULAR.

PLURAL.

1. Main mártá thá, *I was beating*.
2. Tú mártá thá, *thou wast beating*.
3. Wuh mártá thá, *he was beating*.  
fem. mártí thí.

- |   |
|---|
| 1. Ham márte the, <i>we were beating</i> .                      |
| 2. Tum márte the, <i>you were beating</i> .                     |
| 3. We márte the, <i>they were beating</i> .<br>fem. mártí thín. |

## Perfect.

SINGULAR.

PLURAL.

1. Main ne mára, *I beat*.
2. Tú ne mára, *thou didst beat*.
3. Us ne mára, *he did beat*.  
fem. mání.

- |  |
|--|
| 1. Ham ne mára, <i>we beat</i> .                 |
| 2. Tum ne mára, <i>ye beat</i> .                 |
| 3. Un ne mára, <i>they beat</i> .<br>fem. mánín. |

## Perfect Definite.

SINGULAR.

PLURAL.

1. Main ne mára hai, *I have beaten*.
2. Tú ne mára hai, *thou hast beaten*.
3. Us ne mára hai, *he has beaten*.  
fem. mání.

- |   |
|---|
| 1. Ham ne mára hai, <i>we have beaten</i> .                         |
| 2. Tum ne mára hai, <i>you have beaten</i> .                        |
| 3. Un ne mára hai, <i>they have beaten</i> .<br>fem. mání hai. [en. |

## Pluperfect.

## SINGULAR.

## PLURAL.

- |   |  |
|---|--|
| 1. Main ne mára thá, <i>I had beaten.</i><br>2. Tú ne mára thá, <i>thou hadst beaten.</i><br>3. Uu ne mára thá, <i>he had beaten.</i><br>fem. mári thá. | 1. Ham ne mára thá, <i>we had beaten.</i><br>2. Tum ne mára thá, <i>you had beaten.</i><br>3. Un ne mára thá, <i>they had beaten.</i><br>fem. mári thín. |
|---|--|

## Future.

## SINGULAR.

## PLURAL.

- |  |  |
|--|--|
| 1. Main márúngá, <i>I shall or will beat.</i><br>2. Tú máregá, <i>thou shalt or wilt beat.</i><br>3. Wuh máregá, <i>he shall or will beat.</i><br>fem. márúngí changing the final á and e to í throughout. | 1. Ham márengé, <i>we shall or will beat.</i><br>2. Tum mároge, <i>you shall or will beat.</i><br>3. We márengé, <i>they shall or will beat.</i> |
|--|--|

## Imperative Mood.

## COMMON.

## SINGULAR.

## PLURAL.

- |   |  |
|---|--|
| 1. Main márún, <i>let me beat.</i><br>2. Tú már, <i>beat thou.</i><br>3. Wuh máre, <i>let him beat.</i> | 1. Ham máren, <i>let us beat.</i><br>2. Tum máro, <i>beat ye or you.</i><br>3. We máren, <i>let them beat.</i> |
|---|--|

## Respectful.

Máriye, *he or one should beat.* Máriyo, *he, you, or they should beat.*

## Potential Mood.

## SINGULAR.

## PLURAL.

- |  |  |
|--|--|
| 1. Main márún, <i>I may beat.</i><br>2. Tú máre, <i>thou mayst beat.</i><br>3. Wuh máre, <i>he may beat.</i> | 1. Ham máren, <i>we may beat.</i><br>2. Tum máro, <i>you may beat.</i><br>3. We máren, <i>they may beat.</i> |
|--|--|

## Subjunctive Mood.

## SINGULAR.

## PLURAL.

- |   |  |
|---|--|
| 1. Agar main mártá, <i>if I beat.</i><br>2. Agar tú mártá, <i>if thou beat.</i><br>3. Agar wuh mártá, <i>if he beat.</i><br>fem. mártí. | 1. Agar ham máрте, <i>if we beat.</i><br>2. Agar tum máрте, <i>if ye beat.</i><br>3. Agar we máрте, <i>if they beat.</i><br>fem. mártín or mártiyán. |
|---|--|

## Infinitive Mood.

## UNINFLECTED.

## INFLECTED.

Márná, *to beat.*

Márne, *to beat.*

## Participles.

## PRESENT.

## SINGULAR, OR UNINFLECTED.

## INFLECTED, OR PLURAL.

Mártá or mártá húá.

Márte or márte húé.

## Perfect.

Mára or mára húá.

Máre or máre húé, *beaten.*

## Past Conjunctive.

Már, márke, márkar, már karke, már karkar, *having beaten.*

The intransitive verbs are conjugated in the same manner except the perfect and pluperfect tenses, which do not admit of the particle *ne* and

are thus formed : Perfect of *chalná*, to move : *Main*, tú, wuh *chalá*. fem. *chalí* ; ham, tum, we *chale*. fem. *chalín*. Pluperfect, *Main*, tú, wuh *chalá thá*. fem. *chalí thí* ; ham, tum, we *chale the*. fem. *chalí thín*, instead of *ham ne chalá*, &c.

PARADIGM OF A REGULAR VERB, IN THE PASSIVE VOICE.

*Mará jáná*, to be (go) beaten.

Indicative Mood.

PRESENT TENSE.

SINGULAR.

PLURAL.

- |  |   |
|--|---|
| <p>1. <i>Main</i> <i>mára játa</i>, I am (go) beaten.</p> <p>2. <i>Tú</i> <i>mára játa</i>, thou art (goest) beaten.</p> <p>3. <i>Wuh</i> <i>mára játa</i>, he is (goes) beaten.</p> <p>fem. <i>mári játi</i>.</p> | <p>1. <i>Ham</i> <i>máre játe</i>, we are (go) beaten.</p> <p>2. <i>Tum</i> <i>máre játe</i>, you are (go) beaten.</p> <p>3. <i>We</i> <i>máre játe</i>, they are (go) beaten.</p> <p>fem. <i>mári játín</i>.</p> |
|--|---|

Imperfect.

- |   |  |
|---|--|
| <p>SINGULAR. <i>Main</i>, tú, wuh <i>mára játa thá</i>.</p> <p>SINGULAR FEM. <i>Main</i>, tú, wuh <i>mári játi thí</i>.</p> | <p>PLURAL. <i>Ham</i>, tum, we <i>máre játe the</i>.</p> <p>PLURAL FEM. <i>Ham</i>, tum, we <i>mári játi thín</i>.</p> |
|---|--|

Perfect.

- |  |  |
|--|--|
| <p>SINGULAR. <i>Main</i>, tú, wuh <i>mára gayá</i>.</p> <p>SINGULAR FEM. <i>Main</i>, tú, wuh <i>mári gai</i>.</p> | <p>PLURAL. <i>Ham</i>, tum, we <i>máre gae</i>.</p> <p>PLURAL FEM. <i>Ham</i>, tum, we <i>mári gain</i>.</p> |
|--|--|

Pluperfect.

- |  |  |
|--|--|
| <p>SINGULAR. <i>Main</i>, tú, wuh <i>mára gayá thá</i>.</p> <p>SINGULAR FEM. <i>Main</i>, tú, wuh <i>mári gai thí</i>.</p> | <p>PLURAL. <i>Ham</i>, tum, we <i>máre gae the</i>.</p> <p>PLURAL FEM. <i>Ham</i>, tum, we <i>mári gai thín</i>.</p> |
|--|--|

Future.

- |  |   |
|--|---|
| <p>SINGULAR.</p> <p>1. <i>Main</i> <i>mára jáungá</i>, I shall be (go) beaten.</p> <p>2. <i>Tú</i> <i>mára jáwegá</i>, thou shalt be (go) beaten.</p> <p>3. <i>Wuh</i> <i>mára jáwegá</i>, he will be (go) beaten.</p> <p>fem. <i>mári jáungí</i>, &amp;c. &amp;c. changing á and e to í throughout.</p> | <p>PLURAL.</p> <p>1. <i>Ham</i> <i>máre jáwenge</i>, we shall be (go) beaten.</p> <p>2. <i>Tum</i> <i>máre jáoge</i>, you will be beaten.</p> <p>3. <i>We</i> <i>máre jáwenge</i>, they will be beaten.</p> |
|--|---|

Imperative Mood.

COMMON.

- |  |   |
|--|---|
| <p>SINGULAR.</p> <p>1. <i>Main</i> <i>mára jáún</i>, let me be beaten.</p> <p>2. <i>Tú</i> <i>mára já</i>, be thou beaten.</p> <p>3. <i>Wuh</i> <i>mára jáwe</i>, let him be beaten.</p> | <p>PLURAL.</p> <p>1. <i>Ham</i> <i>máre jáwén</i>, let us be beaten.</p> <p>2. <i>Tum</i> <i>máre jáo</i>, be ye beaten.</p> <p>3. <i>We</i> <i>máre jáwén</i>, let them be beaten.</p> |
|--|---|

## Respectful.

Máre jáiye, *he, or one should be beaten.* | Máre jáiyo, *he, you, or they should be beaten.*

## Potential Mood.

## SINGULAR.

1. Main márá jáúñ, *I may be beaten.*
2. Tú márá jáwe, *thou mayst be beaten.*
3. Wuh márá jáwe, *he may be beaten.*

## PLURAL.

1. Ham máre jáweñ, *we may be beaten.*
2. Tum máre jáo, *you may be beaten.*
3. We máre jáweñ, *they may be beaten.*

fem. mári.

## Subjunctive Mood.

## SINGULAR.

1. Agar main márá játá, *if I be (go) beaten.*
2. Agar tú mára játá, *if thou be beaten.*
3. Agar wuh márá játá, *if he be beaten.*

fem. mári játi.

## PLURAL.

1. Agar ham máre játe, *if we be beaten.*
2. Agar tum máre játe, *if you be beaten.*
3. Agar we máre játe, *if they be beaten.*

fem. mári játiñ.

## Infinitive Mood.

## UNINFLECTED.

Mára jáná, *to be beaten.*

## INFLECTED.

| Máre jáne, *to be beaten.*

## Participles.

## PRESENT.

## SINGULAR, OR UNINFLECTED.

Mára játá, or márá játá húá, *being beaten.*

## INFLECTED, OR PLURAL.

| Máre játe or máre játe húe, *being beaten.*

## Perfect.

Mára gayá or márá gayá húá, *been beaten.*| Máre gae or máre gae húe, *been beaten.*

## Past Indefinite.

Mára já, márá jáke, márá jákar, *having been beaten.*| Márá já, máre jáke, máre jákar, *having been beaten.*

When the root of a verb ends in á or o the letter y is inserted before a subsequent á; but it may either be adopted to facilitate pronunciation, or omitted, when followed by any other long vowel: Thus from lá, *bring*, come láyá, láye or láe, láyí or láí, láyíñ or láíñ, *brought*; from bo, *sow*, boyá, boye or boe, boyí or boí, boyíñ or boíñ, *sown*. So we may write: log buláye gaye haiñ or log buláe gae haiñ, *the people have been called*; khet boye gaye haiñ or khet boe gae haiñ, *the fields have been sown*; hadden ṭhaharáyí gayí haiñ or hadden ṭhaharái gai haiñ, *the boundaries have been fixed*; báteñ sunáyí gayí haiñ or báteñ sunái gai haiñ, *words have been proclaimed*.

Verbal roots of more than one syllable drop the vowel in the penultimate in the past participle and in the future tense : so, from *nikal*, *issuc*, and *samajh*, *understand*, come *niklá* and *samjhá* in the past, and *niklúngá* and *samjhúngá* in the future tense.

The following verbs are irregular : from *de*, *give*, come *diyá*, *diye*, *dí*, *dín* or *diyán*, *given* ; from *kar*, *do*, come *kiyá*, *kiye*, *kí*, *kín* or *kiyán*, *done* ; from *ho*, *be*, come *húá*, *húe*, *húí*, *húín*, *been* ; from *mar*, *die*, come *múá*, *múe*, *múí*, *múín*, *dead* ; from *le*, *take*, come *liyá*, *liye*, *lí*, *lín* or *liyán*, *taken* ; from *já*, *go*, come *gayá*, *gaye* or *gae*, *gayín* or *gáín*, *gone*.

The indeclinable words ; as, postpositions, prepositions, adverbs, conjunctions, interjections and numerals must be looked for in a Hindústání Dictionary.

In writing the Hindústání language in Roman letters the Arabic *ain* is to be represented as follows. 1. When *ain* is preceded by *alif* it is to be expressed by *ā* ; as, *aazá*, *members* ; *aamál*, *actions* ; *iaimál*, *acting* ; *aazam*, *greater* ; *aadá*, *enemies* ; *aalam*, *more wise* ; *iaṭibár*, *credit*. 2. When *ain* is followed by a vowel it is to be expressed thus : *ási*, *sinner* ; *íd*, *festival* ; *rqúnat*, *pride* ; *raaiyat*, *tenancy* ; *muáf*, *pardoned* ; *úd*, *aloes* ; *afáál*, *actions* ; *taálá*, *most high* ; *shqúr*, *intelligence* ; *taáqub*, *pursuing*. 3. When *ain* terminates a word, and is preceded by a vowel, it is to be written *ā* ; as, *shurúā*, *beginning* ; *rujúā*, *return* ; *tulúā*, *rising* ; *rukúā*, *bowing* ; *wukúā*, *happening* ; *Yusúā*, *the name of the Saviour* ; *Yushúā*, *Joshua* ; *tasdiā*, *trouble* ; *jamíā*, *all* ; *wasíā*, *extensive* ; *samáā*, *hearing* ; *jimáā*, *uniting*. 4. *Ain* between two consonants is invariably a diphthong to be pronounced with a slight quaver of the voice, and is to be represented in Roman letters by *aā*, *ia* and *uā* : thus, *baād*, *after* ; *baāze*, *some* ; *naāra*, *shout* ; *naāl*, *hoof* ; *Baāl*, *Baal* ; *baās*, *excitement* ; *jaāba*, *a quiver* ; *fiāl*, *action* ; *jaāfarí*, *lattice-work* ; *dawaāt*, *invitation* ; *ruāb*, *awe* ; *raād*, *thunder* ; *shíar*, *poetry* ; *shuārā*, *poets* ; *shíarí*, *poetic* ; *shuāla*, *flame* ; *tuāma*, *food* ; *taāna*, *taunting* ; *yaānī*, *namely* ; *laānat*, *curse* ; *waāda*, *promise* ; *waāz*, *exhortation* ; *wusaāat*, *extent* ; *taāqqub*, *pursuing* ; *Yaaqúb*, *Jacob* ; *taābír*, *interpretation* ; *taājjub*, *wonder* ; *mutaājjib*, *wondering* ; *taāríf*, *praise* ; *taāzím*, *honouring* ; *taālím*, *teaching* ; *maāđúm*, *annihilated* ; *maābúd*, *adored* ; *muātabar*, *trust-worthy* ; *maāzúl*, *dismissed* ; *maāshúq*, *beloved* ; *maāqúl*, *reasonable* ; *maālúm*, *known* ; *maānī*, *meaning* ; *maāmúr*, *full* ; *maāmúl*, *customary* ; *muāttar*, *perfumed* ; *muāllim*, *teaching* ; *muāllam*, *taught* ; *muārriif*, *making known* ; *muārraf*, *made known* ; *uaarúf*, *known*.—The threefold diphthong of guttural *ain* between two consonants is represented in Hebrew and Arabic thus : *بعل* Baāl, *يقوب* Yaaqúb, *فعل* fuāl, *جعل* juāl, *بعز* Buāz, *معط* miāt, &c. &c. For the vowels of the Hebrew words see a Hebrew Bible or Dictionary. The analogy of the Hebrew and Arabic vowel systems is sufficient proof of the correctness of the above rules. To write *Bál*, *Yáqúb*, *fel*, *sher*, *ehola*, *rob*, *for* *Baāl*, *Yaaqúb*, *fiāl*, *shíar*, *shuāla*, *ruāb*, is demonstrably incorrect, and will gradually introduce a vicious pronunciation.

Those who wish to obtain a thorough knowledge of the Hindústání language will be happy to learn that another edition of Dr. Yates' Hindústání Grammar in Roman letters is passing through the press and will soon be in the market.

VIII.—*Missionary Protest regarding the Gates of Somnâth.*

The following protest of the Missionary body in Calcutta, agreed upon at the last meeting of the Conference, has been handed to us for insertion. We most readily comply with the request. The sinful and impolitic measure adopted by Lord Ellenborough appears to have met with universal and deserved reprobation, and we are truly rejoiced to find the Missionary body lifting up their voices once more on the dishonour done to Christ, and the sanction given to idolatry by the great ones of the earth. We trust the protest may, in conjunction with the many remonstrances, pamphlets and remarks editorial, and correspondential of the press, check the onward progress of the Somnâth gates and save us as a people from the derision of our neighbours and the chastisement of our offended Lord.

“We, the undersigned Missionary Ministers resident in Calcutta and its vicinity, abstaining as we do, on *principle*, from all interference with measures of government and questions of general politics,—deeming it to be *our* duty to be the first ourselves ‘to honor the king, to obey magistrates, to be ready to every good word and work,’ and to inculcate upon all others the same peaceable and orderly demeanour,—yet feel ourselves urgently called upon to express, in a becoming manner, our honest conviction and feelings, as subjects, and as Christian Ministers, in reference to a late proclamation of the Right Honourable the Governor General of India.

The gates, once of the idol temple of Somnâth, after eight centuries of almost forgotten continuance far remote from their original location, having fallen into the hands of our victorious army in the North West, have been held up in that proclamation to all India and the world as one of the most signal trophies acquired to our arms in the late Afghan war, now so happily terminated; and the resolution is declared to have been adopted by the Government of India, to convey them back to the spot from which, so many ages ago, they were taken by a Mahommedan power, and to replace them in their original position. An escort of British soldiers and of Christian officers has been ordered to accompany these singular trophies, with marked honour and consideration, through the various intervening Provinces; the native rulers and princes of Hindu and Mahommedan states have been invited, in imposing terms and under gracious designations as friends and brothers, to observe and accept the zeal of the Governor General of India in so singular a cause; a zeal the more remarkable as following close in its expression, upon a proclamation and an official order altogether of a different character; the former, in language the most reverent and forcible, recognising the Great God whom we adore as the sole giver of victory, the arbiter of the destinies of nations, the only supreme ruler in the affairs of men; and recording humble and grateful acknowledgments of our national obligation to His gracious interference in our behalf, in the late contest, with the Afghan nations; the latter calling upon all Ministers of religion in the service of the Government to offer up thanksgivings accordingly to our merciful God, Preserver and Benefactor.

In proportion as our joy and thankfulness were deep and sincere, that a proclamation and orders manifesting such a spirit should have issued from

the supreme authority in this portion of the empire, was our sorrow profound and our humiliation extreme that they should have been succeeded by measures and a proclamation of so different a tenor and complexion—by which, in our deliberate judgment, the honour of our sovereign, the credit of our national name, and the consistency of our common profession as a Christian people, have been painfully compromised.

It is not simply that an ancient gate is to be restored to those from whom it was once taken by an invading army—if such a measure *could*, after this long lapse of ages, be either *necessary* in a power not the original depredator, or healing to the wounded feelings of those whose distant ancestors alone were originally aggrieved—but it is that a Christian nation, professing a belief in, and reverent subjection to, the authority of one sole supreme God, and at the very time when offering up to Him public and solemn thanksgivings as the Preserver of our dominion, the Giver of victory to our arms, should yet pour unwonted and gratuitous insult upon his divine majesty, by proclaiming in the face of day and of the nations that we held the recovery by a Christian army of the gates of an idol temple, once removed by a Mahomedan invader, as a signal mark of his special favour towards *us* as a people—and in testimony of our gratitude, were resolved to conduct them back, with distinguished expressions of respect and honour, to their ancient location.

Missionaries, teachers and propagators of that blessed religion which we believe to be the only true one, we yet repudiate from our hearts, as we reject in our practice, all use of force or authority in matters of faith and conscience: perfect toleration, in the largest interpretation of the term, is what we desire for the professors of *all* creeds. But we feel it a solemn duty to protest, with all respect but with earnestness, against a measure which goes *beyond* toleration; which makes a Christian ruler and a Christian people parties to, Christian officers and Christian functionaries the agents in, a procedure that can only be viewed by all parties as identifying *us* with that abominable thing which the Great God hates, *IDOLATRY*—and whose operation must be to support and give credit to that which above all things else dishonours the great Creator and insults his government; whilst above all things else also it degrades the understandings, blinds the consciences, perverts the wills, pollutes the affections, and destroys at once the virtue and the happiness of men his creatures.

We feel humiliated by what has been done in this matter: its inevitable tendency is to sulk and degrade the character of our nation, to compromise the honor of our Sovereign, to wound the consciences of all true-hearted Christians, without one counterbalancing or redeeming result whatever. For, whilst the feelings of the Mahomedans of all India, within and around our empire, are gratuitously wounded herein, Hindus will be utterly unable to believe in the sincerity of expressions with which so many of our proceedings in India hitherto have been wholly at variance; nor if they could, would they respect an offering to their own religious prejudices which they know can only be yielded at the expense of religious truthfulness, consistency and professed duty in *us*, and by a violation of the letter and spirit of that word of God by which we are guided. Thus feeling, we have deemed it a duty from which no consideration absolved us, candidly and honestly to express our sentiments on the Governor General's procedure, proclamation and intentions; and having so done, we shall rest satisfied that we have at least thrown off from ourselves and all who feel with us—including not only all true Christians, but it is to be hoped also all true-hearted *Englishmen*, all genuine lovers of our country, all *real* friends to India—the stigma of tacitly consenting to a national degradation, to an unholy act of sinful insult to our God and Saviour: and we only further earnestly hope and pray that the eminent indivi-

dual on whose proclamation we have thus respectfully, we trust, but freely animadverted—as loyal subjects of the crown exercising our unquestioned right to speak out our minds, whilst as sincere Christians and Christian ministers we have been concerned to uphold the honor, credit, and influence of our divine faith—may yet be induced, by the many expressions of British and Christian feeling in this painful matter which have appeared or may yet appear, to recede from so gratuitous and unhallowed, so unwonted and unchristian a design; a hope which we the more readily indulge as his Lordship, it is very possible, may not have viewed the reprobated measure in the light in which it has presented itself to our minds, but may have regarded it simply in its apparent political aspect; and that the idol gates of Somnáth will be left to find a worthier escort than British troops, a fitter proclaimer of their recovery and restoration than the Governor General of British India. And may that gracious Being who has indeed so signally favoured us, so turned our mourning into joy, our shame to honour, our defeats to conquest, continue to shield our Sovereign and her dominions, and to bless the British power in India to the progressive enlightenment, elevation and purification of the nations its inhabitants!

(Signed,) C. C. Aratoon, *Baptist Mission.*

T. Boaz, *Minister of Union Chapel.*

J. Bradbury, *London Missionary Society.*

T. Brooks, *General Baptist Mission.*

J. Campbell, *London Missionary Society.*

R. de Rodt, *ditto.*

A. Duff, D. D., *Church of Scotland Missionary.*

W. W. Evans, *Minister of Lall Bazar Chapel.*

D. Ewart, *Church of Scotland Missionary.*

J. Long, *Church Missionary.*

W. S. Mackay, *Church of Scotland Missionary.*

J. Macdonald, *ditto.*

W. Morton, *London Missionary Society.*

G. Mundy, *ditto.*

J. F. Osborne, *Church Missionary.*

J. Paterson, *London Missionary Society.*

G. Pearce, *Baptist Mission.*

T. Sandys, *Church Missionary.*

T. Smith, *Church of Scotland Missionary.*

G. Small, *Baptist Mission.*

J. A. Shurman, *London Missionary Society.*

J. Thomas, *Baptist Mission.*

J. Wenger, *ditto.*

W. Yates, D. D. *Minister of Circular Road Chapel.*

*Calcutta, January 10th, 1843.*

IX.—*The Longing.*

LITERALLY TRANSLATED FROM SCHILLER, AND IN THE SAME  
MEASURE AS THE ORIGINAL.

## 1.

OH ! this vale of gloom and sadness  
Which the cold mist creeps around !  
High my heart would leap with gladness,  
Could I break its prison-bound !  
Green in light yon hills are lying,  
Bright with ever-shining day :  
O for wings ! How swiftly flying  
To the hills I'd speed away.

## 2.

Music thence steals on my hearing,  
Sweet and holy, pure and calm ;  
And the light winged winds are bearing  
Dewy breath of fragrant balm ;  
Ripe the golden fruits are glowing  
Through the leaves intensely green :  
Yonder flowers, in splendor glowing,  
Winter storms have never seen.

## 3.

There the Sun from golden fountains  
Floods with light the breezy air  
Cool and fresh from yonder mountains.  
O how bless'd the dwellers there !  
*There* I may not go !—for flashing  
Fierce between, a torrent boils :  
From its waters wildly dashing,  
Back my shuddering soul recoils.

## 4.

Lo ! unmanned a Bark is steering  
Through the waters' whirl and strife !  
Board her, dauntless and unfearing,  
For her sails have Soul and Life !  
Hope and Faith,—let these be near thee ;  
Go, nor pledge of life demand ;  
MIRACLE alone may bear thee  
To the glorious WONDER LAND.

## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last we have to announce the following departures for Europe—Rev. R. B. Boswell and family on the *Bangalore*; Rev. T. Sandys and family on the *Bucephalus*.—The Rev. C. Proby has arrived in Calcutta on his way to England. Mr. P. retires from the service.—Rev. J. Hæberlin, Secretary of the Bible Society, has left Calcutta for the Upper Provinces. The object of his visit is the more systematic and enlarged distribution of the Holy Scriptures. The Rev. T. Boaz is Acting Secretary during Dr. Hæberlin's absence.—The Rev. J. and Mrs. Morrison of Alahabad, Mr. and Mrs. Rogers of Sabathu, have arrived in Calcutta on their way to sea, for the benefit of their health.—The Bishop of Calcutta, accompanied by the Bishop of Madras, has left Madras for the Malabar coast, Ceylon and Bombay.—We regret to announce the death of the Rev. T. Spring of Madras, after a labor of sixteen years in that presidency. Mr. S. was a good man and full of the Holy Ghost.—Many of our Missionary brethren have been or are on Missionary excursions in different parts of the land, scattering far and wide the words of life. We shall be happy to be the chroniclers of such observations, on men and things, as they may either have treasured in memory or otherwise recorded.

### 2.—MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held on Monday the 2d of January, at the Lal Bazar Chapel. The discourse was delivered by the Rev. Dr. Yates;—subject, the obstacles to the conversion of the World arising from Satanic Agency. The devotional services were engaged in by the Rev. Messrs. Evans and Ewart. The attendance was very good.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society was held on Wednesday evening the 4th of January. The Rev. W. Morton read and commented upon a letter just received from one of the Society's Missionaries in the Samoa Islands. The Rev. T. Boaz made a few observations in connexion with his visit to Madras, with promise of further particulars at some future meeting.

### 3.—THE CHURCH MAGAZINE.

*Address in the first number.*—"Our readers will perceive that this periodical is presented to them, this day, in an altered form. Its name has been slightly changed; and its size considerably enlarged, without any increase of price. Its principles are now sufficiently manifested by the motto we have selected from Chillingworth, and its management has been transferred to other hands.

"Our objects in carrying on this 'labour of love,' will be, we trust in simplicity and godly sincerity, '*Glory to God in the highest, and on Earth peace, good will towards men.*' We therefore desire to proceed in humble dependence on the Divine blessing, and in the spirit of fervent prayer. We desire herein, also, the co-operation of our friends, that they, with us, may supplicate the Giver of every good and every perfect gift, for some fruit to His glory from this publication. Our heart's desire is to promote the edification of the Lord's beloved people; and the extension of the Redeemer's kingdom, by calling those who are yet ignorant of the infinite glory of the Saviour's love, to a knowledge of His Great Salvation. And, if but *one* wandering sheep be brought through the means of our labours into the fold

of the Good Shepherd, we shall rejoice unspeakably, in being thus highly honored as the chosen instruments of so mighty and blessed a change.

"We very earnestly request assistance and communications, from all who sympathize with us in our anxious hope, that this Magazine may henceforth be used as the means of exalting the Saviour, and making known to this perishing world His unsearchable riches. To Him we now humbly commend the undertaking, and on Him alone do we rely. *'The beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.'*"—January 7th 1843.

Our former friend, known as the *Church of England Magazine*, having advanced through varied forms of existence, and at last thrown off its little silken cocoon, has come out at length, in its full, and we trust lasting form, as the "CHURCH MAGAZINE." This change is not a merely nominal improvement—it seems real and substantial. The term "CHURCH" is evidently not employed as a convenient and profitable ambiguity, under which may couch the exclusive sectarianism of an assumed apostolicity;—but it is employed in its true spiritual sense;—as by the Apostolic and inspired PAUL, when thus writing to the Corinthians; "To the church of God, which is at Corinth; to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours!"—We hail this renovated accession to our little band of fellow-labourers;—for, although in matters of opinion, it may be of *episcopal connexion*, yet in matters of faith, it is of *christian communion*; and therefore in the hour of real conflict, we can know where to find it. We heartily recommend it to our readers as a medium of spiritual improvement, and of christian fellowship. Our older friend, the "*Christian Advocate*," must not, however, be superseded; for it also is doing a good and useful work; but in addition to it, let the "*Church Magazine*" be also read:—for they work in concentric spheres. The writer of this has no personal interest in either. May the *Church Magazine*, the *Christian Advocate*, the *Intelligencer* and the *Observer*, be all found together, whenever the crisis demands, "*Who is on the Lord's side?*"

#### 4.—DEPARTURE OF THE REV. R. B. BOSWELL.

At the close of these remarks, will be found the address presented by the congregation of St. James' Church, to the Rev. R. B. Boswell, on his departure for England. It is not, we believe, too much to say, that few, if any ministers, have left this city more honored and more beloved; that few have received such testimony to their faithfulness from a congregation more likely to decide truly on that subject; and that few have been followed with more fervent prayers, than Mr. Boswell's departure will call forth, from his attached people on his behalf. Wherever he is, may that Saviour who to him is "*precious*," whose he is, and whom he serves, be with him! May he, who so long and so faithfully has watered others, be now most abundantly watered himself, and go on his way rejoicing in the strength of God's salvation, and in the peace which Jesus so freely gives to his beloved people!

Mr. Boswell's departure will be felt by many most deeply. He is one whose ministry and whose conduct have reflected light on each other; and against whom, we may say, that none of the many adversaries of the glorious gospel, can find occasion of offence, "except it were concerning the law of His God." His patient continuance in well-doing; his affection and gentleness as a friend; his steadfast maintenance of his position as one "separate from sinners;" his earnest and experimental and searching preaching of Christ and Him crucified; the consistency of his own conduct

with his pulpit exhortations; the spirit of love which he manifested in public and in private,—these things endeared him to those who knew him and attended his ministry, and caused them to respect as well as to esteem him; but of these important advantages it has pleased the Lord of the Harvest to deprive this city. The long continued illness of Mrs. Boswell, and her very precarious state of health, have compelled her husband to accompany her home; and a place is thus left vacant, for which few in the country, we fear, will be found adapted.

Another painful lesson is thus taught us, of the changing nature of this dying world. This regretted separation speaks plainly also to us, to “cease from man,” even when most scripturally employed, and most apparently useful. Mr. Boswell’s congregation are now taught by his unavoidable departure, more powerfully than they have been even by his preaching, to “set the Lord always before them,” and to wait upon Him only, and to fix their chief affections and hopes elsewhere than on earthly objects. They will have indeed his prayers, but his advice and his instructions are withdrawn. Yet the Lord who maketh “all things work together for good, to them that love him” has deep and important purposes of mercy in this providential dispensation. It will be well to see that the trial does not leave us as it found us; and that, through our hardness and indifference, we do not remain unobservant and unimproved sufferers by this affliction. If it drive us to closer communion with our God; if it cause us to be more diligent in prayer; more constant in holy meditation; more simple and sincere in our searching the scriptures; more sensible of our entire dependence on the one true fountain of Light for all the grace we daily need; and more confident in His power and willingness, His excellency, and his love,—we shall then have cause to rejoice even in the sorrow which has filled our hearts.

We know that Mr. Boswell left many affections in India, and would much desire to return. But many who are now here, may not live or remain to meet him here any more; and he possibly may be used by the Lord as a laborer in some other portion of the vineyard. It may cheer us then to remember, that though thus severed from our beloved pastor, all who are joined with him in Christ, the living head, are thus joined for ever. Nothing can separate us from Him, or (consequently) from each other. Whatever be our future lot, may *this* be our comfort, and our joy! Being so, may we all cease not to remember our departed friend and brother at the footstool of that Throne of Grace, around which we all shall hereafter meet again to part no more. To the grace of our Glorious Saviour we now most affectionately commend Mr. Boswell, and his whole family. He has not, we trust, run in vain, neither labored in vain. In a better world “may the souls over whom he so anxiously watched, be his reward, and crown of rejoicing;” even, “at the appearing of our Lord and Saviour Jesus Christ.” *“The Lord hear him in the day of trouble, the name of the God of Jacob defend him; send him help from the sanctuary and strengthen him out of Zion!”* (Psalm xx. 1, 2.)

“ There is a bond that binds in one,  
The family of heaven,  
'Tis by the Father, by the Son,  
And by the Spirit given.

Absence may intercourse restrain,  
But hearts are one for ever;  
Distance may stretch the golden chain  
But not a link can sever.

But why so strong this holy band?  
'Twas Jesus wrought the chain,

Formed its bright links His bleeding hand,  
Each bears the crimson stain.

My own loved friend, round you and me,  
This bond of love is cast,  
And though we now may absent be,  
We must be One at last!"

We cannot refrain, while speaking thus of one friend's departure, from noticing also, the prospect of the sailing of the Rev. T. Sandys from this country to his own. He will carry with him we are sure many sympathies and many prayers. His labor has not been in-vain in the Lord, while resident amongst us, and if his life be spared, we believe, he will follow his heart's inclination and return to us. Mr. Sandys' quiet and unobtrusive exertions as a missionary, have been different in their nature from Mr. Boswell's, but the body which grows by that which every joint supplies, has been, we are persuaded, not less edified by him. But he has been content to take the lowest seat, and to work on almost unknown, except to a comparatively small circle. But *they* who know him respect and love him; and there are none of them who would not gladly make room for him, with the kind reproof to humility, "Friend, go up higher." May the blessing of the Saviour, whose love he has made known to so many, go with him!

TO THE REV. R. B. BOSWELL,

*Minister of St. James' Church, Calcutta.*

REV. AND DEAR SIR,—It is the design of a wise and gracious Providence that you should be separated from the flock among whom you have so long labored in the Lord, and the period fixed for your departure is near at hand.

We, the members of your congregation, are desirous on this occasion of presenting you with some testimony of our Christian affection and esteem; and we believe that we cannot do so in a way more congenial to your own feelings, than by requesting your acceptance of a copy of that word which you have so faithfully declared to us.

Painful as is the separation from one who has been to us a Gospel Minister, a zealous Pastor, a faithful Counsellor, and an affectionate friend, we yet find abundant cause for thankfulness to God, for the blessings of your Ministry which we have so long enjoyed. We testify that you have not shunned to declare unto us the whole counsel of God; that you have preached Christ and Him crucified as "made unto us of God wisdom, and righteousness, and sanctification, and redemption;" that while you have exalted the sacrifice of the cross as the only atonement for sin, you have enforced obedience to the Divine Law on the basis of love to God; that while pointing to the Lamb of God which taketh away the sin of the World you have counselled us to walk in righteousness and true holiness, teaching us to implore the grace and guidance of the Holy Spirit to enable us so to walk; that while telling your people of the end of their faith, even the salvation of their souls, you have warned them against the danger of impenitence and unbelief; and that you have enforced your every appeal from that inspired revelation which you have set before us as the only Rule of Faith.

May God the Father, whom you have so zealously served, make you to partake abundantly of the blessings of the Covenant which is "ordered in all things and sure." May God the Son whom you have so fully proclaimed, be your rich and ever present portion. May God the Holy Spirit, who has enabled you to glorify Christ, dwell with you in the fulness of his grace. May the word which you have so faithfully preached ever strengthen and refresh your spirit, and may the souls over whom you have so anxiously watched, be your reward and your crown of rejoicing at the appearing of our Lord and Saviour Jesus Christ. •

May the immediate cause of your present separation from us be speedily removed in the restoration of the health of your partner; may Heaven's richest blessings rest upon you both and upon the children whom the Lord hath given you.

We are yours, Reverend and dear Sir, in the bonds of the Gospel.  
*Calcutta, December, 1842.—Church Magazine.*

The members of the congregation assembling at St. James' Church and other friends of the Rev. R. B. Boswell, met in the school-rooms of the Church to present him with an address and a copy of the sacred scriptures on his departure for Europe. The meeting was numerous attended. The address, was read by C. Tucker, Esq. C. S. Mr. Boswell replied in a faithful and affectionate address, assuring his friends and flock of a continued interest in all that concerned their spiritual welfare, and the hope which he entertained of a speedy return to labor amongst them. Mr. B., we are confident, leaves India with the sincere prayers of the true followers of Christ of every name in this city. His love for the souls of men and his intense desire to glorify Christ alone in his ministering and other labors, have made all feel that he belonged not to one section of the visible Church but to the body, *the Church of Christ*. That he may soon return to this the scene of his labors is the sincere prayer of all.—*C. C. Adv.*

#### 5.—*INTALLY CHRISTIAN (NATIVE) INSTITUTION.*

The annual examination of the pupils of the Christian Institution connected with the Baptist Mission, Intally, was held at the school room, on Friday the 6th January. We were not able to be present during the whole of the examination, but were gratified with that portion to which we were enabled to attend; especially with the knowledge of sacred scripture and scripture truth manifested by the pupils. From the scale of studies and the general knowledge evinced by the young men, it was evident that both teachers and pupils had been diligent in their important work. The Institution is under the superintendance of the Rev. G. Small. Several of the friends of Christian education were present and took part in the examination.—*Idem.*

#### 6.—*EXAMINATION OF THE PUPILS ATTENDING THE BHOWANIPUR CHRISTIAN INSTITUTION.*

We had much pleasure, on the 7th inst., in witnessing the examination of this flourishing and interesting institution for native youth. Former notices have made our readers aware that this Institution is under the controul and direction of the Missionaries of the London Missionary Society, and owes its present prosperous state, to their active superintendance, and especially to the assiduous exertion of the Rev. J. Campbell, under whose immediate charge it has been raised to its present advanced state.

The examination commenced about 10 A. M. The Rev. W. Morton of the London Missionary Society presided on the occasion; and the examination was chiefly conducted by him and Mr. Campbell. The Rev. Dr. Duff, the Rev. D. Ewart, and the Rev. T. Smith of the Scottish Mission occasionally took part in the business of the day, as also the Rev. T. Boaz and the Rev. J. Bradbury of the London Missionary Society. Several other Missionary Brethren and a respectable number of Christian friends interested in the improvement of Hindu youth were present.

The pupils attending the Institution are divided into ten classes, and the aggregate number is upwards of 300. The course of instruction embraces all the ordinary branches of education from the very alphabet,

upwards to geometry, astronomy and natural philosophy, embracing a full course of scriptural knowledge, with instructions in the Evidences of the Christian Religion. The answers given, by all the classes brought up before the examiners, were most satisfactory—affording abundant proof of the attention, diligence, and ability of the instructors, and of the progress and improvement of the scholars. We were especially gratified by the correct answers given to the questions in parsing, Scripture History, the Evidences of Christianity, and English and Roman History. The young people seemed to be quite at home in all the branches which they had studied. Their answers were not only ready, but,—given as they were, for the most part, to questions put by those to whom the young men were previously unknown—indicated both intelligence and accurate knowledge of the various subjects on which they were put. One of the most interesting features in the business of the day was the reading of a Bengali essay, chaste and beautiful in style, clear in its reasoning and pointed in its inferences. How edifying it might have proved to those gentlemen, who stand out so firmly upon the expediency of excluding from seminaries of education all instruction in the pure doctrines and precepts of the only true religion, had they been privileged to hear one from the very purlieus of Kálighát, coming voluntarily forward in the midst of an assembly of Christians and Hindus, proclaiming and exposing, in statements couched in perspicuous and energetic vernacular, the untenable nature of the Hindu system, the folly of its rites and requirements, its customs and observances. The composition of this essay, the editor of the *Bhaskar*, whose own Bengali composition entitles him to speak on such a subject, characterizes in his paper of the 11th inst. as being of the highest order.

That the introduction of the true religion into seminaries of learning is any real hinderance to the cause of education we deny. Facts, of which we could adduce many, go to establish a conclusion directly opposed to such an assumption. The classes of the General Assembly's Institution continue to be crowded to overflowing, and every month there are multitudes of applications for admission. The establishment, under the superintendence of the Rev. K. M. Banerjea and his brother, contains a very considerable number of young Hindus receiving Christian instruction. The Church Missionary Society's school at Mirzapore under the Rev. J. Long, contains a respectable number of pupils to whom, in like manner, the truths of religion are taught. The Baptist Institution, under the superintendence of the Rev. G. Small, exhibits another collection of the same class of youth, prosecuting their studies, under the superintendance of Christian teachers. And again the Howauiipur institution furnishes us with another proof that wherever good education is to be obtained, thither will the young Hindus go, irrespective of religion. The bugbear of intermeddling with the religion of the people, is a bugbear conjured up into existence by the imaginations of certain functionaries, more given to favorite theories than to the consideration of evident facts. Were the statistics of education in Calcutta accurately taken, we feel assured that it would be found that a very large proportion of the youth, now receiving education, are receiving it along with daily instructions in the only true religion and its evidences. Let the friends of Christian education, then, lay these things to heart and take courage. Let them labour in faith, God's blessing upon faithful labour will not ultimately be restrained. At all events they are now doing what it is a plain duty for Christians to do: they are embracing the opportunity, afforded by the earnest longing after education on the part of the Hindu community, to impart not only truths in science, truths in history, but *THE TRUTH which by God's blessing* maketh wise unto salvation. And what are the opponents of Christian education doing. They are advocates for improvement,

they are friends of education too. But while they profess to avoid all interference with the religion of the people they are working mines beneath its very foundations. With flags of truce waving over their camp they are plying their covered batteries—they are springing their secret mines—they are sapping the very bulwarks of the popular Hindu system. And where are they leaving those whose citadel they are battering to pieces? In the cold dreary wastes of scepticism, in the Serbouian bog of Pantheistic Vedantism. Nay, in some instances, in the bleak, barren, icy darkness of downright Atheism. We exhort all true Christians to come forward as the champions of the cross on the field of education as on all other fields.—And we earnestly hope that the Bhowanipur *Christian Institution* will long flourish as a testimony to the truth of the principle we advocate. Let truth be taught to the young—truth in science—truth in history, truth in morality—**TRUTH IN RELIGION**. Let all have moral courage to do what is right; and let them do it openly and avowedly. If the Government be fettered, or has chosen to fetter itself, private Christians are free. Here is a noble field for their holy enterprise.

#### 7.—EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION.

The Examination of the pupils of the General Assembly's Institution took place at the Town Hall on Friday, the 20th of January. The attendance of the Native community and others interested in the cause of education was very numerous. The examination was chiefly conducted by Drs. Duff and Charles, and the Rev. Messrs. Ewart and Smith. The examination was searching and long continued, from 9 A. M. till 2 P. M. The exercises of the senior and college classes were especially gratifying, indicating the indefatigableness of both tutors and pupils. Portions of Essays on the fallacy of Spinoza's Pantheistic system, and an Essay on the errors and folly of Hinduism were read by senior pupils. The former heard by us indicated great shrewdness in detecting and admirable tact in exposing the fallacies of the European pantheist. The refutation of Spinoza's theory necessarily carries with it the overthrow of the scheme of pure Hinduism for they were one and the same; and thus are the pupils taught inferentially, through the medium of secular things, that which they are instructed to believe by direct religious instruction, that Hinduism is and must be based upon error, and cannot be a safe ground of hope for the soul. That part of the examination which afforded us the sincerest gratification was the religious; the prominence given this year to this department of instruction in the public examination was to us very refreshing. The knowledge evidently possessed by the young men of the Bible, and all the great truths drawn from that fountain of light and life, was neither limited nor superficial.

This portion of the examination shewed, that whatever other branches of knowledge may be acquired in the Assembly's institution, the knowledge of Christ and him crucified as the only means of salvation to the sinner, is the great object to which the attention of the pupils is uniformly directed. The crucified Saviour in all his offices is the great theme to which all other branches of learning minister, and the all-attractive objects continually held up to the fainting soul as its life, glory and salvation. Oh! when Christ is so lifted may he draw, according to promise, all hearts unto him! When he is so presented to the heart, may it be impressed with its need of him as its Saviour, prophet, priest and king, and embrace him as the only hope set forth in the Gospel, as the refuge and trust of a guilty world!

The varied and extensive range of studies included in the syllabus carefully pursued and comprehended, as they doubtless have been by the mass

of the pupils, must have served to shake to the very foundation all belief in the Hindu creed or practice, for mathematics, history, natural philosophy and in fact every branch of Western science are all antagonistic to the unreasonable, unphilosophical and anti-religious system of Hinduism. The idea therefore that in the midst of all this wreck of the olden creed, the numerous youth attending the Assembly's and other Institutions are surrounded by that truth which can direct them to Christ the only means of peace and salvation to the soul, and raise them out of the miry clay, and the deep and horrible pit,—is refreshing and hopeful in the highest degree, to every Christian mind. To a race of young men so educated, the Christian Church may look with grateful hope, that in after days her labor shall not be in vain in the Lord. One thought occurs to us in connection with the religiously educated native youth of this country who have completed their studies and gone forth into the world—they should not as a body be lost sight of, either by their former teachers or by the friends of Christ throughout the country. On their repairing to Mofussil stations a line might be forwarded to some Christian friend to watch with a Christian eye over each young man, and an occasional letter from the teacher encouraging correspondence, and the inculcation on the pupils while in the school of corresponding with each other, on the great and vital truths of religion, might tend to keep alive and strengthen those good impressions which have been received whilst pursuing their studies in the different Christian seminaries throughout the land: whilst it would tend to bind this new class of native society more firmly together.

The number of scholars in attendance, at the General Assembly's Institution is greater than in the former year; the present class lists shew the average attendance to be about 800. The friends of Christian education owe a debt of gratitude to the laborious and talented tutors of this noble Institution, Messrs. Duff, Mackay, Macdonald, and Smith, to whose talent, and patient untiring zeal, the seminary, under the blessing of Christ, has been enabled to progress from year to year, both in numbers and knowledge "of things excellent both human and divine." They need all the prayer, sympathy and pecuniary aid in their work which the Christian Church can bestow, and they and the cause they serve deserve it: we commend them to the Lord and to the Word of his grace, and to the Spirit that worketh all good in all our works, during the labors of another year.

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#### 8.—ARMENIAN PHILANTHROPIC ACADEMY.

We are indebted to the *Englishman* for the following account of the examination of this excellent institution—and regret our inability to be present on the occasion.

"We had the pleasure of being present on Tuesday at the examination of the pupils of this Institution, and were happy to see among a brilliant collection of ladies and gentlemen of the Armenian community a few gentlemen of our own Church, viz. the venerable the Archdeacon, Reverends Vaughan, Bradbury, Long and Sandys, and Drs. Charles and Duff, all of whom undertook the examination of the English division of the institution conducted by the Rev. Mr. Pickance. The lads acquitted themselves very creditably in Latin, (Virgil's Eneid, lib. 1st, 2d and 3d,) Geography, Grammar, Scripture, English and Roman Histories. We also observed among their studies, Bengalee and the use of the globes, and were moreover much pleased with a few specimens of their penmanship.

The Armenian students were examined by the Reverend Ter David Mackertich, Messrs. Vardon and Avietun and (if we may judge from the satisfaction delineated in the countenances of these gentlemen, and the readiness with which the boys gave their answers) was very satisfactory. We

have been favored with the names of the lads, who have distinguished themselves during the past year, among whom the following were rewarded for their general proficiency; Avietick L. Agabeg, Aratoon G. Apar. C. T. Baboom, Gregory G. Gregory, Joseph Emin, and George M. Macker-toom."—*C. C. Adv.*

9.—THE BENEFIT OF THE GENERAL ASSEMBLY'S SCHOOLS.

(Taken from the sixth Report of the Chunar Church Missionary Association.)

During the year, there have been admitted into the Church two adults, who were candidates of years' standing for that sacred ordinance; and now another young man of respectable family, a Hindu, is ready for the holy rite. He reads English, Persian, and Hindi with fluency, having been in his boyhood for about two years under the tuition of the Rev. Dr. Duff and his colleagues in the General Assembly's Seminary at Calcutta; of which tuition he is now reaping the benefit, and exhibiting in his own person not only an additional proof of the efficiency of that truly Christian Institution—he being at least the third of its alumni who, in the upper Provinces, have embraced Christianity—but also an encouragement to the conductors or managers to persevere in their laudable endeavours, seeing that their labor is not in vain in the Lord.

10.—SOCIETY FOR THE AMELIORATION OF THE TEMPORAL CONDITION OF THE NATIVES OF INDIA.

It affords us much gratification to introduce to our friends the following account of the formation of the new Society.—The Society has our sincerest prayer for its success, and we trust it will meet with the cordial co-operation of all the friends of India.

On Monday morning, the 16th of January, a meeting of the Provisional Committee appointed some time back and of other friends, was held at the Union Chapel House, Dharamtalá, for the purpose of forming a Society for the amelioration of the temporal condition of the Natives of India.—M. Wylie, Esq. presided. The meeting opened with prayer for the divine blessing by the Rev. A. Leslie, of Monghyr. The resolutions passed were as follows:

Moved by Dr. Duff and seconded by the Rev. T. Boaz—"That a Society be formed to be called, 'The Society for Ameliorating the Temporal Condition of the Natives of India.' One object of the Society will be to collect and diffuse correct information on all the great subjects which affect the well-being of the people of India. Another to correspond with the friends of India in this and other countries with a view to the effectual removal of all impediments to the happiness and welfare of the natives of this country. A third object will be to diffuse useful knowledge amongst the people on all those topics which may lead them to a right appreciation of their responsibilities and privileges as Natives of this great country. The best interest of all classes will be sought by the Society."

Moved by the Rev. W. W. Evans and seconded by the Rev. George Pearce—"That the following gentlemen be the Committee, with power to add to their number:—Rev. Messrs. A. Duff, D. D.; C. C. Aratoon; G. Pearce; G. Small; T. Boaz; J. Long; W. Morton; R. deRott; J. Campbell; J. Bradbury; J. A. Shurman; T. Smith; A. Leslie; J. Paterson; J. Wenger;—J. M. Vos; J. Meik; A. Grant; F. Corbyn; M. Wylie; J. W. Alexander, and W. Byrne, Esqrs."

Moved by the Chairman and seconded by Rev. G. Small—"That all the meetings commence with prayer for the Divine blessing."

Moved by the Rev. J. Long and seconded by Rev. T. Smith—"That in order to the more efficient working of the Society the following committees be appointed:—1st, the Industrial; 2nd, the Judicial or Police; 3rd, the Social or Domestic; 4th, the Educational. Under the head *Industrial* will be comprised the plan of purchasing or renting Zemindarees, on Christian principles, the obtaining for Native Christian or other youth a knowledge of the different handicrafts, or in any other way aiding the Natives in forming habits of industry. The *Judicial* will comprise the administration of justice and the Zemindaree system, and other matters therewith connected. The *Social* or *Domestic* has reference to all the social and domestic events of Hindu society, such as ghât murders, Kulin brahminism, polygamy, infanticide, the cooly trade, &c. The *Educational* explains itself—it is to gather and diffuse information on that vast subject, the education of the people of India. The following gentlemen are appointed to the different committees:—1st, The *Industrial*, Rev. Messrs G. Pearce, J. Campbell, R. deRott, and J. W. Alexander, Esq. 2nd, The *Judicial*, Rev. Messrs. Evans, Boaz, Wenger, and A. Grant, and M. Wylie, Esqrs. 3rd, The *Social*, Rev. Messrs. W. Morton, C. C. Aratoon, and F. Corbyn, J. M. Vos, and J. Meik, Esqrs. 4th, The *Educational*, Rev. Messrs. A. Duff, D. D., W. Morton, J. Long, and T. Smith.—Rev. T. Boaz, *Hon. Secy.*"

The next meeting of the Society will (D. V.) be held on the first Monday in March, at 9 in the morning, at the Union Chapel House. Friends interested in the objects contemplated by the Society will oblige the committee by forwarding any information calculated to promote the objects they have in view, to the secretary.—*C. C. Adv.*

#### 11.—ASSOCIATION OF THE BAPTIST CHURCHES IN BENGAL.

The Association of Baptist Ministers and Missionaries was held at Serampore according to announcement, from Monday the 9th, to Friday, the 14th ultimo. The *Friend of India* in reporting the meeting, speaks of it as a season of mutual profit. It was determined to hold an annual association of the Churches. The Rev. W. Robinson was appointed Moderator for the year. The next meeting is to be held in Calcutta. The Rev. Messrs. Mack and Evans are secretaries to the Association.—Statistical and religious information will be collected and laid before the Presbytery. A magazine in Bengali is about to be started by the brethren composing the Association. The Revs. W. Yates, D. D. and J. Wenger are the preachers appointed for the ensuing year. We have no doubt that under divine guidance this assembling of the brethren cannot fail to be productive of great good to the Baptist denomination, and to the cause of Christ generally in the land.—*Idem.*

#### 12.—SAILORS' HOME.

The half yearly meeting of the Sailors' Home was held on the 16th of January, Sir J. P. Grant presided. The committee state that the Home has been prosperous during the past year.

The committee of the Temperance Society made an overture, to unite with the Home, provided spirits were excluded. The Home committee could not comply. The subject is, we understand, to be brought forward at the next meeting of the Home. The welfare of this institution has always been nearest to our hearts, and sincerely do we desire that it may cease to sanction the sale of ardent spirits within its walls. It will then unite all the friends of seamen in its support, and add to its usefulness in the highest and best sense of the term. The Madras and Bombay Homes are conducted on Temperance principles; they have succeeded beyond the

Calcutta Home, which was the parent Institution, both in diminishing the influence of the crimps and in effecting the moral and religious good of the seamen—why should that which has succeeded at Madras and Bombay not succeed in Calcutta?

### 13.—ABOLITION OF SLAVERY THROUGHOUT INDIA.

The Supreme Government of India has during the past month earned to itself a good report; it has promulgated the following Act by which slavery is abolished in whatever form it may have existed, secures the personal liberty of the former slave-subject and his offspring, and ensures him the full enjoyment of the fruits of all past as well as all future hereditary or other property—while it brings him under the jurisdiction of the penal law as a free citizen. In a word it gives freedom and security to every subject of the British Indian Government, and stamps it, as a Government, with a character for prudence and humanity, possessed by few of the Governments of the earth. It has wisely emancipated its slave-subjects ere the matter was enforced on its attention by agitation and excitement either from Britain or in this country; and has thereby saved the country from much and serious disorder at a future day, and when the people may be better able to judge for themselves than at the present moment. It has moreover been settled on principle, though it has doubtless been urged on the attention of the Government by the general tenor of public opinion throughout the civilized world. Be the motive what it may, and we have no reason to doubt it to be other than good, the act is noble; it is one of the worthiest acts of British rule in the East. It is like an oasis in the desert, amid the late carnage and woe, military spectacle and Somnâth gate-ism.

The great matter will now be that the Government watch over the operations of this humane act. It will be here that their best intentions will be nipped in the bud, unless the greatest watchfulness be displayed; and we have but one regret in connexion with the act, that it does not provide for the punishment of those who shall be found guilty of an infraction of its humane intentions. This doubtless will follow—for perhaps it would have only marred the generous spirit of the whole had it been burdened with a reference to its supposed evasion or violation. It might have been about as unseemly as the late exhibitions at Ferozepore, as a finale to the scenes of distress and woe and death in Afghanistan, though intimately connected with an apparently victorious escape from the country. But it may be a useful appendage to the act which constitutes all free, to pass one which shall deprive the cunning oppressor of the least opportunity for holding his former slave in any degree of bondage, not only by force but by constituting the infraction of this law a penal offence.—*Idem*.

*Fort William, Legislative Department, 6th January.*—The following Draft of a proposed Act was read in Council for the first time on the 6th of January, 1843 :—

#### ACT No.—of 1843.

*An Act for declaring and amending the law regarding the condition of Slavery within the Territories of the East India Company.*

I. It is hereby enacted and declared, that no public officer shall in execution of any decree or order of Court, or for the enforcement of any demand of Rent or Revenue sell or cause to be sold any person or the right to the compulsory labor or services of any person on the ground that such person is in a state of slavery.

II. And it is hereby declared and enacted that no rights arising out of an alleged property in the person and services of another as a slave shall be

enforced by any Civil or Criminal Court or Magistrate within the Territories of the East India Company.

III. And it is hereby declared and enacted, that no person who may have acquired property by his own industry or by the exercise of any art, calling or profession or by inheritance, assignment, gift or bequest shall be dispossessed of such property or prevented from taking possession thereof on the ground that such person or that the person from whom the property may have been derived was a slave.

IV. And it is hereby enacted, that any Act which would be a penal offence if done to a free man, shall be equally an offence if done to any person on the pretext of his being in a condition of slavery.

Ordered, that the Draft now read be published for general information.

Ordered, that the said Draft be re-considered at the first meeting of the Legislative Council of India after the 6th day of April next.

F. J. HALLIDAY, *Offg. Secy. to the Govt. of India.*"

#### 14.—STATE OF MISSIONS GATHERED FROM DIFFERENT MISSIONARY SOCIETIES.

We have had for some time past a number of reports of several religious and benevolent institutions, belonging to the three presidencies. It was our intention to have reviewed them each in their order; want of space and time has however prevented this. The former will, we fear, operate against our entering fully into the merits of each separate report. From the perusal of the whole we are gratified to find that the translation of the Sacred Scriptures in the different languages of the East is progressing, the printing and circulation more systematic, and the desire for these blessed oracles, more intelligent and increasing. The Tract, that useful department appears to be similarly affected by the lapse of years, and its experience. A series of more instructive books are apparently in preparation throughout the country, especially school-books and works for the edification of Native Christians. The conversion of the people is steadily advancing, the Native Christian Churches are beginning to manifest signs of life and Christian fruitfulness; while the Christian Church at large is evidently beginning to feel her deep responsibility in this heathen land more and more. Christian education is spreading its blessed influence on every hand, and heathenism is every where giving tokens of its approaching downfall here by bitter but un-influential hostilities, showing thereby its timid dread of approach to aught of Christianity. Surely these are all tokens for good, and should call forth the thanksgivings of all to the God of all grace and truth. That there are difficulties and trials referred to in these Reports, it were idle and silly to deny, but they are only such as are natural to the present state of things. The occasional falling away of a convert, the weakness of others, the want of cordial unanimity amongst all that wish well to India, the failure here and there of apparently wise and good schemes; these all might be expected, but the success vastly exceeds the hopes of many, and the faith of not a few.

We have therefore great pleasure in commending the different religious Institutions and their laborers connected with the Evangelical Societies to the friends of Christ in their respective localities; merely reminding them that with these increasingly hopeful prospects come increasing calls on their prayers, sympathies and pecuniary aid.—*C. C. Adv.*

#### 15.—THE REV. JAS. PEGGS' COMMENDABLE AND PERSEVERING EFFORTS FOR THE WELFARE OF INDIA.

We have received a collection of tracts and pamphlets, on the great subject of India's regeneration, from that indefatigable friend to India, the

Rev. J. Peggs. The subjects treated of are ghaut murders, infanticide, slavery, observance of the Sabbath and other important matters—we regret our inability to reprint many of the striking facts brought to light by Mr. Peggs, and which we doubt not are working with and for us, and India, in the father-land. We know of no more untiring and uncompromisingly honest friend to the country, than James Peggs; and we are sure his labours have tended materially to enlighten the British public on the great subjects which are now about to occupy the attention of the British people, with a view to the advancement of the best interests of the land. Mr. Peggs will rejoice to hear of the formation of the new society announced in the present number of the *Calcutta Christian Observer*.

#### 16.—MADRAS ANTI-IDOLATRY SOCIETY.

We understand it to be the intention of some of the most valued residents at this Presidency to form themselves into a Society, the object of which shall be to endeavour to influence the Government of Madras to disconnect itself from all participation in idolatrous usages. Efforts of the kind were made some years ago, and to the honour of Sir Peregrine Maitland be it said, that he gave to them his best assistance, and so deeply imbued was he with the importance of severing the Government from all connexion with heathenish rites and ceremonies, that he preferred relinquishing his command and the emoluments attached thereto rather than violate his conscientious scruples. The individuals who are about to take up this noble cause deserve the support of all who desire to see the Governments of India become influential for good to the millions of their subjects, debased by superstition and cruelly imposed upon by designing priests. We shall expect to be informed of all the movements made by the Society when formed, and in us they may rest assured they will find a warm and unflinching advocate.—*Madras Athenæum*.

#### 17.—MADRAS TEMPERANCE READING-ROOM.

The friends of Temperance at Madras have just opened a neat and commodious Temperance Reading-room in that city. The whole expense to the Society will be about twenty-five rupees per mensem, books and papers excepted. The room is open from morning till 9 o'clock at night. Tea, coffee and other refreshments are provided at fixed rates, and occasional evening parties for the discussion of interesting topics are to be held at the rooms. Why do not the friends of Temperance attempt something after the same humble but practical model here?—*C. C. Adv.*

#### 18.—THE MADRAS GENERAL ASSEMBLY'S SCHOOLS.

The annual examination of the General Assembly's Schools was held on the 14th January, at 4 P. M. pursuant to public notice, and passed off in a manner highly creditable both to the Reverend conductors and their pupils. The Governor, Lady Tweeddale, Sir Edward Gambier and a large number of the European community were present, and testimony was borne by Mr. Anderson to the continued progress of the Institution, notwithstanding the shocks it has lately experienced. He explained the working of the system, and the manner in which it operates in providing numerous qualified instructors among the Native community, eminently qualified to spread the truth among their countrymen. The examination in the Scriptures was conducted partly by Mr. Anderson, and partly by mutual interrogation of the pupils; and many questions were finally put to them by the Rev. R. K. Hamilton and Dr. Powell. The results were most satisfactory, indicating a very perfect acquaintance with the portions of

Scripture chosen for examination, and indeed with the doctrines of Christianity generally.

The following notice of the examination has been kindly handed to us by a correspondent, and it affords us pleasure to bear witness to the gratifying results it exhibited—

“The most interesting feature in the examination of the General Assembly’s Institution last evening, was the presence of the Most Noble the Marquis and Marchioness of Tweeddale and the number of pupils amounting in all to 324—a larger number than at any former examination. The mutual examination of the first class on the first chapter of the Epistle to the Romans, tested by the extempore questions of the Rev. R. K. Hamilton and Dr. Powell, was full of thought and feeling, and seemed deeply to impress the audience. The Triplicane scholars in their examination displayed a freshness and energy, that excited smiles of approbation among the numerous audience—and the discussion at its close between the best Mahomedan youth and one of the Hindoo converts, on the comparative claims of Christ and Mahomed, gave a glimpse of the great obstacles with which the truth has to contend, even in minds enlightened by Christianity. The Mahomedan had the worst of the argument. The mathematical examination in Euclid and Plane Trigonometry, was conducted with energy and precision; one of the converts examined the younger division. Lieutenant Ludlow of the Engineers, who was called upon at the moment, examined him and his fellow-convert in the 6th Book of Euclid, and in one or two practical cases in Trigonometry—they acquitted themselves admirably. There was not sufficient time rightly to examine the Conjeveram and Chingleput Schools. After remaining upwards of three hours, the Most Noble the Marquis and Marchioness retired; they seemed deeply interested throughout. Colonel Alexander now kindly took the chair. Parts of two essays were read that gained the prize of 100 Rupees, given by a Civilian who does not wish his name to be mentioned, and divided between the writers whose Essays possessed equal merits.

The prize books were mainly supplied by the Sabbath School children of Scotland, who had sent nearly 500 volumes, 75 of them Bibles with Psalms and Paraphrases to the youths of the Assembly’s Institution at Madras. These books they had bought with their little savings and penny subscriptions. In reply to the letter sent with the books, the youngest of the converts read a letter to the youths of Scotland, in the name of the young Hindoos of the General Assembly’s School, full of affection and Scriptural simplicity. These are all indications that the word of God will triumph in India. The prizes were kindly distributed by Colonel Alexander, accompanied by a few appropriate remarks. This closed the examination, in some respects the most interesting of any that has yet been held.—*Madras Spectator*.

#### 19.—MADRAS WESLEYAN MISSIONARY SOCIETY.

The Anniversary Meeting of the Wesleyan Missionary Society was held on the 16th January, in the Society’s Chapel, and was well attended, though not so numerous, we are told, as on previous occasions. After commencing as usual with singing and prayer, the Rev. J. Crowther was called to the Chair. The Report was then read by the Rev. R. D. Griffith, and the meeting was addressed by the Rev. Messrs. Cryer, Batchelor, Hodson, Boaz, Haswell, Hardey, Griffith, and Porter. Mr. Cryer felt peculiar satisfaction in being able to state that the interest taken by Christians at home in our Indian Missions was greater than it was wont to be. He had, on a late visit to England, found more zeal, more faith, more pray-

er, more liberality, and more exertion; in proof of which he gave a few interesting and striking facts. The Rev. Mr. Hodson gave a short outline of his labours in the Canarese Mission at Mysore, and made particular mention of the Wesleyan School so liberally supported by the Rajah. The kindly feelings that always existed between himself and Mr. Campbell of the London Missionary Society, labouring on the same spot, were referred to by the speaker as having ever afforded him great consolation: they often exchanged pulpits, assisted each other in an emergency, and preached together in the fields. Mr. Hodson was once asked to preach before the Rajah, and was previously interrogated by the prince as to how he was in the habit of addressing the people. The Missionary was proceeding in a strain of apology to preface what he was about to say, by remarking that he was seldom privileged to speak before Kings and Princes, and so on, when he was suddenly interrupted by his Highness, who said, "Never mind all that but preach to these fellows," pointing to several who had assembled on the occasion. Upon this, an appropriate discourse was immediately commenced, and Mr. Hodson thus had an opportunity of preaching to "Cæsar's household." On one occasion, the Rajah, who was fond of such things, proposed that a discussion should be carried on before him by the Missionaries and some learned Brahmins concerning their respective creeds: which was accordingly done, and Mr. H. afterwards learned that his Highness had expressed an opinion that the Missionaries had the best of the argument.

Mr. Boaz, who had but three days before arrived from Calcutta, felt great pleasure in a strange city to see Christian faces and to sympathize with Christian hearts. In an address of some length, the speaker with much energy and animation endeavoured to account for there being such a paucity of labourers from England in the field in India. He did not doubt but that the reason of this could be traced to God himself who in his providence was pleased to withhold preachers from home in order that India might be more dependant on her own resources. The number of labourers was indeed few, but so much the more reason why India should exert herself. The speaker was sure that a goodly number both of Natives and East Indians might be trained up on the spot for preaching the gospel to those by whom we are surrounded. He made mention of two or three Native Missionaries in Calcutta of whose piety he was thoroughly persuaded, and to whom he could entrust the most important duties. These Reverend Hindoos fully proved that a man with a black face might have a heart overflowing with love for souls. He endeavoured to rouse the East Indians to a sense of their duty in this respect, and bade them remember that British blood flowed in their veins, and that they had only to prove their lineage by acting like Britons. The speaker alluded to the vast increase of Popery in the land, and the great strides it was everywhere making, being fully convinced that the papal superstition operated more than anything else as an obstacle to the evangelization of the Hindoos. It was very desirable that the number of Protestant Missionaries should be increased, and it was to be regretted that whilst so many in the Military and Civil services were striving to be wafted back to their own country by a flood of wealth, so few were found ready to remain in India and spend and be spent for Christ. The speaker would be glad also to see the time when even Military Chaplains would embark in the missionary cause; when, after retiring from the service they would be prepared to say, "we have served the Company, but now we want to serve Christ only: send us back to India." This last remark appeared to us to be invidious and uncalled for, and whilst it produced mirth in the platform, filled us with regret. Mr. Boaz seemed to forget that a conscientious Chaplain "serves Christ" as much as the zealous Missionary. We think it just as absurd as if he had stated, that it was the duty of Mission-

aries of certain Societies who have retired from the field, to be ready to say, "we have served our respective Societies hitherto, and we now want to serve Christ; send us back to India\*." After relating a few anecdotes in illustration of the ignorance displayed by many with regard to Missions and Missionary operations, Mr. Boaz sat down amidst great applause.

The meeting concluded, after singing the doxology, with prayer.—*Madras Athenæum*.

\* We can assuredly assert that Mr. Boaz would most willingly apply his principle to all Missionaries who may be in the category alluded to by the writer. With Missionaries the evil complained of is however a rare exception, and generally only from failure of health—in the other case it is systematic, we know of no exception.—Missionaries *do return*, chaplains seldom if ever. The practice against which Mr. B.'s remarks were levelled was the ungenerous one indulged in by all grades, Chaplains not excepted, of amassing fortunes in, and then leaving, the country, as if it had no claims upon them either morally or religiously, than a mere selfish one can scarcely be imagined and which we hope soon to see entirely abolished.—The writer of the remarks is wrong, Mr. B. did neither say nor imply that Chaplains had not served Christ; all he said was that they should not leave the country because their time was expired.—*Ed. C. C. Adv.*

#### 20.—OFFICIAL VIOLATION OF THE SABBATH—BOMBAY GOVERNMENT ORDER FOR ITS CESSATION.

The *Madras Athenæum* announces the delightful fact that the Bombay Government have issued an order for preventing all labor on the Sabbath day in all government offices. This is an act for which we, as Christian journalists, are truly grateful, and can only pray that it may extend to the Supreme Government, and that the Lord of the Sabbath may no longer be dishonoured by those who profess to do his commandments as men and private Christians, but, by their public and official acts, deny him. The Government have passed an act for abolishing slavery, let it now enact that its servants shall be all free to serve the Lord in his sanctuary. It is one of the foulest sins committed by Christian men both as a Government and as heads of establishments, that they systematically and, in many cases from habit it is to be feared, thoughtlessly sanction the violation of this unqualified command of Jehovah in the labours of their employes, "Remember the Sabbath day to keep it holy."

#### 21.—BOMBAY—SCOTCH MISSION—DEPARTURE OF DR. WILSON.

On Friday, the 23rd of December, the Bombay Church of Scotland's Auxiliary Missionary Society, held their annual general meeting in St. Andrew's Church, R. T. Webb, Esq. President, in the chair.

The proceedings of the meeting were opened with prayer by the Rev. R. Nesbit. The President then briefly addressed the meeting, alluding to the great importance of the work, and adverting to the many encouragements to such in the cause graciously afforded to those whose earnest wish and prayer is the extension of the Gospel to the heathen.

He then called on the secretary of the Society for the usual annual report of the proceedings of the various gentlemen engaged in Missionary labours at Bombay and Poonah.

The report, embodying communications from the Rev. Dr. Wilson, Rev. Messrs. Nesbit, and Murray Mitchell, detailing their individual labours and occupations connected with the Bombay Mission, and from the Reverend

G. Mitchell, giving full detail of the labours of himself and colleague at Poonah, was then read by the Secretary and the following resolutions submitted to the meeting:—

Proposed by R. K. Pringle, Esq., seconded by Captain St. Clair Jameson—“That the report now read be adopted as the report of this Society, and printed and circulated amongst the members and friends of the Mission.”

Proposed by Dr. Robson, seconded by the Rev. R. Nesbit—“That whilst the devotedness, activity and zeal manifested by the several gentlemen engaged in the different branches of Missionary labour, are subjects which call for continued thanksgiving to the gracious Disposer of all hearts, and Giver of all strength; the state of the Heathen community amongst whom that labour is expended, demands the earnest prayers of all interested in the success of the work of conversion for the out-pouring of a blessing from on high.”

Proposed by Major Fawcett, seconded by Rev. R. W. Hume—“That the meeting advert with the deepest concern to the approaching departure of the Rev. Dr. Wilson; and whilst on account of the circumstances which render it necessary for him to withdraw for a time from the scene of his labours, they proffer him their warmest sympathy, they would also deplore the loss which the cause of Missionary labour in this Presidency must sustain from the suspension of that activity, and unwearied energy, and unsparing exertion, which have marked his whole career in India.

“Fervently praying, that by a visit to his native land his health may be speedily restored, they would supplicate for the Divine blessing and protection to accompany him on his journey, and look forward with hopeful expectation for his return to the scene of his extensive and varied employment.”

In putting the third resolution, the president followed with a few appropriate observations the mover and seconder, by briefly and feelingly touching on the most prominent of those numerous works which had distinguished the singularly energetic and useful course of the Rev. Dr. Wilson's whole career as a missionary in India.

Proposed by Capt. Thornbury, seconded by Dr. H. Miller—“That the following gentlemen be requested to be the office-bearers of the Society for the ensuing year:

R. T. Webb, Esquire—*President*.

Captain G. J. Jameson—*Vice-President*.

*Directors*.—Captain Thornbury; Rev. R. Nesbit; Rev. J. M. Mitchell; J. G. Malcolmson, Esq. J. Wright, Esq. Mr. N. Spencer, Mr. A. D. Fallon, A. Graham, Esq. Capt. St. C. Jameson, and Thomas Lancaster, Esq.

Rev. George Cook—*Secretary*. Messrs. Forbes and Co.—*Treasurers*.

And that Captain Thornbury and Mr. N. Spencer be a Sub-Committee to audit the accounts.”

The above resolutions having been severally put and carried, the meeting separated with prayer by the Rev. George Cook. — *Bombay Times*.

## 22.—MEETINGS OF RELIGIOUS SOCIETIES, ETC.

*Jubilee of the Baptist Missionary Society*.—The Baptist Jubilee Meeting at Exeter Hall, on 13th of October, was very numerous attended, and the platform exhibited an assemblage of many of the distinguished preachers of that body. The chair was occupied by S. G. Gotch, Esq., of Kettering, and near him we observed the Rev. F. A. Cox, D. D. and LL.D.; Rev. D. Prince and the Rev. J. Clark, missionaries from Africa; Dr. Murch, President of Stepney College; Dr. Crisp, of Bristol College; the Rev. J. Ackworth, of Bradford; Drs. Steane and Carron, of Camberwell and Belfast; Rev. J. M. Philips, from Jamaica; W. B. Gurney, Esq., and a host

of friends to the cause of Baptist missions. The Rev. Mortlock Daniel, in his address, adverted to the Baptists as being the first of modern missions, and compared the immense gathering which now poured in for its support, with the 13*l.* 2*s.* 6*d.* first collected for that purpose fifty years ago. The design of the meeting was partly to establish a jubilee fund for purposes connected with the missions and the Baptist church in general: it had been favourably received at the public breakfast, and cards were sent round the hall for persons to put down the sums they would now subscribe. Colonel Nichole, late Governor of Fernando Po, gave a vivid description of the horrors and miseries of the slave-trade, which he alleged had been, in a great measure, suppressed by the exertions of the missionaries, and urged upon the meeting the necessity of providing a steam-boat for the conveyance of the missionaries from one part of the coast to another. The suggestion was immediately adopted, and the Rev. Dr. Cox offered to commence a subscription list for that express purpose with 10*l.* In the course of twenty minutes the amount subscribed reached 205*l.*, in addition to the sums subscribed for general purposes. The Rev. Joseph Merrick, from Jamaica, bore testimony to the efficacy of missionary labours among the free black population, and read several letters from magistrates of the island, stating that crime had greatly diminished through their influence.

*Society for Promoting Christianity among the Jews.*—The annual meetings in aid of the funds of the above institution were held in Leamington, October 17th and 18th: sermons having also been preached on the previous Sunday at St. Mary's Church by the Rev. Dr. Marsh and the Rev. William Tilson Marsh, in furtherance of the same charitable object. The chief points on which the preachers severally dwelt on this occasion were—the obstacles which had hitherto been unfavourable to the conversion of our Jewish brethren, and the encouragement afforded as the present crisis to the expectation of success. The persecutions to which the Jews were exposed a few centuries ago in this country, and the sad want both of Christian example and of Christian unity among the professors of a different creed, had militated strongly in past years against the blessed work and its desirable consummation: but the recent victories achieved by British prowess in Syria, and the consequent extension of this country's influence in Palestine, added to the late appointment of a Protestant bishop at Jerusalem, had opened a wide field for extended missions, and a cheering prospect of useful exertions. An increase of funds at the disposal of the society was now, therefore, particularly required for promoting its laudable designs, and chiefly with a view to meet the demand for copies of the New Testament, not only in the Hebrew tongue—so venerated by the Jews, but also in the language of those eastern countries which they principally inhabit and to which they look forward, as a nation, to be finally restored.

From the statement of the provisional committee, laid before the public meeting, it appeared, that in the society's schools in London, there are now fifty-two boys and thirty-four girls, and that in the Hebrew College, or training school for native missionaries, seven Hebrew students are at this time resident. The most interesting and remarkable circumstance, perhaps, noticed in the report, was the secession of many influential Jews in London from the rest of the sect, and the formation of a new synagogue, called the Reformed Synagogue, where the superstitions of the oral law are discarded, and the ceremonial rites greatly simplified: the faith on which the Jews rested their hopes of salvation was thus seriously shaken, and they were seeking the truth, where alone it can be found, in the Holy Scriptures.

Among the clergy by whom this meeting was attended were the Rev. Drs. Marsh and Bunting, the Rev. Messrs. W. Marsh, Hope, Cartwright, Adnutt, PARRY, Jennings, Magrath, Drummond, Harrison, &c., by several of whom

excellent addresses were delivered, and one of peculiar interest and weight by a converted Jew, named Myers, whose details and exhortations were listened to with great attention, and appeared most forcible in displaying the progressive utility of the society. About 80*l.* were collected on this occasion for the benefit of the funds.

*London Missionary Society—York Auxiliary.*—The annual services in connexion with the York Branch of the London Missionary Society, were held in the middle week of October in that city. Sermons were preached on Sunday morning and evening the 17th, in Lendal and Salem chapels, by the Rev. W. Buyers, Missionary from Benares, and the Rev. James Pridie, of Halifax. On Monday evening the public meeting was held in Salem Chapel. The attendance was very numerous. The Rev. R. Winter Hamilton, of Leeds presided. From the report, which was read by the Rev. James Parsons, it appeared that the income of this auxiliary during the past year amounted to 528*l.* 18*s.* 3*d.*, and the expenditure to 9*l.* 19*s.* 11*d.* The sum remitted to the parent society was 518*l.* 18*s.* 4*d.* being an increase over the previous year of 8*l.* 17*s.* 2*d.* The meeting was then addressed by the chairman, the Rev. W. Buyers, and other ministers. On Tuesday morning a public breakfast took place in the School-room of Salem Chapel. A number of interesting speeches were afterwards delivered. A collection was made after the various services.

*Voluntary Church Association.*—A numerous and highly respectable meeting of the members and friends of the above association was held on the 18th of October at the Congregational Library, Finsbury, for the purpose of taking leave of Sir Culling E. Smith, prior to his departure for the continent, and of hearing him deliver his sentiments on the voluntary principle. Sir Culling Smith having taken the chair at twelve o'clock, Dr. Liefchild delivered an animated address, in which he warmly eulogized the zeal and perseverance of the chairman in advocating the voluntary principle, and ascribed the prosperity of the institution mainly to his exertions. Sir Culling Smith next addressed the meeting, and, after adverting to the origin of the association, congratulated his hearers on the progress which the principles it maintained had since made, not only in England, but all over the world. After observing that one of the symptoms of the downfall of error was to be found in the unnatural exertions that were made to sustain it, he called attention to the extraordinary efforts that had of late been made by the different established churches of the world to maintain and increase their power, and cited the instances of the Roman Catholic and the Greek churches. He then adverted to what was now occurring at home, observing that the metropolitan bishop—a man whose firmness and energy of character as likely to stem the torrent—had come forward and told his clergy that they were to adhere to the rubric; that they were to preach in their surplices, and that candles might be burned upon the altar. He then commented upon the appointments that had recently been made to the bishoprics at Jerusalem and in various parts of the world, and said that when he saw this great movement of the doctrine of ceremonial, he thought the mighty exertions made to sustain it were unnatural and forced, and he recognized in them a prospect of the decadence of the entire system. The grand means by which that was to be accomplished was the visible union of all God's people. (Hear, hear.) A resolution in accordance with the object of the meeting was then proposed by the Rev. Mr. Thomas James, seconded by the Rev. Mr. Burnett, and carried unanimously, after which, the chairman having expressed his acknowledgments in a short speech, the meeting separated.

*Church Aid Association.*—A meeting of the members and friends of the Tradesmen's and Operative's Church Aid Association was held on the 24th

October, at Bethnal-green. The object of the society is to set on foot an efficient agency for watching the measures that may be introduced into Parliament at all affecting the interests of the Church, and for opposing, by all lawful means, the passing of bills, or clauses of bills, which may operate prejudicially to the religious and moral welfare of the nation. On all subjects interesting to churchmen the society furnishes information by means of the circulation of papers, tracts, and other publications. A course of lectures on the Liturgy has been commenced by some clergymen in connexion with the association.

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#### OUR PUBLISHERS

desire us to call the attention of Subscribers to the removal of the office of the *Observer*; all communications in future must be addressed to Messrs. Hay, Meik and Co., No. 7, Old Court-House Street, Calcutta.

We call the attention of our readers to the advertisement of our friends Messrs. Hay, Meik, and Co. and have much pleasure in recommending the firm to all our Christian friends.

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Calcutta, Jan. 2, 1843.

G. C. HAY.

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