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CALCUTTA CHRISTIAN OBSERVER.

No. 79.—December, 1838.

* * 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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Calcutta :

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To be had of Mr. E. G. Fraser, Allahabad ; Rev. J. A. Shurman, Banáras ; Messrs. M. Woollaston, Agra ; and G. Vansomerén, Madras ; the Agent for the Oriental Christian Spectator, Bombay ; Rev. J. Beighton, and Rev. J. Davies, Pinang ; Rev. R. Anderson, D. D. Boston, U. S. and Mr. Fairburn, Cape Town. All orders, and remittances for the work, to be addressed to Mr. G. C. Hay, Publisher and Agent for the Proprietors C. C. O. No. 99, Dharamtalla, Calcutta. Price to Subscribers, 10 Rs. per Annum—payable in advance:—for odd Nos. 1 R. each. To Non-Subscribers, or Subscribers not paying in advance, 1-8 per No.

1838.

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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.

The Editors of the C. C. O. will feel obliged if their subscribers on removing from one station to another will kindly drop a line to the Publisher, informing him of the change. This will save much trouble, expense, and disappointment to both parties.

EDITORIAL NOTICES.

Favours have been received from 'Cinsurensis'—'C. P.'—'Dr. Bridgeman, Canton'—'R.'—'φίλος,'—and 'M.'

The request of 'B. Banáras' shall be complied with.

The paper on the Gipsies is not forthcoming yet.

Will any of our correspondents competent to the task undertake to give us an account of the Musalmán festivals for the year 1839, similar to those of the Hindu festivals which appeared in a former volume? The Editors render C. Read, Esq. their best thanks for his courtesy in forwarding for their perusal his documents in reference to the subjects of punishment by death for minor offences and other topics of interest. They hope to make the subjects—in which he feels so deeply interested—subjects of discussion in the coming year.

EDITORIAL THANKS AND REQUESTS.

The Editors of the OBSERVER cannot allow the year to close without offering their sincere thanks to all their friends for the continued and increased interest which they have manifested for its welfare. The number of subscribers is now larger than at any former period; the whole of the debt under which it formerly laboured is liquidated, and the arrangements for an enlarged correspondence and circulation in Europe, Asia, Africa, and America completed, and they do hope as a reward for their exertions (the only one they seek save usefulness), that in the coming year they will obtain additional subscribers at every station. Could they but obtain an additional 50, they would then be enabled to hand over to the Tract Society a donation worthy of its acceptance. They do therefore earnestly intreat *all their Missionary friends in particular to make an effort to attain this*; and they press this matter the more strongly at a period in the religious history of India when the Idolatry, Cooly, Opium, and other great moral questions are to be discussed, with a view to their abolition. We beg to remind them of the usefulness of the magazine in the Cooly question alone. In the January number of last year we first brought it to light, and since that time we have indefatigably laboured to destroy it, not only here but in Europe, and with the aid of our contemporaries with almost complete success. The Editors have already received some valuable correspondence from China and the continent of Europe, which they hope to insert in early numbers.

The monthly Missionary Prayer Meeting will be held at the Union Chapel, Dharamtala, on Monday the 3rd instant: service to commence precisely at 7 o'clock.

The Committee of the Religious Tract Society will meet at the Union Chapel House for the despatch of business on Tuesday the 11th instant at 9 o'clock in the morning.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 79.—December, 1838.

I.—*Retrospect of the German Mission at Georgia.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As you have in one of your last numbers referred to the German Missionaries, who formerly laboured in Georgia and Persia, I hope you will find it not uninteresting to insert in your periodical the following brief account of their labours, and I trust your readers will not be disinclined to hear of a mission which was established with the view of following up the work which the late Henry Martyn had entered upon with such devotedness and zeal, and to enter the door which the Lord seemed to have opened by him, for the spread of the Gospel among the deluded Persians.

The interest, which the account of H. Martyn's labours in Persia excited among the German Christians in behalf of that country, led the Committee of the Basle Missionary Society—which had been formed some years previous to this event—to the determination of establishing a mission there. But as it was found impracticable to locate the mission in Persia itself, a convenient spot in Georgia, near the Persian frontier, was selected for the mission settlement. The missionaries, after the necessary liberties and privileges had been kindly granted to them by the late Russian Emperor Alexander, settled in 1824, at Shushee, the principal town of the Karabagh, which is bordering on Persia and one of the southern Russian provinces of Georgia.

The population of this as well as that of the other southern provinces of Georgia, consists of Muhammadans and Armenians; the Muhammadans, who speak a dialect of the Turkish language form about two, and the Armenians one-third of the whole population. To labour among the Muhammadans of Georgia, and to preach the unsearchable riches of Christ to the benighted Persians, was the principal object of the Mission. But as

soon as the missionaries became better acquainted with the state of religion among the Armenians, and found that, with very rare exceptions, the clergy as well as the people were exceedingly ignorant of the doctrines of the Gospel, and had almost entirely lost sight of their practical bearings, believing Christianity to consist merely in the observation of external rites, and in the performance of unmeaning and foolish ceremonies, they could no longer resist the impression, that it was their duty to attempt an amelioration of this deplorable state of their Armenian brethren. In this view they were encouraged by the Armenians themselves, many of whom, even several of the higher clergy, entreated them to establish schools among them, and to use efforts to provide a better education for their youth. These circumstances induced the missionaries to lay the subject before their friends at home, accompanied by a statement of the want in which the Armenians stood of schools, good school and other religious books. The Committee having approved of the plan, some of the missionaries devoted their time to this work, and the others to labouring among the Muhammadans.

It must here be remarked, that the Armenians in the course of time have so much deviated from the old language, into which their pious and learned ancestors, more than a thousand years ago, translated the whole Bible, and in which Divine Service, is still performed, that it is no longer understood by the common people, but only by the few who take the trouble to study it. Before, therefore, the missionaries could do any thing, it was necessary that the vernacular language of the Armenians should be well studied, and its orthography and grammar fixed, in order, that the New Testament, and useful tracts and school-books, might be translated into it. But here they had to struggle with greater difficulties than they anticipated. The clergy and the learned they found, with a few exceptions, greatly prejudiced against the idea of translating the Holy Gospel into such an unholy language as they believed their vernacular one to be; and they viewed the attempt as an injurious innovation. Besides this, the language itself was divided into so many dialects, that it was very difficult to find out which was the more commonly understood, and the most proper for being reduced to writing, and for being made the standard of good vernacular language. But notwithstanding these difficulties, they were, with the Lord's gracious help, enabled to overcome all, and succeeded, with the assistance of some able and pious Armenians, in translating in the course of a few years the New Testament, the Psalms, a number of tracts and some religious books, as well as to prepare and print the necessary school-books.

The greater part of these books have been printed at the Mission Press at Shushee, and about a thousand copies of the New Testament—which only lately left the Press—together with between 30 and 40,000 tracts and school-books have been distributed by the missionaries in the vernacular language, amongst the Armenians of Georgia, and in the adjacent provinces of Persia and Turkey. Though the prejudice was at first very great against books in the vulgar tongue, yet it was soon overcome, and the people were agreeably surprised to find, that they could understand what they read, or what was read to them, and they began to estimate the great gain, and to anticipate the blessings, which this improvement would in time impart to their nation. The New Testament was eagerly sought for and in most instances readily purchased, and tracts, where bigotted and ignorant priests did not oppose, were gladly received. Besides this a number of schools in several towns and villages were established, and some young Armenians educated for school-masters.

Amongst the Muhammadans their labours were of a different nature, and consisted in personal intercourse with them and in the distribution of the word of God. To this end they began, as soon as they had learned their languages, to travel among them and to preach the Gospel to these followers of the False Prophet in towns and in villages. One of the missionaries during the late Russian war with Turkey went, when opportunity offered, to the Turkish provinces bordering on Georgia, and another travelled at different times in Persia, distributing the Scriptures and speaking with the Persians concerning the way of salvation through Christ. Some thousand copies of the whole Scripture and parts of it have been distributed by them in Georgia, Persia and Turkey, in the Persian, Turkish and Arabic tongues, together with a number of tracts.

Besides these endeavours the missionaries translated the New Testament into the trans-Caucasian dialect of the Turkish language, which is spoken by all the Muhammadans of Georgia and in the northwestern provinces of Persia likewise, but which was never before reduced to writing. The four gospels being carefully revised, have lately been sent to the British and Foreign Bible Society. And as a greater intercourse with the Muhammadans and a better acquaintance with the religious views and state of the Persians convinced them, that none of the tracts they had or knew of, were sufficiently adapted to their mind and wants, they were induced to compose some treatises, which might meet the objections of an inquiring Muhammadan, and bring the doctrines of the Gospel, and particularly the doctrine of redemption, home to his heart in its full practical bearing; at the same

time interest him in the all-important inquiry concerning the true way of salvation. These treatises were translated into Persian, and the longest—comprising nearly 300 pages—was printed at the Mission Press at Shushee, and the author hopes, the Lord will enable him to get the others printed hereafter*.

Though the missionaries never had the joy of gathering in any one of the deluded followers of the false prophet to the flock of Christ, and a mysterious providence permitted them to be sent away from their field of labour before they had the pleasure of seeing the seed they had sown spring up, yet they feel notwithstanding convinced that their labours were not in vain in the Lord. Many a Muhammadan has been made acquainted with the gospel and has in consequence of it more or less abandoned the prejudices he before entertained against Christianity. Some became so far convinced of its truth as to come forward with the desire of becoming Christians, but seeing the difficulties and trials they would have to encounter drew back again; and in respect to others the missionaries could not see those marks of a work of grace in their hearts, which they thought the necessary requisite for baptism. That the leaven of the word of God, which has been cast by them into the mass of the Muhammadan population of these countries, is working in secret, the missionaries have often had occasion to observe. The New Testament and the other books distributed by them are read by many in private, and here and there they met on their journeys with interesting characters, who seemed to be earnest and sincere in their search for truth. In this way two of them, when travelling lately through Persia, met in a caravansera a very interesting and well informed Persian, who came from Khorasan on a pilgrimage to Mecca. No sooner did he understand that they were of the learned Frankies, as he termed them, than he came and sat down with them and begged with great earnestness and confidence that they would tell him openly and truly, which was, according to their conviction, the right way of salvation, and where and how he might find the truth. He was in some degree acquainted with Christianity and believed, as he said, more in Christ than in Muhammad. But as he still felt not at peace within himself, and as he very much wished to get better acquainted with the Christian religion, this, he declared, more than his belief in Muhammad induced

* The Calcutta Tract Society has resolved to print one of the works referred to, viz. a comparison between Christianity and Muhammadanism in Persian, and it is intended as early as possible to obtain translations of it into Bengálí and Hindustání. It is an admirable work and we shall be happy to convey any subscription to the Tract Society for the translation of it into those languages.—ED.

him to go on pilgrimage, on which he sat out with the secret hope and prayer, that God would lead his steps to those who might be able to acquaint him with the saving truth, and point out the way by which he would find the peace, he so long sought in vain to obtain in the way the Quran appoints, or the system of the súfis marks out. They had then a long and important conversation with him, pointing out to him the way of salvation through Christ, and exhorting him to seek the light and peace his heart needed. He wished to have a New Testament, but this they had not at hand; one of their tracts, which treats largely on the doctrines of the gospel, they presented him, and told him how he could get a New Testament in Tabreez, whither he was going. He expressed himself very thankful to God for having ordered it so, that he fell in with them.—It was on account of rain that he had been kept in the caravansera for a day. When departing he took a warm farewell entreating them never to forget him in prayer whenever they were enabled to approach with a holy freedom the throne of grace.—Now who can say or know but that in this and other ways the Spirit may work in secret, and how many blessings may spring up in future times in Persia from the seed which has been thus sown?

With a greater and more visible blessing their labours among the Armenians have been accompanied. The intercourse they had with them, when travelling among the Muhammadans, preaching the way of salvation, has been in several instances the means of bringing their Armenian brethren to Christ. A remarkable instance of this kind was the conversion of a respectable Armenian merchant at Bakoo. When two of the missionaries visited this town in 1828 for the first time, he no sooner heard of their arrival and of the object for which they came than he visited them and expressed his joy and his readiness to introduce them to his Muhammadan friends. He then desired them to teach him how to speak with the Muhammadans about Christ, and to instruct him how to answer their objections. This they gladly did, but when they began to speak with him regarding the salvation of his own soul, he said that he only wanted to know how to convert the Muhammadans, about his own soul they might leave him at peace. But as they were much interested in him, they felt it their duty to show him the necessity of seeking above all his own salvation first. In this state they left him, but a few weeks after, when they returned to the town, they were happily surprised in finding him quite altered, and so anxious respecting his salvation, that the whole desire of his heart was now to know how to become a true believer and one of God's children. He now sat down

with them every day for some hours to read the gospel and have it explained, and to note the passages regarding our redemption through Christ. At the end of two years, when they saw him again, they found him truly converted to the Lord, full of grace and unction, and overflowing with love to his Saviour, earnestly desiring to glorify him, and to bring by a holy walk and conversation, Armenians and Muhammadans to the saving knowledge of Christ. They could not help marvelling at the work of grace which was visible in him, and gladly gave him the right hand of fellowship in Christ. He continues to the present time to walk worthy of the gospel of Christ, and to be a light and blessing to those around him.—In a similar manner several in other places were brought to a concern about their own souls, when they heard and saw the missionaries inviting the Muhammadans around them, to come and partake of the salvation of Christ. Others again became seriously concerned by reading the tracts and the New Testament printed and distributed by the Missionaries; or by the instructions they received in their schools. In short, the attention of a great many of the Armenians of Georgia has been turned to the Gospel, and a spirit of inquiry, quite unknown before, has been excited. Religion has become a subject of frequent conversation and of earnest inquiry, and many began to see, that their church, as well as they themselves in their life and practice, have gone far astray from the truth.—In one town of Georgia, called Shammahy, a body of from 20 to 50 Armenians have for several years met together on the Lord's day for reading, exhortation, and prayer. These and others, though not separated from their own church, yet renouncing its errors, testify openly against them. They firmly stand by the evangelical principle, that in matters of religion only that which can be proved and established by the word of God is to be believed and regarded as binding. Several of these awakened Armenians here and in other places, are truly converted to the Lord, and are dear and faithful Christians; and some of them have already entered into the joy of their Lord.

As might be expected, the enemy did not remain an inactive spectator of this promising and glorious work among the Armenians. Though many of the priests and even some of the higher clergy expressed in the beginning their satisfaction to the missionaries, and encouraged them to go on in their endeavours for the good of their nation; yet no sooner was the fruit apparent, than they, fearing that the light which was spreading would at last make it no longer possible for them to hide their ignorance and to conceal their evil doings, and that consequently they would lose their influence and gain, which were only founded on the ignorance of the people and the errors of their church, be-

came violent enemies of the missionaries, and used all their influence to persuade the people not to read their books, nor to send their children to their schools. The patriarch of the Armenians, who resides at Etchmiazin, sent his emissaries to warn the people of the missionaries as of deceivers, to preach against them and to excommunicate those who kept up a friendly intercourse with them, or sent their children to their schools. Two deacons, who came to the missionaries to be instructed in theology, and who, having been by their means truly converted to the Lord, greatly assisted them in their work, were taken away from them by force, on the ground of their being the inmates of an Armenian monastery. One of those died in the faith on the road, and the other was, as there is every reason to believe, poisoned in the monastery because they could not make him renounce his evangelical principles. In the first moment this opposition having made some impression, frightened many, and interrupted for a little while the schools and labours of the missionaries, but the people soon recovered from their terror and they went on as before. When the clergy found so many of the people favourably disposed towards evangelical principles, and felt that their power would not be sufficient to prevent the progress of the Gospel they applied for aid to the Russian Government. They brought forward many false accusations against the missionaries, stating among others, that their real object was not the conversion of the Muhammadans, but to entice the Armenians over to the Lutheran confession, and added, that they had already turned great numbers of their flocks to Lutheranism, and they therefore begged Government to protect their church against such unlawful inroads. As it was never the object of the missionaries to create dissensions or separations in the Armenian church, but solely to bring, through the blessing from on high, a new life into her dead members. and as they had actually dissuaded the converted Armenians from leaving their own communion as long as they should not be expelled, it was not difficult for them to prove the falsehood of these accusations, and to point out the real sources of them. Notwithstanding this, however the patriarch joined by the members of the Synod, which is the highest ecclesiastical body in the Armenian church, continued to use all possible means to set the minds of certain persons of influence against the Missionaries, and to create suspicion regarding the sincerity of their object and the utility of their labours, and, as they found the views of the present Governor in general of Georgia, unfavourable to protestant missionary labours, they easily succeeded in inducing him to use his influence, that they might be ordered away. This he did, and though several other persons of equally

high influence at the Court of Petersburg used their best endeavours to overrule these evil machinations, yet the Governor at length succeeded in bringing the greater part of His Majesty's Privy Counsellors over to his views. In consequence of this, an order was brought before the Emperor and signed by him, (and it was then sent, in September, 1835, to the missionaries,) prohibiting them from every kind of missionary labour. From this order it was clear that it was not so much in consequence of the Armenian patriarch, the falsehood of which must have been well known to Government, that their labours have been prohibited, but because the Russian clergy declared, that they wished to send their own missionaries to Georgia, and there would be therefore no need of foreigners; and secondly, that the Government suspected the missionaries might spread such political principles as would be opposed to those held by themselves. The missionaries protested against the order, and begged that their representation might be laid before His Majesty the Emperor; but as that was not done, and they were told, that, at least for the present, no alteration of the order could be expected, they reluctantly abandoned this promising sphere of labour adoring the incomprehensible and mysterious ways of an all-wise Providence, which allowed the enemy to triumph over them, and apparently to destroy what they had been building up through the Lord's aid and blessing, during a period of *ten years*.

Though it may appear to the mere human eye that all this labour was in vain, yet the Christian is sure this is not the case. That the Lord has blessed the endeavours of the missionaries is clear from the statements that have been made, and there is no doubt a lasting benefit will flow from them. To give a Christian nation the word of life in a language they can understand, to provide it with a number of religious books which lead the mind to take a practical and correct view of the doctrines of the Gospel, and together with this, to kindle the flame of a new life in Christ in some individuals of that nation, however small the number may be, and to create in many others a desire to know the truth, cannot be in vain.—It is then evident a new and better æra has begun for such a nation. Although the missionaries must now leave their friends and brethren among the Armenians of Georgia to themselves, yet they feel assured that the Lord will carry on the work He has commenced amongst them, and will fulfil the words which one of their greatest enemies among the Armenian clergy once uttered. This individual being in Shamachy, whither he went to preach against the missionaries and their books, and finding that nobody would listen to him, said in the anger of his heart: "I see the Germans have kindled

a fire which *never* will be extinguished again." The leaven is cast into the mass and will in due time leaven it through.

That the Lord is in our days preparing the Armenian church, which He, for wise purposes, has preserved for so many centuries in the midst of the Muhammadan nations, for a better religious state, cannot escape the observation of any one, who is acquainted with its present condition. A great desire for knowledge has sprung up among the people every where; and as in Georgia by the German, so in Constantinople by means of the American missionaries, many of the Armenians have been brought to a knowledge of the truth, and several of them are truly converted. In Constantinople there were last year not less than *fifty* families avowing evangelical principles. How great a blessing the Armenians will be to the Muhammadans, when once new life springs up in the midst of them is evident to every one who considers how they are spread through Turkey and Persia and in constant contact with them. *They* would be the *best* missionaries for the Muhammadans, and of the greatest use to European laborers, if in this case any such should yet be wanted. That a new period has begun also for the Muhammadans is evident. Turkey and Persia were never before so dependant on the Christian powers as they now are, and the proud Musalmans are beginning to feel strongly their inferiority to Christian Europe. Though it is a hard thing for their haughty spirit, yet they are now convinced they must learn the sciences and arts from *Christians*, esteem and regard *them*, and make use of the former, at least in their armies, if they be not willing to sink down altogether under the overpowering influence of Europe. The wall of separation, which kept Muhammadans so distant from Christians is breaking down that the Gospel of Christ may be preached unto them; and it seems that the Lord is hastening on, this glorious event.

In this light the missionaries view their labours in Georgia and Persia among the Armenians and Muhammadans. Not to reap in a full harvest did the Lord send them there, but merely to sow the seed and to prepare the way for His future coming; to lay the foundation for the temple He will rear up in due time among these nations; and when that was done, He allowed their enemies to drive them away.

When the missionaries were obliged to leave the Russian territories it was natural for them to make an effort to settle in Persia itself. But all the information they got only confirmed them in their conviction founded on former experience, that it was for the present not practicable to preach the Gospel openly in Persia, and to labour in an altogether indirect or disguised way they did not think right nor consistent with the

character of a protestant missionary. It was not fear for their lives, which brought them to this conclusion. They would have been ready to spend and be spent in the Lord's work in Persia, but the slight attempts they made at different times in that country to preach the Gospel freely, and to distribute the word of God openly, always showed them that if they would have gone only a little further, and continued a little longer in that work at the same place, the Moollahs would have raised a mob of fanatics and created such a tumult, that not only the life of the missionary would have been in the greatest danger possible, but all the Christians at the place would likewise have become involved in their perils, and Persia would, according to all probability, have become still more shut up than it already is. On account of these circumstances the missionaries were obliged to pass quietly through Persia with the sad conviction, that its day of grace and mercy is not yet arrived, and they have come to India to do the work the Lord will appoint them here. Persia, however, will always be on their hearts, and they will feel much rejoiced when in one way or other the Lord shall enable them to continue to do good to its deluded inhabitants.

Though no missionary can go and labour in Persia, still there are a kind of missionaries that may be sent safely thither. The word of God and useful tracts, can and may, be, in a quiet and unobserved way, distributed in Persia, and by this means a great deal of good can be done. Books may be distributed in the northern parts of Persia by the converted Armenians of Georgia, many of whom go as merchants occasionally to Persia, and by the American missionaries, who labour among the Syrian Christians at Oormeah, a town situated in the north-western parts of Persia. They are ready to avail themselves of every opportunity the Lord affords them to spread the knowledge of his truth among the Persians. To the southern provinces they may be sent from Bombay by those Persians and Armenians, who come from Persia on account of trade, or by other persons who occasionally go from thence to that country. And the occupation of the province beyond the Indus by the English army, which is now marching there, will open another channel for sending the word of God and useful books into this benighted land. If only God's people are not neglectful of their duty they will still find opportunities enough to benefit in these ways this poor degraded and unhappy country. C. P.

NOTE.—We have much pleasure in giving insertion to this interesting paper, and we do sincerely pray that our devoted brethren may be the means of turning many a haughty Mussalman in this country to the faith of Christ, and may the door which has now been shut upon them be speedily opened by the Lord.—*Ed.*

II.—*Remarks on a Pamphlet entitled "An Exposition of Chaps. xii., xiii., and xiv., of 1 Cor."*

I heartily concur in the following observation, made by the Expositor in the first page of his introduction.

"Growth in knowledge, as well as in grace, is to be expected by all who wait upon the Lord for the teaching of the Spirit; and they whose sentiments know no change, by more attentive study of Scripture, have reason to doubt, that they are yet acquainted with the first principles of the oracles of God. Nor should a Christian be ashamed to declare the change of mind to which he has been led, when conscience testifies, that his only object in that declaration is the advancement of the glory of God."

With the feelings herein described; and praying for the guidance of the Holy Spirit, I have read the above pamphlet, testing the author's exposition by the law and the testimony; and will state what the result upon my mind has been.

But I must first mention, that the author's opinions on each subject, are so scattered throughout the work, that it would require considerable time to arrange all of them systematically, under the several heads, necessary to their being fully discussed; and I will therefore commence by stating what I understand to be the chief points he wishes to establish; and will afterwards notice them consecutively.

1st. "That the gift of the Holy Ghost was promised to all who should believe the gospel in all ages, and in all places,"—pp. 1, 3, 10, 11, &c.

2ndly. "That the above gift of the Holy Ghost is,—to be so possessed by the Holy Ghost, that a manifestation of his indwelling presence should be palpable, by some outward demonstration of power, (p. 11,) such as casting out devils, speaking with new tongues, taking up serpents, drinking deadly things without personal injury, and by laying hands upon the sick, causing them to recover, Mark xvi. 15, &c. (p. 1.) Or, such as having the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues, 1st Cor. xii. 8, &c. (p. 11,) one or more of which was bestowed upon each person in the church, by the baptism of the Holy Ghost, (p. 11,) and may be expected by each believer in all ages, and in all places, where faith in the promise is exercised," (p. 1.)

3rdly. "That the chief gift of the Holy Ghost is love, as described in 1st Cor. xiiiith Chap. but that it cannot be obtained without possessing the gifts above enumerated," (p. 16.)

4thly. "That the exercise of these gifts enabled the Apostle Paul, to say of every particular church, and of the whole church collectively, There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord; one faith, one Baptism." Eph. iv. 4, 5, (p. 37.)

5thly. "But that at present, the whole church is in apostacy, caused by the cessation of the gifts above alluded to, (p. 67.) And that as the scripture no where says to a person go out of a church, therefore all the bodies which have separated from the first reformed church have been guilty of schism in addition to apostacy, (p. 72.) That consequently, as many as feel and bemoan their captivity in Babylon, which signifies, in any of the present churches, will not separate, and attempt to make a pure church, after their own judgment; but will sigh and cry for the abominations which they witness around; and their sighs and cries will convey their protest, (p. 75.) But they will be ready to come out of Babylon, whenever the Lord shall raise the standard, in a spiritual and aposto-

lic church, and not till then, (p. 74.) And this standard is the revival of the abovementioned gifts, (p. 81.)

6thly. "That such persons as are guided by this rule, and are alive at the second appearing of our Lord, will compose the bride of the Lamb, and be exalted above the four and twenty elders, and the four living creatures spoken of in the Revelations." Rev. iv. 4, 6, 8, &c. (pp. 78 to 80.)

I purpose examining, in this paper, the four first of these propositions.

1st. "That the gift of the Holy Ghost was promised to all who should believe the gospel, in all ages, and in all places," (pp. 1, 3, 10, 11, &c.)

I fully agree in this opinion, because it is substantiated by the word of God in the following passages. John the Baptist said, "He shall baptize you with the Holy Ghost." Mark i. 8. The apostles were thus addressed by our Saviour: "Ye shall be baptized with the Holy Ghost, not many days hence." Acts i. 5. And Peter said to the multitude, "Repent and be baptized every one of you, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

But the Expositor appears to consider as one and the same thing, the gift or baptism of the Holy Ghost, and certain powers, (p. 1,) which have been exercised by persons who had not received that baptism, and also by persons who had received it; and on this supposition, which I regard as erroneous, he has built a system, in my opinion, much opposed to scripture. Proof of this assertion will be adduced as we proceed to consider the 2nd proposition.

2nd Proposition. "That the above gift of the Holy Ghost is, to be so possessed by the Holy Ghost, that a manifestation of his indwelling presence should be palpable, by some outward demonstration of power, (p. 11,) such as casting out devils, speaking with new tongues, taking up serpents, drinking deadly things without personal injury, and by laying hands upon the sick, causing them to recover, Mark, xvi. 15, &c. (p. 1.) Or, such as having the word of wisdom, the word of knowledge, faith, the gift of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues, 1st Cor. xii. 8, &c. (p. 11,) one or more of which was bestowed upon each person in the Church, by the baptism of the Holy Ghost, (p. 11,) and may be expected by each believer in all ages, and in all places, where faith in the promise is exercised," (p. 16.)

This explanation of the gift of the Holy Ghost, appears to me most unscriptural. And although in some parts of the exposition, the gift of the Holy Ghost is spoken of without any direct mention of these powers, yet the author's object evidently seems to be, to prove that the baptism or gift of the Holy Ghost, and the above powers constitute one and the same thing. And it being acknowledged that the gift of the Holy Ghost is promised to all believers, this mode of assuming its identity with the miraculous powers above enumerated, is calculated to lead the hasty reader to an erroneous conclusion.

It is easily shewn that these gifts were not always a sign of the baptism of the Holy Ghost. Our author says rightly (pp. 2, 3,) that "Jesus did not baptize any person with the Holy Ghost, until after his ascension;" yet we know that he bestowed nearly all these gifts upon his disciples long before that event. When our Saviour sent out seventy disciples, two and two, into every city and place whither he would come, Luke x. 1, "He said unto them, 8. Into whatsoever city ye enter, 9. Heal the sick, that are therein. 17. And they returned again with joy saying, Lord, even the devils are subject to us through thy name. 18. And he said unto them, 19. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

We also find, in Matt. x. 1. That our Saviour gave his twelve disciples "power to cast out unclean spirits, and to heal all manner of sickness, and all manner of diseases," and (v. 7.) "also to raise the dead."

Here then is a narrative of eighty-two persons possessed of many of the identical powers, any of which are said to be signs of the baptism of the Holy Ghost; and it is admitted that they had not then received that baptism. The above gifts therefore, are not always a sign of the baptism of the Holy Ghost.

But let us endeavour to ascertain the nature of the baptism of the Holy Ghost, which can best be done by noticing its effect on those who we know experienced it on the day of Pentecost.

We find it recorded, Acts ii. 4, that "they began to speak with other tongues as the Spirit gave them utterance," or as afterwards explained, 5, "devout men out of every nation under heaven, 6, came together, and were confounded, because that every man heard them speak in his own language, the wonderful things of God."

The promise of which this is the fulfilment is thus mentioned. Luke xxiv. 48. "Ye are witnesses of these things, 49. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." And the last words recorded of our Saviour on earth are, Acts, i. 8. "But ye shall receive power after that the Holy Ghost is come upon you. And ye shall be witnesses unto me both in Jerusalem and in Samaria, and unto the uttermost part of the earth."

The nature of this promise is to be learnt from its fulfilment. In God's appointed time the disciples were all "filled with the Holy Ghost," and the promise was then realized. But in what did this fulfilment consist? Was it that the gifts were then imparted to them? No! for the disciples had long before possessed miraculous powers, even to the raising of the dead: and the question must be answered by discovering what gift was bestowed upon them, on that occasion, which they never before enjoyed.

Two facts are recorded as the immediate effect on the Apostles, of the baptism of the Holy Ghost; which are, 1st, That they proclaimed the wonderful things of God; 2ndly, In the language of every nation under heaven.

Although the Apostles then "began to speak with other tongues," yet this gift may have been included in the miraculous powers imparted to them long previously; but it could not have been exercised before, because when they were sent out during our Saviour's ministry, to preach that the kingdom of heaven was at hand, they were expressly prohibited from going into the way of the Gentiles, or from entering into any city of the Samaritans; but were desired to "go rather to the lost sheep of the house of Israel," Matt. x. 5, 10, &c., and consequently the use of one language sufficed for the performance of their commission. But whether they had the gift of speaking many languages before this event, or not, it being acknowledged that the promise of the Holy Ghost is made to all believers, and no person, that I am aware of, expecting that it consists in speaking the languages of every nation under heaven, I will not stop to prove that this was not the blessing promised.

There is however something which the disciples did obtain for the first time, immediately after the baptism of the Holy Ghost; and we will inquire what it was.

When Jesus said to his Apostles, Matt. xvi. 15, "Whom say ye that I am? 16, Simon Peter answered and said, Thou art the Christ, the son of the living God. 17. And Jesus answered and said unto him, Blessed

art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

We are thus taught that "the things of God knoweth no man, but the Spirit of God." 1st Cor. ii. 11. And it was our heavenly Father who by his Spirit revealed to Peter that Jesus was the Christ. But Peter was not then baptized with the Holy Ghost: and although he had been instructed, in some measure, by the Holy Spirit, yet he forsook our Redeemer when seized by the Roman soldiers, and afterwards denied him thrice.

Whilst Jesus Christ dwelt among men, his disciples continued very ignorant of the things of God; and even at the close of his ministry, they understood but little of the wonderful works of God, for man's salvation. What a convincing proof of this is recorded in Luke xxiv. 1, &c. When the women went to the sepulchre, on the third day with spices, to embalm their crucified Lord, they were much perplexed at not finding his body in the tomb. Although he had previously foretold his resurrection on that very day, (10.) And when they returned and told these things to the Apostles, (11) "their words seemed to them as idle tales, and they believed them not." Again on this same day, our Saviour reproved two of his disciples returning from Emmaus, for their ignorance of the prophecies regarding him; and in the evening when they were all together (except Thomas) Luke xxiv. 45, "He opened their understanding, that they might understand the Scriptures:" and after declaring to them, 47, that repentance and remission of sins should be preached "in his name among all nations, beginning at Jerusalem," he added "48, And ye are witnesses of these things. 49. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And I wish to call attention to the fact recorded in John xx. 22. That on this same occasion "he breathed upon them, and said, Receive ye the Holy Ghost."

When Peter confessed that Jesus was the Christ, he was taught this truth by the Spirit; yet he was not then baptized with the Holy Ghost; and when, on the above occasion, Jesus opened the understanding of the disciples, who were present, that they might understand the Scriptures; and breathed upon them, and said Receive ye the Holy Ghost, they were not, at that time either, baptized with the Holy Ghost; for our Saviour expressly informed them that he would send the promise of his Father upon them, on some future occasion; and this promise is explained by the declaration of our Saviour in Acts i. 5, "Ye shall be baptized with the Holy Ghost not many days hence." Yet they had long previously possessed the gift of miracles, and this could not have been the promise, for which they were directed to tarry at Jerusalem.

We find that they were appointed to be witnesses, Luke xxiv. 46, "That it behoved Christ to suffer, and to rise from the dead the third day: 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem:" but the baptism of the Holy Ghost was necessary to qualify them for the execution of this commission; and the Scriptures inform us, Acts ii. 1, that on the day of Pentecost they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance; "so that men, out of every nation under heaven, heard the disciples speak, every man in his own language, the wonderful works of God."

Before the disciples had been baptized with the Holy Ghost, although they had been taught in some measure by the Spirit, they forsook our Saviour in the hour of trial, and were "slow of heart to believe all that the prophets had spoken concerning him:" but as soon as they received that baptism, they were so fully instructed in the wonderful things of God, that Peter

was able to address the multitude, shewing the application to Jesus of former prophecies ; and he who had thrice denied his Lord to avoid the scorn of a few persons, fearlessly proclaimed Christ crucified to a tumultuous crowd, from every nation under heaven. And so effectually did he enforce upon them this truth, "Repent and be baptized every one of you, in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost," that "the same day there were added unto them three thousand souls." Acts, ii. 38, &c.

I conclude therefore, that the gift of the Holy Ghost is not, as the Expositor says "to be able to prove his indwelling power by one or more of the gifts mentioned in the 2nd proposition ;" but to have a knowledge of the wonderful things of God ; and to be converted from a world-fearing man, into an undaunted witness for Jesus Christ ; and this is the promise which, I think, every believer in the Gospel may expect, in all ages, and in all places.

Should any person deem this an unimportant gift, supposing that whoever is able to read the Scriptures can, at his own will, know "the wonderful things of God," and become a witness for Christ, I beg to refer such to the following passages of Scripture. 1st Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned ;" and Matt. xiii. 21, if "he hath not root in himself, when tribulation or persecution ariseth because of the word, by and bye he is offended."

I object also to that part of the 2nd proposition which asserts that "one or more of these gifts may be expected by each believer in all ages and in all places, when faith in the promise is exercised."

It is allowed that many of the early Christians possessed these gifts, and that they were conferred by the Holy Ghost ; and that Paul encourages the desire for them in the Corinthians. "Follow after charity, and desire spiritual gifts, but, rather that ye may prophecy." 1st Cor. xiv. 1. But the passage which appears the most favorable of any in Scripture to the author's proposition is, Mark xvi. 15. "Go ye into all the world, and preach the Gospel to every creature. 16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. 17. And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ; 18. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them : they shall lay hands on the sick, and they shall recover."

The 15th verse contains a command. "Go ye into all the world, and preach the Gospel to every creature," which although universal in its application may, as is the case with several portions of scripture, have also a limited application ; and I infer this to be the fact from the circumstance, that the 20th verse is a record that the commandment, in this limited sense, has been fulfilled. "And they went forth, and preached every where." Paul also says, Col. i. 23, "The Gospel was preached to every creature under heaven." Taking our Saviour's command in its universal application, it has not even yet been fulfilled ; but the above passages prove, that in some other sense applicable to it, the command was fulfilled by the Apostles themselves : and the command having a double signification, we must inquire how far the other parts of this address are applicable to one or both of its significations. The 16th verse is a conditional promise and a threat, which are to be proclaimed wherever the Gospel is preached. "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." But the 17th and 18th verses contain a prophecy, "and these signs shall follow them that believe, &c. &c." And its fulfilment being recorded in the 20th verse,

together with that of the command to "go into all the world, and preach the Gospel to every creature," I conclude, that the prophecy was only applicable to the command in its limited sense; and having been fulfilled, that we are not to expect a further fulfilment of it. "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." The substance of this record is also found in Hebrews ii. 3. "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. 4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

The prophecy "these signs shall follow them that believe," was made by our Saviour before his ascension; and Paul's advice to the Corinthians, to "desire spiritual gifts," was addressed to them about the year 57, which was some time before the date of either of the writings, in which the fulfilment of this prophecy, regarding miraculous powers, is recorded.

The Gospel of Mark, and the Epistles to the Colossians, and the Hebrews, from which I have quoted the above passages, were all written between the years 60 and 70; and if any part of the new Testament, written subsequently to the latest record above alluded to, contains an exhortation to desire spiritual or miraculous gifts, it must then be conceded, that a further accomplishment of the prophecy regarding them will take place. But I do not find any such passage; and therefore conclude, that the prophecy "these signs shall follow them that believe," had only a limited, and not an universal application, and does not refer to "all believers in all ages, and in all places."

Our author says (p. 20) "The gifts are only applicable to a state of imperfection, and can only be exercised where there is ignorance to be removed, or sickness to be healed," implying that the gifts were intended to be used as long as there are subjects on whom they can be exercised. He also asserts (p. 7) "Nor was it, as is supposed, for the purpose of establishing the Gospel, by the manifestation of signs and wonders, in those days of heathen darkness."—But I am of opinion, on the contrary, that the gifts were bestowed solely for this purpose of establishing the Gospel, in one or both of the following ways.

1st. By proving its divine origin.

2ndly. By edifying and comforting believers, in the infancy of the Christian church.

When our Saviour sent his seventy disciples, two and two, throughout Judea, to preach "that the kingdom of heaven was at hand, he invested them with the same miraculous powers here referred to, the object of which was to convince their hearers of the divine authority on which they acted; and to deprive them of all cloak for sin, if they rejected their teaching; for it is said on this occasion, Matt. x, 14, "and whosoever shall not receive you nor hear your words, 15, verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." The enormity of their offence in rejecting the Gospel would be in proportion to the miracles with which its preaching was accompanied, John xv. 24, "If I had not done among them the works which none other man did, they had not had sin;" and again Matt. x. 37, "If I do not the works of my father, believe me not. 38. But if I do, though ye believe not me, believe the works." And although this was spoken by Jesus Christ regarding his own miracles, it is equally applicable to those performed, in his name, by the disciples.

Again, when Jesus alluded to his intention of raising Lazarus from the dead, he said to his disciples, John xi. 15, "I am glad for your sakes

that I was not there" (to heal his sickness) "to the intent ye may believe," (by witnessing the greater miracle of his restoration from the dead,) and John xii. 28, when there came a voice from heaven to Jesus, 29, and the people said an angel spoke to him, 30, Jesus answered and said, "This voice came not because of me, but for your sakes."

We find that these miracles were performed to establish the divine origin of christianity; and when the more perfect revelation of the Gospel was proclaimed, similar powers were continued, until that object also was fully accomplished. But now that the Gospel has been committed to writing, its internal evidence, and the fulfilment of its prophecies abundantly prove its divine origin, and enable even them who run to read, so that a wayfaring man though a fool need not err therein. And if any to whom it is available reject it, they have no cloak for their sin, notwithstanding the cessation of miracles. Under the Mosaic dispensation the people of Israel had the law and the Prophets for the direction of their faith; and when the rich man in hell prayed that Lazarus might be sent from Abraham's bosom to his five brethren, Luke xvi. 22, "That he may testify unto them, lest they also come into this place of torment," the reply was, 31, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And not less sufficient for our persuasion are the perfected scriptures which we possess; and we must conclude that if people will not believe the Gospel of Christ, as therein revealed, neither would they receive it though its preaching were accompanied by miracles. But we do see unbelievers convinced, without the performance of miracles; and I therefore conclude that the gifts above mentioned have ceased, because God no longer requires them, for the purpose on account of which they were established.

Some persons may desire the gifts, for purposes which the scriptures never sanctioned: that of healing, for instance, supposing thereby to lessen the ills which flesh is heir to. Yet if that gift were bestowed upon an individual now, to be exercised precisely in the same manner as was done by the disciples, I am of opinion, that he would be restrained from using it, except when necessary to deprive unbelievers of any cloak for rejecting the Gospel. And as this, in the present circumstances of the church, can be effected without having recourse to miracles, I feel convinced that he would never be enabled to use it. So that if such a person, possessing the gift of healing saw his dearest friends afflicted with disease, he would have to direct them to the physician and his medicines, precisely as they do, who are without the gift; and like the world at large he might be plunged in distress, at the sight of death with uplifted hand approaching the couch of those most dear to him; and without being able to avert the descending blow, might have to consign to the grave a beloved child, or a wife dearer to him than his own existence.

I will now state the grounds on which I have advanced this opinion.

Timothy had "often infirmities," yet Paul who possessed the gift of healing, and was anxious for his recovery, did not relieve him; but directed him, as is done now-a-days, to a medical remedy. "Drink no longer water, but use a little wine for thine often infirmities." 1st Tim. v. 23. Again when Epaphroditus went from the church at Philippi on a message to Rome, "he fell sick and was nigh unto death." Phil. ii. 27, &c. He became ill when engaged in the work of Christ; and labouring for the individual support of the Apostle Paul. Yet though Paul regarded him as "his brother and companion in labour, and fellow-soldier," (v. 25) and loved him, and declared that he should have had "sorrow upon sorrow" if his friend had died; and though he was present, and possessed the gift of healing, yet he did not exercise it in his behalf, but left the

issue, as would have been done by a person not possessing that gift, to the mercy of God. I have quoted these instances, in proof that the gift of healing was not exercised at all times, by the Apostles; and will now mention a circumstance shewing that it was not customary for even the beloved and valued members of churches to be relieved from their diseases by the exercise of this gift; and that when miracles were performed on them or on other persons, it was for one of the objects above mentioned, and not merely to preserve the individuals from suffering or from death.

Tabitha, or Dorcas, a disciple at Joppa was sick and died. She was surrounded by disciples, saints, widows, who loved her, and were distressed at her death; and had the gift of healing existed in every church, and been exercised on occasions of deep interest to the members, this surely is a case where we may expect it would have been practised. Nor are we to suppose that she died suddenly, or that the particular members having this gift were absent from the town, and that on this account their beloved sister was deprived of a blessing which she would otherwise have experienced. No! The expression (v. 37,) "and it came to pass in those days that she was sick and died," prevents the supposition of sudden death; and the gift of healing not having been exercised upon her, and no mention being made of a deviation, in her case, from the usual practice of the church, we must conclude, that if any members of the church possessed that gift, it was not used, to prevent her death, because the disciples were established in the faith; and that the recovery of Dorcas would not have convinced unbelievers of the truth of Christianity. But though the gift of healing was not exercised to relieve the beloved Dorcas from sickness, nor to prevent her death, yet a much greater miracle was performed upon her, for the object, on account of which miracles were established; for through the instrumentality of Peter she was restored to life, 42, "and it was known throughout all Joppa, and many believed in the Lord."

The other object of the gifts was, to edify and comfort believers in the infancy of the church. "For ye may all prophecy one by one, that all may learn, and all may be comforted," 1 Cor. xiv. 31.

The early churches were composed of Jews, whose minds had been filled with "vain conversations received by tradition from their fathers," 1. Peter i. 18, "rendering the commandments of God of none effect." Mark vii. 13, or, of "Gentiles who had been carried away unto dumb idols, even as they were led." 1 Cor. xii. 2. And they were all more or less persecuted for their apostacy from the religion of their respective ancestors. The apostles and disciples who established churches in different places, did not permanently reside there, and the Gospel was not then fully committed to writing, for general guidance, as at present. But these gifts enabled members, after the departure of the apostles, or during their temporary absence, to "comfort themselves together, and to edify one another." 1 Thess. v. 11. These gifts are thus enumerated in 1 Cor. xii. 8. "The word of wisdom; the word of knowledge; faith; the gifts of healing; the working of miracles; prophecy; discerning of spirits; tongues; the interpretation of tongues;" and which, with regard to mutual edification, appear to have been limited to the repetition of what had previously been taught by the apostles. Paul says, Rom. ii. 14, "God shall judge the secrets of men by Jesus Christ, according to my gospel;" and again, 2 Cor. iv. 3, "If our gospel be hid, it is hid to them that are lost;" and Peter thus expresses himself, 2 Peter i. 16, "We have not followed cunningly devised fables." It is to be observed that the pronouns used with reference to the gospel, allude invariably to one or more of the apostles, and never to any other individuals; so that, whether the churches were exhorted to "stand in the gospel which they had received,"

or to be "guided by the traditions delivered to them," they were referred to that gospel which Paul or some other of the apostles had preached unto them: 1 Cor. xv. 1, or to those traditions which had proceeded from the same authority, 2 Thess. iii. 6.

The whole gospel of Jesus Christ was made known to man by those inspired persons, and every doctrine unalterably fixed: and we know that the other members of churches, notwithstanding their gifts, had not authority to originate the least addition, nor to make the slightest alteration: nor even were the apostles themselves to be obeyed, if in their subsequent preaching they advanced any thing contrary to that gospel, which had already been established by inspiration. For Paul declares, Gal. i. 8, "Though we or an angel from heaven preach any other doctrine unto you, than that we have preached unto you, let him be accursed;" and to impress this injunction the more deeply on their minds, the apostle repeats it in the very next verse, as it were, in the same breath, 9, "and as we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed."

Of what advantage, then, it may be asked, were the several gifts of wisdom, teaching, faith, prophecy, &c. ? and though unable from the brief mention of them in Scripture, to point out all their benefits, I think it will appear, that with regard to mutual edification, the following was the principal benefit.

The depraved and ignorant state of the early Christians previous to their conversion has been mentioned; and we cannot suppose that the few opportunities they had of hearing the Gospel from the Apostles, sufficed to impress the whole of its truths upon their minds, so as to be recalled, at pleasure, by an effort of memory. And as the Gospel had not then been fully committed to writing, its doctrines would soon have been changed into "vain traditions," in the absence of the Apostles, but for the existence of these spiritual gifts.

These gifts enabled their possessors, not by an effort of memory, but by the direct influence of the Holy Spirit, to repeat the instructions previously delivered by the Apostles, and perhaps to unfold some of the ancient prophecies, and to point out their fulfilment in Jesus Christ and his Church. The members were thus edified, by having line upon line, and precept upon precept, here a little, and there a little, and by a frequent repetition of the gracious promises of God in Christ Jesus, they were comforted amid the apprehensions of the fiery trial which awaited them. 1st Peter iv. 12, &c.

But now that we have the whole Gospel recorded for our guidance; and that God giveth wisdom liberally to all who ask it, according to his word, James i. 5, we can store our minds with divine truths, which can be brought to edify and comfort mankind, by reading from the Book itself, or by exercising our memories; and we do actually see believers edified, and enjoying comfort, even to the extent of a rich forestate of the joys of heaven, without the gift of miracles.

These gifts therefore, not being now required for this purpose; and, as we have previously shown, not being any longer necessary for the establishment of the divine origin of Christianity, which are the only objects on account of which they were used, we must conclude that they have consequently been abolished.

3rd Proposition. "That the chief gift of the Holy Ghost is love, as described in 1st Cor. xiii. chapter: but that it cannot be obtained without possessing the gifts above enumerated." (p. 16.)

The expositor says, (p. 16,) that "the strongest argument for the use, and value, and necessity of the gifts, in this very day, is drawn from

hence, that without them, the love, as described in chapter xiii. (1st Cor.) cannot be possessed."

Paul expressly declares, that no degree of knowledge, or of faith, without this love, will profit the soul: and the Gospel so distinctly enjoins on every believer to strive earnestly for its establishment in the heart, that if the above assertion of the Expositor is in accordance with the word of God, how fatally have all those been deluded, who have said "peace, peace," in the hope of having the Spirit that was in Christ, and of his being unto them of God, "wisdom and righteousness, and sanctification and redemption," 1st Cor. i. 30, without their ever having possessed the gifts. They who believe with the author that love cannot be possessed without the gifts, for without love, religion is but an empty name, will necessarily be distressed at their absence from themselves individually and collectively from the Church, in proportion as they desire the glory of God, and the salvation of their own souls, and those of the world in general. And on this account, many believers in Jesus, whose privilege it is to "rejoice with joy unspeakable, and full of glory," 1st Peter, i. 8, are continually "bemoaning" the loss of the gifts, and "sighing and crying" for their restoration. See pages 74 and 75.

Let us go to the standard of truth to ascertain how far this view of the gifts is scriptural.

Paul says, 1st Cor. xiii. 4—"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; 5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6. Rejoiceth not in iniquity, but rejoiceth in the truth; 7. Beareth all things, believeth all things, hopeth all things, endureth all things. 8. Charity never faileth."—This is the most particular explanation of the charity or love, in question, which the Scriptures contain; and the "gifts" are not even alluded to, as essential to its possession. But Paul says again, Col. iii. 12—"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; 13. Forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. 14. And above all these things put on charity, which is the bond of perfectness." And in his 1st Epistle to Timothy he says, 1st Tim. i. 5—"Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." In his 2nd Epistle he adds, 2nd Tim. ii. 22—"Follow righteousness, faith, charity, peace with them that call on the Lord, out of a pure heart."

We find that Paul urges the attainment of this charity or love; but there is not a word in all his writings, to support the assertion, that it cannot be obtained without the possession of the gifts.

I will now transcribe what Peter teaches on this subject. 1st Peter i. 22—"Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 23. Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever." 2nd Peter i. 5. "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity." No one can hesitate to acknowledge, that there is not the least authority in these inspired writings of Peter, for the assertion of the Expositor, that "charity or love cannot be possessed without the gifts;" and as Paul and Peter so distinctly enjoin the exercise of charity on all believers, without

any intimation of the gifts being a prerequisite to its possession, I hope this will be a means of relieving the minds of those who have hitherto held the opinion, on this subject, maintained in the pamphlet; and that if their thoughts, words, and actions towards God and man, are regulated by the Gospel of Jesus Christ, they will cease to mourn because neither they nor the church can heal the sick, nor speak with tongues.

Christianity however, is a practical thing, and we are taught, that "if we ask any thing according to the will of God, he heareth us." 1st John v. 14. With my views, I cannot put the gifts to this test. I cannot pray earnestly and in faith, for the gift of healing, or of tongues, or of interpretation of tongues; but we have reason to know, that during the last few years, hundreds of believers have offered up these prayers in sincerity; and with equal certainty it may be affirmed, that their prayers have not been answered in any one instance. And why? Can any other reply be given but, "because they asked not according to the Will of God?"

4th Proposition. "That the exercise of these gifts enabled the Apostle Paul to say of every particular church, and of the whole church collectively, there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. iv. 4, 5. (p. 37.)

The Expositor represents "The Christian Church as it was," to have been almost perfect, and attributes its alleged holiness to its possession of the gifts (p. 37, &c.); but the history of the church at the period alluded to, written by inspiration, and therefore altogether true, differs so widely from that in the pamphlet, that it is difficult to suppose that both narratives refer to the same subject. I will point out some of these differences, notwithstanding the adage "when ignorance is bliss, 'tis folly to be wise," and we may add, cruel sometimes to inform; because this is not applicable in matters of religion, it being for the glory of God, and the benefit of man, that truth should always prevail. And I shall compare the scripture history of "The church as it was," with that of the Expositor, although persuaded, that it will cause the pleasing delusion of his mind to pass away like a morning dream, leaving "The Christian Church as it was" divested of the shining veil which his imagination had thrown over it.

In remarking on the passage, "There is one body," the author quotes Acts iv. 32. "All that believed were together, &c. The multitude of them that believed were of one heart, and of one soul, &c." And he adds, (p. 38,) "From the exhortation of the Apostle Paul, it is evident that he expected this unity should continue amongst all the members of a Christian Church." "I beseech you, brethren, by the name of the Lord Jesus, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joined together, in the same spirit, and in the same judgment." 1 Cor. i. 10. The Expositor is shewing the advantages derived from the gifts, in preserving the "unity of the body," and to serve this purpose, the expression, "he expected," in the above passage, must imply that Paul looked confidently for this result, and not that he was merely exhorting them to the performance of their duty. But it is evident that Paul did not entertain any such expectation, for the above address was made to the Corinthians because he had heard that, at that very time, there were contentions among them, (v. 11.) So that instead of looking forward to the continuance of a body without division "all speaking the same thing, and being joined together in the same spirit, and the same judgment;" and this, because they possessed the "gifts," we find that dissension and disunion had already taken place;

and so far was the Apostle from expecting unity and concord to be permanently established, that he apprehended the reverse; and said in his second Epistle to the same church, 2nd Cor. xii. 20, &c.—“I fear lest when I come I shall not find you as I would; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.” Sad expectations these, and very different from those which the Expositor represents the Apostle to have entertained.

Again, with regard to the “unity of the body,” so far were the gifts from preserving it entire, that not only did individuals, here and there, leave the churches, but Paul says, 2nd Tim. i. 15, “This thou knowest that all they which are in Asia be turned away from me.”

Under the head “a sympathizing body,” (p. 39.) the Author describes in glowing terms the sympathy manifested between the Philippian Church and Ephroditus; and says “it is such as was usually felt and exhibited by, ‘the Christian Church as it was’ when love shed abroad in the heart by the Holy Ghost produced unity and sympathy in the Christian body.”

I am of opinion that similar instances of sympathy are now also witnessed; and will always be exhibited under the like circumstances, when love is shed abroad in the heart by the Holy Ghost; and without either the church or the individual possessing miraculous gifts.

The Author here assigns to the Holy Ghost working by love, a certain result, which that cause would necessarily effect. But by doing this in one part of the Pamphlet, and in another part, assigning to the Holy Ghost working by miracles, results which they did not effect, and by thus speaking of miracles and love as one and the same thing, differing only in degree, a hasty perusal of the Exposition is calculated to lead to error.

But if the Author believes that “The Christian Church as it was” exhibited a perfect example as “a sympathizing body,” the following passages will remove the pleasing delusion. Acts vi. 1. “There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration;” in other words, because there was a want of sympathy among the Jews for Grecian widows; and Paul was under the necessity of addressing the Corinthians in the following language, 1st Cor. i. 8, “Ye do wrong, and defraud, and that your brethren.” So that the gifts did not render “The Christian Church as it was,” perfect as “a sympathizing body.”

In commenting on the passage “and one spirit,” (p. 40.) the Expositor says, “each church was a spirit possessed body, and all churches being under the immediate, and manifested, and audible direction of the Spirit, there was a perfect unity and agreement, in all church bodies, in all places.” (p. 41.) And under the head “one faith,” the Author adds, (p. 51,) “so that in each church body, and throughout the whole body, unity of faith was preserved.”

We learn that the churches themselves did not consider their gifts of wisdom, teaching, prophecy, tongues, &c. infallible expounders of the whole will of God, for the Corinthians wrote to the Apostle Paul desiring his instructions regarding marriage, 1st Cor. vii. 1; and things offered to idols, 1st Cor. viii. 1, which is a proof that doubts existed among them which their gifts could not satisfactorily remove.

But even if the members of churches had not acknowledged their consciousness of the limited advantages of the gifts, yet the fact is placed beyond all question by the numerous passages in which one or other of the apostles addressed them as being in culpable ignorance; and reproves them for erroneous opinions, false doctrines, neglect of discipline, and sinful practices; which would not have been the case, if as the Expositor asserts,

"all churches were under the immediate, and manifested, and audible direction of the Spirit, preserving a perfect agreement, and a unity of faith."

On the contrary, differences of opinion existed on some points, and Paul did not expect all the members to become of one mind regarding them. Rom. xiv. 2. "One believeth that he may eat all things; another that is weak eateth herbs: 5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." In these respects, individuals who had the gifts, were precisely in the same situation as we who have never possessed them. They differed in opinion among themselves, and so do we; and all are alike required to preserve the answer of a good conscience, by doing that which he believes, in faith, to be the revealed will of God. "Let every man be fully persuaded in his own mind."

There were also erroneous doctrines in "The Christian Church as it was," which were not prevented by the "immediate, and manifested, and audible direction of the Spirit, preserving a perfect agreement, and a unity of faith." Rom. xv. 1. "Certain men which came down from Judea taught the brethren, and said except ye be circumcised after the manner of Moses, ye cannot be saved." And this false doctrine was received as truth by a church possessing the gifts; and continued until Paul and Barnabas came among them: and even when the inspired Apostles pointed out their error, the innovators rejected his teaching with such obstinacy, that "he had no small dissention and disputation with them," and was obliged at last to refer the subject to the other Apostles; and it was not till after the whole of those inspired men had pronounced the new doctrine to be erroneous, that they who had embraced it, notwithstanding the possession of gifts, consented to its relinquishment.

Paul had occasion also to warn the Thessalonians against a false doctrine regarding the second coming of Christ, 2nd Thess. ii. 2. "Be not shaken in mind, or troubled, as that the day of Christ is at hand. 3. Let no man deceive you by any means: for that day shall never come, except there come a falling away first, and that man of sin be revealed, &c." And it appears that the Apostle considered the warning necessary, although he had previously declared to them what God had revealed on this subject, without relying on the gifts, for the preservation of "perfect agreement, and a unity of faith." 5. "Remember ye not that when I was yet with you, I told you these things." He also blamed the Hebrews for failing to derive that benefit from the instructions they had received, which might have been expected from them. Heb. v. 12. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." We learn also from this passage, that in the Apostle's days, when individuals possessed the gifts, religious instructions was acquired in the same manner, as at present, that we are without the gifts. They commenced by learning the first principles of religion from their teachers, and in the course of time, and not by means of the gifts, became qualified to instruct others, and to go on unto perfection, in knowledge and in practice. According to the opinions maintained in the pamphlet, every member and every church possessed one or more of the gifts; and therefore the Hebrews enjoyed the benefits which their possession imparted: but the Apostle reproveth them for their ignorance; and although they had been taught the first principles of Christianity, so long previously, that they ought to have become qualified to teach others, yet Paul said to them "ye have need that one teach you again, which be the first principles of the oracles of God." So that the gifts did not impart instruction, in the first instance; nor did

they always serve to remind their possessors of that which they had once learned.

There were false doctrines concerning the resurrection which the gifts did not immediately and effectually prevent. 2nd Tim. ii. 18. "Hymeneus and Philetus taught that the resurrection was past already, and overthrew the faith of some:" and some of the Corinthians denied that there was to be any resurrection. 1st Cor. xv. 12. "How say some among you, that there is no resurrection from the dead?"

Neither was every neglect of discipline reproved by the "immediate, and manifested, and audible direction of the Spirit." The Apostle Paul, after alluding to one of their brethren having committed a heinous sin, reproved the Corinthian Church for being puffed up, and not having rather mourned, that he who had so transgressed might be taken away from among them, that he might be brought to repentance. 1st Cor. v. 1. But the gifts possessed by the church did not teach them to expel the offending brother; neither did they instruct them when it was right for him to be restored; and we find that the Apostle furnished them with this direction in a subsequent Epistle. 2nd Cor. ii. 6, &c.

Some members of churches neglected the assembling of themselves together. Heb. x. 25. And the quotations I have made in commenting on the author's remarks under the heads "one body," and "a sympathizing body," are proofs of sinful practices.

The Expositor appears to think the gifts were a sufficient security against divisions, and against corruptions of the faith once delivered to the saints; but we have seen the error of this opinion; and I will now adduce some passages of scripture shewing that Paul and Peter, and John, and Jude, instead of relying on the gifts to preserve a "perfect agreement, and a unity of faith" considered it absolutely necessary to give the Gospel to the Churches in a tangible, and permanent form; which was not to be altered by making additions to it, nor taking away any thing from it, Rev. xx. 18, &c. not even by an inspired Apostle, if it were possible for him to attempt such a violation of God's will; nor by an angel from heaven, should an angelic being fall into the sin of preaching to man any doctrine not already established.

Phil. iii. 1. "To write the same things to you, to me indeed is not grievous, but for you it is safe."

2nd Peter i. 15. "Moreover I will endeavour that ye may be able after my decease, to have these things always in remembrance," alluding to his Epistle.

Jude, 3. "It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith, which was once delivered to the saints. 5. I will therefore put ye in remembrance, though ye knew this, &c."

Notwithstanding the possession of the gifts, the Apostles were under the necessity of repeatedly instructing "The Christian Church as it was" on every point of faith, and of practice; and perhaps a stronger proof cannot be given of the Author's erroneous opinions concerning the efficacy of the gifts in securing the purity of the Church, than the fact, that the gifts of wisdom, teaching, prophecy, and tongues did not so much as inform their possessors how to exercise them "decently and in order;" and that Paul was actually obliged to instruct them regarding the nature of these very gifts, and how they were to be used, 1st Cor. xiith and xvth chapters.

I now leave the reader to decide, whether the Author's description of "The Christian Church as it was," is not infinitely more favorable, than is warranted by its history recorded in Scripture. He has assigned to it

a degree of holiness which it did not possess; and has attributed it to its possession of the gifts. But I have shown that the Author's account of the perfection of the Church, whilst the gifts were in operation, is only imaginary; and therefore conclude, that they did not confer those benefits on their possessors, which he has ascribed to them.

It is the bounden duty of every believer, in all ages, and in all places, to pray in faith for the baptism of the Holy Ghost, and that the Spirit may bring forth much fruit to the glory of God. The fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," Gal. v. 22, 23. And every believer may pray that these "gifts of God" may abound in him: but I cannot discover any scriptural authority for expecting to possess the gifts of healing, of tongues, and interpretation of tongues, &c.; and the xxth chapter of John's Gospel implies, in my opinion, that miraculous gifts have ceased for ever. We have seen that the purpose of miracles was the establishment of Christianity, the foundation of which is, belief in Christ, and we are informed, John xx. 30, that "Many other signs truly did Jesus, which are not written in this book; 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." But if it had been the will of God that miracles should be continued in all ages, and in all places, we cannot suppose an inspired apostle would have said, that past miracles were written to produce belief in Jesus Christ, in the minds of persons before whom similar miracles were actually to be performed.

Having compared the statements of the Expositor with the scriptures, the result upon my mind is, a conviction that he has built his theory on a misconception of the nature of the gift, or Baptism of the Holy Ghost, which does not, as he maintains, consist in the possession of one or more of the "gifts." I am convinced likewise that they are not promised in scripture to every believer in all ages, and in all places: and I also find that the Expositor has ascribed advantages to the possession of the gifts which "The Christian Church as it was" did not experience; and that his opinion of the benefit which their restoration would occasion is consequently groundless.

It likewise seems evident that they are no longer required for the purpose on account of which only they were exercised, and the prophecy "These signs shall follow them that believe," Mark xxi. 17. having been fulfilled, and its fulfilment being recorded in scripture, Mark xvi. 20, "The Lord working with them and confirming the word with signs following," and there not being any similar prophecy unfulfilled, I am bound to conclude that the gifts have ceased for ever.

Why then do believers bemoan their absence from the Church, and sigh and cry for their restoration? (p. 75.) Do they suppose that God has not yet completed his revelation to man, and that through the instrumentality of the gifts additions are yet to be made to it?

Paul replies, Gal. 1. 8. "Though we or an angel from heaven preach any other doctrine unto you than that which we have preached unto you, let him be accursed." And John says, Rev. xxi. 19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Do they suppose that without the gifts, the scriptures cannot be comprehended?

James informs them, James i. 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." And Paul expressly informs the Corinthians, that scripture is its own interpreter; and we therefore know that we are not

dependent on the "gifts" for a correct comprehension of the will of God, 1st Cor. ii. 13, "comparing spiritual things with spiritual."

Or do they suppose the gifts should render their spiritual warfare less severe, and victory more certain?

God has provided means for every believer which ensure victory, and a crown of everlasting glory. Eph. vi. 11. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; 14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, 15. And your feet shod with the preparation of the gospel of peace; 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, 17. And take the helmet of salvation, and the sword of the Spirit."

Such is the armour provided by unerring wisdom for the Christian soldier; and it is termed "The whole armour of God." Surely with "the whole armour of God" we cannot fail to be safe, and we ought also to be satisfied. But in the above description no mention is made of miraculous gifts; and is it not to be feared that they who are seeking to add to the list of God's weapons, are wasting, in an unauthorised and fruitless search, the precious moments which ought to be actively employed against the enemy?

Wherefore let us take unto us the whole armour of God, and not seek additional weapons.

Cuttack, 1838.

D. B.

III.—*A short account of Severinus, Missionary to the Germans in the time of the wars and devastations of the 5th Century.*

Translated from Neander's *Kirchengetar schichte*. Tom. III. page 35.

Amongst those men, who, in the midst of the general devastations occasioned by the invasion of the wild eastern hordes into Europe, spread consolation and blessing round them, *Severinus* was particularly prominent. His origin and the place of his birth are not known*, but it seems probable, that he was born in the Oceidas, and had gone in search of spiritual perfection as a hermit to the deserts of the Orient. But the Spirit of God by a repeated inward calling, impelled him to forsake solitude and repose, in order to go and assist the nations of the west, who were at that time in the most distressing circumstances, threatened even with entire destruction and continually exposed to the attacks of the cruel and savage

* NOTE.—When he was questioned about his birth and his native land, he gave always an elusive answer. To a clergyman, who had come to him and asked that question, he answered first jocosely: Well, if you think I am a runaway, keep my ransom in readiness, in case my delivery might be demanded. Then he added with much seriousness—"But know, that the same God, who has called you to be a priest, has also ordered me to live among this poor, and greatly distressed people." To judge from his language he must have been of Latin origin, or according to another lesson in the M.S. a North African.

bands of the north. His predilection for a quiet and contemplative life often awoke with new strength, but that voice which had called him to the place of devastation, was never silent and always prevailed. He was obliged to stay and spend his life with and for the good of his fellow-creatures. This his disciple and biographer Eugippius describes in the following words: "Quanto solitudinem in colere cupiebat, tanto erebrius revelationibus monebatur, præsentiam suam populis denegaret afflictis." The sphere of Severinus' labour was on the shores of the Danube, in the countries which now belong to Austria and Bavaria. He appeared in those countries in the disturbed times following the death of Attila in the year 453, when one nation oppressed the other, and when one place after another was given up to desolation through fire and sword, and when great multitudes stripped of all they had, were dragged away as slaves. By a strict and abstemious life, by exposing himself voluntarily to privations, and suffering joyfully troubles and discomforts, he showed by his own example to those accustomed to ease and luxury, how to suffer the evils that had befallen them with patience and resignation. Though used to a southern climate, in the midst of severe winter, when the Danube was frozen, he went about barefooted*, to bring food and clothes to those who were exposed to hunger and nakedness; on account of the war, he delivered with money collected for the purpose, or through his own powerful influence, multitudes of persons who had been carried off and made slaves; he announced to the people the dreadful times they had yet to expect, exhorted them to repent, and trust in God; he alleviated through his prayer full of faith, the spiritual and temporal misery of unhappy sufferers; and his word, which was venerated by the chiefs of those rude hordes, as if it had been a voice from another world, procured kind treatment to the vanquished.

Through the inward vigour of his mind he had fully inured himself to all kind of hardship, but his heart felt deeply for the miseries of others. His powerful example, his exhortations, and his reprimands moved many to send him food and clothes for the poor. In such cases he called great numbers of destitute people into the church, and having first offered a prayer, he distributed to each according to his need, beginning the distribution with the words: "Blessed be the name of the Lord." Many instances might be adduced to show the powerful influence which he through the Spirit of God exercised

* This may be called an excess of ascetism, but it was in the spirit of the age. If sworn ascetism is an error, it is certainly a less hurtful one, than the ease and luxury in which some ministers of the Gospel occasionally indulge.—TRANSLATOR.

over the minds of those he had to deal with. At one time a horde of barbarians had ransacked the precincts of the town where he was, and carried off men and cattle. Those who had escaped the hands of the enemy, came lamenting and weeping to Severinus. He asked the Roman officer who commanded the military force, if he had no troops to pursue the robbers and take the spoil from them. The officer answered, he had not sufficient men to oppose the great army of the enemy, but if Severinus desired it, he would go to battle confiding not in the efficiency of his own arms, but in the power of his prayer. Severinus said march out without delay in the name of God, for the Lord will fight for you, and where he is in the van, there the weak one becomes the strongest; but take heed to bring all the prisoners unhurt to me. His word was fulfilled, the prisoners were brought before him, he ordered their fetters to be taken off, refreshed them with food and sent them back with injunctions, that they should tell their fellow-soldiers, not to repeat their invasions lest God who, (as they had experienced it,) was fighting for his servants, should punish them more severely. His appearance and his word so powerfully influenced the mind of one of the chiefs among the Alemans, that when he saw and heard him he began to tremble exceedingly. His biographer says of the chief—*Ut tremere coram eo vehementius coeperit, sed et postea suis exercitibus indicavit, nunquam se nec re bellica nec aliqua formidine tanto tremore fuisse concussum.* When all the forts in Bavaria on the shores of the Danube were threatened by the barbarians, their inhabitants severally begged Severinus to dwell among them, because they believed, that his presence would be their best defence*. Remarkable events, which were considered as answers to his prayers, and the great power and influence which he possessed through the grace of God, brought him soon into repute as a worker of miracles. He said himself: such things happen at present among many nations and in many places, that every body might know, that there is one God, who does miracles in heaven and on earth. When people expected to receive great benefits from his prayer, he used to say: "Why do you expect great things from a little one, I am myself quite unworthy of the Divine favour, may I receive remission of my own sins!"

Sometimes, when the assistance of his prayers in secular concerns was requested, he pointed to the spiritual wants of the people. Once a monk begged him to pray God, that his sore

* This puts us in mind of the prince who requested the missionary Schwartz to sleep in his room, as a safeguard against his enemies.—
TRANSLATOR.

eyes might be healed ; Severinus said to him : “ pray rather that thy inward eye may become clearer.” When once a bishopric was offered to him, he refused it, saying, “ it was sufficient to him to have forsaken solitude, to have followed the Divine vocation into these regions and to have suffered with the distressed.” Such a hero of Christian faith must have left many vestiges of his labours in the places he visited, though they remain unknown to us.

Among those benefitted by Severinus, was the well known Odoacer, who afterwards founded a kingdom in Italy. When a youth, and not yet possessed of great distinction among his people, he is said to have gone to Severinus, and to have heard from his mouth a prophecy of his future greatness. When Odoacer became afterwards a king he highly respected the advice of Severinus.

R.

IV.—*Life of Tyndale.*

[Concluded from page 635.]

——— “ he had a golden mind
That would not bend to dross, but still aspire
To heaven, and faith gave wings to his desire ;
He was belov'd of all that lov'd God's name.
The trumpet of his voice would still proclaim
The word of God.” ———

In vindication of the motives which induced Tyndale to undertake this dangerous and arduous labour, of translating the Holy Scriptures, his learned and admirable colleague, John Fryth, a short time before his martyrdom, thus addressed Sir Thomas More :—“ And Tyndale I truste lyueth ; well contente with suche pore apostles lyfe, as God gaue hys sonne Christ, and hys faythfull mynysters in thys worlde, whych is not sure of so many mytes, as you be yearely of many poundes, although I am sure that for hys learnynge and iudgement in scripture, he were more worthy to be promoted then all the byshoppes in Englande. I receyued a letter from hym, which was wrytten sens Christmas, wherin amonge other matters he wryteth thus : I call God to recorde agaynst the daye we shall appeare before oure Lorde Jesus Christ to geue rekonyng of oure doinges, that I neuer altered one syllable of Godes worde agaynst my conscyence, nor wolde do thys daye, yf all that is in earth, whether it be honoure, pleasure, or ryches myght be geuen me.” Fryth adds, “ Judge, good Christen reader, whether these words be not spoken of a faythfull, clere, and innocent herte. And as for hys behayoure is suche, that I am sure no man can reprove hym of any synne, howbeit no man is innocent before God whych beholdeth the herte.”

His motives are thus declared in the prologue prefixed to the 4to. Testament with glosses, 1526. "I haue here translated (brethren and susters, moost dere and tenderly beloued in Christ) the Newe Testament for youre spirituall edfyng, consolacion. and solas : the causes that moved me to translate, y thought better that other shulde ymagion, then that y shulde rehearse them. Moreover y supposed yt superfluous, for who ys so blynde to axe why lyght shulde be shewed to them that walke in dercknes, where they cannot but stamble, and where to stamble ys the daunger of eternall damnacion, other so despyghtfull that he wolde envye eny man (y speake nott his brother) so necessary a thinge, or so bedlem madde to affyrme that good is naturall cause of yuell, and dercknes to procede oute of lyght, and that lyinge shulde be grounded in trougth and verytie and nott rather clene contrary, that lyght destroyeth dercknes, and veritie reproveth all manner lyinge."

In 1528, Tyndale published the most valuable of his own compositions, *The Obedience of a Christian Man*. In the preface, he, at considerable length, proves the necessity of a free circulation of the Scriptures in the vernacular language of every country. After his christian salutations, he says: "Let it not make thee dispayre, neither yet discourage thee (oh reader) that it is forbidden thee in peyne of lyfe and goodes, or that it is made breakynge of the kynges peace, or treason vnto his highnes, to reade y^e worde of thy soules health. But muche rather be bolde in the lorde and comfort thy soule. For as much as thou art sure and haste an euident token thorow suche persecutyon, that it is the true worde of God, whych worde is euer hated of the worlde." He argues, that as the Jews, and those to whom the scriptures were immediately delivered, had them in their own tongue, so ought all mankind. That Jerome felt the great importance of a vernacular translation, and with much labour made one in Latin. That since the scriptures have been shut up, gross darkness has covered the people. "The curates, alas, themselves, for the moost part, wotte no more what the New or Old Testament meaneth, than do the Turkes."—"Moreouer seyng that one of you euer preacheth contrary to another. And whan two of you mete, the one disputeth and bauleth with the other, as it were two scoldes. And for as moche as one holdeth this doctor, and another that, one foloweth Duns, and another S. Thomas," &c., enumerating fifteen different sects in the then Roman Catholic Church in England, he adds, "In so great dyuersyte of spirites howe shal I knowe who lyeth and who sayeth trueth; whereby shall I trye them and iudge them? Verely by Goddes worde, whiche onely is true. But how shall I that do, whan thou wylte not let me se the scripture?"

Tyndale speaks familiarly of the original languages: "The Greke tongue agreeth more with the Englyshe than with the Latyne, and the properties of the Hebrue tongue agreeth a thousande tymes more with y^e Englyshe than with the Latyne." He winds up this interesting preface with a serious charge. "Fynally that the threatenynge and forbyddyng the laye people to rede the scrypture is not for loue of your soules (whiche they care for as the foxe doeth for the

gese) is euydent and clerer than the sonne, in as moche as they permitte and suffre you to reade Robyne Hode, and Beuys of Hampton, Hercules, Hector, and Troylus, with a thousande historyes and fables of loue and wantones, and of ryhaudrye, as fylthy as herte can thynke, to corrupte the myndes of youth with all, clene contrary to the doctrine of Chryst and of his apostles."

This book fell into the king's hands through the zeal of Tyndale's enemies to prevent his seeing it. Queen Anne Boleyn had lent her copy to one of the ladies in waiting, who had formed an attachment to a handsome page, named Zouch; he playfully seized the book, and made his escape with it to the chapel as a secure place for private reading; but unfortunately Dr. Sampson caught him before he could conceal the proscribed treasure, and with severe threats took away the book, and gave it to Cardinal Wolsey. When the queen asked for her book, the lady, falling on her knees, told her what had happened: the amiable queen raised her with kindness, saying it shall be the dearest book the cardinal has got. She went to the king, and told him the conduct of the doctor and cardinal. Henry immediately called for the stolen volume, when she with irresistible tenderness besought the king to examine its contents, which he did, and appeared to be delighted with it, saying, "This book is for me and all kings to read."

During this time Tyndale was incessantly employed, and published a number of tracts and books, which though small in size, were mighty in pulling down the strongholds of superstition in England. The original editions of many of these tracts are in my cabinet, and have afforded me much instruction and information, as well as amusement: among them is a copy of *The Obedience of a Christen Man*, small 4to. published May, 1528, once the property of the princess, afterwards Queen Elizabeth. It has her autograph beautifully written, but with all the pomp worthy of a Tudor: "Elizabeth, daughter of England and France." This book, probably, assisted to fix her principles in favour of the Reformation.

In 1529, having finished his translation of the first books of the Old Testament, Tyndale commenced the publication of them in separate tracts, ornamented with wood-cuts, and accompanied with notes, which gave great offence to the clergy. When the manuscript of the book of Deuteronomy was ready for the press, thus completing the Pentateuch, he was visited, by the inscrutable dispensation of Divine Providence, with a heavy calamity. Minding to print the fifth book of Moses at Hamburgh, he on his way thither suffered shipwreck on the coast of Holland; and lost his books, money and manuscript; his life was saved, for in the goodness of God he was not wrecked on the English coast, where, if the sea had spared him, a Smithfield fire would have burnt him. He continued his journey, and being joyned by Coverdale, they again translated the book of Deuteronomy, and, assisted by a pious lady, Mrs. Van Emmerson, it got printed; he thus completed the first portion of the Old Testament in 1530. At Hamburgh, the same providence which had preserved him in shipwreck, armed his body against the pestilence. "They went through the

work in safety, while the sweating sickness swept away thousands in the city with a general mortality; as if the useful sweating of their brains were a preservative against the hurtful sweating of their bodies. And indeed close application to a lawfull calling, is the best antidote against a public infection." This is the only portion of the Old or New Testament in the translation of which Tyndale and Coverdale assisted each other.

In the preface to Genesis, he observes, that when he published the New Testament, he desired them that were learned to amend, if ought were found amiss, but that, instead of amending it, the papists have raised an outcry against the translation; saying there were many thousand heresies in it, so that it could not be mended: even if an i lacked a tittle over his head, it was noted to the ignorant people for an heresy. "A thousand books had they lever to be put forth against their abominable doings and doctrine, than that the scripture should come to light." "Which thing only moved me to translate the New Testament. Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the scripture was plainly laid before their eyes in their mother tongue." He humbly submits his Pentateuch to the judgment of Hebrew scholars, and expresses his willingness to have it burnt, if they will first put forth another that shall be found more correct. His writings had by this time been extensively circulated, and began to produce their good fruit sixty or an hundred fold.

Many of these tracts are now lost, and probably may never be again recovered. The great object which he endeavours to illustrate through all his works is the important difference between the Old and the New Testaments or Covenants. No man of that age, nor perhaps from that to the present period, had more distinct and pure sentiments upon this very important subject. The former dispensation, pointing by signs and ceremonies to the latter, in which a spiritual but sublime simplicity of worship takes the place of outward pomp and splendour. He was severe on those ceremonies, the inventions of men, alike at variance with revelation and reason, by which all religion was made to consist in bodily motions—howling—pattering—creeping—crossing, &c. &c. His great object was to place the soul before its Creator to worship him in spirit and in truth—well knowing that the result of such intercourse must be a blameless and useful life of active benevolence. He advocated the simple ceremonial institutes of the New Testament, as calculated richly to promote the great object of spiritual worship. Deeply impressed with the importance of religious principles—he gave up none of his preconceived opinions until satisfied by divine truth that they were wrong. His was the gradual emancipations of a spirit determined, fearless of all consequences, to try all things, and hold fast that which proved good. This is the great principle of the Reformation. This is the leading truth of revelation—a principle which, while it establishes the right of private judgment, also imbues the mind with a sense of individual responsibility at the day of judgment.

While many men, of distinguished talent and piety, have advocated

the imposition of ceremonies, creeds, and confessions, they appear to others fraught with unmingled evil; their effects are intolerance, bigotry, and persecution to those who cannot conscientiously conform, and hypocrisy in those who subscribe them merely for place or lucre.

[Being anxious to conclude this most interesting memoir with the close of the year, we have been induced to omit those parts which do not appear of such immediate interest and which are not essential to develop the general outline of the venerable translator's character. In the original memoir the author proceeds to notice the great offence which his various works gave to the popish party, their circulation by private means, and the efforts of Henry to suppress them, aided by a bull from the pope. He also notices the ineffectual efforts made during Tyndale's continental residence to allure him to England, and though many and tempting offers were made, offers enough to shake the resolution of an ordinary man; yet he remained firm. The king then writes an angry and characteristic note to his envoy concerning Tyndale; and in the midst of his other troubles, his beloved companion Fryth, allured to England by false promises, suffers martyrdom. The memoir then continues.—*Ed.*]

Tyndale's habits, for the few years that he resided at Antwerp, were most actively benevolent. He was the almoner of his more wealthy countrymen. Saturday and Sunday were his days of relaxation from severe study: on the former, he visited the sick and dying foreigners, and on Sunday, both before and after divine service, he visited and relieved his fellow exiles. Persecution for conscience sake, like a dreadful pestilence, ravaged his native country, sweeping away with the besom of destruction the most pious and benevolent of her sons. Many, to escape a cruel death, fled to Antwerp in the greatest distress; and they obtained from Tyndale consolation and a supply for their pressing wants. In bestowing alms, he appeared like an angel of mercy: in preaching, he spoke like an apostle. These qualities which dignify human nature, only excited the more bitter animosity of those who were persecuting Christ in the persons of his pious and devoted disciples.

The laborious studies which occupied the great portion of his time, were in vindicating himself and the reformation from the slanders of Sir Thomas More, and in completing the translation of the Sacred Scriptures. It is impossible to decide, without the discovery of new evidence, whether he translated the whole of the Old Testament; the similarity which pervades it, leads me to conclude that he did, and that Coverdale profited by his manuscripts. It is plain, that, from Esdras to Malachi, it is one translation, published by Coverdale in 1535, and by Mathews in 1537, with such alterations as pleased the respective editors; from Genesis to Esdras, and the whole New Testament, are distinct translations. Tyndale's name was suppressed in both, on account of the rancorous hostility of Henry against him, for having honestly spoken in opposition to the divorce from Catherine.

From 1526, when he added prologues and glosses to the New Testament, he does not appear to have made any alteration in the text

until 1534, when he republished it with considerable improvements, at Antwerp, in small 8vo., entitled, "The Newe Testament, dyligently corrected and compared with the Greke, by Willyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It has wood cuts and ornamented letters. The title and prologues comprise sixteen leaves, followed by a second title and list of books. The text occupies ccclxxxiv leaves, the two last being numbered wrong. The Pistles of the Olde Testament end on folio cccc. The table follows on ten leaves, the last two pages contain "thinges to fill vp the leffe withal." Some copies were printed on yellow paper.

In this edition, Tyndale took advantage of friendly and hostile criticisms, and endeavoured to render his version still more faithful by the result of profound studies. The prologue commences with "Here thou hast (moost deare reader) the New Testament or cove-naunt made wyth vs of God in Christes bloude. Which I have looked over agayne (now at the last) with all dyligence, and compared it vnto the Greke," &c. This prologue was reprinted, verbatim, with every subsequent edition. It closes with a defence of the use he made of the words repentance and elders. To this he added a second preface, very severely reflecting upon G. Joye. The occasion of this was, that Joye, having been employed by a Dutch printer to correct the press of the fourth pirated edition, had altered some words, and particularly Repentance, for which he put "the life after this." At this time the Reformers were daily expecting the corrected edition, when Joye published and circulated his, three months before Tyndale's was finished. Many of the exiled Reformers waited on Tyndale to inquire the reason why these fanciful alterations had been made; and he soon found, that a surreptitious book had been imposed upon the public by Joye. In the second preface to Tyndale's edition, he very properly warns the public of this discreditable imposition. During Tyndale's imprisonment, in February, 1535, Joye published what he called an apology, but which was a very intemperate attack upon his friend and brother exile, then in prison, and in imminent danger of martyrdom. Joye alleges that he received only fourteen shillings Flemish, about eight shillings British, for his labours, and that he heard say, that Tyndale had ten pounds for his copyright. His defence is, that it was intended solely to render the New Testament more useful, but he does not apologise for, nor defend, his having made alterations and published them under Tyndale's name. The prologues in Tyndale's revised edition, and the 4to. of 1526, are very similar to those of the German, by Luther. This of 1534, may be distinguished from all the subsequent impressions by a discrepancy in the marginal notes in 1 John's epistle, ch. 3, "Loue is the fyrst precept and cause of all other;" while on the opposite page he says, "Fayth is the fyrst commaundement and loue the seconde;" also, by the omission of the tenth line in Revelations, ch. 9, and by an error mentioned in the prologue: it occurs in Matthew xxij. "Clense fyrst the out syde of the cup," &c. which should have been, "Clense fyrst the inside," &c. The most singular rendering in the whole volume was continued in all the

editions. Death in the Revelations, is mounted on a green horse. It was in this same year, 1534, that Tyndale was treacherously betrayed and imprisoned.

Sir Thomas More, in the examination of persons accused of heresy, especially such as had come from Flanders or Germany, questioned them minutely as to their knowledge of Tyndale. He had thus obtained a description of his person, dress, habits, friends and places of resort. He now lodged in the English house or factory, which was kept by a merchant, Thomas Pointz. Henry VIII. and his council suborned and employed one Henry Phillips, the son of a custom-house officer at Poole, of gentlemanly appearance, who, with a valet, came to Antwerp; having made acquaintance with some of the merchants, he met Tyndale, and he without suspicion, placed a fatal confidence in him, and invited him to his apartments. Pointz, having some suspicion, asked Tyndale how they became acquainted; to which he replied, that he was an honest man and handsomely learned; and Pointz, finding that he had made so favorable an impression on his learned friend, desisted from further inquiry. Phillips, after having for some time dined at his table and partaken of his hospitality, went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. To execute it, he brought back with him the procurer-general and his officials, not daring to trust the officers of Antwerp, where his victim was so much beloved. Having detained these persons at Antwerp until Pointz had left that city on business, he then called at the house of Pointz, and Tyndale invited him to go and dine with him at the house of one of his friends, assuring him of a hearty welcome. The villain then, under a pretence of having lost his purse, borrowed of his unsuspecting victim all his money. In passing through the narrow entry of the hotel, Phillips, with apparent courtesy, insisted on Tyndale going first; and, as his victim was much shorter than himself, when they came to the door, he pointed down on Tyndale: immediately the officers whom he had placed there, seized him together with all his books and papers. He was in this pennyless condition conveyed to the prison at Vilvoord, a village at the ford between Brussels and Malines, on the road to Antwerp. If ever there was seen the perfection of unprincipled villany, to the utter disgrace of human nature, it was in this diabolical agent to the Roman Catholic party in England—Phillips.

Every effort which the most affectionate regard and veneration for Tyndale could prompt, was made by Pointz and the British merchants at Antwerp, to obtain the liberation of their beloved pastor; but it was in vain. Letters were immediately dispatched to Lord Cromwell and others in England; and favourable answers having arrived, Pointz, at the request of the body of English merchants, went with the communications to the Lord of Barowe, following him post to Maestricht, that he might deliver them in person, and with great difficulty he obtained his answer. With this he hastened to Brussels. The imperial council gave him a letter to Lord Cromwell, and Pointz undertook to carry it in person to London with all possible speed. Here he was detained for a month, but, by perseverance and interest,

he obtained favourable letters, with which he went direct to Brussels. His zeal for the pious preacher nearly cost him his life; for Phillips, finding that these powerful efforts were likely to succeed, managed, by the aid of the Roman Catholic priests at Louvain, to have Pointz arrested on suspicion of heresy, and committed to prison. Within one week he was examined upon more than a hundred articles. He was prohibited from intercourse with his friends, unless his letters were written in the Dutch language and sent through the medium of his persecutors. Finding that his life was in imminent danger, he broke out of his prison by night, and made his escape. Still, although under such perilous circumstances, he persevered in his efforts to save the life of Tyndale. On the 25th of August, 1535, he wrote to his brother in London a letter honourable to his pious and affectionate regard for his friend and pastor. "It was said that the King had written in favour of William Tyndall, now in prison, and like to suffer death, and it is feared that these letters have been intercepted. This man lodged with me three quarters of a yere.—I know that the King has never a truer hearted subject this day living. He knows that he is bound by the law of God to obey his prince; and I know well that he would not do the contrary to be made lorde of the worlde. The death of this man will be a great hindraunce to the Gospel; and to the enemies of it, one of the highest pleasures. I fear that he will be shortly condemned, for two English men at Louvain apply it sore, taking great pains to translate out of English into Latin, those things that may make against him, so that the clergy here may understand it and condemn him, as they have done all others, for keeping apenyonys *contrary to their business, the which they call the order of holy church.* Brother, the knowledge that I have of this man causes me to write as my conscience binds me. *For the king's grace should esteem him at this day as a greater treasure than any one man living.*" Pointz was a wealthy and highly respectable man, who, in a few years after these melancholy transactions, returned to England, and obtained an act of parliament to naturalize his children. The character which he gave Tyndale, and his efforts, at the imminent risk of his own life, to save him, show the high estimation in which this pious, talented, and amiable man was held by those who enjoyed his society. The British merchants who constantly associated with him, knew his worth, and esteemed him accordingly. The letter of Pointz, sent to Lord Cromwell, is preserved among the state papers in the British Museum. Tyndale's imprisonment lasted nearly two years, during which time he was incessantly employed in the great object of extending the genial influence of pure religion. His amiable and pious conduct obtained for him every indulgence that could be allowed to a prisoner, which enabled him to carry on a sharp controversy with the professors at the neighbouring university of Louvain.

In his imprisonment, he redeemed his pledge given to the priest in Gloucestershire many years before, that the ploughboys should have the New Testament to read. In 1535, was printed a very curious edition of Tyndale's version. In this he imitated the plan of Luther,

who published the New Testament in three different dialects of Germany. Following this plan, he printed the revised version of the preceding year in a provincial orthography, probably that of his native country; peculiarly adapted to agricultural labourers. From a copy in my library, late the property of Dr. Adam Clarke, I extract the following specimen:—holly cite, for holy city; saeyde, aengels, wayghthyer, foete, behoelde, broether, faether, moether, tacken, agayneyst theacheth, graece, cloocke for cloke, maester, saefe, shaeke, &c. &c. To this book was added the heads of chapters, as far as I have been able to discover, for the first time.

The termination of his invaluable life, and of all his sufferings, now drew nigh. His anticipations of release from sin and sorrow, and an exaltation to the bliss of angels, his desires to join the bright and glorious company of heaven, were about to be realized. He who said, "Fear not them which kill the body, but are not able to kill the soul," most eminently comforted and supported his servant. Having exhorted others to constancy, he was now to practise the fiery lesson. The formalities of trial were gone through, and he was condemned by virtue of a decree made at Augsburg against what was called heresy. In September 1536, he suffered the dreadful sentence. In a moment so appalling, he exhibited that calm firmness and patient resignation which arose from a sure hope of immediate enjoyments indescribable and full of the eternal weight of glory. While he calmly viewed the dread preparations to deprive him of life, and burn his body, his heart mourned over England. His last thoughts were for the eternal welfare of his country, and his dying voice called for mercy on his unrelenting persecutor. He cried out at the stake, "LORD, OPEN THE KING OF ENGLAND'S EYES." He was then strangled; and long ere his body was reduced to ashes, his soul had commenced the glorious anthems of the redeemed of God, who had washed their robes and made them white in the blood of the Lamb.

The conduct of Tyndale in jail won the heart of his keeper, who, with his daughter and some of the household, became converts to the cross of Christ. Even the Emperor's attorney-general, who had obtained the sentence against him, solemnly declared that he was a learned, a good, and godly man.

V.—*Reply to Q.'s letter 'to the Reviewer of Mundy's Millenarianism examined.'*

SIR,

Illness first, and great press of occupation subsequently, have necessitated the delay which has taken place in replying to your communication. My *personal* wish would be to waive reply altogether—*my* sentiments upon Mr. Mundy's text on the one hand, and your own on the other, being equally before the readers of the *Calcutta Christian Observer*. The mode, however, you have adopted, of *personally* addressing myself, rather than of conveying your objections as a correspondent through the common medium,

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SIR,

Illness first, and great press of occupation subsequently, have necessitated the delay which has taken place in replying to your communication. My *personal* wish would be to waive reply altogether—*my* sentiments upon Mr. Mundy's text on the one hand, and your own on the other, being equally before the readers of the *Calcutta Christian Observer*. The mode, however, you have adopted, of *personally* addressing myself, rather than of conveying your objections as a correspondent through the common medium,

seems to leave me no alternative. I can only assure you that it is with reluctance I proceed to notice your remarks upon my Review. I say upon my Review, because with your opinion of either the argument or temper of the author reviewed, I have neither the wish nor the right to interfere. Nor do I constitute myself Mr. Mundy's champion; as well because I know him to be so able to sustain his own defence, as because, in my character of Reviewer simply, I am not to be held responsible for more, be it in the substance or the temper of his work, than I have *made* my own by direct and approving quotation. Nevertheless, entertaining, as I frankly avow, a full persuasion that Mr. Mundy has not deserved the censure you have passed upon him—an avowal due alike to friendship and to truth—I cannot allow the occasion to pass without expressing my full and most sincere conviction—a conviction derived as well from the intimate personal experience of many years, as from direct communication on the precise question now before us—that in penning, preaching and publishing his Examination of Millenarianism, Mr. Mundy was actuated by one only and deep-seated concern for the interests of scriptural truth and of vital, practical Christianity. Of all the men who bear the name of missionary in India, Mr. Mundy is perhaps precisely that very one of all, the freest from any tincture of sectarianism, party-spirit, sectional jealousy or controversial bitterness. If, in the treatise in question, he has seemed to you, Sir, and some of your friends (as you state), to have spoken bitterly, ungenerously or uncharitably, I unhesitatingly assure myself, and *know* that I am supported by *all* of my acquaintance, who are not themselves tainted with millenarianism in some shape or other, in assuring *you*, that you have misinterpreted language intended to express, and I think too calmly expressing but his *strong* impressions, derived from actual observation, of the injurious tendency of the principles he was combatting. I venture, on my own responsibility, to give you, in confirmation of what I have above stated, an extract of a letter from that gentleman to myself, (written in consequence of your remarks) in which he writes—"Your correspondent Q. is mistaken when he thinks I have exaggerated things. I have *facts* for *all* that I have brought forward. I was *personally provoked* (challenged) *to the contest*." Thus then Mr. M. was neither a quixotic volunteer in quest of controversial adventure, nor was he writing 'without book.' Mr. M. adds—"Q. is also mistaken when he says my remark about the 'Holy Spirit' was without provocation (cause)." In other words, he *had* been *calumniated*, and *therefore* deprecated the injurious misapprehension on that head. So much for Mr. Mundy—whose forbearance in not taking up himself the gauntlet you have thrown down, is strongly in proof that *he* writes not for party, but for truth, not from personal impulse, much less exacerbatèd feelings, but from "a zeal according both to knowledge and to love." Yet if, withal, a single expression in his tract should be justly liable to the charge of unnecessary strength or seeming harshness, I feel confident *he* himself would be the first to lament and expunge it.

And now, Sir, that I have disposed of Mr. Mundy, as far as *I* am concerned in his exculpation, I return to your notice of myself. Your first charge is that of 'not having treated the readers of the *Calcutta Christian Observer* quite fairly;' and how is this charge supported? Why simply by the assertion that 'throughout my review I have (not only) leant entirely to Mr. Mundy's reasonings,' but also that, "when approving equally of the *tone* of those reasonings, much of which not only in your opinion but in that of many whom you highly respect, is decidedly objectionable," I do not adhere strictly to the line of conduct 'required of an impartial critic.'! Now, Sir, what an extraordinary sentence is this! If it have any force, it must be on the supposition that *I* also *saw* the objection-

ableness you and your friends discovered, yet did not censure it. But what if I, in good sooth, saw it not? why then I must needs 'lean to the tone,' as well as to the argument, equally approving of both. It were a most novel canon in criticism, that a reviewer, while expressing his concurrence with an argument he judges to be sound, must yet carefully eschew leaning to the tone of the writer, lest though he discover nothing objectionable therein, other more astute readers perchance may!

The same kind of reply might be given to your second remark, that 'there are palpable defects in Mr. Mundy's tract which ought to have been pointed out.' What if those defects had not rendered themselves palpable to my duller apprehension? Yet I will not rest in this, adequate though it assuredly is, to meet your charge. I will go further, and deny most distinctly that a reviewer is bound to point out the smaller deficiencies and faults of any work, whose general argument and tone approve themselves to his judgment. The main object of reviews is to give the outlines and leading character of the productions of the day—and save when the defects in any work are marked and excessive, it were an ungracious, ill-natured criticism, methinks, that should scan it with the eye of a lynx in order to detect minor material for remark and reprobation.

Your next objection is to the extent of application given by Mr. Mundy to the term millenarianism. But that objection falls to the ground, when it is recollected that Mr. M. himself distinctly states in the outset, that he employs the term, for want of a better, in its large and popular acceptation, to include a heterogeneous mass of notions variously combined in the judgment of different bodies or individuals; and for myself I have, in my review, drawn the distinction between *strict*, and (so esteemed) scriptural millenarianism, and the modern varieties of sentiment known as Irvingism (whether correctly so designated or not I do not now decide)—in fact had the term objected to, or that of Irvingism, *not* been employed, I know not what third designation of so protean and many-faced a phenomenon, could have been found either so suitable to its grand characteristics, or so familiar to the mass of readers; for *some* view or other of the *millenium* is always, I believe, associated with every phase and variety of its ever-changing aspect. And how *generals* are to be scrutinized save through the *particulars* they include, my philosophy informs me not. What, too, though 'Mr. M. attributes to Millenarians very many and peculiar sentiments, not half of which you,' Sir 'ever heard of or met before?' Does it not follow from Mr. Mundy's commencing remarks, that such must inevitably have been the case, if the variations of the object he opposed be in fact so many and so little coherent? 'The too wholesale charges,' consequently, of which you speak, are in truth not such, being charges *intended* to apply as well as in fact applying only to particular branches of millenarians in *particular*, or to the *spirit* by which the body is actuated in general.

That an *appearance* of peculiar sanctity and devotion in many millenarians *does* operate, on the one hand to win disciples to their opinions, and yet is not always, on the other, fully *sustained* throughout, and above all is not ever found connected with zeal for missionary enterprize, and a spirit of charity and candour towards their opponents, is, as far as my reading and observation go, matter of melancholy fact; and one too which he who, like Mr. Mundy, undertook to argue against the scripturality of the system, was bound *in foro conscientie* to point out. That he does so without one bitter expression, but with much and deep sorrow of heart, is most manifest on the very face of his whole argument. Assuredly he never intended to charge those whom, with all their infirmities of judgment or temper, or deficiency of zeal and charity, he yet deems "good men" and "our Chris-

tian friends," with conscious hypocrisy; nor can I perceive any inconsistency, unless it be asserted that *no* defect in the graces of the spirit can or does exist in *any* "good men and Christian friends."

And now, Sir, I must draw to a close, having already far exceeded my intention in the length to which I have already unavoidably drawn out this reply. I trust I have not offended in *word*; my own consciousness assures me I have not in *spirit*. And yet I am humbly sensible that though "our own heart condemn us not, God who is greater than our heart and knoweth all things," may not find us guiltless even where most we strive to be so. I trust you will receive this explanation in Christian kindness and candour, and hope I may be so happy as thereby to satisfy you on at least the *general* ground of your objections both to Mr. Mundy's tract and the remarks of his Reviewer. Deeply do I regret indeed that you, sir, should so have read "Millenarianism reviewed" as to have been rather drawn to than repelled from or guarded against what it opposes. This however will inevitably happen at times, in this our mortal and imperfect state both of reason and passion, in the most careful conducting of any kind of controversy. The balance of good result will, I trust, on the whole, preponderate over all that is incidentally of a character to be deprecated and regretted.

I am, in sincere Christian regards, yours, &c.

CINSURENSIS.

VI.—Tract Society's Translations.

Of the various departments of missionary labour none, manifestly, is more important than that of translation: for, until the missionary possesses for his own guidance, and can put within the reach of those to whom his living voice addresses the message of salvation, the fixed standard of truth, the ever-speaking oracles of God, *in their own tongue*, he is but half-furnished for his arduous work; he has no written warrant whereto to appeal in confirmation of his divine message, no pure word of God, freed from the fallible comments and feeble, often mistaken, interpretations of human wisdom, wherewith to establish the solemn truths which he announces. And, if the Spirit of God have, through his patient and faithful ministry, touched the hearts of a few individuals here and there, and they have been gathered into the Redeemer's blessed fold, the church, wherewith shall they be pastured and nourished in the ways of the Lord, so long as the pure milk of the Divine word, the unleavened bread of God, is not available for their supply? The translation of the Scriptures therefore is of primary importance in the missionary enterprize.

Happily the missionaries in India are already mostly provided with this first of instruments for the carrying on of their holy warfare with the "deceivableness of Satan" and the delusive wisdom of degenerate man, and which is "mighty through God to the pulling down of strongholds and of every high thought which exalteth itself against the Lord." The little churches which, in various places, have been formed, have the Bible in their hands, and not only *hear* but *read* "in their own tongues the wonderful works" and redeeming grace

of God. As these enlarge, however, the dulness of the human mind everywhere, but especially among new converts,—whose feeble and unpractised powers are slow to perceive and slower still to search out, “by comparing spiritual things with spiritual,” the deep things of God—and unexercised “by reason of use” to discern “the mind of the Spirit, being unskilful in the word of righteousness, because they are babes,”—renders it necessary they should be fed on “milk, not on strong meat.” They require to have the strength of the heavenly nourishment diluted, to suit their infant condition in knowledge and in grace. The hard things of the Lord must be made plain to them; their steps must be *guided* in the paths of truth; their inability to apply the medicine or the food of the Divine treasury, so as rightly to meet their own individual cases and their wants, must be assisted; its doctrines and precepts, its promises and warnings, its consolations and reproofs, its directions and exhortations, must be dilated upon, amplified, put into prominent and practical forms, laid before them in familiar and colloquial idiom, accompanied with easy illustrations, and enforced upon their hearts and consciences in a variety of modifications suited to national usages and modes of thought, to their peculiar dangers and varying circumstances. In short, a circle of Christian literature must be formed which may furnish the requisite sustenance for a Neophyte people, that so they may advance from “babes to young men,” and thence to “fathers,” to the “fulness of the measure of the stature of perfect men in Christ Jesus.”

The actual state of our Native Churches in India forces this subject with a daily augmenting pressure upon the anxious consideration of the friends and agents of our Missionary Societies. It is now clearly apprehended that the time has come in which to form a Christian Library for our converts. It is manifest that if we desire to see these advancing in Christian intelligence, in strength of principle, in purity of faith, in warmth of love, and steadiness of hope, “growing,” in short, “in grace and in the knowledge of our Lord and Saviour Jesus Christ,” we must furnish them without delay with the *means* of religious growth. The compendious tracts which serve our purposes so well in the first stages of evangelization, are necessarily too meagre to meet the augmenting demand for fuller and distincter and more various announcement and enforcement of the truth of God; and until a larger supply of *solid Christian books* can be obtained, our Native Christians will be but of feeble and very stunted growth. We must excite in them a thirst and taste for Scriptural study; we must furnish them with the means of private and domestic reading, and of filling up those hours of the Sabbath and of every day which otherwise would be too generally frittered away in listless inactivity or in childish common-place remarks; or worse probably than wasted in starting among themselves many crude and dangerous novelties of interpretation. A few useful translations exist: such as the Pilgrim's Progress, Baxter's Saint's Rest, Doddridge's Rise and Progress, the History of Daniel, a Series of Sermons; these and a few others, either in Bengali or Hindustani or both, have appeared and are in circulation. But what are these to the demand? The Calcutta Christian Tract and Book

Society is most anxiously addressing itself to augment the list with as little delay as possible, and the subject has lately been discussed for the hundredth time. But, alas! our labourers are few; they are oppressed with the multiplicity of demands upon their time, strength and exertion. Sickness, removals, the daily care of infant churches, the necessity of meeting more immediate calls for the pioneer labour of missions, for native preaching, the conduct of schools and the composition of tracts in sufficient variety—these and many other circumstances and engagements have all impeded and do yet impede the accomplishment of much that it was in their hearts to undertake in the view of supplying the want now in question. Still, however, the demand is so increasingly pressing, that both the societies and their agents are more than ever alive to the duty of some more vigorous efforts to meet it. Among the preparatory steps may be mentioned the selection of a few English books, from the Tract Society's lists, which would form suitable subjects for translation into the Indian languages, especially into Bengali and Hindustani. Of these the Calcutta Committee have first selected the following; versions of which in either of those languages are earnestly desired; viz.—

1. Barthe's Church History.
2. Scripture Similitudes.
3. Barnes's notes on the Gospels.
4. Keith on Prophecy, (Abridged edition.)

It was judged prudent to limit the list to a few only, in the first instance, with a view to draw the attention of persons competently qualified as translators *to something specific*. The books above named are all full of valuable matter, and would form most important additions to our Native Christian Library. It has been attempted to engage the services of such persons, native or other, though *not* engaged in missionary labours, as might yet be able and willing to undertake translations; and the Society has offered equivalent remuneration for the work of such as could not devote their time and labour gratuitously to the object, though as yet with little prospect of success, in that way; while our already overburdened missionaries are afraid to engage to undertake what they may not be able, from the pressure of other duties, speedily to accomplish. A few, however, have expressed a readiness to do what they can in this good work. But are there not many excellent and pious *laymen*, friends of missions, and most anxious for the evangelization of the heathen and the strengthening of the native churches, who might do much for the realization of our hopes? Were only a few such to undertake a Bengali or Hindustani version of so many suitable Christian books, for which the attainments of many amongst them must have amply qualified them, how soon might we not see our object to a great extent effected! and would not this be a most acceptable service and offering to the Lord? Unable or uncalled to become direct and professed missionaries, such individuals would nevertheless be most valuable and effective auxiliaries in promoting the blessed cause of the common Saviour in this dark land; and both the present infant churches and ages yet unborn, would have large cause to bless them and to glorify God for their "work of faith and labour of love" in these most pious and charitable undertakings. One or two such *have* come forward, and are engaged in this, humble though it be, yet most useful

service. It is earnestly hoped this appeal may draw the notice and elicit the readiness of others.

While but a few books have been specially named, it is by no means, however, intended to limit the willing labours of any friend of missions to such alone; versions of any other suitable works would be most thankfully accepted and printed at the sole charge of the Society. Nor yet is the invitation confined to *translations*; *original* compositions are equally solicited. Indeed in many respects, it is thought, *these* would be the more desirable. Most of our old English *standard* works particularly, such, e. g. as those of Baxter, Owen, and many others, incalculably valuable as they are to the churches of our fatherland, would not be found so suitable for those of India. Independently of the extreme difficulty of rendering their peculiarly idiomatic style and often harsh construction into the Indian dialects, and of their frequently too *diffuse* character, they abound in *illustrations* drawn from countries, climates, forms and usages of society, natural phenomena, &c. so far remote from those of the natives of India; or from history, both natural and civil, art, science, &c. so far beyond or so unknown to them, that much, very much of them would be absolutely unintelligible in a native dress. Instead of *strict translations* of such, their *substance* and *spirit* might, by a skilful hand, be transfused with great advantage into the native languages, and so be made to combine many of the advantages of *original* composition with the admirable pith and matter of the admirable European authors.

As to style, a happy medium between one too refined and elegant on the one hand, and one too unpolished and colloquial on the other, is desired; both as most valuable in itself, and most adapted to the instruction of those sought to be benefitted. A *correct native* idiom rather than what might be called an *English* idiom in *native words*, is essential to the intelligibility and usefulness of all works in the native languages. Much valuable time and labour, indeed, have been expended with comparative unproductiveness owing to the use of a faulty idiom; and not a few of the works produced have either been rejected or of but circumscribed utility, either from being perhaps of a *character* not suitable to the condition of native Christians of India, as to the mode of treating and illustrating the subjects discussed; or from exhibiting an almost rigidly literal translation or European idiom and construction.

It is right to state particularly that examining Committees exist, for the several languages; by whom all works, whether translations or original are, ere they can be printed, carefully considered both as to soundness of sentiment and correctness of style. It should also be known that the Society, consisting of Christians of *all* denominations, cannot, by their fundamental law, accept for publication of any work, however excellent in other respects, advocating any *peculiar* sectional views or practices, such as those distinguishing Episcopalians, Presbyterians, Baptists, &c. respectively; even *occasional* passages of a *Sec-tarian* tendency would not escape the erasure of the examiners. With these exceptions, the labours of Christian friends would be hailed in a liberal and Christian spirit of thankfulness to God and to them. May we not hope that some such will answer this appeal and rejoice our hearts by the assurance of valuable and *early* co-operation?

CINSURENSIS.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta left the Islands, after a laborious and, we hope, useful visit. His Lordship also visited Maulmain, where he met with a most cordial reception. He then proceeded to Arracan and Chittagong, and arrived in Calcutta on the 24th ult. accompanied by the Archdeacon.—The Bishop of Madras has arrived at that Presidency.—We regret to hear that the American brethren, who were proceeding to the Upper Provinces, have been obliged to remain at Cawnpore owing to the sickness of some of the party and the losses sustained on the trip.—The wives and families of our good brethren the American Missionaries at Rangoon, Messrs. Simons and Abbott, have, in the present threatening state of things, deemed it prudent to remove to Maulmain. The brethren remain.—The Rev. A. F. Lacroix and Mrs. L. have proceeded to the Upper Provinces, in the hope that the bracing climate of Upper India may renovate the shattered health of Mrs. L. They have our warmest prayers that the means may be abundantly blessed from God. The Rev. W. Robinson, pastor of the Loll Bazar Chapel, contemplates a removal to Dacca at an early date. May the Lord bless him in all his ways, and prosper him in all his plans.

2.—THE TWENTIETH ANNIVERSARY OF THE BENGAL AUXILIARY MISSIONARY SOCIETY.

The 20th anniversary of the above Society was held in the Union Chapel, on Wednesday evening last, the 31st of October.

The meeting commenced with singing, reading the Scriptures and prayer, by the Rev. J. Campbell.

The chair was taken by G. Alexander, Esq. Civil Service: who, in opening the business of the evening, delivered a neat and very appropriate address on the labours of missionaries in general and the duty of every individual to do his utmost for the speedy extension of their labours. He then commented largely on what had been done during the past year by this Society in particular; but as we did not take any notes at the time we are unable to lay the speech before our readers.

The Report was then read by the Rev. T. Boaz, from which we gathered that—

“The number of European missionaries connected with the Auxiliary Society in Bengal and the Upper Provinces is 14; East Indian assistant 1; Portuguese assistants 2; Native preacher and catechists, independently of junior Christian teachers and sirkars 11. The number of Native Christian Churches 5; members about 150; schools 21; and scholars about 1,200; of the schools 7 are Orphan establishments, containing upwards of 180 children.

“The total number of missionaries, stations, &c. connected with the Parent Society in the world is:

	Stations and out-stations.	Missionaries.	Assistants, Native, &c.
South Seas.....	50	29	74
Ultra Ganges.....	5	7	4
East Indies.....	319	49	388
Russia.....	3	3	1
Mediterranean.....	1	1	0
South Africa and African Islands.....	36	28	23
West Indies.....	41	18	15
	<u>455</u>	<u>135</u>	<u>505</u>

“ The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 93, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of nine churches, 932 communicants, 2,732 scholars. In relation to the funds, the Directors had to report that the amount of legacies received during the year had been 3,740*l.* 6*s.* 8*d.*, being 4,037*l.* 5*s.* 8*d.* less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been 66,514*l.* 16*s.* 1*d.*, making, with the legacies, a total of 70,255*l.*, being an increase beyond the income of the last year of 5,882*l.* 3*s.* 7*d.* The expenditure of the year had been 76,818*l.* 16*s.* 11*d.*, being an increase beyond the expenditure of the previous year to the amount of 13,658*l.* 7*s.* 9*d.*, and an excess beyond the income of the past year of 6,563*l.* 16*s.* 11*d.*”

After reading the Report, the Rev. W. Yates rose and delivered a very interesting speech on the subject matter of the following resolution, in which he was cordially seconded by J. S. Hawkins, Esq., of the Civil Service:—

Resolution 1st.—This meeting, convinced that the diffusion of correct information on the subject of missionary labors is calculated to excite a feeling of deep and prayerful interest in the minds of the people of God, would recommend that the Report, extracts from which have just been read, should be circulated under the direction of the Committee.

The Rev. J. McDonald then rose and moved the following resolution, which was seconded by the Rev. J. Bradbury.

Resolution 2nd.—The Committee, deeply impressed with the fact derived equally from practical experience, as well as from the Holy Scriptures, that success in the conversion of the Heathen to the faith of Christ, can only be effected through the agency of the Holy Spirit, would pray the Giver of every good and perfect gift to bestow on them, their brethren in labor, and upon all missionaries and private Christians, a more firm reliance on the eternal promises of God, and on the blessing of that Divine Teacher, in order that God may be more abundantly glorified amongst the Heathen, in the increased sanctification of his people and the conversion of sinners of every people and kindred and tongue, to the knowledge of Jesus, and the practice of holiness and good works.

Moved by W. Byrne, Esq., and seconded by Captain Roxburgh.

Resolution 3rd.—This Meeting entrusts the management of the affairs of the Society to the following gentlemen, with prayer that the Lord the Spirit would vouchsafe his blessing to them in all their deliberations, plans and operations, and that all their works begun, continued and ended in the fear of God, may tend to promote the kingdom of the triune Lord.

Moved by the Rev. A. F. Lacroix, and seconded by A. Grant, Esq.

Resolution 4th.—That this Meeting cordially rejoices in the success which has, under the Divine blessing, accompanied the labours of the London Missionary Society in the South Seas, and also for the prosperity which has attended the operations of the kindred societies in different parts of the world.

Mr. Lacroix entertained the audience greatly by his lively speech and the amusing details which he gave concerning Mr. Williams the South Sea Missionary and other subjects of equal interest—after which the congregation united in singing a hymn, and Rev. T. Boaz concluded with prayer. The meeting broke up about 10 o'clock.

Sermons were preached, on behalf of the Society, on the previous Sabbath, at the Union Chapel, Darramtallah, by the Rev. Messrs. T. Boaz and J. McDonald. The sermon of the morning, by the Rev. T. Boaz, adverted to the difficulties which the missionary had to encounter in his efforts; and his dependance on God the Holy Spirit, for surmounting these difficulties, and for eventual success in his enterprise. It was an excellent discourse, and concluded with a review of the operations of the Society, in the South Seas, South Africa, the West Indies, Russia, Siberia, China and India. The Society was stated to be in debt to the extent of some five or six thousand pounds, chiefly on account of the number of missionaries sent last year to the South Seas. Mr. McDonald preached in the evening; we are informed, his discourse was a very energetic and able one. The collections were upon the whole very good, and the spirit of devotion which pervaded the services highly encouraging. The funds of the Auxiliary Missionary Society, during the past year, amounted to upwards of fifteen thousand rupees — *Calcutta Courier*, Nov. 1, 1838.

We hope to notice the Report in our next.—ED.

3.—THE LONDON MISSIONARY SOCIETY'S MISSION AT VIZAGAPATAM.

The following extract from Vizagapatam will, we are sure, be pleasing to the friends of Christ in India:—

“We had the gratification to baptize three adult natives connected with our congregation; two of them were converts from the Catholic faith, the other from Heathenism. We have a Native Church consisting of nine members who, as far as we can see, are walking consistently with their profession. We have a good orphan school, which promises well. It is yet the day of small things with us: pray for us that the little one may become a thousand. I have a missionary student residing with me, pursuing a course of studies preparatory to the work of the Christian ministry. Next week we shall open a small Native Chapel in an adjoining village.”

4.—SURAT CITY MISSION.

From our correspondent at Surat we have the following extract respecting that city and mission:—

“This city, notwithstanding all its misfortunes, is rising faster than could have been expected. It still contains about 100,000 inhabitants, and together with other parts of the Guzerat province has a population of about 9,000,000 all worshipping the same abominable thing which God hateth. Surat is the only mission station in the whole province and (the two Messrs. Fyvies), the only missionaries to all these millions. Twenty-one years have now elapsed since the commencement of the mission, and in that time we have been honored by God to translate and print the whole Scriptures, and to prepare and publish upwards of 50 different religious tracts, and have been in some measure successful in the conversion of sinners to Christ.”

We are confident that our good brethren will obtain an interest in the prayers of all God's people in this part of India, that their indefatigable labours may not be in vain in the Lord. The brethren are so encouraged in their work as to contemplate the erection of a new pukka place of worship for their church. May it be the birth-place of many souls.

5.—NEW MISSION AT MIRZA'PUR, UPPER INDIA, IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY.

We have much pleasure in giving insertion to the following very concise and intelligent account of Mirzápur, Upper India, extracted from a

letter of the Rev. R. C. Mather, in the Report of the Bengal Auxiliary Missionary Society for this year.

“As this is a new station of the Society’s it will not be unsuitable to give a short account of its localities, previous to detailing the arrangements that have been made to evangelize it. It is well known as an important town, occupying amongst the Hindus the same position, in respect to its trade, as Banáras does in respect to its religion. A survey was made of the place in 1828 by Capt. John Gavin Drummond, and from the measurements of his map the town is about one mile and a half in length, and about a mile in breadth. The population is estimated at 57,773; of whom there are—

<i>Hindus.</i>	
Brahmans,	7,177
Kshattries,	3,039
Báisya,	14,248
Shudras,	24,775
Faírs,	1,023

Musalmán’s,
6,769. Faírs, &c. 600.

Christians 30.

“The town is divided into six thánas, in the jurisdiction of each of which there are on an average nearly 10,000 people. Being a modern town and laid out for the most part under the direction of European magistrates, the streets are mostly wide and regularly built, and in this respect afford a singular facility for the preaching of the Gospel. As we arrived here only in May last, we have not yet been able to do much. In the hot season, and rains, out-door work is necessarily very much impeded in any circumstances, and in this case from our not being able to get a house near the field of labour it has been much more so. However, measures are being taken to remove this evil, and I trust another year will not witness its existence. It is every way desirable to have at least six points and centres of operation, corresponding to the six divisions of the town, and endeavours will be made to get up a small chapel in each. Ground is being sought for at least two chapels, to be immediately erected. Not having chapels, I have preached in the streets, and the people are remarkably disposed to hear, and, as far as appearances go, possess a good deal of candour in judging of the conflicting statements of their own religion and that of the Bible. Several have requested copies of the Sacred Scriptures, and as far as I have had them I have supplied them; two or three are professed inquirers and visit me regularly, one a Mussalman has engaged his maulávi to write a book in refutation of Christianity, of which I have received the first portion, and another in Hindí. One case we have heard of that is gratifying. That of a Musalman, who had heard the Gospel here but said nothing to us, but told his own friends that he would become a Christian. In consequence, they refused him the huqqa, the mark of sociality. This he could not bear, and he has left Mirzápur, and to our surprize his friends came to search for him in our compound, asserting that he must be concealed here, and so the fact came out. I think this kind of evidence to be more satisfactory than if he had merely told us of his intentions. The man must have been sincere, or he would scarcely have divulged his intentions in the way he did. Within the last six weeks, we have received an important addition to our labours and cares, 79 orphan children, of whom 40 were boys and 39 girls, were sent down to us from Agra. Of these four died on the way, and since ten more have come to the same end. Their constitutions had received such a shock, that they could not cope with the smallest disease. Many of them were little better than skin and bone, and came to us, labouring

under obstinate diarrhœas. There now remain in the girls' Orphan School 41 children, and in the boys' 32. The residents of this station have shewn us great kindness by assisting us to bear the burden of their immediate support. 330 rupees have been received for this end, of which an account will be given at the end of the year, in the first Report of the Mirzâpur Orphan Schools and mission. However, much remains to be done; and we look to kind friends here and elsewhere for permanent supplies equal to the expenditure of the schools. For the present it will be better to be silent respecting the arrangements made for conducting the schools, as with what little has been done much prospective is contemplated; we intreat the sympathies and prayers of our kind friends every where."

6.—NEW MISSION STATION OF THE LONDON MISSIONARY SOCIETY AT WALOJAHPETTAH, SOUTH INDIA.

We have been favoured with an extract of a letter from Chittoor in reference to a new station at the above place:—"It is a large native town, containing about 30,000 souls. There is not a single European or East Indian, or even any native of the lower classes in it. It contains none but native men of caste, opulence and influence, remote from all foreign association: and from its being a large native trading place, it holds intercourse with almost all the respectable towns and manufacturing places in this district, and thus a channel is opened for the truth to run to many other important stations; such as Hyderabad, Mysore, Masulipatam, Guntoor, Nellore, &c. For a long time I was simply in the habit of visiting this town occasionally in my missionary tours; but as it presented an interesting field and would bring me in closer contact and intercourse with the natives, I made up my mind to reside in the midst of them. With this view I made my purpose known to a kind Christian friend, who at once gave me ample means to build. I have accordingly obtained a piece of ground close by the walls of the town and have built a commodious mission house, a meeting-room, a bible and tract depository, a school-room, and a tract depository, and catechist's house, with all the requisite appendages, &c.: so that all the mechanical part of the business is over, and we remove to LIVE AND LABOUR SOLELY AMONGST NATIVES. But what can all this effect without the blessing of God?"

We highly commend this step, and trust it will meet with many imitators. One of the most effective methods to convert the heathen is, to dwell in their midst with a holy and unblamable conversation.

7.—THE COOLY QUESTION.

We have much pleasure in recording the following document respecting the Cooly Trade. We forbear offering any remarks on the subject until we see what course the Government will adopt. The order has *not as yet been promulgated*, and we hear it rumoured that the Government doubt their power to enforce this order; they had power to adopt the first order in Council, which has inflicted irretrievable ruin on thousands, and will they not avail themselves of instructions so definite and humane, to suppress the horrid traffic even for a while? We intreat those in whose power it is to confer so great a boon, to do it—for those who have effected the rescinding of the obnoxious order and in whose hands under God is the power of deciding the question, will not rest until it be practically complied with.

Emigration of Natives of India.

"The following instructions, under date 1st August, have been forwarded to the Governor General of India in Council:—

“ Paragraph 1st.—We have lately had under our consideration the subject of the emigration of natives of India, under contract to serve as labourers in the Mauritius and other British colonies; and the legislature has been engaged in an endeavour to devise adequate measures for the protection of such persons.

“ 2nd.—These measures, however, cannot be completed in the present session of Parliament, and therefore we desire that *immediately upon the receipt of this despatch, you promulgate a law prohibiting, until further orders, all contracts with native labourers, to serve in the British or foreign colonies, and preventing the emigration of the natives of India for the purpose of being so employed.*

“ 3rd.—We shall give public notice of the instruction now communicated to you.

“ We are your affectionate friends,

“ J. L. LUSHINGTON.

“ R. JENKINS.”

We should have supposed that such a document could not have rested in the hands of a paternal Government for a moment, but that it would have been tom-tommed at any expense and with all despatch through every district of the country.

We intreat the friends of the cooly not to rest on their oars—not to suppose that the work is done. The struggle is but commencing; we must again assemble as fellow-citizens; we must now petition the British Parliament and lay before them striking and unbiassed facts; our merchants as a body, should at once sign a remonstrance against the traffic and the petition to Parliament be signed by every householder whose sentiments agree with its prayer. All our hopes are centred in Britain; this was our impression from the first, and hence did we at once and regularly communicate directly with those who had it in their power to serve us, and they have served us well—the obnoxious order is rescinded. The despised fanatics are a mighty power and have a vast influence in the councils of Britain. It is to those councils and that people that we look as second causes; but our hopes rest upon Him who sitteth in the heavens, and to whom our prayers are ever directed that he would give liberty to the captive, and the opening of the prison-doors to such as are unjustly bound.

8.—CONNEXION OF THE BRITISH GOVERNMENT WITH THE IDOLATRY OF INDIA.

We call the attention of our friends to the following debate in the Commons' House of Parliament on the above important subject. We shall anxiously wait for the fruits of these strongly-expressed sentiments. It will be perceived, however, that it affects but one branch of the question, that of *forcing* Christians to attend Heathen ceremonies, a branch which we should suppose required but little consideration to settle, and but little merit in the concession. We shall be grateful, however, even for that. But still the great question will, if this be settled, remain untouched and undiscussed.

“ In the House of Commons, Mr. Baines inquired whether in the year 1833, there had not been sent out to India an instruction to the effect, ‘ that the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the economy of heathen worship, shall cease; that the pilgrim-tax shall be every where abolished; and that, in all matters relating to their temples, their worship, their festivals, and

their religious practices, the native subjects be left entirely to themselves?' Whether, although five years had elapsed since the instruction went out, it had not been uniformly disobeyed? How it was that no attention had been paid to the instruction, since it was so strict and imperative? Whether any further order had been sent out to enforce the first order and, if so, what was its date? Lastly, whether there would be any objection to place on the table a copy of the last order and whether any measures had been taken to enforce it, so that for the future the people of this country might have some ground upon which they might rely, to hope that the grievance complained of would be redressed?

"Sir J. C. Hobhouse said, that this was one of the most delicate subjects that could be treated of, with reference to our Indian government. He thought therefore, that his honourable friend had acted perfectly wisely in not making a separate and entire debate on this subject. It was perfectly true that in 1833 a despatch had been sent from this country to the Government of India, with the purport and intention ascribed to it by his honourable friend. It was perfectly true, with reference to his other question, that this despatch had not hitherto been acted upon; with reference to the other question, whether or not the Court of Directors had subsequently taken any steps to carry their former orders into effect? he had to inform his honourable friend, as he had done before when a similar question had been put to him, that the Court of Directors had sent out two despatches directing that their former order should be carried into effect, with as little delay as convenient. Nevertheless, he had to confess that there still remained something to do with respect to this subject; and he was free to own that, in his opinion, the time was come when the court of Directors must issue from this country a despatch, in more positive terms than had hitherto been used, and which should prevent the possibility of any mistake or misapprehension as to its intention. Having these opinions, he had no hesitation in saying that he had pressed on the Court of Directors the necessity of taking such a course—(hear!) Within a few days—he might say hours—the subject had been discussed in the Court of Directors; and he could assure his honourable friend, as responsible minister of the crown, and he hoped the Court of Directors would agree with him; but at any rate he would say distinctly, that he should make a point of using that discretion which, by the act of Parliament, belonged to him in his position as President of the Board of Control, to direct such a despatch to be sent to India, as would render it impossible for any functionary there to make a mistake—(hear!) He could assure his honourable friend that there should, as far at least as depended upon the home authority, be no mistake as to the compulsory attendance of any functionary, military or civil, upon a worship of which he conscientiously disapproved—(hear, hear!) There should be no compulsory participation in such worship; and he would take care, and he trusted the Court of Directors would agree with him, to have such a despatch sent out to India as would perfectly satisfy the most tender conscience—(hear, hear!) Having said thus much, there only remained for him to refer to that part of his honourable friend's statement which related to laying any despatch that might be sent out, on the table of the House. His honourable friend, if he considered it, must see that this would be not only a very inconvenient but at the same time an unconstitutional course to pursue—(hear, hear!) To lay on the table despatches before they were sent out, or seen, or acted upon. He had, however, no hesitation in saying that he should, when the proper time came, have not the least objection, to making these despatches public—(hear, hear!). He had not only no objection, but in justification of himself on this most important subject, he thought it

necessary that there should be no secret, no concealment as to what had been done by himself and the government; and in fact, he should make the despatches public, not only to satisfy the public, but in order to show that he at least had a proper sense of the duties imposed upon him—(Hear, hear!).

“ Mr. Baines said that the answer was perfectly satisfactory.”

9.—ESTABLISHMENT OF AN INFANT SCHOOL AT HUGHLI.

It may be in the recollection of our readers, that the establishment of an Infant School at Hughli was in contemplation by the General Committee of Public Instruction; we have now much pleasure to announce that Dr. Wise, the superintendent of the College, deputed a native gentleman to consult Mr. Perkins, the head master of the Presidency Infant School, about the appointment of a qualified individual for the seminary immediately to be established under his control. Hitherto little or no attention was paid to the cultivation of the infant minds since the fate of this unfortunate country was consigned into the hands of the tyrannical and illiterate Muhammadans. But we are happy to observe, that the present rulers are now perceiving these defects, and are eager to remedy them. We therefore sanguinely hope that, before another year expires, we shall have the pleasure to find the establishment of schools for infants in connection with those for adults in almost all the principal stations in the Mufassil, in lieu of the much abused native pāthshālās.—*Gyananneshun*, Nov. 14.

10.—ERECTION OF A COLLEGE AT MOORSHEDABAD.

The General Committee of Public Instruction has, at the recommendation of the local Committee for controlling the affairs of the Nizamut College at Moorshedabad, resolved on the erection of a building for the college, the present building being inadequate to its wants. The estimate has been computed at upwards of sixty thousand rupees, and the work is to be conducted under the superintendance of the superintending Engineer Col. Macleod.—*Commercial Advertiser*, Nov. 1.

11.—THE NEW CHURCH.

We understand that the managers of the Hindu College, have finally settled with the Evangelical Fund Committee about the piece of land intended for the site of the new church. The managers have given in exchange two biggahs of land in Cornwallis Square, the value of which is 8,000 rupees. This large sum, we learn, is a part of the small residue which remained on the failure of the firm of Messrs. Baretto and Sons.—*Gyananneshun*, Nov. 14.

12.—THE OLD YEAR.

Dear Readers, another year has come to a close. We are one year nearer our eternal allotment; the clear searching light of the judgment will soon shine upon us and upon our deeds. What will it reveal? Think on the innumerable mercies, deliverances and long-sufferings of God which have been manifested to you during the past year, and let the mercies of the past and the hopes of the future lead you to say unto the Lord at the commencement of the new year—

“ Now, Lord, I give myself to thee,
’Tis all that I can do.”

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NEW PERIODICAL.

It has been suggested by several of the friends of India that it might be both interesting and instructive, in the present state of Indian affairs both here and at home, to establish a monthly Journal in which all the Parliamentary Debates, Accounts of Missionary and other meetings, Notices of Works and Pamphlets published, and having a bearing on the great *moral* subjects connected with the elevation of the people of India, should be published. The Journal would also contain a full account of all discussions, Public Meetings, and Official Documents, Pamphlets, &c., which might be held or published in this country.

The design of the work would be to give a greater prominence to questions which have too political a tendency, though not directly so, to be discussed in all their bearings in a Religious Periodical, and yet too decidedly religious to obtain the prominence they deserve in a scientific Journal or an ordinary Newspaper.

The questions which will come within the scope of the proposed Journal are those of Education, Idolatry, Cooly Exportation, Zemindaree Oppression, Infanticide, and in fact every subject connected with the defence of Civil and Religious Liberty. It will also be open for the admission of original papers, and to fair discussion on these important subjects. Its motto will be "*In non-essential things liberty—in necessary things unity—in all things charity.*" Gratuitous assistance has been promised both in the Editorial and other Departments, and as the object is not profit but the interests of Truth and Humanity, it is hoped that the friends of the people of India will aid the attempt in every way. Should the proposal meet with the approbation of the Indian public, and a sufficient number of Subscribers be obtained to cover the current expenses,

“THE PHILADELPHIAN”

will be published at an early date, of which due notice will be given.

Communications addressed to the Publisher of the Calcutta Christian Observer, or the Editor of the Indian Review, &c. will be forwarded to the parties interested in the establishment of the Journal. The Subscription may average from twelve to sixteen rupees per annum, which will depend upon the number of Subscribers obtained.