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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 90.—November, 1839.

* * * 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. G. Vansomerén, Madras; the Agent for the Oriental Christian Spectator, Bombay; Rev. J. Beighton, Pinang; Rev. R. Anderson, D. D. Boston, U. S. and Mr. Fairburn, Cape Town.

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1839.

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* * * Communications, it is requested, may be addressed to "The Editors of the CALCUTTA CHRISTIAN OBSERVER," care of Mr. G. C. Hay, Publisher, &c. to whom all payments should be forwarded.

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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.

The Reports of the Ceylon Schools—Dr. Wilson's sermons and other matters in our next. We would remind our correspondents that the time for Journeying and Missionary tours is at hand, and that they can materially aid us by sending us accounts of the manners, customs, &c. of the people amongst whom they travel:—a reference to the list of subjects may aid them in writing us.

We must also urge on our friends to endeavour to obtain some additional Subscribers at the commencement of the year, as it is at that period, owing to changes, &c. we lose many of our old friends; the reduced rate of postage will be, we hope, a great stimulus to the increased circulation of periodicals in India. **IF EACH OF OUR FRIENDS WOULD BUT OBTAIN ONE SUBSCRIBER FOR US, WE SHOULD BE WELL CONTENT—SURELY THIS MIGHT BE DONE.**—We urge this matter on all our friends.

Communications on the following subjects will be acceptable, viz.—

1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary Exertions. 5. Progress and Promotion of Education. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of remarkable Native Characters. 10. Moral Statistics of India. 11. Manners, Customs, and superstitions of the Natives. 12. Extracts from the Vedas, Puránas, and Shástras. 13. Native Proverbs. 14. Removal of Impediments to the conversion and civilization of the Natives. 15. Indian Publications. 16. Antiquities of India. 17. Geography of India.

The Monthly Missionary Prayer Meeting will be held on Monday Evening the 4th instant, at the Lal-Bazar Chapel; service to commence at 7 o'clock.

The Committee of the Christian Tract and Book Society will meet for the despatch of business on Tuesday Morning, the 12th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held at the old Church Rooms on Tuesday evening the 12th instant;—service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Bible Society meet for the transaction of business on the third Tuesday in every month at $\frac{1}{2}$ past 9 o'clock in the morning.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 90.—November, 1839.

I.—*Idoltrous Oaths.*—*A.'s Reply—with Observations.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

I feel bound to make some reply to your remarks on my letter concerning *Idoltrous Oaths* published in your No. for September 1839. I do so because I perceive, or imagine I perceive, from the tenour of your remarks, that, either from my obscurity of expression, or from your hastiness of perusal, you have misunderstood my meaning.

The letter which called forth mine, was published in your No. for June 1839, signed L. While I agreed with that writer in his conclusion, “that it might be allowed to a Christian magistrate to administer an oath (when anxious to do justice) which he himself did not believe to be sacred, and provided that truth could not otherwise be elicited,”—yet my reasons for arriving at such conclusion were different from his. I believed also with L. that there was “no divine direction on the subject, and that the matter was in all probability left in *statu quo*.” I commenced my former letter by endeavouring to shew the untenableness (if there be such a word) of L.’s argument, which was that “a Christian magistrate might fairly be allowed to admit for the time being, that what his deponent believed to be sacred, was really sacred.” I felt that on these grounds I could not approve of the administration of *Heathen Oaths* to witnesses. I then stated what I understood to be the point for discussion: namely, “that by administering an idoltrous oath, the magistrate thereby commands the commission of the sin of idolatry and is therefore guilty of sin.” I replied that “we might as well impute impiety to St. Paul who recommended and enjoined obedience and the payment of taxes to an idoltrous Government, which

supported a State idolatry, by means of the taxes so paid." I now entreat you to turn to the remarks you have made on this argument in p. 499, and I ask you, in the spirit of a sincere admirer of the principles on which your *Observer* is conducted, if they are not harsh, even supposing you misunderstood the application of my argument and supposed that I meant to impugn the Apostle? I much fear that a single quotation from Gibbon induced you to view my whole letter with suspicion. I admit that I did not in that letter distinctly and fully explain why I referred to St. Paul's exhortation in Rom. xiii. I do so now. The argument or assertion that it is unlawful for a Christian magistrate to administer an idolatrous oath for any purpose, because such administration involves, to use your own words, "an aiding, abetting, suggesting, requiring, or receiving of sin," is no more tenable, than it would be to argue, that St. Paul countenanced the commission of idolatry, because he commanded taxes to be paid to a Government by which Government and taxes idolatry was supported." I think both may be equally plausible at first sight, but I feel assured that both are equally unsound. At the risk of being again charged by you with "intellectual deficiency," I shall state that, under certain circumstances, I do think the payment of taxes due to Government does involve an approval of the use Government makes of those taxes; but I do not think those circumstances existed when the Apostle Paul wrote. That the inspired word of God supposes and admits of a case, which in human language is called one of necessity, which under certain circumstances may be a crime, or not a crime, and which subsequent events may entirely alter the complexion of, will I suppose be allowed. The sons of Adam married their own uterine sisters, and we have no reason to believe that they committed sin thereby in the sight of God, though such a connection was afterwards condemned as sinful by the law of Moses. But as the Almighty had ordained that the human race should spring from one family, the first marriage between brother and sister was necessary. On the ground of necessity I subscribe to the following sentence in your remarks as being applicable to the early Christians. "The payer was amenable for his own loyalty, not for the idolatry of the receiver—the subject was answerable for the discharge of his own civil relationship, but not for the superstitious appropriations of his Governor." Would this doctrine be applicable under different circumstances? Let me ask you, "if in a nation of ten millions of people, where eight or nine millions were Christians, and the rest idolaters, who were the governing party, and the eight or nine

millions continued to pay tax without remonstrance to the few who governed and who were thereby enabled to uphold a State idolatry, I ask whether these eight or nine millions would be guilty in the eye of God or not?" You remark "every man knows that idolatry is an insult to God; every man of common sense knows that it is a curse to man." Then I conclude you will agree with me that resistance would be a virtue, and that the eight or nine millions should put an end to the public profession of an idolatrous worship, by withholding their tax. Here then these payers of taxes, their circumstances being very different from those of the early Christians under the Roman Government, prevent "the superstitious appropriations of their Governors:" who will say they are wrong? And if the early Christians did not do so, who shall say that they were wrong? I apply the same reasoning in justification of a Christian magistrate administering an idolatrous oath to a heathen, when he believes the truth cannot be otherwise elicited—the circumstances demand it, although it may be asserted that he thereby encourages or countenances idolatry.

It was taking this view of the subject that I remarked in my former letter, "the Apostle left it to the religion he advocated silently to work out reform." Turn, I entreat you, to your remarks on that sentence. Are they not unjust? Was our discussion concerning that which is acknowledged to be idolatry, open and undisguised; or was it not rather whether the swearing of a witness on an idolatrous oath, and the payment of taxes which went to support idolatry, were denounced in the Bible as sinful? Was it not whether an idolatrous oath might be lawfully employed to elicit truth, supposing truth could be elicited by no other means? Of what use then ironically to exclaim, "Oh! how silent is the Bible on the subject of idolatry," as if I had asserted or inferred that it was so silent? May I not conclude with L., that the subject in question was left in statu quo, and that St. Paul left it to the all-powerful influence of the religion he advocated silently to work out such a reform, that one day it would no longer be necessary for Christian people to pay taxes which supported an idolatrous church, or for Christian magistrates to administer idolatrous oaths?

Regarding oaths, in general, I agree with you that to require an oral or verbal appeal to the one living and true God, would be in most cases better than using the Gunga water, or any other symbol. In many cases, however, this appeal would not be understood. Oaths, except on occasions of great solemnity and importance, I look upon as improper, and in India unfortunately they are of little avail.

On reading over this letter I regret that I have noticed the tone of your remarks, as that may perchance have introduced some asperity into my reply; if so, I beg to apologize for it.

Yours, &c.

A.

Truly glad are we to see the subject of the "Administration of Idoltrous Oaths by Christian Magistrates" still discussed; and we rejoice, that a matter so deeply involving the glory of God and the eternal interests of man, should still occupy our pages. We have, it is true, a difficult course to follow, in so far as *persons* are concerned; but this difficulty is reduced at once by the command of the Spirit, "Have not the Faith of Christ with respect of persons." Whoever may enact the thing condemned, or whoever may uphold it, is of small consequence where the highest cause in the universe is at stake. It is always the safer course not to turn aside after persons; but to pursue things, discriminating them by their genuine characteristics, and designating them by their true names. Silken words, and velvet sentiments, may please the effeminate and enervated minds of some Christian combatants;—and like certain modern tournament-men, they may prefer the rounded point of the pole, to the polished point of the warrior's spear, in mock combat; or like them too, they may prefer falling on the thick-bedded saw-dust of an ambiguous verbiage, to a hard fall on a firm argument;—but, the soldier for truth must perform his duty, and must "endure hardships as a good soldier of Jesus Christ."

We may not therefore be discouraged, although we may be hindered, by so prevalent a sensitiveness on the subject of human interests and human character, amidst a general apathy to divine claims and divine glory.

Notwithstanding some hints on the part of our present correspondent A. as to "harshness" or "injustice" in one or two items of opinion, we are happy to find, by the conclusion of his letter, that he would prefer not having alluded to these things. We honour this manly frankness; and we shall lay aside the weapon of "*irony*," which is not necessary for so ingenuous and candid a mind, and shall deal in plain assertion and argument in our reply to his communication now before us.

A. thinks we have misunderstood his meaning in our observations on his former letter. This is but likely;—and we thank our correspondent for his chivalrous spirit in giving us a choice as to the cause of the misunderstanding. We are bound, in all honour and kindness, to reverse his own supposition, and say, that it may have arisen from "our hastiness of perusal, or from his obscurity of expression." However our correspondent is candid enough to admit, as to the hinging point of his letter, he did not "fully or distinctly explain why he referred to St. Paul's exhortation in Rom. xiii."—and we confess that we

still labour under an obscurity of apprehension on this point. Yet we are anxious to reach a clear result concerning it;—for, when an appeal, on behalf of the “Judicial administration of idoltrous oaths by Christian Magistrates,” is made in any form to God Himself in His word, we cannot but treat it with more reverence than any ordinary argument. Let us then consider the precedent proposed in this analogical appeal, and see whether there be an analogy in it:—for, if there be not, the appeal immediately falls.

The points to be compared are these:—

A Christian subject paying taxes to an idoltrous Magistrate :

A Christian Magistrate administering an idoltrous oath to an idoltrous subject.

This we believe to be a fair statement of the terms of analogy. How stand the two sides towards each other ?

1. The *parties* are in *opposite relations*:—the tax-payer is a subject, the oath administrator is a ruler, (or, one of the ruling body’s organs, which being a voluntary position, is the same thing as to the argument.) The subject has no power over the arrangements of the state, under a despotic government;—but the governor has, if he choose to exercise his influence. The subject cannot prevent the use made of the state-money, but the governor may or may not require the administration of idoltrous oaths. The Christian subject of Idoltrous Rome had no control over Nero’s imperial revenues in their outlay:—but, the Christian governors of idoltrous India have power to say whether their servants shall cause oaths by false gods to be administered to their idoltrous subjects:—and these servants have it equally in their power to say, whether or no they will be instruments in such a work. Is it not so? Now, although this different position of the parties in the two cases does not create a difference of *principle*, yet it does produce a difference in the amount of *responsibility* and so affects the merits of the case materially. Of course, if to pay taxes to an idoltrous government were really bad, the subject however helpless ought not to do it; but, as to the power of prevention, how vast the difference between the governed and the governor, between the tax-payer, and the official oath-administrator! Here first the parallel fails.

2. What is the express *ground* of acting on the two cases? In the case of *tax-paying* the ground was wholly *civil*; the tax was paid to Cæsar as Cæsar, and only as such; there was no understanding as to any other capacity or circumstance whatever but his political headship. But the very ground on which idoltrous oaths are administered is a *religious* one; it is because certain men differ from me in creed that I administer an oath founded on that creed; it is to favour them who are idolaters, as subjects, by giving them the form of oath which as *Idolaters* they prefer. Is there no difference here? Is it not plain that, in the case of the tax-payer there was no regard to idolatry whatever, no convention whatever about it; the Christian looked upon the governor as a ruler, not as an idoltrous ruler, and payed money to him not because he was an idolater, but one of the “powers that be?” And is it not equally plain that we administer oaths in an idoltrous form in India because the subjects are idolaters? therefore, that there is no

real analogy, no just parallel between what was done with no conventional regard to Idolatry and what is prescribed on the express ground of Idolatry? Here is another failure.

3. Again let us consider the *medium* of the transaction in the two cases before us. In the one case there is given by one man to another a *mere coin* or piece of money, which in itself is nothing but a medium of human barter or exchange; the coin says nothing, or declares nothing, but is a recognised mode of transmitting certain value from one man to another. It bears (as our Lord beautifully shews) Cæsar's image and superscription, and to Cæsar let it go. As a coin, it makes no mention of either God or Idol; it passes from hand to hand for what it is worth. True, if there was a ground of connection between the transacting parties regarding idolatry, then the giving of the coin would be significant; but we have seen that it was not so.

But is an *oath* thus like a coin? A coin declares who is king, but an oath declares who is God: a rupee declares that the Company is supreme in political government, or that Victoria is the Queen of India; but a Hindu oath declares that Gunga is God, or that Ramchunder is the Lord Jehovah! Is there no difference here? Oh how vast, how awfully vast the difference between the mere passing of such a coin, and the swearing of such an oath! How fearfully great the difference between receiving the payment of the one, and the judicial reception of the other! Again we say, that if there had been conviction previously, that would alter the case: but it is not so in the case of the tax-payer supposed. The medium of transaction in the one case is mercantile and civil, depending wholly on the mind of the parties transmitting for its moral or religious significance; in the other case the medium of transaction alone, independently of all conventions or results is significance itself, being the highest possible assertion and declaration of the sin of idolatry.

Thus the parallel of analogy breaks down altogether, and we trust it is not necessary for our candid opponent or for our readers to pursue it any further. We feel that we have shewn enough of discrepancy to disprove the relevancy of A.'s argument from Rom. xiii. in support of the administration of idoltrous oaths by Christian magistrates: for there is no analogy in the *relation* of the parties—in the conventional *ground*—or in the actual *medium* of the two transactions. Where then is the analogy at all?

Our correspondent states that "under certain circumstances I do think that the payment of taxes due to Government does involve an approval of the use Government makes of those taxes." But as he does not state what those circumstances are, we cannot divine them. But, we will say this in his stead, that we believe a people are accountable for the use made of their taxes when either they themselves or their representatives will them away by their own act to any sinful purposes:—or when having the constitutional right of petition, protest or memorial, they neglect their privilege in a free state. But such was never the condition of Roman Christians, and affects not our question.

Our correspondent then passes to the plea of "*necessity*." But this is at once granting the essential sinfulness of that thing which necessity

alone can justify. Now if a man grant that a thing is in itself (apart from the special grounds of the case) sinful, he admits that it is contrary to the law of God; and when he says that yet *necessity* justifies the doing of that thing, he maintains that in this particular instance the obligation of necessity is greater than the obligation of Divine authority, which is a very serious assertion, and needs strong evidence to establish it. Now we utterly deny that any such necessity exists as that which can entitle a man to break God's law, or make him innocent in so doing. We suppose that A. would probably refer to the law of the *Sabbath* in proof of his position:—but this reference will not bear him out, for our Lord shews, that the works which we call “works of necessity and mercy” are a true observance of the spirit of the Sabbath, although to us they may seem contrary to the mere letter of the law.

Again, it must be shewn that the necessity is one of *Divine* imposition and not of our own wilful creation; and then we must see that even this divinely imposed necessity is not a *test* of principle rather than a *rule* of duty. Now, all this is a very difficult matter in even ordinary circumstances; but how much more in a case where the very claims and glory of Godhead are concerned! It is a very easy thing to cry out, “necessity!” but it will be found rather arduous to make it manifest. Let our correspondent take heed not to go into that dark and trackless region. It is much safer to keep on the plain and good high-way on which “the wayfaring man though a fool shall not err.” He may cover a retreat by saying “*circumstances* demand it.” But we would ask what are those circumstances which are superior to the glory and Godhead of the Almighty? What circumstances can render the rights of man superior to the rights of God; or the conscience of a fallen man superior to the peculiar prerogative of the one living and true God? Let these things be shewn to us; and not merely be talked about, than which nothing is easier. Yea, if it could even be shewn that India cannot be governed without sin and insult to God, (and an idolatrous oath contains both,) yet it would still remain to be proved, that it was more necessary to govern India, than to please God! Who will undertake the task of sin involved in leading this proof?

The supposed case of the “sons of Adam marrying their own sisters” is nowise to the point. “Where no law is, there is no transgression,” and, as no law on this subject pre-existed, there could be no sin in such intermarriage. Had God at the creation made and promulgated a law bearing such prohibition against such a union, then there would have been sin in the breach of that law. The thing supposed was *then* lawful and right. It was not in this case necessity that made sin innocent. Even Adam and Eve were as nearly connected as even their children could be.

The other supposed case, of a nation consisting of eight parts Christians and two parts idolaters, resolves itself into what we formerly said on the reference to Rom. xiii. We need not retrace that ground—but merely say, that the Christian millions of subjects are not necessarily a party to the sin of the idolatrous millions of rulers: therefore on the ground of taxation they may not scripturally rebel: for political submission is not religious transgression in any such case.

To the writer of this it seems as the strangest thing possible that man should be in doubt as to what the BIBLE says on the subject. To him, since first he heard of the administration of sinful oaths, the guilt of it has just seemed as clear as the light of the first, second and third commandments.—Nor is he able to comprehend, how other men cannot see it. It fills him with amazement that, whilst men say that the receiver of theft is guilty of the eighth, and the partisan of murder is guilty of the sixth commandment, the administrator of an idolatrous oath is not guilty of the first, nor the receiver of an oath by a false god is not guilty in principle of the third! No man has yet taken up his pen to shew how it is so. We hear of nothing but “human conscience,” “the golden rule,” “expediency,” “necessity,” “circumstances.” But the basis of all is the Law of God; by it we stand or fall. We have appealed to it again and again; but no man has dared to take up our appeal on *that* point. Let A., or any other man, shew to us, that the three first commandments do *not* bear on the administrator as well as on the performer of an idolatrous act—on the judge who sustains an oath by a false god as well as on the witness who gives that oath by that demon whom he worships—let him shew this, and we are satisfied. But who has attempted this?

Again, we conclude our observations with the following statement of the case.

1. The Christian magistrate knows that idolatry is a deadly sin in man, and an abominable insult to God.

2. The Christian magistrate knows, that an oath is the highest possible assertion of this sin and of this insult, on the part of the idolatrous swearer.

3. The Christian magistrate sees, hears, presides over and decides by such sinful oath which, he knows, condemns man and insults God.

4. And the Christian magistrate does all this, not accidentally, but officially; not by constraint of authority, but by chosen profession of life:—he lives in part by it:—and he employs an officer for the express purpose of putting those very sinful oaths, under his own superintendence.

5. *Query?* In all this, does he sin, or does he not?—Does he partake in the idolater’s sin, or does he not? Is he displeasing God, or is he not? Is he bringing down more anger on India, or is he not? Is he hindering the conversion of sinners, or is he not? Is he retarding Missionary work, or is he not? Is he grieving and restraining the Spirit of God, or is he not?—Our own conviction is in the affirmative of all these queries. We believe, for reasons so often given, that there is not a public sin of a more ruinous and heinous kind in India at this moment, than this vile compromise with idolatry, and that until it be wiped away, there is no hope of any extensive blessing on this land. Where are our bishops, where are our chaplains, where are our missionaries, where are our elders and deacons, where are our churches, where are all our professors of Christianity? where are they? why do they not arise, and pray, and weep, and humble themselves before the Lord God, the dishonoured God of India? why do they not beseech and entreat “the powers that be” to desist from such heinous sin, such stupendous guilt?

Oh Thou merciful and long-suffering One, who hast borne ten thousand insults at our hands, and who seest Idolatry reigning in our Judgment-halls every day in despite of thy glory as the only God—do Thou appear in mercy, and cause this evil thing to be taken away utterly: do this for Thy name's sake which we have polluted!—Reader—join with us in this prayer!—En.

II.—*The Meditations of an Inquirer after Truth.*

For the Calcutta Christian Observer.

No. II.

I. That I, in common with all animated beings around me, am *created* I cannot doubt. I am certain that I began to be; and I feel it impossible to believe that I came into being by chance. There is too much art in my construction for me to give credit, for one moment, that I am a mere fortuitous assemblage of atoms. That I have therefore a Creator is a truth which irresistibly forces itself upon me: and as there is so much art displayed in my construction, I am as irresistibly forced to believe that my Creator must not only be intelligent but wise. And as no wise being will ever construct a machine without having in it or by it some object in view, so I am led naturally to inquire, what can have been the object which the Creator had in view in my construction?

I reflect again and again; but my mind can settle upon nothing. It is possible I may have been created to be useful, according to the extent of my abilities, to my fellow-creatures around me. This viewed by itself is certainly no contemptible object. But, then, for what were we all in the aggregate created? Each wheel in a machine serves a purpose that has a relation to the whole; but, then, for what is the whole constructed? Some object there must have been. What is that object? Alas! I can see nothing accomplished upon earth worthy of such a curious structure as my body and mind; and worthy of all the bodies and minds that have existed and do exist.

Is it possible that this is merely the beginning of our being, and that we are destined to live again at a future time in this world, or in some other world, and that then the object of our creation will be fully apparent? Who can tell? What evidence is there that there is any, or that there ever will be any other state of existence than the present? Death apparently unloosens the whole fabric of the human system; and although it is fully evident, that the thinking part of man is something very different from the unthinking part of him; and although no argument can be adduced to shew that the former may not exist, retaining its peculiar property of thinking, apart from the latter; yet what evidence is there for this? The wheels of a watch, when separated from each other, cease to point out the time; and it is possible that body and mind may, at the period of dissolution, cease to perform all their usual functions. Who can demonstrate the opposite of this? And who, therefore, can *prove* the existence of a future state?

Still, when I reflect on the obligations which I am under, I cannot help *fearing* that a future state is more than probable. There is a something within me which tells me, that in reference to my fellow-creatures I ought not only to abstain from doing them any injury in person, proper-

ty and character; but that, having the ability to benefit them in any way possible, I ought to do so. But I am conscious that I have often failed in both respects. And as I am certain that I could not have been possessed with the feeling of this obligation unless it had been implanted in me by my Creator, I cannot help fearing that my derelictions, (since I plainly see that they are not punished in this world,) may be visited in some other state of existence.

In what state? Is there a metempsychosis? If there be, the sicknesses and other natural calamities which I now often suffer may be the visitations of former crimes. But is there a metempsychosis? This I cannot prove. True; I cannot account for the sufferings to which I see innocent childhood subjected; nor can I account for the manifest evil fortune that befalls many of the most virtuous, nor for the manifest good fortune that befalls many of the most opposite character. I am ready, therefore, at first sight to suspect that there must be a metempsychosis. But still I cannot prove it. No one has any consciousness of having lived formerly. Besides, when I take a second view of the matter, it seems to me, that to reward or punish where there is no consciousness of having ever done good or evil, and where there is no certainty given of having lived in a former time, to be a most arbitrary, if not a most unjust proceeding, and one which we can hardly suspect to be that of a being whom we must acknowledge to be wise. Yet, how am I to account for the sufferings of infancy and of the virtuous? Have they deserved them,—and when? Have they not deserved them? Then, why do they suffer? Who will extricate me from this labyrinth? To me the matter is deeply important.

And on the supposition that it is determined, that there shall be an inhabitation in another world, or in another body, in order to suffer for derelictions committed here, can any one tell me whether there be or be not any way of escape from the appointed punishment? Is the decree irrevocable? Or may it not be set aside on condition of an atonement being offered? and if so, what atonement? It is impossible that I can make satisfaction to all the individuals whom I have injured; for many of them are dead, many of them are far away, and many of my offences I have forgotten. Will the infliction of self-suffering atone? Then how much should I inflict, and in what mode should I inflict it? Besides, how can self-suffering be any atonement to the injured? Will the giving of money atone? Then, how much should be given? and to whom should it be given? To all the injured, for the reasons just stated, I cannot give; and how can money given to one person be an atonement for crimes committed against another person? On all these topics I am in complete ignorance. It seems reasonable that I should be punished; but for this I have no certainty. And if punishment be decreed, I know neither whether the decree be revocable or not, nor, if the former, in what way it is to be revoked. O how much it is to be desired that God would speak, or that he would send us unquestionable instruction in any way in which it may seem good unto him.

Again: considering that I am perpetually receiving tokens of kindness from the Creator, I should like to know whether, besides the feeling of gratitude, he wishes me to perform any service directly to himself in return. Men are not satisfied with the mere feeling of gratitude: they require a manifestation of it. And if God requires the same, how shall I shew it? Am I told, that the only way of doing so is by acting out my obvious duties to my fellow-creatures? But this would be obligatory on me even if I received no expressions of kindness from the Creator. Besides, how can I know that this is the *only* way in which I am to manifest my gratitude to Him? He may, like men, require a manifestation

by words and by acts. And by what words, and by what acts? As he has never spoken to me it is impossible I should know; and I am totally ignorant of any process of reasoning by which I may attain to such information.

O for light from himself to guide me in this darkness! Reason is light, but reason aids not in these things. And can I believe that my Creator, whom I certainly know to be not only intelligent but wise, can have left me in ignorance on these momentous topics? If he has, he may indeed be wise, but he cannot be good. But have I any reason to conclude this? Nay, have I not, from the perception of right or wrong with which he has endowed me, and from the many instances of real goodness of which I see he is the actual performer around me,—have I not rather reason for concluding that he must be at least largely if not fully good? Is there not therefore ground for hope, if not for certainty, that he has given instructions and directions on these important subjects? Let me try to find out.

II. The Christians have a book which they affirm has God for its author, and which they say also contains instructions on all the points of my inquiry. Let me look at this book. Verily, it does tell me of the way in which I and all other creatures have originated; of the nature and attributes of the Creator; of the object for which I was created; of a future state; of the separate existence of the soul; of future rewards and punishments; of a way of pardon; and of the way in which God requires to be served: and the whole, as shown by Bishop Butler in his "Analogy of Religion natural and revealed," is so consonant to the dictates of reason, that it at once commends itself to my understanding.

But how do I know that what the Christians say of the book is true? It may not have God for its author, but may be the unaided composition of men only, and by them palmed as the word of God upon the world, in the same way as many other books have been which are evidently false. Let me examine this matter; for I cannot suppose God to be so evil as to have left me without the power of discerning the truth in such an important topic as the present.

That men, since they are reasoning and inventive beings, may have of themselves made this book, is a possibility that may be credited; but that they have done so is a probability that can hardly be believed. The book contains such sentiments, and unfolds such a system of doctrine, that it is not at all likely that the authors of it could have been men of falsehood, as they must have been, did they not write under authority from God. The doctrines of the book strike at the root of every thing that is agreeable to the nature and inclinations of the human heart. It exhibits men in such a way as to make them almost abominate themselves. And it imposes such a system of religion upon them, that they must feel themselves bound by it as with fetters of brass and of iron. If the book, therefore, was composed by deceiving men, they must have been very foolish men; for they certainly, if wise, could never have expected that such a system would be received and acted on by their fellow-creatures, nor themselves be respected for their labor. This is not the way of deceivers.

But whatever may be thought of the truth or falsehood of the doctrines of the book, one thing is evident,—the historical parts of it are certainly true. What is called the Old Testament has all along been in the hands of the people whose history it records; and was given to them section by section shortly after the events recorded in each had taken place. Now, credulous as men sometimes are, it seems impossible to make a whole nation really believe that they are the descendants of patriarchs that never existed; that their forefathers were oppressed in Egypt, and

were delivered by a series of astonishing miracles, none of which events ever happened; and that their nation sojourned for forty years in a wilderness, fought many successful battles with surrounding kings, had their religious system delivered to them in a very astonishing manner from Mount Sinai, and in the presence of all, &c. &c. when all is nothing else but fable. Could any one impose in this manner upon the whole people of England? The supposition is absurd.

And as it regards the events recorded in what is called the New Testament, there is the most abundant collateral evidence that all is true. The books themselves were published immediately after the events recorded took place. Several contemporary histories exist, all of which mention directly or indirectly the particulars recorded in the book; and though some of the authors of these other histories were enemies to the Christian faith, yet none of them ventures to call in question the facts set forth. Thus, there is the most positive evidence that, as far as the facts are concerned, the book is true.

But this will not prove that the doctrines of the book are the revelations of God. No: the history may be all true; but the doctrines may be all fictitious. The miracles said to have been wrought in proof of the doctrines, may have been all deceptions, though, viewing all the circumstances of the case, it is exceedingly hard to entertain this supposition. And the writers also, though men of unimpeachable character, and though it be evident that they gained nothing, and could gain nothing, by the part they took in supporting and propagating the religious system of the book, yet may have, in some way or other, been deceived themselves, or have been mere well-meaning enthusiasts. Such things may be supposed; but it is impossible they can be real. There is a something else in the book which stamps it beyond all contradiction as a revelation from God,—and that is, the very great number of prophecies contained in it,—prophecies which were published to the world long before the events took place. How men could tell hundreds and thousands of years beforehand the most minute particulars of events that have since transpired, and of events now transpiring, without having had their information from God, is impossible to imagine. *They must have been inspired.* And if they were inspired in these, is not this a proof that they were inspired in all the doctrines they have delivered? Would God ever bestow the spirit of prophecy upon lying and deceitful men? This would indeed be to make God an abettor of falsehood. Is there not here, then, most unquestionable evidence that the religious system of the Bible is divine? Can I have a stronger proof? I can conceive of nothing stronger. This is evidence indeed! The very sight of Keith's work on prophecy is attended with an irresistible flash of conviction upon the mind.

And that the book has not been corrupted by alterations, additions, and subtractions, is obvious from the very existence of these prophecies themselves, accompanied with the corresponding historic narratives as found elsewhere. Besides, the very great number of quotations from both the Old and New Testaments found in the works of the early writers shews beyond all contradiction, that the book has come down to us as it was originally published to the world. What else then have I to do but to bend to the truth? More conclusive evidence there can be for nothing than there is for this book being a revelation from God. And verily it is a revelation of mercy. Here there is every thing to be found suitable to the wants of man as a sinful and an accountable creature,—every thing to make him happy in the world whatever be his circumstances in life,—and every thing to make him beneficial to his fellow-creatures as long as he is a sojourner upon earth.

III.—Question.

To the Editors of the Christian Observer.

DEAR SIRS,

Is it right in Christian ministers, to admit to the Lord's table, those men who are in the habit of administering idolatrous oaths? Are such ministers who do so, acting in a manner acceptable to the Lord Jesus? Can there be any true communion with Jesus, and discernment of the Lord's body, when after sitting at the table of the Lord, they will enter on the administration of heathen oaths, dishonouring to God, thus *servng* the idols of the heathen, and helping to *keep up* the delusions of Satan? Can this be right? Where is the witnessing against the hateful practices of the heathen in a way which would *convince* them of our *sincere belief* of the *Truth*?

N.

IV.—*Summary of the History of the Jews of Cochin, and an account of their present numbers, presented by them to Mr. Baber, March 1839.*

After the destruction of the second temple, in the 3828th year of the creation, 3168th of tribulation, and 68th of the Christian era, about 10,000 Jews and Jewesses came to Malabar, and settled themselves at Cananganore, Paloor Mahlam, and Poolotto; and three-fourths of this population remained at Cananganore, then called Mahodranapatna, and subsequently Chingly, under the government of Churum Perumal.

In the year 4139th of the creation, 3479th of tribulation, and 379th of Christ, Cheruman Perumal, Eravy Virma, granted to the Jews the honor and privileges they were to exercise, and which was engraved on copperplate, called Chempeada in Malayalim, and thereby appointed Joseph Rabbaan the head of the Jews, and called him Srianandam Mapla; and that same Raja divided his country into eight divisions, which he bestowed, as will be seen in the following translation of the copperplate.

To that God, who of his almighty will and pleasure created this world, I, king Eravy Virma, lift up my hands in adoration, and bestow this grant as from time immemorial our sovereignty existed, on this day of the 36th year of my reign, at Cananganore; and thus, I do hereby ordain and give all manner of power to Joseph Rabbaan, to wear five different colours; to salute by firing of guns; to mount on elephants and horses; to give the call on the roads; to make converts of the five nations; to use lamps by day; to have cloth spread on the ground; to adorn houses; to make use of palankeens, high parasols, kettle drums, trumpets and small drums; and all these privileges, I grant unto him, and 72 of their houses (families) free of ground rent, and duty on scales, and appoint him as the head of all the subjects, and their churches in whatever part of my country they may be established. And all the above-cited privi-

leges, we have hereby, and without any the least difference or contradiction, fully granted by these copperplates unto the said five coloured Mr. Joseph Rabbaan, and his heirs, male and female, bride and bridegroom, to hold and exercise as long as they may be in this world, and his descendants shall exist. And may God grant his blessing to the hereunder-named witnesses, Banahto Covertou Mahtaundan, Bennuvella nauda Coatten, Sri Candon, Eartunaieda Mahna Vigaram, Baloda nauda Irri-caran Chaitten, Keddattiroor Coadda Irvy, Killa Pautto Moodacan Chat-ten, Vajahchery Kandan. Written by Kelappen, and as Perimpahdappa, the Cochin Raja, is my heir, his name is not included in this. (Signatures.)

The following is the subsequent history of the Jews in Malabar.

Until the arrival of the Portuguese, they lived on the seashore ; but when the Portuguese had taken Cranganore, they left in the 5326th year of the creation, and 1565th of the Christian era, and settled at Cochin, where the Raja granted them places to build their synagogue and houses next to the Raja's palace, in order to protect and advance them best. The grant of the ground allotted, was given in the names of Samuel Casteel, David Baleha, Ephraim Salah, and Joseph Levy ; and their buildings were completed in the 5328th year of the creation, or the 1567th of the Christian era ; but still they continued to suffer oppression from the Portuguese, as they were not allowed quietly to enjoy their customs, and the privileges granted them, nor were they suffered to follow their trade and to go about unmolested. The hardened Portuguese took whatever was found in their hands ; robbed, beat, and drove them away, wherever they were seen, and neither redress, truth, nor justice, could be found. And thus the Jews underwent the greatest hardships and sorrows until the arrival of the Dutch at Cochin in 1662, when the Jews afforded them every assistance they wanted, and obtained a livelihood ; but as at that time a disagreement occurred between the Dutch and the Cochin Raja, and they killed the Raja, the Dutch on that account left Cochin and went over to Ceylon. Since their departure, the Portuguese, driven by their spleen and connected with the native Malabarians, set fire to the Jews' synagogue and houses, robbed and killed them on account of their having given the Dutch some provisions ; and as at that time the Jews had a book called Sepher Jahshar, containing a detailed account of all the Jews' proceedings ever since they came into Malabar to that period,—which book was kept in the synagogue with the rest of their rituals,—it was totally burned, so that they were driven away in despair, and on the point of sacrificing their lives, when fortunately the Dutch again returned to Cochin, and in a very few days, the town of Cochin was taken possession of by Commodore Peter de Peter and Admiral Van Goes, on the 8th of January 1663, and 839th of the Malabar era.

On hearing of the surrender of Cochin, the Jews, overjoyed at the happy event, returned from the different places they had taken refuge in, and rested again at their own places ; repaired the losses sustained ; and were under the guidance of their head and leader, Samtob Casteel, praising the Almighty for the deliverance they had received, and praying Him that under the auspices of the Dutch they may obtain further blessings. Ever since, the Jews obtained every favor and protection from the Dutch, and the native Raja ; and in trading with them, as likewise serving them, the Jews obtained a livelihood and every comfort at Cochin in Malabar.

In the Christian year 1686, when Gilmer Vosberg governed Cochin, four merchants arrived from Amsterdam, namely Moses Fereira de Paiwa, Isaac Irgas, Isaac Mookat, and Abraham Bort, of the Sepharadim ; and having visited the Jews of Cochin they were glad, and consented to live with them. They wrote to Amsterdam whatever they had seen and heard

of the Jews in Malabar, and desired to get all the books that were required; and when the congregation of Amsterdam (on whom may rest the blessing of God) received those glad tidings, they immediately sent the books of Moses and of the Prophets, prayer books*, and of the laws and other books, then wanted, which proved a great rejoicing to the Cochin Jews' congregation; and from that time they entered into close intimacy with those of Amsterdam, and annually corresponded with them, and received from them all such books as they required from time to time, and sent copies to be printed in Amsterdam; in return for which the Cochin Jews remitted all that was desired from them. Thus, the Cochin Jews' customs are of the Sepharadim.

Now of the numbers of the white and black Jews of Malabar.

Cochin was considered the metropolis of Malabar in India. Those called the white Jews are a people coming from the ruins of the Holy land, and they have one synagogue and no more.

Those called the black Jews, are of the natives of Malabar, that were in Cranganore, and its vicinity, and who of their own spontaneous will joined from the beginning with the white Jews; and of slaves emancipated by the white Jews. These, in connection with each other, formed that people; but the white Jews were never connected with them by intermarriages; nor have they any of the Cohen or Levy family among them; nor have they any of the Levitical ceremonies in their synagogues or any relationship in other countries, so that they are a separate nation of themselves in Malabar. Still they have the Mosaical Laws (Torah;) and their customs and usages are like those of the white Jews, with a few exceptions and differences in their prayers and songs, and greatly differing with the manners and proceedings of the common people of the country of Malabar. They inhabit the following seven places, viz. at Cochin, Anjecaimal, Paroor, Moottum, Chanotto, Mala and Tirtoor; and their head or leader at that time was Samtob Casteel.

The Jews (white and black,) after their having abandoned their two synagogues, and habitations at Moottum and Tirtoor, during the invasion of Tippoo Sultan, are now fixed at the following places, and their number is as hereunder.

At Cochin, next to the Raja's place, the white Jews have a synagogue,	
and 38 houses, inhabited by males, including children,	85
Females, including children	98
	<hr/>
Total of white Jews, ...	183
Of black Jews, being emancipated slaves in 28 houses of	
males, including children.	36
Females, do. do.	54
	— 90
Of Creoles, including children	60
Females	66
	— 126
Of black Jews, that had three synagogues to the southward	
of the white Jews, of which one synagogue being abandon-	
ed, they now form two congregations, and have two syna-	
gogues and 53 houses, inhabited by males, there are, includ-	
ing children	89
Females, do. do.	137
	— 226
	<hr/>
Total of white and black Jews and Jewesses at Cochin.	625

* A liturgy, a copy of which we have seen, was expressly printed for the Cochin Jews.—Editor O. C. S.

At Ajencammul (commonly called Etnaculum) of the black Jews belonging to two congregations, having two synagogues and 52 houses, there are males, including children.	85
Females, do. do.	108
	— 193
At Chanotta, (commonly called Chandamangallum) the black Jews have one synagogue and 43 houses, inhabited by males, including children.	74
Females, do. do.	90
	— 164
At Malla, the black Jews have one synagogue and 16 houses of males, including children.	13
Females, do. do.	18
	— 31
At Paroor in Travancore, the black Jews have one synagogue and 5 houses of males, including children.	12
Females.	14
	— 26
Total of white, black, and emancipated Jews in Malabar. . . .	1039

The following is the present state of the Sarkar (Government) school at Jew town.

The school was opened by the Resident Cassamajor in the year 1835. The Sarkar allows Rs. 25 per month.

English Teacher.....	Rs. 9
Hebrew, ditto.....	„ 10
Malayalam, ditto.....	„ 4
Housekeeper.....	„ 1
Stationary.	„ 1
	—
Total ...	Rs. 25
	—

There are forty scholars altogether. Twenty-five of them attend regularly. Some went to Bombay as petty merchants, and some are desirous to learn, but their parents are very poor, and are not able to afford them clothing, otherwise they would attend regularly.

The 1st class contains 8 boys, who learn in *English*, spelling, reading, writing, arithmetic and tables; in *Hebrew*, reading the Bible, translating into Malayalam, and writing copies; in *Malayalam*, reading Bible and Amaravashum.

The 2nd class contains 9 children, who learn in *English*, spelling, reading, writing and tables; in *Hebrew*, reading the Bible, and writing copies on slates; in *Malayalam*, reading the conversation between the master and scholar on the Ten Commandments.

The 3rd class contains 10 children, who learn in *English* some monosyllables, and some dissyllables; in *Hebrew*, the same; in *Malayalam*, writing on the floor and learning.—*Oriental Christian Spectator*.

V.—America—Slavery and Emancipation.—Anniversary of
the American Anti-Slavery Society.

How instructive and grand is it to see the great orb of day struggling with, and bursting through, the mists of the morning, gradually scattering every vapour, and gilding with his lustrous beams first the loftiest summits, then the less prominent objects, and at length shedding the full tide of his beams over every part of creation's wide domain; "all alone in his glory," unimpeded by a single cloud, or unattended by a solitary dew drop, rejoicing in his triumph as a strong man to run a race! Grand and commanding as are the triumphs of nature in this and similar exhibitions of her energy, they sink into insignificance when compared with those struggles in which some of the nobler spirits of our race have engaged for the purpose of rescuing the human family from the oppressions of power, avarice, ignorance and lust. Like the sun they have arisen in the majesty of heavenly inspired benevolence and courage, surrounded by an atmosphere calculated by its deathly coldness and density to chill if not dismay the most daring; but, gathering strength and brightæss as they have travelled in their course, they have not only infused their feelings into the hearts of the dwellers on the mountains, but also to those that have inhabited the valleys, until vast bands of freedmen have gone forth, cheered and instructed by their example, to strike off the manacles of the slave and cause him to stand forth equally with themselves every whit a man: and many are there of such instances in the otherwise painful and depressing history of the human race. Nor is it necessary to range over the pages of ancient history to find them; they have lived with us, have just left us; they being dead yet speak, or living with us will not allow us to be silent or inactive in freedom and religion's cause. Whose mind does not revert to the highly honored name of *Wilberforce*, the father of modern efforts to emancipate a world from slavery's yoke, and with that name what a galaxy of names, rendered illustrious by yielding the substance of their energies, the force of their eloquence, and the large proportion of their lives to aid in procuring liberty to the captive, and the opening of the prison doors to such as were bound. They were men who felt the shame to which England stood exposed, while she boasted that she was the asylum of the world, and yet made her colonies the nurseries of slavery and the theatres of most oppressive crime; they felt the desirableness of obtaining for their country that greatness which flows from doing justice and walking uprightly, and they strove for it as for the brightest gem which could adorn the crown of

the first country in the world. They came, they saw, they spoke, they fought and conquered—and the monster *Slavery* is, as far as Britain is concerned, entombed for ever, and the nation has held its jubilee. But is Britain the only country where oppression throve?—is she the only land where noble spirits live and labor for their country's weal and the liberty of mankind? No; and while we write the fact with intense pleasure that in another land there are spirits worthy of the country which gave them an origin—men unmoved as her mountains, overwhelming as her cataracts, and in their feeling and benevolence vast as her territory—while we write this with pleasure, we pen with a grief correspondingly deep that in this same land, the vampire slavery had fastened its deadly fangs until it had well nigh drawn the life's blood of religion and liberty out of the heart of the nation:—*this land is America*. The times have changed—the vampire no longer sits and spreads his impenetrable wing over the whole land—he no longer sucks the life-blood out of the whole nation—he has been aroused and driven into nooks and sections of the country where darkness is loved rather than light, because the deeds of the people are evil;—and in those parts of the land from whence he has taken his reluctant flight, the blood has begun to flow with a healthy, vigorous and natural glow. The heart of the American people has begun once more to beat truly to the principles on which the constitution is based, and the extremest arteries already sympathize with the fountain of present life, and there is a voice which now finds an echo in every valley and on every hill through the length and breadth of America—

Hail, Colombia, happy land !
 Thy people all are free ;
 Let monsters quake and tyrants fear
 The lesson taught by thee.

In a recent number we endeavoured to show the present conflicting state of feeling in the United States on the subject of slavery, which is in truth enough to sicken the most obdurate heart; what must it have been in the days of undisturbed oppression? It affords us the highest satisfaction to be able to inform our readers that the good work still progresses with amazing rapidity. It was our intention to have given a brief sketch of some of the illustrious ones, amongst the transatlantic emancipators in the present number, with specimens of their talents and eloquence: this we must for the present defer, since we have just received an account of the annual meeting of the "*American Anti-Slavery Society*," as we think the speeches delivered, though ill-reported they evidently are, will convey

much more accurately than any remarks of our own, the present state of feeling and action in the United States on the subject. We find from the Report that—

“ The number of new societies formed during the year was 304, making the whole number 1650. The number of anti-slavery newspapers has increased. There are now nine weekly, one semi-monthly and four monthly papers, devoted mainly to abolition, and circulating to subscribers upwards of 25,000 copies per week. The receipts of the Society, during the year, were \$47,280 ; being \$4356 more than the previous year.

“ Gerrit Smith, Esq., of Petersborough, New York, in moving the acceptance and printing of the report, expressed his hope that when printed, the report, with all the important statements and convincing arguments it contained, might reach every portion of our country. God, he said, would bless these truths, and would give them efficacy on the minds of men, in spite of all the spurious religion and spurious republicanism which curse our land.

“ The Rev. Mr. Rankin, of Ripley, Ohio, seconded the resolution, and proceeded to state the result of his own observation as to the practical effects of slavery, after residing all his life, save the last 17 years, in slaveholding states, and since then on the immediate border, and within daily view, of a slave region. He expressed great personal kindness for the citizens of those states (among whom were all his own relatives and early friends), and spoke under the conviction that slavery was, in its native tendency, calculated to ruin all who practised it. Mr. R. then quoted the admissions of slaveholders themselves to this effect, and insisted that, as their ultimate reliance for safety in continuing it was on the protection and aid of the free states, these latter were, practically, and in fact, the pillar which supported the whole system, and were, to that extent, answerable for its continuance. He spoke of the cruelties and oppression attendant upon the system, especially in the separation of near relatives, and related an affecting case which had happened in his own immediate vicinity, aggravated in its enormity by breach of promise, and the suddenness of the blow, a man having been sold and sent from wife and children to Georgia for \$750, although \$550 was obtained by voluntary contribution, in reply to the alleged necessity of his master for that sum. He spoke with warm indignation against a recent law passed by the Ohio Legislature, on application from that of Kentucky, inflicting a fine of \$500 on any one who should shelter or succour a fugitive slave, as being against every feeling of humanity, and in positive contravention of the divine law. He concluded by declaring his fixed determination to hazard all he had in supporting and promoting the designs of the Society.

“ He was followed by the Rev. Mr. Lee, of the Methodist Episcopal church, Utica, New York, who delivered an address in support of the following resolution.

“ Resolved,—That the system of American slavery usurps the prerogatives of God, tends to blot the Divine image from the soul of man, degrades him from the dignified rank his Maker gave him in the scale of creation, and subverts all the social relations which God and nature have made essential to his earthly enjoyment.’

“ Mr. L. spoke with great earnestness, and reprobated slavery in very strong terms, as guilty of each of the four charges brought against it in the resolution, on each of which he commented ; and as surpassing, in atrocity, all other sins of our country. Its evil, he said, could not be exaggerated ; no declaration could reach it ; it was unspeakable. To represent it, his words must glow with the very fires of hell. But he re-

membered that Michael, when contending with the devil, brought not against him a railing accusation, but said, "The Lord rebuke thee." So he would say, "The Lord rebuke thee, O Slavery!" as Christ rebuked the demons, and sent them scampering to hell; and let it not be permitted, like them, to enter even into the swine, but be blotted from the polluted records of the church and the nation, as worthy only of a page in the biography of some damned ghost, or even of Beelzebub, the prince of the devils!

"The Rev. Dr. Wilson of the Associate church, (Covenanters,) seconded the motion, and observed, that 20 years ago he presumed nineteen-twentieths of the population of southern states would have done, and as nineteen-twentieths of that of the northern States would now do, condemn slavery *in the abstract*, while they intended to justify it in the concrete. But this was vain, and amounted to an admission that the inherent evil of slavery was unchangeable. The Rev. Dr. then went into a course of reasoning to prove that both the Old and New Testaments condemned it as sin; and that it subverted the basis of the whole second table of the Decalogue, which proceeded on the principle that man has a right to himself. It was evil in the abstract, and in the concrete, condemned and odious in the eyes of God and good men, and the voice of both proclaimed that the general jubilee of emancipation should be proclaimed throughout our land.

"The meeting was then addressed by Mr. Harris, a young colored man from the university of Vermont, who spoke with much apparent freedom, and descanted on the oppressions endured by his colored brethren at the South, and the resulting evils upon those in the free States. He denounced our country as the apostate land of liberty, which had enjoyed for half a century the name of freedom, but where, in reality, freedom never existed. He adverted to the charge brought against the colored race as more disposed to crime than their white brethren, and derived the force of the alleged proof of it derived from the numbers of that race in our jails and penitentiaries. Admitting the fact, it would be accounted for from their great ignorance, and this was chargeable upon the whites who shut the doors of knowledge against them, and were therefore, in a great degree, answerable for their crimes. The evils they endured in their social relations were great and grievous, yet they must endure in silence, for if they rose up to complain, the torch and the brickbat were the only arguments employed on the other side. He denounced with severity the prejudice which excluded colored men, merely on account of the complexion God had given them, from participation in social privileges and advantages, as being stronger than even the love of money, for the offered money could not procure for them even an equality in the common conveniences of travelling. In the rail-road cars they must be shut up in a box like so many wild beasts or monkeys. If they attempted to acquire a useful trade, their color was an insuperable objection. Hence they were driven to the most menial occupations. The church itself was not free from participation in the general guilt of oppressing the black man. He feared that some of her pastors would in the great day, have the Judge say to them, though ye may have cast out devils in my name, yet this devil of prejudice you have not cast out of your own hearts—and though you may have done many wonderful works, one great work, that of emancipating the slave, ye have left undone. Still, degraded and oppressed as his brethren were, he would rather suffer affliction with them in this land of their sufferings than enjoy affluence and ease on a foreign shore.

"Mr. Fuller of Skaneateles, N. Y. a member of the Society of Friends, having been introduced to the meeting by the President, said, the young brother had spoken about colleges; but he came from the herd and the

flock. He had no objection, however, that the simple ram's horn, which alone he could blow, should exalt the silvery tones of his young colored brother. Personally that young man was unknown to him, but he was not ignorant of his character and history: he had gone back, in his inquiries, to his origin. He had been brought up by a man and his wife who never had been worth \$500 in their lives, and had a family of nine children of their own. The doors of Union College had been shut against him simply on account of his color, and he had been obliged to go to Vermont to a college where that was no bar. In coming down the river even a southern gentleman could consent to sit at table with him after accidentally discovering him reading Greek; but had southern prejudice operated in regard to this youth he never would have stood before that audience. Mr. F. called on all, especially on his female friends, to sacrifice these prejudices, to come over to the aid of the despised abolitionists, to encourage the education of colored gentlemen, to countenance them in common schools, and possibly they might thus exert a happy influence over their husbands, whose pockets, and perhaps their ears also, were now stuffed with cotton.

“Mr. Stanton, one of the Secretaries of the Society, next addressed the assembly, in support of the following resolution:

“Resolved, that the political power of the free States is sufficient if properly exercised, to exterminate slavery in the nation.”

“The doctrine contained in this resolution, he said, was new, and would probably create surprise; but he should adduce undeniable facts which would fully evince its truth. He then stated what, through the influence of the free States, might be done by the General Government. 1. They might abolish slavery in the District of Columbia. Their power and duty to do this were both clear, and the effects of such a measure would be most important. For, first there must be a full discussion of the whole subject of slavery in Congress, the report of which would flash the light of truth over the whole South. Then the act itself would be a solemn verdict of the nation against slavery as a public evil, and this would sign its death warrant. The South fully understood this: and hence they rallied around the District of Columbia as the great rampart of their cause. Mr. Preston had admitted in the Senate, that this was the bridge over the moat, which once passed, would admit the foe to their castle gates.

“Again, the General Government might prohibit the internal slave trade between State and State. It had as much constitutional power to do this as to abolish the foreign slave trade. This domestic slave trade was in effect the cause of the continuance of slavery in our land. It supplied the vacuum, constantly created by the destruction of slaves in the far South, and by draining the superabundant slave population from the more northern of the slave-holding States prevented that accumulation which would embarrass the planter, and compel him to change his system. Thus, by the prohibition of this trade, slavery would die of starvation at the south, and of apoplexy at the north.

“Again, Congress could prohibit the farther admission of slave States into the Union, but admit such as were free. This would change the balance of power, which had been in the hands of the South for the last thirty years. On slavery the whole South was as one man, while the North was divided. Hence they presented a prize, for which ambitious men seeking the Presidency were ready to bid, and the continuance of slavery was the price upon the counter. At the formation of the Union the power was in the hands of the free States. It had been changed by the formation and reception of new slave States at the South. Mr. S. here pointed to the fair and fertile regions to the west of the great Lakes soon

about to become States densely populated, while the South had only Florida, and argued to show that by refusing to receive any more slaveholding States into the Union the balance of power must preponderate in favor of freedom and emancipation. Slavery could then be abolished, and our Republic could, without inconsistency, go forth to preach freedom to the old world.

“But, beside the action of the General Government, much could be effected by the action of State Legislatures. The influence of this was strongly felt at the South, and more feared than the action of Congress. Judicial decisions, like that recently given by Judge Shaw of Massachusetts, would also do much. A Jury trial might be ordained in every case of the claim of fugitive slaves; and demands might in turn be made on the Southern States for the delivery of free persons of color from the north, impressed under Southern unconstitutional acts.

“Lastly, over and above all state and congressional action, there was a dernier resort in the power to amend the constitution, by which the Federal Government could be clothed with power over the existence of slavery throughout every part of the Union, and could exert the same control over it as the British Parliament. It was objected, however, that thus to abolish slavery, would be a violation of the compact under which the southern states came into the Union. But what compact? written? or unwritten? The unwritten compact, as understood by those who formed the Union, looked, as a matter of course, to the eventual abolition of slavery; and the written compact contained on its face a provision for its own amendment, whenever a sufficient majority of the people of the United States should demand it. But it was said that the South, too, had a dernier resort; viz., the dissolution of the Union. Mr. S. scouted this idea as absurd; since the moment they left the Union, they would be in the hands of their slaves, and would quickly come knocking for re-admission, to get the protection of the North. Mr. S. farther adverted to the getting up of an expurgated literature at the South, which he treated with great severity and sarcasm, as a hopeless task. To carry out the principle, they must have expurgated poetry; expurgated history; expurgated novels for their lily-fingered ladies; nay, an expurgated Bible. Nay, more; they must expurgate the works of God, which showed the contrast between free and enslaved regions, and finally expurgate the Almighty himself, for their own Jefferson had said that, in a contest between the oppressor and the oppressed, the Deity had not an attribute which would take sides with the oppressor. Before they could enjoy their slavery in peace, they must remove beyond the limits of God's created universe.

“Mr. Lewis Tappan seconded the resolution, and in support of it, quoted facts to show that Northern men, while uttering the loudest “yelps” in favor of freedom, were interested in, and secretly desired, the continuance of slavery at the South. He produced a number of cart whips manufactured at Newark, for the use of drivers on the plantations; another of bowie knives, made in this city, for the southern uniform companies, and one very elegant one, imported by an elder of the Presbyterian church in Maiden lane, having on the blade the words “death to abolition.” He also stated the case of a poor black boy, born free in Virginia, who after residing here for three years, was shipped, as he said, “by a Yankee captain,” in a steamer for New Orleans, there thrown into the Calaboose, whipped, and sold as a slave; in the course of a few months after was sold five times, once gambled away, and then given away as a present; but finally brought off by a member of the Society, who went to Memphis in Tennessee, for the express purpose of effecting his escape. The young man, named Isaac Wright, was

present on the platform, and also the individual who had accomplished his rescue.

“ Mr. T. farther related the case of a Presbyterian minister in the city who had, after strong remonstrance, executed a deed of emancipation for a colored child, now of two years, whom he had left in Maryland, when only ten months old, bringing away its mother ; declaring, in reply to remonstrances from a brother clergyman, “ that he did not want to have any thing to do with the brat.” The name of this individual was loudly demanded, but Mr. T. refused to give it. He, however, held the deed of emancipation in his hand. He said he had himself called on this gentleman, and had been rudely treated by him ; and had that morning met him in the street, when he said, “ Owing to your interference, the mother of that child has gone off. You have robbed me of the woman, and I will never forget you for the act.”

Mr. Fuller hoped the deed would be read.

Mr. Arthur Tappan expressed his dissent. The name ought not to be given. The effect would be better otherwise. A physician, some years since, had driven sharp tacks into the back of his chaise to wound the little boys who might attempt to get on behind : the fact was published without the name, and immediately all the respectable physicians of the city had come forward and denied the act, thus more effectually exposing the name than in any other way.

Mr. (Lewis) T. referred to another minister, who, after residing some time at the South, had said to the Rev. Albert Barnes of Philadelphia, that “ he would as leave buy a negro as a shoulder of mutton,” in consequence of which Mr. Barnes had declared he never should enter his pulpit again.

He then spoke of yet another minister with whom he had once taken sweet counsel and gone to the house of God in company, who had removed to the South and been settled in a large congregation there, and since returned to this city, and was now preaching in a large church here, but who had been contaminated by the society of slaveholders, so as to palliate their conduct. Mr. T. had been the victim of ecclesiastical Lynch law for speaking of this gentleman the truth, the whole truth, and nothing but the truth. [Mr. T. was understood as alluding to Mr. Parker, now ministering at the Tabernacle.] He referred also, to the case of a nephew of Mr. Arthur Tappan who once expected to go abroad as a missionary, but who had seen and been captivated by a southern lady owning 500 slaves and had married her, and settled on a plantation near Charleston. He read a letter from the Governor of this State, expressing his readiness to apply to the Governor of Tennessee for the liberation of certain colored persons said to be free, and there sold as slaves. And another letter from the Rev. Mr. Black, of Pittsburgh, to the Society, approving its object and encouraging it to exertion.

“ Rev. Mr. Parker, who was present in the gallery, asked leave to correct the brief statement which had been made so far as it related to himself, and the congregation worshipping in the Tabernacle. As to his having been influenced by his recent residence at the South, it might perhaps be so ; that was for the public to judge—though his own impression was, that the gentleman who had made the charge had himself undergone a change, his spirit not being as gentle as it once was. The charge on which that brother had been made the subject of discipline had no reference to his sentiments as an advocate of anti-slavery, but to his having traduced a minister of the gospel, in charging Mr. P. with having been “ the murderer of Lovejoy.” Mr. P. had been opposed to letting the Tabernacle to the Anti-Slavery Society under an apprehension that the congregation to whom it belonged would probably be in-

sulted: and he was sorry to find that his anticipations had been realized.

“ [The meeting now became very uneasy, many persons leaving the house.]

“ The Rev. Mr. Culver, however, proceeded to address them with great earnestness, with a view to show that the sufferings of slaves had a greater claim on the sympathies of Christians, and efforts for their relief, than those of any other class of suffering humanity. 1st. Because they were more intense. 2nd. Because they were more within the reach of Christian sympathy: and 3rd. Because the claim was endorsed by a regard for the common weal of our country. On each of these points he dwelt with much zeal and fervour, and intimated that the time might soon come, when ministers enlisted in the cause of abolition might be called to go personally into the slaveholding states, to preach to the slaves and remonstrate with their masters, and if this must be attended with the risk or even sacrifice of their lives, their blood would become the seed of freedom and do more than all else to effect the overthrow of slavery; and he declared that if the church he served should come to a decision that duty called him to such a task, he would before 24 hours be on his way to the South to attempt its performance, leaving the issue with God.”

What a conflict of feeling is called up by the perusal of the account of this meeting; what a state of things does it disclose, what feeling, what practice; even the very ministers of religion brutalized—the administrators of justice poisoned—the youthful Missionary paralyzed—the ingenuity and perfection of mechanics prostituted, and the dearest ties of life severed to perpetuate that of which one of the speakers most properly and strikingly said that “ the Deity had not one attribute which would take side with the oppressor:” over this we must and do mourn. But how cheering to find such men as Tappan and Garrison, Gerrit Smith and others, ready and able to stem the torrent of pro-slavery feeling and expose the abominations of pro-slavery practice. We agree with Tappan, that it is not in the exposure of names but facts that we look for success; this is too often the reason why success does not follow; the effort rests on the persons not on the sin. We see already a vast change passing over the opinions even of the colonization advocates. The following is from the speech delivered by Dr. Tyng of Philadelphia at the anniversary of the New York Colonization Society. He said in reference to slavery itself—

“ He had himself seen more than enough of such cruelty, but he should be ashamed if he needed that excitement to kindle up in his heart an irrepressible opposition to slavery. No. Did no such cruelties exist—were every master a model of paternal kindness,—were every slave treated with all the tenderness due to the most delicate infant, his heart’s approbation would not by this be propitiated; though the fetters were covered with velvet and silk, instead of clanking in naked iron, it would be enough for him that it was slavery still.”

This too from a colonizer.—His estimate of the *emancipators* is as follows:—

“ He could not but listen with interest on a recent occasion, to the speeches of many pious and noble-hearted men in favor of what was called the anti-slavery cause ; he was far from denouncing or undervaluing such men ; they had his respect and regard ; yet he could not find that any of the many motives so vehemently and so eloquently urged, in the least stirred his judgment from the scheme he had embraced as the best and wisest of all schemes for removing the evil he hated from the country which he loved. He could not join in the violent denunciations which were often poured out upon the slave-holder ; for while he hated the system, he could not but regard with cordial affection many of those upon whom it had been forced by circumstances not within their control. He was a decided *anti-slavery* man, but he was not an *anti-slaveholder*. He could not kneel around the social hearth with one of these men, and then rise up and tell him he was a son of blood and a robber, when he knew in his conscience that he was a son of peace, and a Christian. Yet all this violence of opposition was not without its use. If anything could awaken this nation, and convince it of the necessity that both the General and the State governments should put forth their hand to remove so great an evil, it would be the turmoil, the tumults, the garments rolled in blood which had been the immediate results of these anti-slavery arguments. He looked to the final abolition of slavery, though the misguided course of such men, might compel us to reach it through the blood of our sons and daughters. He must, he would, still hope that all this storm and tempest would eventually settle down in the calm repose and sweet sunshine of universal liberty, spreading its mild and gentle sway over all our land. He looked, too, to the freedom of Africa ; and he saw in blessed hope that revenue of glory to God which would arise when the one continent should have given back to the other her captive sons, and more than given them back—for she took them away savages, and restored them saints ; she brought them away the dark benighted worshippers of Satan, she restored them enlightened, civilized, and full fraught with love to God and to man ; she had taken them away in mystery, but their return would have revealed the mystery, by proving that God had meant it for good that they should be carried away captive to a land of Christian light and Christian institutions, to restore them the bearers of unbounded, innumerable, inestimable blessings to their long-lost but now recovered home and country.

“ [When Dr. T. resumed his seat, the building rang with long continued peals of heartfelt and enthusiastic applause.] ”

Who does not read in “ the violent denunciations ” of “ pious and noble-hearted men ” the old story of the half-hearted timid advocates of gradual emancipation in Britain ; but the whole passage shews a marked change in the state of feeling towards the emancipatists, who were spoken of by the agents of the Colonization Society as “ traitors to their country, ” “ rebels fit for lynching, ” and many more such epithets, expressive of the most deep-rooted hatred and contempt. We hail this sudden and happy change as indicative of better days—for the expressions of Dr. Tyng, be it marked, were not the solitary sentiments of the worthy speaker, but were heartily responded to by the meeting, for “ the welkin rang with plaudits loud and long ” as he resumed his seat.

May the time soon arrive when the sincere friends of both Societies shall unite to effect an object so desirable in itself, and in the consummation of which the interests and happiness of the whole American people appear in a great measure to be bound up. Let the effort be to Christianize and free the whole slave population, and to give *equal rights* to the free colored people, leaving the choice of residing in America or emigrating to Africa to the free unfettered choice of all sections of the community.

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VI.—Letter to a Friend.—III.

SALVATION.

November 1, 1839.

The theme of *Salvation*, my dear Friend, about which you now inquire, is not to be approached, but with the deepest reverence and seriousness. Oh, with what carelessness, do Christians profess their interest in it!—with what flippancy, do ministers often proclaim it!—with what scholastic formality, do teachers teach the science of it! Look at that multitude of evident hypocrites—hear how licentiously they talk of their favorite, “*Salvation*.” Listen to that company of perjured backsliders—they consider “*Salvation*” as their attendant shadow, which can never leave them, even on the dark Broadway to hell! It is fearful to think how this grand fruit of Divine love, this very travail of the soul of the Son of God, is treated even by friends. Alas, alas! we live in a day of spiritual levity, of simpering Christianity, of talkative religiousness. Every boy and every girl in our Churches professes to teach, and therefore to know, “*Salvation*”—but, how few evince the power, the spirit, the life of it in the soul! I do not pretend to be better than others, my dear Friend; but this I must say, construe it as you will, that, every year I live, *Salvation* assumes a more solemn aspect in my esteem:—that I find it a more difficult thing to do justice to its glory:—and, that I feel more and more the necessity of making sure my own *Salvation*. Oh, when shall we once be fitted for joining the innumerable multitude who with joyful solemnity are celebrating this subject above! Lord, impart unto us now, by thy Holy Spirit, one little coal from the heavenly fire—that this little communication of love, this little message of grace, may be written and read in the anticipation of a final glorious *Salvation*!

I. Now, my dear Friend, I would have you to remember at the outset that you have, in the matter of *Salvation*, to transact *with God*, and not with man. You are therefore to lay aside a worldly spirit; for, you are not to deal with men or about earthly matters—and you are

now to draw near in spirit as to the Throne of God, and there wait until this matter be determined. If God do not save you, man cannot. The question is not, Is there *any* system of Salvation? but, has **GOD** revealed any? It is not with the *offender* to say whether or no he ought to be forgiven, but with the *offended*. It is not with the dead to say whether he shall live; but with the dispenser of life this rests as His prerogative. Be assured, that as long as you consider the matter of Salvation as human in its origin, or earthly in its discovery, so long are you wanting in the very first element of spirit fitting you for receiving Salvation. Many, almost the whole world, err in this first stage of the journey towards eternal life: they think that man can determine whether God will forgive him or not; and that the fact of Salvation can be as certainly ascertained, as any other common fact in natural science, or in civil economy. Be wise, my Friend, and listen not to such unreasonable notions, such absurd speculations. You have your **BIBLE**—and you believe and know it to be of God. Learn from it the important fact that **HE** will save; that He has saved, that He does save—and that it is His chief glory to save. He is the God of Salvation now, as He has been the God of Creation. Thus it is written, “Let him that glorieth, glory in this, that he understandeth and knoweth **ME** that I am Jehovah which exercise *loving kindness*, judgment and righteousness in the earth—for in these things do I delight”! “Salvation belongeth unto the Lord”!

2. Let me, in the next place, counsel and beseech you to approach and transact with the Lord in this matter, in *your own true character as a sinner*. If you seek in any way to overlook your actual condition, when desiring Salvation, you must certainly fail. If you are to be forgiven, it must be as a rebel; if you are to be justified, it must be as an acknowledged transgressor; if you are to be restored, it must be as an outlaw; if you are to be saved, it must be as a perishing sinner. To talk of Salvation in any other character, would be as hopeless as it is absurd. *Sin* is what needs Salvation, and it is need that you must bring;—the *curse* of sin is what binds you to hell, and it is that curse that you must carry to be broken. Demerit is your state, and unworthiness is the relation in which you stand to eternal life:—that is the very reality of your condition;—in that reality, come. To “cover your sin” is the sure token that you “shall not prosper.” Think not of bringing any thing with you, when you would apply for Salvation, but sin, guilt, misery—come as “poor and wretched and miserable and blind and naked”—as “weary and heavy laden”—as “hungry and thirsty”—as “having no money”—as “ungodly, an enemy without strength.” Again, I say, whatever it is in you that needs Salvation, that only have respect to when you would plead for life. So was it with David, when he prayed: “For thy name’s sake pardon mine iniquity, *for it is great!*” The greatness of mine iniquity is my only plea in myself; but thy glory’s sake is my plea in Thee! So do thou also. Alas! how many useless applications are made for mercy, because men will not plead, “God be merciful to me a **SINNER**”!

3. It is also essential that in seeking after Salvation, you have respect to *that portion of the Divine character* which is more imme-

diately involved either in your punishment or Salvation. To consider your own safety only and not the honour of God, is sin and folly. It is sin, because it is opposed to the love of God, and is unmixed selfishness:—it is folly, for the very matter at issue is the character and rights of God as the Governor of the universe. Yet how many act thus foolishly and sinfully! They regard the Almighty as a characterless being—having no respect to honour or glory—the victim of human wishes—the sacrifice of human theories of duty or interest: of justice he has no sense, save to listen to the claims of sin—of holiness no portion, save to smile upon the merits of transgressors: His truth is to be found in adhering to the fluctuations of human desire, and His sovereignty in accommodating his procedure to the advancing rights of man. Yea, His very benevolence is only to be found in winking at the subversion of His own Throne, and in blandly smiling over the universal perpetration of the greatest evil, Sin. Yes, my dear Friend, men are to be found, who maintain that it is essential to God's goodness that He punish not sin, or that He grant forgiveness whenever we choose to make ourselves sorry and ask for it. But this is all vain. It is essential to the sovereignty of God that He maintain that sovereignty against sin—it is essential to the justice of God, that He be just, against sin, to the sinner—it is essential to the holiness of God, that He manifest holiness in hatred of sin and separation from sinners. It is essential to the truth of God that He be true in fulfilling His threatenings and executing His solemn curse—and it is essential to a benevolent God that He shew His benevolence in branding, pursuing and plunging into hell the greatest of all evils, SIN. Remember, that God will not save you in any such way as may involve a denial of any one perfection of His character. Mercy and truth must meet together; righteousness and peace must embrace each other. *This must be.*—Respect it therefore as an essential element in your pursuit. Consider thus:—“What attributes of God have I now to deal with as a sinner? I have rebelled against God's sovereignty; I have insulted His holiness; I have provoked His justice; I have dishonoured His truth; I have laid myself under their claims for compensation—how shall I meet the demand? I am indeed appealing to mercy; but other attributes have a prior claim upon me; for, I am already under them. What shall I do that God's character may be glorified, in my Salvation?”

4. Such a course of inquiry as the above leads me to enforce upon you further, my dear Friend, this important counsel: *whatever plan of Salvation you find revealed and proffered by the Lord Jehovah, that immediately and entirely embrace as your own.* Let God's way be your way. Be satisfied that it is His way first; but, after that, ask no questions, pursue no speculations. It must be good, if it be His—it must be adequate to your wants and to His claims, if it proceeds from the Almighty. It provides for your guilt, and for His glory; and you have nothing left to you as your duty or your privilege but to acquiesce. The Gospel is a revelation of the way of life—rely upon it; trust in it; act upon it. Calculate not on consequences, for God hath determined these already. Think not that you can rectify what He has reckoned, or that you need to balance what He has audited. The very

idea of such a thing is sin—for it implies doubt. And, in following up the application of the Gospel to yourself, stagger not at any new discoveries of your own sinfulness or of divine glory. Remember, that more than ever you can discover of God or of yourself through all eternity, was known and is now known to Him who has sent that Gospel. For you to stop at any point would be to intimate that God did not know what you know; which is sin. Take your Bible and study it for yourself, saying at every stage “Lord! what must I do to be saved?” and whatever you find, lay hold of, as God’s revelation; and give weight to the thought, “Thus saith the Lord—thus saith the Lord—thus saith the Lord!” Should your proud heart rebel, say to it, “Thou must submit and love; for, thus saith thy God.”—Should your dark understanding rebel, say to it, “Thou must submit and discern; for God hath said, there is glory here!” And if even your conscience should rebel and say, “This I approve not, and I will not thus be at peace”—say to it, “Hush—be still. Thy Lord speaketh—who art thou that thou darest dispute the will of Him who is thy Lord and Judge!” Say to thy whole soul—“Proud, helpless rebel, be silent—lay aside all thy mock-independence, thy mimicry of divinity; for God speaketh to thee, and not man or thine own self! Dost thou not see that what He says must be right, and better than any advice of thine? What claim hast thou to judge here? Art thou not the criminal? Has thou not always been a sinner? Has not evil been thy habit, thy character? How art thou able to say any thing in thine own case? Resign thyself to thy God, accept His plan—seek not to add to it, seek not to subtract from it—lay thee down and rest thee upon it, for it is thy sweet couch of present and everlasting peace. Oh my soul, I beseech thee, be thus reconciled to God, who hath given thee this Salvation!”

In conclusion, my Friend, for the present, make yourself *well acquainted with the details of Salvation as recorded in the Bible*. These are of much importance; and unless you apprehend them clearly and strongly, you will ever remain in doubt and uncertainty. In this letter I shall only hint at some of these, as a little directory for your thoughts. Remember, that all Salvation is of *free grace* to sinners. Remember, that it is conveyed to us only through a *Mediator*. Remember, that it is revealed to us by the *word of the Gospel*. Remember that it can be received only on our part by *faith* in testimony. Remember, that it can be applied or rendered effectual in us, so that we shall be actually saved, only by the *Holy Spirit* regenerating us. Remember, that Salvation once received, enjoyed and experienced issues in a *new and eternal life*. These things you will find in your Bible, with many illustrations and numberless explanations. Oh master them well. Turn your whole attention to the subject. What can concern you more than this? Oh, how can men with souls unsaved dance and play and sing on the brink of hell! How can they be merry until the Gospel make them merry! Poor, poor infatuated creatures! how my soul mourns for them in secret! If there be any thing in this world that can arrest the attention of even hell, it seems as if it must be, when drunkards laugh, and adulterers sing,

swearers play, and harlots dance, scoffers rejoice, and blasphemers make merry; when infidels enact farces, and profligates perform comedies, and apostates jump as harlequins, whilst laboriously treading under foot the fragments of the broken tables of the Law and the shed blood of the crucified Son of God in one common mass of eternal ruin! Oh fearful stage of iniquity! My dear Friend, it is not unnecessary to speak thus. Take heed and beware of these things. They do exist in the world. Shun their vortex. Give thyself wholly to the things that concern thy Salvation—whatever thine hand can find to do, do it with all thy might. The Judge is at hand. May He find thee ready! Farewell—the Lord be with thee! Yours in true affection.

J. M. D.

VII.—*Postscript to Article I.—On Idolatrous Oaths.*

Since the first article in this number was sent to press, we have most unexpectedly had the pleasure of reading the following announcement, issuing officially from the Supreme Council of India, in its legislative department:

“October 21, 1839.—The following Draft of a proposed Act was read in Council for the first time on the 21st October, 1839.

“ACT No. — of 1839.

“*An Act for the Examination of Native Witnesses.*

“I. Whereas obstruction to justice has arisen, owing to the unwillingness of native witnesses to give testimony in consequence of their being compelled to be sworn upon the Koran, or by the water of the Ganges, or according to other forms which are repugnant to their consciences or feelings,

“It is hereby enacted, that no native witness shall be compellable in any Court of Justice to make oath or declaration otherwise than according to the following effect:

“I solemnly affirm and declare in the presence of Almighty God that I will faithfully and without partiality, answer make to all such questions as shall be demanded of me touching the matter now before the Court, which shall be the truth, the whole truth and nothing but the truth.

“II. And it is hereby provided, that if any person making such affirmation or declaration shall be convicted of having wilfully and falsely affirmed or declared any matter or thing which if it had been sworn to previously to the passing of this Act, would have amounted to wilful perjury, every such offender shall be subject to the same pains, penalties and forfeitures to which persons convicted of wilful perjury were subject before the passing of this Act.

“ III. And it is hereby provided, that this Act shall not extend to any proceeding in any of Her Majesty’s Courts of Justice.

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

“ Ordered, that the said Draft be reconsidered at the first Meeting of the Legislative Council after the 21st day of January, 1840.

“ J. P. GRANT,

“ *Offy. Secy. to the Govt. of India.*”

We were scarcely prepared for so speedy a movement, even in its present imperfect form, on the part of those at the head of affairs, in this most weighty matter. May the Lord God graciously condescend to preside over and guide the counsellors of this land to a right spirit and a right end in their weighty deliberations! We look with gratitude and satisfaction on the announcement before us; and we hope that emanating from such a quarter, this Draft may be considered as a substantial prelude to a still better Act; and that another year will introduce a new and a holier era into the Courts of British India.

We will at the same time take the liberty of expressing our desire that our Legislators may be a little more *emboldened* or *enlightened* (we will not decide between the words) as to the preamble or basis of the proposed Act. Might they not have ventured to say, “Whereas it lies at the foundation of all pure and effective administration of justice amongst men, that there be acknowledged *one living and true God*, the Ruler, Witness and Judge of all, by whom alone men ought to swear:—and whereas the use of all symbols or representations of Deity, in matters of judicial swearing has been found to be evil in principle and injurious in practice—and whereas, further, obstruction to justice has arisen,” &c.

What would there be in this that might not boldly be expressed and plainly be announced? The *primary* basis is ever the true and the safe one. The secondary basis assumed in the Draft, is but the fruit of the violation of the first. It is because Idolatrous oaths are evil that the Governor of the Universe renders them ineffective as an instrument of judicial administration: the God of Truth will not permit an oath by a lie to become the vehicle of righteousness amongst His rebellious creatures. If men were truly wise, they would remember that their strength lies in first principles; for these are the muscles of the moral body—and they would then lay down such a groundwork as this;—“There is but one God, the Lord of all.”—“By Him alone can an oath be good or binding.”—“All symbols or representations of Him are inadequate and therefore false in principle.”—“The system of swearing by such objects is found to be most injurious and inexpedient in practice,”—and so on.

It only requires a little courage to avow such principles.—They command respect, and would soon obtain a silent assent. Yet while we thus express our own wishes and desires in a matter which has been intimated for “public information,” we would gladly accept the boon

which is now declared to be in a state of proposal, if not preparation, in the legislative department of our Government. We have little doubt that one grand effect of even such a revolution in judicial swearing will be, that the appeal to the one Almighty God, will lead to many thoughts, conversations and inquiries about Him whose doctrine is now but Isoteric in India, if indeed it exist in any palpable shape. The glorious and fundamental truth that there is but ONE GOD ALMIGHTY, consumed as it has been on the pile of Indian idolatry, and entombed within the splendid mausoleum of a British Polytheistic judicatory, will now arise in its judicial form, and live again, and bless the land. God Himself will own the open recognition of His name, even in temporals and make manifest that He is with us.

There will *now* be many converts to the view of the subject presented in the Draft Act: the conversion will be rapid and extensive to a degree. But let not those men be forgotten who first suffered, or were ready to suffer if called, in this matter, for conscience' sake, and for the honour of the one living and true God. "*Saints*," however troublesome their consciences, are not found to be the worst servants. The Lord speed His own cause!—ED.

VIII.—*The Pársís.*

The following brief sketch of the Pársís of Western India, contained in the preface to Dr. Wilson's sermon, will we think be instructive to our readers. We hope to notice the sermon at length in our next.—ED.

"The ancestors of the Pársís of Western India, it is well known, were a portion of the followers of Zoroaster, who fled from their homes in Persia, on its invasion by the Musalmán Khálifs, in the middle of the seventh century of the Christian era. The history of their arrival in India, as preserved in their own documents, is meagre, obscure, and unsatisfactory. According to the accounts which are most worthy of credit*, it appears that they retreated, in the first instance, to the mountains of Khorásán, where they continued for a hundred years; that they afterwards proceeded to Hormazd, or Ormus, where they remained fifteen years, during which they prepared several vessels intended for facilitating their farther emigration; that after finally leaving the shores of their native country, they first landed in Diva, or Dieu, a small island to the south-west of the peninsula of Gujarát, where they were contented to rest for nineteen years, during which they acquired a knowledge of the Hindú languages and handicrafts; and that, on the expiry of that time, they removed to Sanján, at the southern extremity of the Gujarát province.

"As the Pársís approached Sanján, a great storm is said to have arisen, which inspired the crews of their vessels with the greatest ter-

* Of these the most important is the *Kisse-Sanján*.

ror, and led them to present their supplications to some of the principal objects of their religious worship. They addressed themselves, in particular, to the Izad Behráh, and vowed, that if they escaped destruction, they would hold him in special remembrance, guard his sacred fire, and honour the days devoted to his service. They were permitted to reach the creek in safety; and some of their principal men lost no time in entering on negotiations with Jádé (Jayadeva?) Ráná, the prince of the place, as to the terms of their landing, and residing within his territories. Four of their Mobeds were introduced into the royal presence; and they declared that they were exiles from Persia on account of their religion. When they were interrogated on the principles of their faith, they requested a few days for deliberation; and on their expiry, they came forward with sixteen *shlokas*, or distichs, composed in a corrupt Sanskrit, and which they repeated, as explanatory of their doctrines and practices.

“A copy of these *shlokas*, in the original language, is now before me. They represent “the fair, the fearless, the valiant, and the athletic Pársis,” as worshippers of the Sun, and five elements, and of Hormazd the chief of the angels*; as accustomed to observe silence in seven situations, viz. bathing, contemplating the divinity, making offerings to fire, eating victuals, and performing other functions of nature; as using incense, perfumes, and flowers in their religious services; as worshippers of the cow; as adorning themselves with sacred garments; as rejoicing in the song, and instruments of music, on the occasion of their marriages; as ornamenting and perfuming their wives; as liberal in their charities, and particularly in excavating tanks and wells; as having, women as well as men, the common sympathies of humanity; as practising ablutions with *gomútra*, one of the products of the cow; and as wearing the *kusti*, or sacred girdle, when praying, and eating; as feeding the sacred flame with odoriferous wood; as practising devotion, five times a-day; as scrupulous observers of conjugal fidelity and purity; as regardful of annual religious ceremonies in behalf of their ancestors; as placing great restraints on their women after their confinement; and as forming a high estimate of the benefits of their religious observances. It is remarkable that the *shlokas* make no reference to the religious books of the Pársis, and the peculiar custom of exposing the dead in their *dokhmahs*, or “towers of silence,” to be devoured by vultures, or reduced to corruption by the influence of the atmosphere. Their allusion to tanks and wells, and general charity, and to some Hindú rites, seems to intimate an origin much later than the arrival of the Zoroastrians in Gujarát.

“Jádé Ráná, on hearing the expositions of the Mobeds, gave permission to the Pársis to settle in his territories, on the conditions that they should cease to wear armour; agree to use the language of the country in the common affairs of life; modify the dress of their women, to suit the notions of the Hindús; and celebrate their marriages at night, according to the Hindú custom. They multiplied, and became powerful, under the favour which they received from him, and his successors.

* Chief of the *Suras*, in Sanskrit.

“ Mindful of the vow which they had made in danger, they embraced an early opportunity of establishing in royal dignity, the fire of Behrám, to which they attributed their safety and success.

“ The settlement of the Pársís at Sanján, is said to have remained in a consolidated state for about three hundred years, at the expiry of which it sent forth some colonists to Khambháyat, Baroch, Ukaleshwar, Variáo, Nausári, and other places to the northward. Its history is a complete blank, from this date, till the attempt made against the part of the country in which it is situated by Sultan Máhmud Begadá, about the year 1507, when it greatly aided the Hindú prince in his defence, and consequently suffered much from the troops of the Muhammadan. At this time, the sacred fire was carried into the jungles of Wásandá, and when the danger was past, it was removed to Nausári, at the expence of two opulent Zoroastrians.

The Pársís in Western India now amount to about 50,000 souls. Of these, according to a census made about five years ago, 20,184 are resident in Bombay. In the collectorate of the Northern Konkan, there are 1451*. There are about 200 in Daman. About fifteen years ago, 10,507 dwelt in the town of Surat; but the number there is now understood to be very considerably reduced. Most of the remainder, are to be found in the northern, and southern parts of the Surat collectorate, and particularly in Baroch†, and its neighbourhood, and Balsár and Nausári. There are some in the Ahmadábád collectorate, and a few families at most of the different military stations, both in the Company's territories in the Bombay Presidency, and in those of the native princes. A few adventurers are more widely scattered. Though not a numerous body, the Pársís have great influence wherever they reside. In Bombay, many of them are merchants, bankers, ship-builders, brokers, shop-keepers, contractors, and mechanics, whose connections are very extensive. In the districts, they principally devote themselves to agriculture, and the drawing of palm-wine.

“ The authoritative foundation of the Pársí faith is the *Vendidad*. It consists of a dialogue in the Zand language, said to have been conducted between Zarthosht, or Zoroaster, and the god Hormazd, and to form the twentieth *nosk*, the only part which remains, of the Zand-Avastá. Along with the principal liturgical works which accord with it, it was translated into French by Anquetil du Perron, and published by him at Paris, in 1771. Several references are made to it in the following sermon; and its demerits, in a religious point of view, I have discussed in a separate pamphlet‡.

The most important of the Pársí liturgical works is the *Izashné*. It is divided into seventy-two *Hás*, which are principally occupied with the simple adoration and recognition of the different objects of worship, addressed by the followers of Zoroaster. It forms the subject of a most

* Statement furnished to the author, by Mr. D. Davidson, C. S. March, 1839. There is only one family now resident in Sanján.

† The Pársí population of Baroch, amounted, in 1834, to 2063, according to a table presented to me by Mr. Kirkland.

‡ Lecture on the *Vendidad Sádé* of the Pársís.

elaborate and learned commentary, of which two volumes have appeared*, by M. Eugène Burnouf, the distinguished professor of Sanskrit in the university of Paris.

The *Visparad*, which is recited along with the *Izashné*, is not dissimilar to it in character. It is divided into twenty-three *Kardas*. The *Iashts*, *Nedeshes*, *Patets* and *Sirozés*, are the other devotional works, which exist in the Zand language. The two former, with a few additional occasional prayers, compose the volume entitled the *Khurdah-Avastá*, which is in common use among the Pársí laymen†. The most celebrated of the *Patets*, or penitential prayers, is that denominated the *Iráné*. The greater and less *Sirozé* contain short salutations, principally of the *Amsháspands* and *Izads*, or archangels and angels, for every day of the month. It is correctly remarked by Mr. Erskine, in his able and interesting account of the sacred books and religion of the Pársís‡, that their liturgical works are "filled with repetitions, beyond even the usual licence of such compositions." This would appear, however, to be reckoned a matter of no consequence, as they are offered up in a language which none of their number, except a few of the priests, in any degree understand.

The *Bundéshné* or *Bundehehesh*, contains a digested and original account of the Pársí cosmogony and theology. It is found in the *Pehlaví*, but it does not profess to be a work of any great antiquity. Its authority is on the wane among the Zoroastrians in India, though there are still many who view its claims as little short of those of inspiration§.

The *Ardái-Viráf-Námah* contains the visions of *Ardái Viráf* connected with the Pársí heavens and hells. It exists in Persian, and was loosely translated into English by Mr. J. A. Pope, in 1816. It is said to have been composed in the days of *Ardehshír Bábegán*, to supply the want of the Zand books destroyed by Alexander the Great. It is remarkably curious and amusing, and it is frequently illustrated by drawings of the same character.

All the works which I have now mentioned, have been translated into *Gujaráthí*, the vernacular language of the Pársís. Only a few copies of the version of the *Vendidád* and *Izashné*, however, have yet got

* *Commentaire sur Yaçana*, Paris, 1833, &c.

† The laymen are denominated *Bedin*. The priests are divided into three classes,—the *Dasturs* or expositors of the law; the *Mobeds*, who read the *Vendidád* and liturgies, and perform the sacred rites in the temples; and the *Herbuds*, who sweep the temples, and act as assistants to the *Mobeds*.

‡ *Transactions of the Literary Society of Bombay*, vol. II.

§ A defence of this work, against some animadversions by a Pársí, which had appeared in one of the native newspapers, was published in 1831, by *Dastur Edal Dáráb*. His antagonist, after quoting some of its most absurd passages, observed in reply, "Besides this, in every page and paragraph of this same *Bundéshné*, there are a thousand subjects, written with far grosser stupidity, by reading and hearing which we ourselves incur damnation; for in this book, a thousand blasphemies against the Creator and Preserver of both worlds appear. . . . For the person who admits that the *Bundéshné* is a book of religion, there will be no escape from hell before the day of the resurrection." (*Oriental Christian Spectator*, vol. II. p. 422.) I endeavoured, on this occasion, to shew that many passages, exactly similar to those objected to, occur in the *Vendidád*.

into circulation. The translation is interlinear with the original Zand; and, with its accompanying paraphrases and comments, forms a great help to the studies of the orientalist. I have the only copy supposed to be at present in the possession of a European. Others, I doubt not, could now be obtained on easy terms.

In the following sermon, I have referred to the religious sentiments of the Pársís, principally as founded on their sacred books. I am aware that a great variety as to minor points exists in their individual creeds, and I hold no single person responsible for the errors which the interests of truth have led me to expose.

The sermon was preached in circumstances of peculiar interest,—partly, on the 1st of May last, when Dhunjeebhoy Nowrojee, a Pársí youth of great promise, was, in the presence of hundreds of his countrymen, baptized by me, in the Scottish Mission House, and when Hormasdjee Pestonjee, another ingenuous young man of the same tribe, who was admitted into the church a few days afterwards, publicly renounced his connexion with the faith of Zoroaster; and partly, on the close of the proceedings adopted against me in the Supreme Court of Judicature in Bombay, through the instrumentality of some of the Pársís of this place, whose indignation was greatly excited when they found their faith for the first time deserted in their own day, and the spiritual control of their caste set at defiance, and when the rage of the lowest orders of their tribe, inflamed by influences which I need not particularize, threatened to find no bounds, except in the serious injury, if not the destruction, of those who were innocently its objects*. An account of the conversion of the youths, taken principally from the affidavits read in Court, will be found in the Appendix. A full report of the legal proceedings, the issue of which fully sustained the interests of religious liberty, and other documents connected with their case, are contained in the *Oriental Christian Spectator* for June last.

The general principles which I have propounded in this discourse, I am ready to defend against all assaults. I trust that in maintaining them, in this instance, I have been actuated by that sacred love to the Pársí tribe, which becomes the messenger of the Gospel of Jesus, earnestly seeking to promote their eternal welfare, and that nothing has been advanced by me in a spirit calculated to offend the feelings of any candid inquirer. If I have kept my own countrymen in view, in any observations which I have made, and explanations which I have offered, it has been in the hope that they will give me, and my fellow-labourers, more of their sympathy and prayers in the great work in which we are engaged connected with the scattered children of Elam, to whose conversion, both on its own account, and the influence which it is fitted to have on the numerous tribes around us, we attribute the greatest importance.

J. W.

Bombay, 20th August, 1839.

* My knowledge of the character of certain of the Pársís, led me almost to anticipate the disturbance which actually occurred. On the 1st of November last, six months before the baptism, I wrote thus to the Rev. Dr. Brunton, the Co-venturer of the General Assembly's Committee on Foreign Missions:—"When an open step is taken, there will be a great commotion among the Zoroastrians."

REVIEW.

A Sketch of Native Education in India, under the Superintendence of the Church of Scotland. With Remarks on the character and condition of the Hindus, as these bear upon the question of conversion to Christianity. By James Bryce, D. D. Late Chaplain on the Bengal Establishment of the East India Company. London, 1839.

We dearly love every man who is a friend of India, and manifests a sincere desire for the good of the natives of this land. Holding very decided and strong views as to the place which education ought to occupy in any scheme which has the real good of a community as its object, we are in a corresponding degree drawn out in affection towards every one who gives his attention to the subject of native education. In every state of society, and in every degree of progress that the mind of a nation may have attained, the education of the young exerts an influence over the destinies of a people infinitely greater than any one would suppose who judges of things merely by their external appearances. The first teachers of Christianity, endued with wisdom from above, knew this; and although we do not find the Apostles actually establishing schools and teaching or superintending them, yet we do find that St. Paul eagerly embraced an opportunity that was offered him of holding regular intercourse with the young Ephesians who congregated for the purpose of receiving philosophical instruction from Tyrannus, nor did the Apostle deem two whole years of his precious life unprofitably spent when a portion of *every day* was devoted to disputations in this Ephesian school. The Jesuits, who were wise in their generation, knew what a powerful engine education is, and accordingly, when they formed the design of lording it over the whole world, this was one of the chief means that they adopted in prosecution of their design; and with such zeal did they carry out their measures, that before the end of the century, during the course of which their Society was constituted, we are told that "they had obtained the chief direction of the education of youth in every Catholic country of Europe." It is also in a high degree worthy of remark, that when God had to achieve the great and glorious work of the Protestant Reformation, he saw fit to invest the chief agents in that work with the office of directing and conducting the education of the youth of Saxony; and it was from the college of Wittemberg that the thundering voice of Luther and the melodious accents of the youthful and amiable Melancthon proceeded to shake the Vatican and vindicate the liberties of subjugated Europe. Such an instrument for good or for evil to a nation is the education of its youth, and such has been the zeal of those who aimed at producing a revolution of national sentiments, to enlist on their side this all-important auxiliary.

In the present state of the Hindu community, wearing the bonds of a most degrading slavery, attached to a most heart-hardening and conscience-searing superstition, a man who judges of realities rather than appearances must expect the influence of early education to be at its maximum. After the incubus of Hinduism has pressed upon a man for thirty, forty or fifty years, crushing and well nigh annihilating all his mental powers, bearing down and enfeebling his moral faculties, it is as easy to overturn a mountain as to deliver that man from his debased and miserable condition. Faith *can* remove mountains: and that God, with whom it is possible to make a camel pass through the eye of a needle, can deliver a man from the influence of those destructive prejudices which for a long series of years have been rivetting their chains around his soul, which grew with his growth and strengthened with his strength, and which have continued still to acquire additional vigor after his physical and mental strength has begun to yield to the advance of age. The gospel of the cross of Christ is the power of God and the wisdom of God; and who shall dare say that any soul out of hell is beyond the reach of that wisdom and that power? With any one who may say so we shall never sympathize. But if there were any man who held such an opinion, and who should maintain that the adult population of India are altogether beyond the power of the preaching of the gospel, and should on these grounds establish an argument in favor of Juvenile Education, we should tell that man that while we utterly abjure his premises, our estimate of the importance of early education is not lower than his.

The church, in fulfilment of the command of her exalted Head, is intent upon producing a great moral revolution all over the world; and the eyes of Christians are at this time bent with more than usual anxiety upon India, as a land where various circumstances give indications of an approaching change. The decay of superstition, the spirit of inquiry, the adoption on the part of many of the natives of infidel and atheistical tenets, and many other circumstances, give foundation to the belief, at once that it is in the mind of God to establish Christianity in this land, and that Satan, being aware of this, is putting forth redoubled efforts to retain his power over it. The church of Christ therefore sees it to be her duty to devote a large portion of her energies to the instruction of the people of this land, that Satan with all his wiles may be baffled, and the kingdom of God may come with power.

While we hold without limit or qualification the doctrine that conversion is in every case the direct work of the Spirit of God, we hold as firmly that the church is bound to employ such means as, under the control and blessing of the Spirit of God, may be subservient to the production of the grand result of conversion. The reading and preaching of the word of God are the means which we are commanded to employ for this end. On these a blessing from on high is promised. But while in all cases and in all circumstances these are the means to which it is promised that in answer to prayer the blessing shall be given, we are to be directed by Christian wisdom as to the times at which and the modes in which Divine truth is to be presented before the mind. While we are required to be instant in season and out of season, while we are

commanded not to shun to declare the whole counsel of God, we are required at the same time rightly to divide the word of truth, to give unto every one a portion of meat in due season, and according as they are severally able to bear; we are positively enjoined not to cast our pearls before swine. In short, while the command is "Preach the word," while this command is positive and definite, there are many different ways in which it may be and ought to be executed, as many as there are gifts in the teachers, and peculiarities in the hearers. Hence we believe it may be laid down as a general principle, that it is one of the greatest desiderata in the practical working of a mission to have the natives brought as frequently and as intimately as possible into intercourse with the missionary, in order that they may become acquainted with each other, that the missionary may be able to learn the peculiarities of mental constitution and temperament of the natives, and so may be able to accommodate his instructions, admonitions, warnings, encouragements and reproofs to the characters and states of those with whom he has to do; that he may be able to watch the effects of his instructions, and seize every opportunity that is presented for uttering with a probability of good effect some word in season. It is also of no little moment that the natives should see the actual developement and manifestation of Christian principles in the life and conversation of the missionary; that they may see him engaged in every day duties, sanctifying every thing by the word of God and prayer; that they may be led to contemplate Christianity not as a system of abstract speculative dogmata, but as a living and lively principle which pervades the whole man and exhibits itself in every action of the life. If any illustration were required of the advantages of this frequent and familiar intercourse between the instructors and those to be taught, it might be found in the history of the churches of Scotland and England. While the ministers regularly visited and catechised their people, and became acquainted with all their modes of feeling, and thinking, and acting—when they inquired into the exercises of their souls, not as inquisitors or father-confessors, but as faithful counsellors and warm-hearted friends, it was then that their sermons on the Sabbath came home, under the direction of the Holy Spirit, with a life and a power to the hearts and the consciences of their hearers. In the Bible they saw pourtrayed the very images of the characters with which they came into daily contact in their parishes, and when they displayed these characters as represented in the Bible, their parishioners were constrained to feel that they were the very men whom the Spirit meant to characterise; thus they did not draw a bow at a venture, but launched a polished shaft right into the hearts of their hearers, having previously found out the chinks through which they were severally vulnerable. But when, from the increase of population in parishes, and from various other causes, the practice of regular visitation began to decline, and the familiar intercourse between pastor and flock began to be lessened, a corresponding change came over the pulpit ministrations. The ministers judged of what their sermons should be, not from knowing the wants of their hearers, but principally from what they read in books or received at second-hand; and thus, if they did present divine truth to their people, it was dressed in a guise for which

they had no taste, a guise which might attract the courtier, but could not fail to repel the unsophisticated peasant. This is no over-colored picture, as many know full well. The people ceased to have Divine truth set before them in its bearings upon their own peculiar wants and duties and temptations and sins; and since they scarcely knew of the existence of that order of beings for whom the sermons were originally designed, which were the models of those addressed to themselves, they began to consider Christianity as a transcendental theory not at all suited to them, but fit only to exercise the ingenuity of divines.

We believe, we speak the sentiments of the collective body of missionaries in India when we say, that next to the copious outpouring of the Spirit of God, the thing that is most to be desired is the establishment of some such intercourse as this between them and the natives. Is there any one who has preached to Heathens that has not been again and again made to exclaim, "Oh if I could but come into close contact with these men, if I could see them at their every day duties, if I could have an opportunity of winning their hearts by performing little acts of kindness to their families, if I could have it in my power to improve domestic occurrences of an afflictive or a joyous kind, if I could create some sympathy between them and me, and pour into their ears at all the most suitable times my heaven-sent message,—then by the blessing of God I might do them some good: but at present I speak to them and they seem to listen, but the cords of their hearts are not struck; there is no responsive vibration; I do not yet know the key-note that can awaken the dormant sympathies of their souls." Again, when some one, more ingenuous or less brutal than the rest, manifests some desire to know the way of life and peace, and seems to be in some measure favorably impressed, does not the missionary often feel that if he could but follow up the impression that has been made, if he could go with him to his home, if he could excite the sympathies or at least modify the asperities of his parents and friends, and so smooth the way as much as possible to his hearty and avowed reception of the Gospel of Jesus, that then the impression might not be lost, but by the blessing of Almighty God might prove as the morning light that shineth more and more unto the perfect day. But he has little or no hope of this, and however great his faith in the Divine power and goodness he fears that the word he has spoken may after all be a savour of death unto death, and the hearer become two-fold more the child of hell than before.

Now *such* intercourse between the missionary and the natives is impracticable in India. He cannot visit their houses, for they will not admit him. He cannot manifest an interest in the comfort and prosperity of their families, for their wives and daughters may not be seen by European eyes. It is not here as at home, where one who knows well the ways and means of influencing his fellow-men, has declared that "the readiest way of getting access to a man's heart is by going to his house." Since then we cannot attain the best possible means we ought, in the conduct of our missions, to adopt the best means that are attainable. Now it does appear to us, as it has appeared to many others, that none half so likely present themselves as the establishment of schools. In these the missionary may come into contact with the scho-

lars when they are in the best frame of mind for receiving his instructions. He can watch the various workings of their hearts, and when he has won their confidence (which if he be judicious and kindly and earnest he will quickly do) he is then on the best possible vantage-ground for cutting with the sword of the Spirit into the very marrow of their souls. By improving every little incident that may occur, by bringing constantly before them their sinful practices, and referring these directly to their origin in their sinful hearts, by shewing them Jesus as the only being in human form that was free from those sinful propensities which they find in themselves, by shewing them the value of the death of this superhuman being and its efficacy to procure salvation both from the present power and from the future punishment of sin—in a word, by continually bringing before their minds such views of the evidences, doctrines and duties of Christianity as from intimate acquaintance with them individually he knows to be best suited to their several views and feelings, he preaches every day some dozens of sermons, not perhaps regularly written and mandated in his closet, but not the less efficacious that they are the spontaneous effusion of a heart under the continual influence of Divine Grace, and drawn out by love to God, and zeal for his cause, and sympathy for the real state and condition of his hearers.

Such is a prime advantage of the education of the young under the care of Missionaries. There are hundreds of other subordinate advantages which, if we had been led to take another view of the subject, might have appeared equal in magnitude to those which we have stated, as the paramount influence of education based and conducted upon Christian principles in developing and strengthening the mental powers—the natural tendency of the knowledge of truth to eradicate from the mind the influence of superstition and idolatry—the peculiar promise of God attached to early Christian education, and the consequent superior productiveness of Missionary labor when that labor is bestowed especially upon the young—and in particular, the facility which such a system affords of raising up native preachers, who after all are in every country the best Missionaries, superadding as they do to Missionary zeal a *natural* care for the souls of their countrymen (Phil. ii. 20), and adding to their Christian wisdom an acquaintance with the trials and difficulties and temptations and objections to which their countrymen are peculiarly subjected.

In consideration of these and such like advantages, the Church of Scotland's Missionaries have, from the time of Dr. Duff's first coming to India, devoted a larger portion of their time and attention to this branch of Missionary work than is generally done; and the Great Head of the Church has been graciously pleased to shine upon the scheme. From the commencement of the Mission the success has been at all times such as to warrant the belief that the plan was approved and countenanced by the Lord, and that therefore it was greatly more desirable to increase the efficiency of the Institution by supplying it from time to time with additional labourers, than to curtail its extent or give it up altogether. But while the immediate results, so far as individual conversions are concerned, have been upon the whole gratifying to the friends of the Mission, their liveliest hopes are excited as to the results

in prospect. In the exercise of faith the Church of Scotland cast her bread upon the waters; she has waited many days for the promised return, but her faith does not fail. In order to animate and sustain her faith she has received a few ripe ears as an earnest of the future harvest; but she expects that she has yet many days to wait ere the time come for the full ingathering. She expects by the great kindness and tender mercy of her God to be able ere long to send forth a band of pious and well educated native ministers, and then she expects to have to wait some days more, and then to welcome her children returning with their sheaves in their bosoms, rejoicing and singing and praising the Lord. And when the cry shall ascend to Heaven that India has been added to the kingdom of the Lord and his Christ, she will bow her venerable head and render humble thanksgivings that she has been employed to take her part with others in an enterprise which shall have attained so good a consummation.

We trust it is unnecessary at this time of day to vindicate the Missionaries of the Church of Scotland from the charge that at one time was frequently brought against them, of mixing up with their ministerial office, that of teachers of human science and literature. We may only mention that no one who has not tried can have any conception, we say not of the harmlessness, but of the manifold advantages of this union. In the course of teaching mere human science thousands of opportunities are perpetually occurring at once of shewing the *falsehood* and the destructiveness of heathenism, and of illustrating the evidences and principles of Christianity in their practical working, which could never occur were the missionaries to confine themselves wholly to the direct teaching of revealed truth. As, for example, in the reading of history—ordinary, profane history, how often can a missionary present views of Divine truth which it were impossible to introduce into a regular sermon, or which, if so introduced, it were impossible for the hearers to understand. History as a record of providence is one of the best commentaries upon the word of God. As a record of the doings of men it is nothing more than a collection of facts by which at once to establish and illustrate one of the most important doctrines of the Bible—that from which the atonement derives its peculiar importance to us—the doctrine of the total and universal depravity of the human heart. Natural science, with all its wonders, is a storehouse of examples of the wisdom and goodness and power of the God of nature; and we know few more profitable exercises for either missionary or student, than systematically to compare the manifestations of these attributes in the works of nature, with the display of the same attributes, and that of mercy superadded, in the economy of grace. Even pure mathematics may be made to give forth her tribute to the cause of Jesus, and all the knowledge that a man possesses is capable of being laid as an acceptable gift on the altar of God. Thus we conceive that in the course of teaching these and other branches of merely human knowledge, opportunities are presented of laying before the scholars a more full and complete exhibition of the law in all its length and breadth, and of testing by it human characters and human actions in all their details, and a more varied and extensive view of the gospel in all its excellence

and attractiveness and power, than could possibly be conveyed to *heathens* in any other way. But even this is not all. From the unalterable constitution of the human mind the views thus presented, or rather thus presenting themselves, of scriptural doctrine, find the hearers infinitely more ready to receive them with candour, and to retain them with interest, than if the same views had been brought before them by the missionaries in set and premeditated discourses. Take an illustration: suppose in an exposition of the evidences of Christianity an example were introduced of fulfilled prophecy, and the account of the event were collated with the prediction and their coincidence pointed out; is there any one so ignorant of the workings of the human mind as not to perceive at once that this evidence would not in *this* form come home to the minds of the learners as it would if the event had been detailed in a book of ordinary history, and then the coincidence evinced by bringing the book of profane history into juxtaposition with the Bible? Or, take another example in illustration of the use that may be made of purely mathematical principles: suppose a missionary engaged in demonstrating to a class the properties of infinitely great and infinitely small quantities, and their relations to finite numbers. Having made these relations distinctly understood by them he probably takes occasion to institute a comparison between the value of those things which are to have an infinite duration and that of those that are to have even so long but still a finite duration; and without their ever being well aware that he has ceased from the rigidity of demonstration he has warmed with his subject and carried their concentrated attention through a hortatory and practical discourse; whereas, if he had formally announced as his theme such a text of scripture as 2 Cor. iv. 18, in all probability their attention would have lagged ere he got through his introduction. We are very ready to admit that to do this well is not easy. It requires much of the wisdom of the serpent; but this wisdom is attainable by all, since the promise of God standeth sure—"If any man lack wisdom (and who does not?) let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." This is the nature of the craftiness by means of which the apostle caught the Corinthians with guile.

Holding these views regarding Native Education and the excellence of the plan pursued in the missionary institutions of the Church of Scotland at the three Presidencies of British India, we rejoiced to learn some time ago that the Christian public was to be favored with a detailed account of these institutions by one of the originators of the scheme. We thought it could not fail to be a boon to the church to be put in possession of a faithful account of the difficulties that have been surmounted and of those which yet remain, a lucid statement of the principles on which the institutions referred to are conducted, a temperate and convincing vindication of these principles, and a view of the advantages that might, by the blessing of Almighty God, be expected to result from the more general adoption of these principles and the faithful and prayerful application of them to the conduct of missions in general. We therefore waited with anxiety for the arrival of Dr. Bryce's work; and it is with sincere grief we are compelled to say that the result of a

careful perusal of it has upon the whole been disappointment. Dr. Bryce is an amiable man, we believe he is a good man, and we know he is a man of great zeal for what he believes to be the good of that church of which he is a minister. But in our estimation his book is defective in several particulars of the last moment. In another edition it might be improved, and therefore we shall have the less hesitation in pointing out what we think are its leading defects; not claiming to ourselves any portion of that infallibility the possession of which we are going to deny to Dr. Bryce.

I. First of all then, the defect which first struck us, and which, if it do exist, as we think it does, must be the prime defect of any work on such a subject, is, to say the least, a laxity of expression as to what Christianity is. This impression was made in our mind by reading the preface, and not effaced by the body of the work, but confirmed by many passages in it. In the preface there occurs the following passage: "In addition to a brief historical narrative of the rise and progress of the school and mission of the General Assembly of the Church of Scotland, it (the work) has aimed at exhibiting a collection of general features that must enter into the question of Native education in India before any thing like a complete and perfect feature (picture?) can be presented. Each of these would obviously furnish materials of itself, for profound and elaborate investigation; and as the Christian Government of British India prosecutes the honorable course of policy in ruling over that country on which it has now entered; and regards as it is bound to do the Christian education of its subjects; each may be expected to obtain the grave and ample consideration which it deserves." Now that the Government of British India has entered upon an honorable course of policy in ruling over that country, we have no wish to dispute; but that it regards, or has ever shewn any inclination or disposition to regard, the Christian education of its subjects, we must positively deny; and we challenge any man to shew in any act of Government the indications of any such inclination or disposition: on the contrary, has the Government not positively refused to lend any aid or countenance to any scheme of Native education which was not either decidedly anti-christian, or under the veil of neutrality concealed the elements and the essence of anti-christianism. Indeed so notorious is this fact, and so well must it be known to our author, that we are inclined to believe that his use of the present tense in the clause which we have printed in italics is indefinite; and that he speaks, not of the present time but of some future time, when the Government SHALL, in prosecution of "the honorable course of policy on which it has now entered," begin to "regard as it is bound to do the Christian education of its subjects." But if we were mistaken in our understanding of this sentence, and if our author do not mean to represent that as Christian education which the Government represents as unchristian education, and which we hesitate not to designate anti-christian education, we think we are not mistaken in saying that throughout the book a wrong view is presented of the foundation of Christian duty. In confirmation of this position we refer to the first chapter, in which, while it is admitted that there may be a difference of opinion as to the precise time when it became the duty of the Church of Scotland

to send the gospel to India, it is taught that at all events that time had come in 1824. Now why had it come in 1824? Because Christ Jesus had given the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"? No—not a word is said of this or of any similar command, or of any promise of eventual success by reason of the irreversible and irrefragable covenant which has given the Heathen as a heritage to the Messiah; but instead of these commands and these promises as the grand motives of missionary exertion is substituted the bare fact that "the intercourse which had grown up between England and India, aided by the enlightened and liberal policy which was at length pursuing in regard to our Asiatic dominions, had generated a spirit of inquiry, and a desire of improvement, on the part of the higher and better educated classes of the native population *which held out the fairest prospect of success* in carrying them on to an acquaintance with 'that wisdom which is from on high;' and with them conducting to the same happy haven of peace and rest, the millions of their countrymen now 'sitting in darkness and in the shadow of death,' (p. 15.). We venture to say that all the qualifications about "that Church" and "this particular field of Christian benevolence" will not alter the impression made upon any candid reader's mind by this passage, and that impression clearly must be that Dr. Bryce founds the duty of proclaiming the gospel to the perishing Heathen, not upon the expressed will of God, but upon the likelihood or probability of success. A more false or dangerous position cannot easily be taken up; and although we admit with sorrow that a similar position has been occupied by many zealous advocates of the cause of Missions, we are not on that account one whit the more inclined to withhold from the principle involved in it our sincere condemnation. Make success the motive of duty, and you make duty a variable, inconstant, fluctuating thing. As all erroneous principles are evil, so the defect of this principle is clearly evinced by the fact that it furnishes excitement to exertion just in the inverse proportion of the need for exertion in any given circumstances. Whereas let a man be actuated solely and sincerely by regard to the Divine will as made known in his word, and then his determination to persevere in the path of duty rises directly as the obstacles and the difficulties arise in his way. Conscious that he is treading "the paths of righteousness" in which his Saviour has promised to lead him for his own name's sake; conscious that he is obeying the command of God "whose biddings (it has been well said) are enablings," he goes right forward, neither elated by success, nor unduly depressed by occasional temporary failures, and will at last receive the reward through grace of a "good and faithful servant." Oh, if our author had ever been himself a Missionary, he would have felt before he had been six weeks in India that it was absolutely necessary to divest himself of all expectations of success derived from extraneous sources, and to take up the attitude of a man resolved to spend and to be spent in his Master's service, although he should never be permitted to see the least fruit of his labours. But he came to India "strongly impressed with a belief, that should he step beyond the pale of his own

countrymen, he would find every attempt to shake the Hindu in the faith of his fathers to be futile and unavailing!" (p. 57.)

Akin to this laxity as to the grand principle of Christian duty is a laxity of expression (to say the very least) regarding Christian doctrine. Take a single example. "It came, indeed, to be regretted, that as Ram Mohun advanced in his researches into the truths of Christianity he found himself involved in controversy with the Serampore and other missionaries on some of those doctrines which have always unhappily divided the Christian Church;" (pp. 58, 59.) We have the controversy between Ram Mohun Roy and the Conductors of the "*Friend of India*" before us now. It relates to the doctrines of the divinity of our Lord Jesus Christ, and the reality of the atonement made by him upon the cross. Now we would ask any one who knows at once the meaning of language and the foundation on which the Christian Church is built, whether it consists with correct views of Christian doctrine to say that the church has ever been divided in regard to these doctrines. Oh no, there is scarcely another subject relating to the doctrine, rites or government of the church on which it has not been more or less divided—unhappily divided—but on these grand fundamental doctrines the body of the faithful has been in all ages at one. All controversies that have arisen on these subjects have been of the nature of foreign, not of civil, war. We know it has become fashionable of late to speak of "our Unitarian brethren" and "our Socinian friends"; but we should have hoped other things of Dr. Bryce than that he should have become a follower of such a fashion.

II. We think our author far mistaken in his views as to the nature of Hinduism, and Heathenism in general. The very fact of writing a book in favour of Christian education implies that a man has some perception of the evils of Heathenism, and some such perception it is clear that Dr. Bryce has. But he does not manifest such a full view of its evils as his long residence in India might have furnished him withal, nor such a sense of its heinousness as a sin against the God of heaven as he might have received by reading his Bible in the Manse of Strachan without ever setting his foot on Indian ground at all. Take just one or two examples. "Men left to their own resources have striven to do the Deity honour by what reason itself tells them, he is most dishonoured and disparaged," (p. 147.) Now this is a strain of writing very common amongst a particular class of writers, but we hesitate not to say that it gives an account of the nature and origin of Heathenism greatly at variance with the Scriptural account. In the Bible, idolatry is continually represented as a wilful and intentional and high-handed insult to, and rebellion against, the Majesty of Heaven;—here it is spoken of as the fruit of weak and feeble humanity "striving to do the Deity honour." In scripture it is represented as a denial of the very existence of God, that is to say, of such a being as God really is;—here it is spoken of as not only an acknowledgment of His being, but even an endeavour, a conscientious though a misdirected endeavour, to do him honour. Again—"In the Matsya Purana we have a singular passage which has been often noticed, appearing to point to the

great doctrine of the Trinity, in which it is taught that the GREAT ONE becomes distinctly known to man as 'three gods,' being in the words of the Purana 'eca murtis, trayo devah,' one person in three gods, Brahma, Vishnu and Maheswara; in the aggregate, it is the Deity; but distributive it appertains to individual beings." Now we have long been quite well aware that there are many passages in the sacred books which do appear at first sight to allude to the doctrine of the Trinity, and in a book which was lately very popular in England there is a regular argument in favour of the doctrine grounded upon this fact. But having given a good deal of attention to the subject we have no hesitation in pronouncing the appearance of these passages to be deceptive; and in expressing deep regret that any defender or expositor of Christian doctrine should ever have founded an argument upon them. On this point let us quote the words of Sir William Jones, than whom a higher authority on such a point could scarcely be found. "Very respectable natives (says he) have assured me that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles to urge that the Hindus were even now almost Christians, because their Brahma, Vishnu, and Mahesa were no other than the Christian Trinity; a sentence in which we can only doubt, whether folly, ignorance or impiety predominates. The tenet of our Church cannot, without profaneness, be compared with that of the Hindus, which has only an apparent resemblance to it, but a very different meaning," (*Asiatic Researches*, vol. I. p. 272.) When such men as Bishop Horsley and Dr. Timothy Dwight, to whom we made allusion above, give their support to an opinion, we should be slow to charge it with "impiety" or "profaneness": but we do so far agree with Sir W. Jones that the opinion originates in ignorance of the real nature of the Hindu Tumurti. Socinian and infidel writers, and of the latter class particularly Volney, have not failed to take advantage of this unwise argument of some injudicious defenders of the doctrine of the Trinity, and have represented it as a mere offset from the stock of Heathenism. And we do not know how Dr. Bryce would answer a disciple of Volney (for he has disciples not a few on the banks of the Ganges) who should represent this sacred doctrine of our holy faith as a mere transcript of the religious creed of his polytheistic countrymen. In the dialectic as in the military art it is always dangerous to extend the line of defence too far, as the necessary consequence is the multiplication of assailable points.

III. Akin to these faults, and naturally arising out of them, is another. Holding false views of the nature of Christianity and of the nature of Heathenism, our author could not but be mistaken as to the nature of an institution whose object is to destroy the one and establish the other in its room. And accordingly he does misrepresent the objects of the institution of the General Assembly, and the means that are employed for accomplishing that object: whence else arise those perpetual regrets with which the whole book is pervaded that missionaries generally have been too thorough-going in their opposition to Hinduism; that they have too little regarded the prejudices and peculiar character of the natives? According to the principles set forth in the book we

should think our author would highly approve the part acted by those missionaries of whose conduct we have quoted Sir William Jones's expression of virtuous and religious condemnation; if he had known of their plan, he should probably have excepted them from the general charges that he has brought against missionaries, of not taking advantage of what is good in the Hindu systems and purifying that from the taint and commixture of evil.

In advocating an endowment from Government for the institutions of the General Assembly, our author introduces the following passage: "The writer of these remarks has been met, and that in the highest quarters connected with Native Education in India, by the objection that it is unjust to tax the Hindu with the support of an establishment, avowedly set up for the overthrow of his faith. The objection is at once shallow and infidel; and those who consider it as possessing any weight can only be led astray by mere words. The institution of the General Assembly is not erected to overthrow the religion of the natives. In strict propriety of language, its aim is the purification of this religion from the degrading tenets, and demoralizing ceremonies that have crept into it; and its re-establishment on the basis of faith in an atoning sacrifice." Now as to the end which this argument is intended to accomplish, the obtaining of an endowment from the Government for the Assembly's Institution, it is not necessary now to state our individual opinion. But as to the argument itself it is proper that we declare our firm conviction that it is an attempt to establish a point by "mere words." We can declare on behalf of all the chief supporters of the Church of Scotland's Mission at home, and on behalf of all the missionaries of that Church who are or ever have been in India, that their grand object is "to overthrow the religion of the natives." We could easily shew this by quotations from the published writings of several of them; but it is not necessary. Only let us subject the above extract to a little criticism. It is admitted, if any credit can be given to "mere words" that the present religion of the Hindus rests not "on the basis of an atoning sacrifice." It is admitted that "degrading tenets and demoralizing ceremonies have crept into it," and are in it. Now what does this amount to but to this, that its foundation is false, and that the superstructure is naught? The Scripture does admit that a bad fabric may be reared upon the true foundation, but it does not admit that even a superstructure of gold and silver and precious stones erected upon a false foundation is of any value. It is the foundation then that gives the value to the building; and if this be false, let the glitter and the splendour of the erection be as great as they may, that building cannot stand. But even letting this pass, is it only the foundation that we wish to change? In the Hindu religion there is no Christ; in the Christian religion Christ is all. He is the foundation, the walls, the roof, the cement. This is the religion which we wish to establish in India. If Christ is to be found in the Hindu system, then is there some portion of its material which will serve to build up the new fabric, but if Christ be not there, then we will have none of it. For we will have nothing but Christ. No justification, no sanctification, no glorification, no ceremony, yea, no duty, of which Christ is not the essence and the all

in all. If we should attempt to amalgamate Christianity with Hinduism even in its purest form, or purified up to all the extent to which it is capable of being purified, we should produce an unseemly and poisonous alloy. "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?"

The cause of Christian Native Education is the cause of God, and it must prosper. It is one of the means appointed by God for producing a result which He has positively decreed to produce, and it must prosper. It may be attacked by the infidel and the nominal Christian, but by the blessing of God upon it, it must prosper. It may be undervalued by those who, under a mistaken zeal for the sacredness of the ministerial office, fail to appreciate the momentousness of becoming all things to all men, but still it must prosper. It may be injudiciously defended by its friends, but even in spite of this it shall prosper. The Church of Scotland under the direction of her Divine Head has given the cause as a sacred trust into the hands of her ministers in India, and they are determined that as God shall give them grace, no efforts shall be wanting on their part instrumentally to secure its prosperity. Other bodies of Christians have begun to see its importance and to lend a helping hand: they will soon take it up in right good earnest; and God will not refuse his abundant blessing to the constant prayers of His united Church and people; and by that abundant blessing the cause shall greatly and abundantly prosper.

Σ.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta has proceeded on his visitation tour to the North Western Provinces.—The Bishop of Madras has proceeded to Ceylon for visitation purposes.—The Rev. J. Schurman of Benares left Calcutta for that station, during the month.—We regret to learn that the Rev. J. Smith of Madras and the Rev. W. Gordon of Vizagapatam, both of the London Society's Mission, have been obliged to return to Europe on account of ill health.—The Rev. W. P. Lyon, we regret also to state, is obliged to leave immediately for the father-land on account of the entire failure of the health of Mrs. Lyon.—The following arrangements and movements have been made during the month by our Baptist friends: The Rev. J. Wenger remains in Calcutta. The Rev. F. Tucker has consented to officiate for a few months as pastor of the Baptist Church in the Circular Road, with a view to a more permanent settlement over them in that capacity. Rev. J. Parsons has proceeded to Monghyr; Mr. Phillips to Agra, for the formation of a new station in Central India, while Mr. Morgan occupies the station at Howrah. It is the intention of Mr. Yates to devote the residue of his life to translation work alone.—The Rev. Messrs. Fisher and Garbett, Assistant Chaplains

on the Bengal Establishment, newly arrived, have been appointed as follows: Mr. Fisher, at Chinsurah; Mr. Garbett, to the Upper Provinces.—The Rev. Messrs. Krauss and Lipp of the Church Mission have been appointed to the Krishnagar station.—Rev. Mr. Innes takes charge of the Central Seminary of the Church Mission at Mirzapur.—We regret to hear that our good friend the Rev. G. Pearce will not be able, for the present at least, to return to this country: Mrs. Pearce leaves this month for England on this account.

2.—THE JEWS.

It affords us sincere pleasure to announce that an association has been formed in Calcutta for the purpose of seeking the conversion of the Jews resident in Calcutta. The Society has already employed one agent, a converted Israelite, a man of much piety, integrity and activity. The number of Jews resident in Calcutta at present is very great, upwards we believe of 1000. We shall be happy to forward any donations to the managers of the Society.

3.—THE BOMBAY GOVERNMENT AND THE COURT OF DIRECTORS.

We understand that the Court of Directors have reproved the Honorable Mr. Farish as the head of the Bombay Government for the sanction he has given to the efforts of Christian missionaries. The reproof was called forth by the presentation of a petition of certain natives on this subject. Nothing can be more injudicious or unchristian than such a line of conduct. We shall wait for more ample information before we offer any further remarks on this subject.

4.—THE DURGA PUJA.

We gather from every quarter that the attendance both of Christians and Natives at the Durga festival has been much less on this than on any previous occasion. This is very cheering, and it is indeed encouraging to the friends of Missions to proceed in the good work in which they are engaged. We regret to find that even a few nominal Christians found their way to the nautches; still they were but a few and will we doubt not be less on each successive occasion until the disgusting exhibitions shall cease to be. Immense sums of money have, we regret to hear, been expended by the Bábús on the saturnalia; we trust they will soon be anxious to devote equally large sums to the purposes of education and other measures which shall tend to elevate, and not degrade, their countrymen.

5.—FEMALE SLAVERY.

While the public mind is agitated on the subject of East Indian Slavery, we would endeavour to turn the tide of its sympathy most directly towards the subject of *female slavery* in particular. Whatever may be the differences of opinion on the nature and extent of the sufferings of the male slaves, there can be but one opinion as to the vast extent and degrading influence of female slavery throughout the whole of India. It is one of the foulest blots on our rule in India that it should exist in all its hideous deformity. After a rule of so many years, slavery and prostitution (in its worst because involuntary form) are terms which must

ever be associated with the slave state of every female in India. We trust that now the mind of Government has ceased to be exercised about conquest that they will endeavour to remove many of those evils which afflict and degrade India in her social relations, and that amongst the first, though difficult it be, they will not fail to grapple with the subject of slavery, and especially to break the fetters which bind the female slave to her proud, lustful and oppressive lord. India will never be regenerated, humanly speaking, until her females are raised from their present degradation to an equality with the women of other lands, and the mass of the females will never be raised to that level so long as the Bábus can replenish their harems and zenanas with female slaves. This is a matter which might with great propriety be taken up by the advocates of female education and improvement.

6.—OPIUM.

The trade in Opium is still carried on in China with great vigor, that is, on the coast. One clipper has been attacked by Chinese junks and miraculously escaped capture. The Governor Lin has addressed an edict to the Queen of England, in which, omitting all bombast and hyperbole, there is contained much sound sense, true goodness, and merciful political economy. We wish a Christian Government would profit by the heathen's advice. We regret to learn from the *Christian Advocate* and equally from a correspondent of our own, that the Government are and have been in the habit of sanctioning the sale of this abominable drug in their own provinces. This is positively disgraceful and sinful in the highest degree, it would be unworthy any even the most miserable political power, but it is truly lamentable in a Government, professedly enlightened and humane—to increase its exchequer at the expense of the morals and strength of its subjects. We trust this sanction will at once cease.

7.—THE EPISCOPAL CHURCH.

During the past month the following movements have taken place in connexion with the Episcopal Church in this city. The Lord Bishop laid the foundation stone of the New Cathedral in the presence of a large concourse of people. His Lordship has also consecrated the Native Church at Mirzápur with the title of Trinity Church. An ordination was held at the Cathedral on the day on which his Lordship left Calcutta for the Upper Provinces. Two persons were ordained, one a priest the other a deacon. The Rev. T. Sandys baptized eight young lads at the Mirzápur Chapel, on Thursday the 24th instant, in the presence of several friends to the natives, and the children and Native Christians of the establishment. May the Lord bless all these movements to his glory.

8.—CHURCH MISSIONARY SOCIETY.

The Auxiliary Church Missionary Society held its anniversary during the month in the Old Church Rooms. The Bishop occupied the chair. The Report read by the Rev. F. Wybrow was, we understand, a very faithful document and deeply interesting to the friends of Missions. We hope to notice it in an early number. We regret to learn that the meeting was but thinly attended. When will the Christian community in India

he stirred up to take a deeper interest in the actual operations of Missions in this dark land. Here is the anniversary of a mission connected with the most numerous and wealthy body of Christians in India attended by some 60 or 70 people. Proh pudor! we speak this to your shame, oh ye Christians of Calcutta.

9.—NEW ARMENIAN TRACT.

We have had put into our hands a curious but excellent tract in the Armenian language entitled, *The Heart of Man the Temple of the Lord, or the Devil's workshop*. It is illustrated by plates exhibiting the progress of religion in the heart. It is we understand a well written and useful tract, and may with confidence be circulated amongst the Armenian community.

10.—THE CAUSE OF CHRIST AT ALLAHABAD.

It affords us very great pleasure to announce that the friends of the Redeemer at Allahabad have determined to erect a place of worship at that station. This has long been a desideratum at this important station, and one which we know it has been the ardent desire of some resident there to effect, and having now obtained a settled ministry it is their anxious desire to rear a house fitted for the service of the Lord. The cost we understand will not exceed 4000 Company's rupees, and though the greatest economy will be exercised in raising the structure and every effort has been made to raise that sum at Allahabad, we are sorry to learn, although one individual has generously for himself and household subscribed 1000 Company's rupees towards the object, the sum requisite for the completion of the building, cannot be realized on the spot. We are confident the friends of Christ in India will aid their brethren at Allahabad in their laudable desire to rear a house for God, and it will afford us sincere pleasure to be the medium for forwarding any aid for this purpose to those interested in the business.

11.—THE CALCUTTA CHRISTIAN SCHOOL BOOK SOCIETY.

In answer to several inquiries respecting the operations of the *Christian School Book Society*, we would observe the Society is progressing. At the last meeting of the Committee it was resolved to proceed at once to the compilation and printing of the most needed school books, and to adopt others already well known and in popular use by Christian schools; and also for the present, until the fullest information and the most approved works can be obtained from Europe and America, to adopt and recommend to Christian schools in India such books as may be best adapted for this country connected with the higher branches of education. A Sub-committee for carrying this object into effect has been appointed, and several gentlemen have engaged to undertake the compilation of the most needed works, with a view to the production of an uniform edition of school books from the lowest to the highest grades of instruction. We believe a list of the works adopted, or about to be printed, which are for the present recommended and can be obtained through the Society, will soon be in circulation. The Secretaries will be happy to receive any communications or suggestions on the subject from the friends of education throughout India.

12.—MISSIONS IN ORISSA.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In looking over the Supplement to the *Calcutta Christian Observer* for September 1839, I observed that in the account of the General Baptist Mission in Urissá, it is stated, that the principal stations in which the missionaries, Mr. Lacey, Mr. Sutton, Mr. Brooks, Mr. Stubbins, and Mr. Wilkinson and several native teachers, exert their influence, are Katak, Puri, Bálásor, Barhampur, and Midnápúr. I beg to say that as far as Bálásor is concerned the above paragraph is a mistake, and as our friends in America will see that it contradicts the Reports we have given of Bálásor, I will just state that an American F. M. Baptist Mission was commenced at this place about two years since by Messrs. Phillips and Noyes*.

Urissá presents an extensive field which we fear will not be occupied for many years. On the south there is no missionary station nearer than Katak, about 100 miles; and on the north none nearer than Midnápúr, 70 miles. The adjacent villages are numerous, and some are large enough for missionary stations. I might also remark that the country is bounded on the west by the Mohun Bunse, a country inhabited by Uriyas, Santals and Bhúeas. The Santals are a people who have no books, no images, no priests and no temples, and their worship, like that of the Coles, consists in sacrificing fowls, and at the same time invoking the sun which they hold to be the brightest emblem of the Deity. They have a language peculiar to themselves that materially differs from any other eastern dialect. The Bhúeas are much like the Santals, only their language is different, being the same as that used by the Coles at Sambulpur. Both of these classes are very numerous, and from what I have seen of them, I should suppose them promising subjects for missionary labour.

Since our residence here a chapel for English and Uriya preaching has been erected, and most of the Europeans attend English worship every Sabbath evening, also sit with us at the Lord's table.

We have a small boarding-school under the charge of a native convert, also schools of bazar children in our compounds, containing about 100 boys, who are taught the word of God and the elementary studies in their own language.

Several have been baptized, amongst whom was one very respectable and intelligent native of the Rájput caste. He was led to the Saviour about two months since through the instrumentality of bazar preaching. He brought with him a wife and four children, and we trust he will prove useful as a native preacher. We hope to have a re-inforcement before the close of the ensuing cold season, as we have received encouragement to that effect from our society. The harvest in Urissá is indeed great and labourers are few; hence may all our brethren join us in praying the Lord of the harvest to send forth many faithful labourers into this part of his heritage.

I understand the quantity of opium sold in *this* zilla is 71 seers per month, at the rate of 31 Rs. a seer. This is sold by Government to the native who will contract for the largest quantity. The habit of *ewing*

* We regret that any error should have crept into the report, but we adopted it from a London periodical in a great measure, and were not in possession of data to correct, nor space to enlarge. We willingly insert the correction of our Correspondent.—ED.

opium is growing upon the people to an alarming extent. Almost every man, woman and child are more or less addicted to it, and unless something is soon done to check the evil we shall not be able to find house servants ere long, and without pretending to any gift of prophecy we may venture to say Government will not find their revenue. Will not some of your correspondents discuss this subject and try to suggest some method for the destruction of the evil?"

13.—MOVEMENTS IN THE PARSÍ COMMUNITY AT BOMBAY.

We have lately been happy to observe amongst a large portion of the Parsí community, a right understanding of the late decision of the Supreme Court in the case of the converts to Christianity, as supporting the sacred interests both of civil and religious liberty, and as mitigating that tyranny which has been long exercised over ingenuous and liberal minds, by those who wish to see the chains of caste and superstition eternally rivetted on their countrymen. We have been sorry to learn, however, that there are still some persons of note, who wish, if possible, to put an end to the teaching of Christianity to the natives, and who, with this view, are in no degree scrupulous about the use of the grossest misrepresentations which can be imagined. Our counsel to them, is, Beware. Let them take care, lest their ignorance or wilful violation of the first principles of law, lead to the total destruction of the honour which is now accorded to them both by their countrymen and Europeans. They ought to remember that the right to propagate religion, by doctrine and moral suasion, is an essential part of religious liberty, as well as the right to practise religion. They ought to see that it is philanthropy, and not selfishness, which leads Christians to desire their conversion, and to spend so much of their worldly substance, and mental energy, and spiritual anxiety for the accomplishment of the object. While they see no violence or deceit resorted to, to effect a change of faith, they should avoid the practice, or threat, or appearance of it, to secure a maintenance of present belief. While they scruple not themselves to decry the religion of the Bible, they should not object to others seeking to uphold it. While they extol the Vendidad to the skies, they should not complain when others examine its claims. They only betray the weakness of the cause of Zoroaster, when they shrink from comparing it with that of Christ.

We intend, as soon as possible, still more closely to review the native press than we have for some time done; and we shall take care that our criticisms go forth among the natives in a vernacular, as well as an English form.—*Christian Spectator*.

14.—MR. POYNDER ON THE IDOLATRIES OF INDIA.

That indefatigable advocate of India's best interests Mr. Poynder never ceases to lay hold of any circumstance that can either nearly or remotely affect the subject at issue. The following is but another proof of his tact and zeal in the great and good cause.

"Mr. Poynder has published the following letter in a morning paper:—

"When Mr. Weeding, the East India proprietor, suggested, on Wednesday, that the offering made by the Governor General of India, in a heathen temple, was possibly made by the heathen Prince who took him there, he evinced his ignorance of what is constantly going on through

India, and has long been the subject of my public complaints at the India House. I have proved, in open Court, that the European officer of the Madras Government offered a gold marriage necklace (an indication of the strictest union, and therefore a direct act of worship) to the idol Padazier, together with red silk cloth and incense: and also presented scarlet cloth to the priest, and money to the heathen attendants. I then also read the Government order, authorizing this expenditure from the public treasury for this idolatrous ceremony.

“ I further proved that offerings are annually made on behalf of the Government to the idols at Conjeveram, near Madras—no similar honour having ever been paid to Idolatry under the rule of Mahomedan predecessors; also that the British Government incurs herein the expense of 300 pagodas paid from the public treasury, and I named Mr. Place as the Government officer (the collector of the Jaghire) from whose time the festival has been performed by the India Company.

“ I further shewed that, in one year, the Rajah of Mysore requested leave to perform this worship himself, which was conceded; but in the following year the Government performed this ceremony instead of the Rajah. I proved that Mr. Place offered to the god jewels, and a head ornament worth 1000 pagodas—that Lord Clive, on his personal visit to an idol temple, offered an ornament of 1050 pagodas—that Mr. Collector Garrow presented a gold necklace of 500 pagodas, and that till this time the collectors present to the god, every year, a lace garment of 100 rupees value. In Mr. Place's collectorate he sent for all the musicians, dancing girls (or prostitutes,) elephants, and horses, attached to the other temples of the Jaghire, in order to increase the pomp of the principal ceremony in question, when he gave his personal attendance, and made offerings to the priests who recited the *bedas*; and I then asked the Court whether these facts did not remind them of Mr. Burke's celebrated declaration, that ‘ the servants of the East India Company contrive to get unbaptized in their outward-bound passage?’

“ I proved further that the Government order issued at Canara, so late as 1833, fully sanctions the offerings to the idols for procuring rain, and expressly allows money from the public treasury for the maintenance of this abominable superstition, and even directs the officiating priest to offer such worship. The total money paid in that one year to the several temples in one district was no less than 360 rupees. I proved further that the Hindu goddess of wisdom (‘ The world by wisdom knew not God,’ 1 Corinthians i.), received annual offerings at the public expense and that, as a part of the ceremony, the account books of the company, were equally deified, and money gifts distributed to the heathen priests. These gifts, the music, and the fruit, all form a regular item in the public expenditure.

“ There is also a god of wisdom as well as a goddess (Ganesa) who is worshipped as duly at the charge of the Company, and I read to the Court the application of the native officer for this very payment ‘ to perform worship to this idol, after it had been kept one day in the Government Court House,’ that is, after the priests and prostitutes had been fed till the idol was moved in procession.

“ I could easily multiply these proofs of religious offerings being made by the officers and servants of the Company, and paid for by the State, but shall only observe that these different acts of worship are notoriously performed in the offices of all the chief native revenue officers, the expense of all being defrayed by the Government.

“ On one occasion I showed that we had to pay for all this abomination six entire days, and that *nightly* worship was then offered, the particulars of which would be wholly unfit for publication in England.

“The only remarkable circumstance is, that Mr. Weeding was himself in Court when I adduced these and many similar instances of European delinquency in openly encouraging and paying for the offerings made to idols, and that he can yet suppose the possibility of the offering at Umritsir not having been made by Lord Auckland, but by Runjeet Singh. I will, however, suppose, for the sake of the argument, that the heathen prince (and not the Christian Governor) offered to the heathen idol, and I will then ask, in the face of this Christian country, how came Lord Auckland to be present when this abominable idolatry was performed? He had clearly no right to sanction, by his presence, the worship of heathenism, any more than the primitive Christians would have permitted themselves to be present at the offerings which were made to heathenism of old.

“I have the honour to be, Sir, your most obedient servant,

“JOHN POYNDER.

“New Bridge-street, June 21, 1839.”

15.—THE GENERAL ASSEMBLY'S REPORT AND THE REV. W. S. MACKAY.

We cannot refrain from placing before our readers the following just tribute paid by the Assembly to our excellent but absent friend the Rev. W. S. Mackay, concerning whom we regret to say no very recent information has been received, but we trust he will soon be restored to his circle in improved health.

“To the only painful topic on which they have to report in regard to Calcutta, your Committee have already referred. It is the continued and increasing indisposition of Mr. Mackay. They cannot, however, confine to a mere passing allusion the statement of their deep regret on this subject, or the tribute which it is their wish and their duty to pay to the services of the excellent person for whom their sympathies, and alas! their fears, are so strongly excited. Highly talented, and highly accomplished, Mr. Mackay has, with unobtrusive but most Christian devotedness, laboured in the great cause to which he had dedicated himself. His meek and gentle spirit endeared him both to his colleagues and to his pupils; while his energy and calm decision insured the respect of all with whom he was brought into contact. To the utmost of his strength, indeed far beyond his physical strength, he struggled on while it was possible: and when the effort could no longer be made, the manner in which he yielded to his Heavenly Father's will most strikingly indicates his single-hearted piety.

“‘If ever I return to Calcutta,’ he says in a letter to the Convener of the Committee, ‘my absence will probably not exceed seven or eight months; and I trust then, for what measure of life is left me, to be again actively employed. Should I die, God can easily raise up for himself other and far better men to fill my place; for I have been, in every sense, an unprofitable servant. The young men seem sorry to part with me; and several of them have promised, with every symptom of deep feeling, to think over all that I have said to them, and no longer to remain halting between two opinions.’ * * * * ‘Mr. Mackay's own impression,’ says Dr. Charles, ‘is, that his work is nearly finished; and the feeling of this evidently forms to his devoted mind the most painful part of his trial. But nothing can be more touching, or more edifying, than the uncomplaining and even cheerful manner in which he sustains his appointed lot; and his meek, gentle, and unostentatious character never appeared to greater advantage than now, when he is unfitted for active usefulness.—The grace of his Heavenly Master shines forth in him with great lustre; and he is evidently ripening fast for immortality.’”