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THE
CALCUTTA
CHRISTIAN OBSERVER.
MAY, 1843.

* * * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY,

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1843.

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FUNDAMENTAL RULES.

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.

EDITORIAL NOTICES.

We must request the patience of our esteemed Correspondents, whose favors have been unavoidably postponed.—Articles of any length must reach us before the 20th of the month.

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

A PASTOR'S MEMORIAL, OR RELICS OF A BY-GONE MINISTRY, BY J. MACDONALD, OF THE GENERAL ASSEMBLY'S MISSION, CALCUTTA.

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THE PROTESTANT FUND.

A Fund has been formed in Calcutta for the purpose of diffusing information on the subjects of Protestantism and Popery; 1, by the reprint of old or modern works on the subject; 2, by obtaining useful publications from Britain; 3, by extending the usefulness of the *Advocate* by enabling its conductors to obtain more information on matters connected with the Papacy, increasing the size of the periodical or by issuing extra numbers as the importance or interest of the subject may demand.

Subscriptions will be received by the Rev. T. Boaz, Union Chapel House, Dharamtala.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 1st instant, at the Union Chapel, Dharamtala; service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday morning, the 11th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 2nd instant;—service to commence at 7 o'clock.

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

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

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IV. No. 41.—OLD SERIES, VOL. XII. No. 132.

MAY, 1843.

I.—*Brief Outlines of Christianity.*
(*Intended chiefly for Native Youth.*)

OUTLINE I.—GENERAL AND INTRODUCTORY: WHAT IS CHRISTIANITY?

CHRISTIANITY, as is well known, derives its *name* from the LORD JESUS CHRIST. This most extraordinary and glorious personage appeared in the land of Judea, in the region of Syria, when it was under the Roman dominion, about eighteen hundred years ago. At a very early period, his followers were known by the name of "*Christians*;" the era by which they calculate, from the birth of their Lord, is called the "*Christian Era*;" and the system of doctrine, by which they are distinguished, is called the "*Christian Religion*," or "CHRISTIANITY"—a term convenient for use, and not unsatisfactory for definition.

2. Christianity derives also its *characteristic glory* from the same most glorious person, THE LORD JESUS CHRIST.—HE having ever pre-existed as GOD, by miraculous conception and real incarnation became *man*, in order to become a true sacrifice for sin, and so become the Saviour of sinners: He lived in comparative obscurity until he was thirty years of age, when he was baptized, and devoted himself to his public ministry for the remaining few years of his life: He taught divine doctrine, performed many miracles, manifested a perfect character, and went about continually doing good; and at last laid down his life on the cross, yielding himself over to the cruelty of wicked men, who thus unwittingly fulfilled the purpose of God for human redemption: He arose again from the dead, was seen by more than five hundred witnesses, ascended up into heaven, sits there at the right hand of God—and is to

come again, to judge the world, and to bring all his true people, as one church, into heavenly and eternal glory. Such is the paramount place which CHRIST holds in the Christian system; even such a place as the sun holds in the firmament of heaven.

3. Christianity, in the more *loose and secular use* of the term, is considered to be the religious belief professed, and the religious conduct practised, by those who in the world are conventionally called Christians. This however is, in reality, a very incorrect and unjust definition:—for, such nominal Christianity is of the most capricious, changeful, uncertain and contradictory character;—so that, what some consider to be Christian practice is, by others, necessarily condemned as utterly unchristian; and what multitudes uphold as the faith of Christ, is abhorred by others as the apostacy of Antichrist. Such a definition then of Christianity we refuse; even as we would not permit the superstitions of Paganism to be defined as the Religion of natural theology.

4. Christianity, in its real personal *subsistence*, is a life of faith and practice, agreeable to the Christian standard, THE BIBLE: for it alone contains the law and gospel of Christ, the rule of all Christian life. There is only so much of real Christianity in the world, as there is of correspondence with that Book of Christ; and any man is only so far a Christian, as he thinks, speaks and acts consistently with the spirit, principles and doctrines of that supreme record. What disagrees with this is unchristian; what rejects or contradicts it is anti-christian.

5. Christianity, as a matter of history, *has existed* for eighteen hundred years; during which time it has occupied a prominent and chief place among the records of the civilized world. It has undergone many changes, prosperous and adverse; it has been subjected to many secular influences, for good or for evil; and it has varied both in form and character, as an object of contemplation to its friends and enemies:—but, it has never ceased to exist; it has maintained an unbroken succession of men and of writings—and “The History of the Church” is as real and patent as is the history of the world itself.

6. Christianity, however, in reality, is of most *ancient origin*; for it has existed since the fall of man, and is thus almost coeval with the world. It was revealed in a *prospective form*, consisting of prophecies and types;—first to the patriarchs, and then to the Israelites or Jews:—the prophecies, intimating the fact of a future Saviour and salvation—the types illustrating by various objects and acts, the peculiar character of that which was thus to come; and both together constituting the basis of

religious faith to the people of God. Thus, in fact, Christianity is the most ancient, and the only original, religion in the world; so that, where priority is claimed, Christianity is first.

7. Christianity claims for its *source* the mind of GOD; for it is a divine Revelation. GOD, in compassion for the sin, misery, ignorance and weakness of man, was pleased, in various forms and by various means, at various periods and through various agents, to reveal his will to our fallen race, in regard to Himself and in regard to them:—and the collective sum of these revelations is called the “Christian Scriptures,” or “the Bible.” This mode, in which God has thus revealed His mind to us, is called *Inspiration*;—and these inspired writings constitute the record of Christianity, and are ever claimed by Christians as being the very mind of God on the subjects which they comprehend.

8. Christianity presents *evidence* corresponding to its claims. It demands investigation, and claims to prove itself true. Every species of evidence that a reasonable or honest mind, in the circumstances of the case, can desire, it furnishes; and it treats as a sinner, the man who refuses to search into its claims. Whilst it offers grace to its enemies, it only asks for bare justice from them in return. It has given birth to an era of truth and evidence in every department of humanity which it has been permitted to influence;—and its volumes of unanswerable evidences form a splendid company in the triumphant procession of truth. Like light, it first proves itself, and then proves whatever else it shines upon to be what it really is;—and so, by a two-fold process, it proves itself to be the light of truth.

9. Christianity has for its immediate *end*, its avowed design, to bless men, by saving them from spiritual evil or sin, in its present power, and in its future consequences;—and so diminish, and ultimately remove, even the natural evil by which the world is oppressed. This it would effect by leading men to the LORD JESUS CHRIST: through faith in whom, in virtue of a divine arrangement, sinful and miserable men may be restored to the knowledge, favour, likeness, service and blessedness of God. The very name “JESUS” (“*Saviour*”) reminds us that Christianity is salvation by CHRIST.—Such is its glorious and beneficent design, in the mind of GOD, and in the faith of true believers.

10. Christianity, in its accomplished *effect*, is a complete spiritual revolution; so complete as to be compared to a new creation, a second birth, a resurrection from the dead. The most striking feature in this revolution is total devotedness of love and service to the LORD JESUS CHRIST, accompanied with

the most thorough confidence in his love and mercy as a Saviour. GOD takes the place of the world; and duty takes the place of sin, in CHRIST'S name and through CHRIST'S gospel; there are Christian love, light, power, bliss in the soul:—and the whole man is now known chiefly as a *Christian man*.

11. Christianity rests for success on an accompanying Divine *energy*. It is in itself but a grand ordinance, by which GOD works for the salvation of man: and from the very excellency of its nature, must of necessity expect to be rejected or resisted by sinful and unholy man. But the Holy Spirit of God presides over its ministration, and by his inward and constitutional operation, He so rectifies the depraved and prejudiced soul, that it gladly receives that which is thus proposed for its good. Whatever God has determined on, is thus accomplished most surely; and the reception of Christianity by the spiritual man becomes as much a matter of course, as its rejection by the sinful man.

12. Christianity employs *human agency* for its maintenance and extension. Not only are its members bound to do what lies in their power for these ends, but there is also a special evangelistic ministry, whose chief business it shall be to teach Christian doctrine, and to proclaim Christian truth. It thus combines in its ministration, the strong influence of a common sympathy, and the high proof of actual experience; and whilst it comes from God, it enters into man as a part of himself. This human agency must always confide in the divine energy of the Holy Spirit, in order to effect true Christian conversion—and its power will ever be as its faith in CHRIST, THE HEAD.

13. Christianity is *embodied*, as to living representation, in the *Church*. This consists of all those, every where, who believe on the LORD JESUS CHRIST, who obey His gospel, observe His ordinances, and call upon His name. The *visible church* consists of those who profess to do these things:—the *true church* of those who really and consistently do them; form constitutes the one, but form and life the other. This church is *one*: and amidst many internal imperfections and external divisions, it can never be but one:—for it has but one Head, even CHRIST, and one bond of faith, even the Bible:—its difference is subordinate, but its agreement is supreme: the internal law of this church is, that its members love one another for CHRIST'S sake—and the external, that it be separate from the evil that is in the world, as CHRIST was.

14. Christianity has for its *medium* of communication, the Gospel. This is that particular message concerning CHRIST, which is to be delivered by the Church to the world, for its conversion. It contains a statement concerning sin and sal-

vation, and a call to repentance towards God and to faith in the Lord Jesus Christ—and is thus the very essence of Christianity. Ours is pre-eminently a *teaching* religion: by proclamation and instruction is it to be maintained; to the young, to the old, to the rich, to the poor, to all men alike, as sinners, is the same gospel to be preached, or communicated: and always in exact conformity with its original source in the word of God. Christianity is often called by the name of “the gospel,” when spoken of in its more simple and scriptural form, as the doctrine of CHRIST.

15. Christianity, in fine, is a *divine dispensation*; that is, a dispensation of divine sovereignty, under which GOD hath placed this world, for the accomplishment of certain glorious and blessed purposes—a constitution of combined grace and authority, of mercy and justice, towards a fallen world. Hence it is called a “*kingdom*”—“the kingdom of God”—“the kingdom of heaven.” It is a kingdom, with the authority of God, and with the character of heaven, but established on earth, and to which all sinners, as rebels, are required to submit, by faith and repentance:—they who submit become subjects of grace and eternal blessedness—they who resist, become subjects of wrath and everlasting misery. Such are the words of the divine Founder himself—“Go ye unto all the world and preach the gospel to every creature: He that believeth and is baptised, shall be *saved*; he that believeth not, shall be *damned*!” At the close of the dispensation will be the judgment of the whole world:—the Lord Jesus Christ will once more appear, as the Judge; men shall be tried as to their treatment of this gospel; the kingdom of grace shall pass into the kingdom of glory: Christianity as a dispensation shall cease—but its fruits shall endure forever; and “GOD shall be all in all!”

*** NOTE.—The object of publishing these Outlines will afterwards appear.

II.—*Present Condition of the Chinese Empire, considered with regard both to its Domestic and Foreign Relations, especially as affected by the late War and Treaty.*

[From the Chinese Repository for January, 1843.]

Henceforth, the Centre Kingdom—the celestial empire—ancient and long secluded China—takes rank among the nations of the earth, and becomes of one family with them. By the treaty, signed before Nanking, August 29th, 1842, the spell which gave this government its fancied elevation was broken, its wall of seclusion breached, and a highway projected, whereupon the sons of Hân may enjoy free intercourse with those of every race and in every clime. The condition of China, therefore—as it respects both the government and people—now becomes a subject of much deeper interest to

foreigners than it ever was before. We should dwell upon the past, in order to see how the present has grown out of it; and to the future also we should look, that we may the better anticipate the demands and the products which will rise in each succeeding period of coming time. But our most direct and immediate concern is with the *present condition of the Chinese empire*, the greatest on earth. We wish to see and to exhibit the Chinese as they are—at court and in country—acting and acted upon, by all the varied influences which conspire to form their character—political, commercial, domestic, literary, moral, and religious.

And what, now, is the condition of this empire?—A question that is much more easily asked than answered. Indeed, to give a perfectly satisfactory answer is impracticable; and, could it be given in ample details, it would require many volumes. We have upon our shelves, “China;” “China, its State and Prospects;” “the Chinese;” “the Chinese as They Are;” &c. Yet how very little knowledge of China and of the Chinese do even those possess, who are the most extensively acquainted with this empire! A perusal of all the books written by foreigners on this subject, will show, that our knowledge of this country is exceedingly limited and superficial.

In the few paragraphs, to which this introductory article is limited, China and the Chinese will be delineated only in rough and half-completed outline—for this is all that we can at present presume to undertake: but the doing of this will show—what is of no small consideration—the strong necessity of making much greater efforts to obtain a better acquaintance with this empire—its history, its geography, its government, its productions, in short, all things that affect national character.

By the late war, both the domestic and foreign relations have been put to a severe test; and some important results worked out. The collision, though not very long, nor very sharp, gave a shock to the whole empire, such as it had never before experienced. It waked those charged with the direction of the helm of government, to such a sense of the impending danger, that they were induced, without long delay, to change in a degree their course of policy—thus saving, for a time at least, their huge but fragile bark from destruction. The collision, modified and made pacific, continues, and must continue, working out greater and still greater results—results more salutary than those already produced, and some of which we will here briefly notice.

The absurd claim of universal supremacy, long ago made clear by the Chinese in their books, and always avowed and maintained as far as their daring and power would admit, has been exposed and exploded. The favorite dogma ran thus: “There is but one sun in the heavens; so there can be but one emperor, the Most High vicerent, on earth, appointed to rule all nations.” So infatuated was poor Lin, on his first arrival in Canton as his imperial majesty's high commissioner, that he proceeded at once to give special instructions to the fraternity of licensed merchants, to become the tutors and masters of all foreigners resident at the provincial city. The barbarians, being stubborn and obstinate, were threatened with extermination; and, refusing to do homage in the prescribed form and manner, they were denounced as rebels, and large rewards offered for their heads. Their crime, their only crime, was disobedience to the son of heaven. Thus the Chinese would fain believe, and would have others believe, that universal homage was due to their sovereign.

The development of the military resources of the empire is another result. A mere show of force, it was supposed, would at once “bring the emperor to his senses.” Two or three smart frigates, it was thought, were quite enough to effect the desired end. Hence instructions were given not to proceed further, in the first instance, than to take possession of a single insular position. Chusan was taken; the expedition appeared before the

dilapidated and dismantled forts at the mouth of the Pei-ho, and then the whole matter was to be concluded amicably down at this extremity of the empire. Negotiations went on here satisfactorily, until the military resources of the empire were put in requisition. Much was promised, but nothing granted. Breaches of faith—failure to meet engagements, renewed the attack, which the Chinese, with their accumulated armies hoped to repel. Although these armies were defeated, it was now plain that the imperial cabinet had resolved to measure their strength with the invaders. The Board of War was called upon to do its best deeds. Awe-inspiring generals, conquerors of rebel-barbarians, were appointed; ships of war were built; forts erected; and all the munitions of war prepared for immediate use, and in great quantities. And so imposing was the display—so vast were the resources—“ranged like men on a chessboard,” from one extreme of the line of coast to the other—that success on their part was confidently expected by the Chinese, and by foreigners not a few. “Only let the Chinese hold out, maintain their *passive resistance*, and the day is theirs,” was the language sometimes heard. In almost everything that appertains to war, the Chinese have shown themselves to be by no means contemptible. They have failed for want of system and discipline. Let but these be improved sufficiently, and mastery over them will be difficult. Their numbers and their resources, are sufficient for every emergency—for all contingencies. The overwhelming forces ordered to Canton, from the neighboring provinces, broke down beneath their own weight, and became a scourge to the provincial city, and all the neighboring places where they marched or encamped. Even while the British guns were at the gates of Canton; and commanding the heights above the city, these myrmidons were actually devouring the flesh of the native inhabitants. Such were the congregated armies of the celestial empire. If the Chinese act wisely, they will speedily reform their whole military and naval system, and make their navy and their army worthy of a great nation, and capable of giving defence to every part of their country.

By being defeated in every engagement, the Chinese have learned some very useful lessons. One of these we see in their being made willing to bend to meet the exigencies of the late crisis. Had the emperor and his ministers maintained their usual degree of pertinacity, how different would have been the results of the war! To those who saw the actual posture of affairs there was but one alternative—to bend or to break. This necessity was seen by a few—they saw they must yield, or lose the reins of government. The pressure became all but intolerable. Another blow, in all probability, would have broken asunder the empire. But He who ruleth the hosts of heaven, and doeth his will among all the earth's inhabitants, was graciously pleased to stay the impending blow. When everything was in readiness, and the storm was about to burst upon the old capital, dispatches arrived from court. The emperor and his advisers, having seen their dilemma, had consented to the demands, and now the *articles of peace* were signed with due formalities. The spell was there broken, the vain claim to supremacy abandoned. And from the humiliation (however partial it may have been) we date the commencement of a new era—the beginning of China's exaltation. By solemn treaty the Chinese have humbled themselves so as to take a stand among the nations of the earth. Now they may rise from their real degradation, and take their proper rank among the other kingdoms and empires of this world.

By the signing of the late treaty, the Chinese empire was removed from its old isolated condition, and was placed in a new sphere, where all its relations, domestic and foreign, are subject to new and powerful influences. Hitherto, in fact, it has enjoyed no relations, worthy of the name, with

other nations. The intercourse with foreigners was so restricted, and conducted in such a manner, that for all purposes of state it was nothing—nothing except to be a cause of perpetual irritation. Happily, to that anomalous condition honorable relations have now succeeded. The forming of these relations, and their future management, is a matter of great interest, because it will affect, in a greater or less degree, the welfare of nearly or quite the whole civilized world. All are concerned; and, sooner or later, and probably at no very remote period, all and each will acknowledge the new relationship and seek for its benefits.

One thing more calls for particular notice—it is the bearing of the popular feeling. “The opinion,” says a late writer, “that the people themselves are not only willing but eager to receive us among them,” appears to him a “mischievous fallacy,” and “seems incompatible with the known peculiarities of the national character of the two races now occupying the Chinese empire.” To the discussion of this topic we may return in another article. In this country, as in all other countries that have made advances in civilization, there is a public opinion, greatly influencing and influenced by the action of government. The leaven of humanity which has been recently administered to the imperial cabinet, enabling it to bow with so good a grace, has not had time to spread far among the great mass of this people. Moreover, but few of the people are at all aware of the advantages of foreign commerce, and foreign intercourse. Those who see these advantages—as some do—are anxious to have the provisions of the late treaty carried speedily into effect. At Ningpo sheet almanacks have lately been published, on which are representations of the scenes that are about to open there, by the introduction of foreign commodities: these, emblazoned with light, and hailed with expressions of joy. At Shánghái, popular feeling takes a similar course. But at Canton, there are counter currents, working with “toil and trouble.” From these, however, we do not expect that any very serious evils will arise. So far as we know, the empire is enjoying its usual degree of tranquillity. From the recent changes, we anticipate many good and great results—not indeed unmingled with evil, but results in which the good will far exceed the evil. Let light and knowledge come in freely from abroad: and come they will with the introduction of foreign commodities, and the extension of foreign intercourse. Let them come as free and as pure as possible: because the more abundantly these are introduced, the greater will be the benefits resulting both to the Chinese and to foreigners.

Policy which only seeks to acquire good, and never to communicate it, is ever to be repudiated. That “it is more blessed to give than to receive” is the economy taught by the highest authority. It is the best economy, as honesty is the best policy. The old principle that would lead a man to secure to himself as much as possible, irrespective of the rights and wishes of others, is confessedly a wrong rule of action. To seek more for ourselves, in any transaction, than we should under similar circumstances, be willing to give to others, is base conduct, unworthy of a good man, and repugnant to the spirit of sound ethics.

In the arrangements that are about to be formed, for the regulation of political and commercial intercourse with this government and people, we hope and expect to see a liberal policy pursued. The greater care will be requisite in order to render this intercourse every way agreeable to the Chinese. For this, as we view the matter, is the essential point. Let nothing but what is clearly feasible, and honorable, and profitable, be introduced into the new system, and then it will surely succeed; otherwise, it ought not—it will not—it cannot.

Great allowances must be made for the ignorance and prejudices of the Chinese; and yet their ignorance and prejudices regarding foreigners are

scarcely greater than ours are respecting them. Both are wrong. We have light, and a code of moral laws, which they have not. Accordingly, we are bound to excel them in magnanimity, in kindness, and in every good work. In order to know how to deal with the Chinese aright, we need to possess much more accurate and extended knowledge of them, and all that appertains to them and their country. It may be of importance to advert to some of the leading topics to which our inquiries should be directed.

This empire is emphatically "the great unknown." With a few exceptions, foreigners know but little more of it than they do of the moon. A field, wide enough for the greatest ambition, is here opened. Under the head of physical sciences, the principal topics of inquiry have been well arranged in a collection of "Hints," prepared for the expedition of China, and published at Calcutta in May, 1840. From that collection we borrow a few details, and refer the reader to it for others.

The principal divisions of the country are the first points of attention. Its aspect and surface should be carefully noted. The outlines of the principal bases of the chief rivers, with the limits of the secondaries, should be marked, and the mountains and hills traced. Show the direction of each range, with the general form of its outline, its height, passes, structure, &c., adding the proper names. Trace the courses of all the rivers; show how far they are navigable; and describe the country along their banks. The lakes, the coasts, harbors, &c., should be particularized. "It would be interesting to know, whether a permanent current, like the Gulf Stream, exists;" or whether there are minor currents; and also to ascertain the extent and direction of the monsoon, and of the tyfoons. Everything relating to the climate, should likewise be observed and noted—the heat, the cold, the winds. All the departments of natural history—mineralogy, botany, and zoology, should be examined. On all these topics, and many more, of a like nature, the English reader can find but very little and imperfect information. In one department—of topography—the Jesuits have given us much information, especially regarding the position of the chief towns and cities.

But it is concerning the inhabitants of the Chinese empire that we most need information. Man, as an individual, and as a member of the body politic; his institutions, civil and social; his manners and customs; his language and his learning; his morals and his religion; his laws and government, &c., are to us the most deeply interesting subjects for investigation. The position in which China has long stood, with regard to all other nations is an unnatural one. It is against nature. There is in it something defective, something wrong, which should be searched out and exploded.

The leaven of humanity—sometimes, in the present state of the world, to be administered by the strong hand of war,—so it seems—very often breaks up old prejudices, and opens out the way for the milder and all-subduing influences of truth—that truth which will and must eventually prevail over all error. We see in the progress of society a slow but steady improvement; and in the volume of revelation, we see clearly what is merely indicated in the progress of society. One may, if he please argue for a removal of foreigners from this country to insular positions; and the Chinese government may forbid its subjects to emigrate; but neither will have much effect. The Chinese will emigrate; and foreigners will come to dwell in this land and among this people. Treaties will be formed; and intercourse maintained. The strong encouragement now derivable from the signs of the times becomes positive assurance, when we study the Revelation made for man under the inspiration of the Most High. Holy writ gives full assurance of a coming period, when pure religion shall universally

prevail, and those principles everywhere be adopted, and that conduct exhibited, which are in accordance with the laws of God.

"Then," in the words of another, "there will be no usurpation over conscience, nor forcing of creeds, nor persecutions; for differences in religion will cease from their dominion over the minds of men, by the effect of solid conviction, and a divinely sweet experience of the power of true religion. There will be every encouragement of the freest inquiry and the most ample research; yet infidelity, in every form, shall flee before the glorious light of evidence.

"Commerce will be carried on in the most extensive, active, and successful manner; but truth, honor, and piety will direct all its operations: overreaching and all fraudulent artifices, greediness of gain, avarice in the retention of it,—luxury, pride, and selfishness in the use of it,—will be generally abhorred.

"Literature, science, and the useful and elegant arts, will be cultivated, and probably carried to an unexampled height of improvement; but they will be subservient to holy purposes, to general happiness, and to the love, admiration and service of God.

"Governments will be firm, secure, and happy; bad laws will be abrogated, and good ones held in honor; liberty, civil and religious, personal and political, shall flourish; ambition, oppression, injustice, cruelty, and—that embodying of all evils—war, shall cease. Both the governors and the governed, in all nations, will be in general men of sound knowledge and wisdom, upright, just, and good. The principles and the practice which distinguish the people of God shall bear rule and shall diffuse general happiness."

A condition of the human family like this, the Bible warrants us to expect. Its duration may not be exactly a thousand years, but it will be for no inconsiderable period; nor is it, perhaps, for man to know the exact time of its approach. But the movements of the present age seem to indicate the coming of brighter days than the world has ever yet enjoyed. Knowledge and pure religion are spreading and prevailing in an unexampled manner. Peace is more eagerly sought now than ever before; and proper concessions for its restoration and preservation are deemed magnanimous—not cowardly. The speedy return of peace in China, and the favorable terms on which it has been established, are not the least of the favorable signs of the times. While they demand a tribute of grateful praise to the great Sovereign of the universe, they inspire the confident belief, that the old order of things is passing away, and that ere long free and friendly intercourse will be enjoyed among all nations. Since things are thus, what ought to be the conduct of those who are the most enlightened and the most free of all people?

* * We have inserted this article, because every thing connected with China at present is interesting.—*ED. C. C. O.*

III.—*Suggestions for the publication of Tracts, &c. by the Calcutta Christian Tract and Book Society.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Will you kindly permit me through the medium of the *Christian Observer* to call the attention of Missionaries and other Christians who are conversant with any of the languages of India, to the fact that the Committee of the Tract Society of Calcutta are anxious to receive

Tracts in any of these languages having reference to providential occurrences and other subjects that from time to time engage much of the attention of the Natives. I may mention as examples the subjects instanced by the member of the Committee who originated the proposal, viz. "cholera," "famines" and the "appearance of comets." It must be evident, that a good tract, on such a subject as any of these, would be sought after and read for a time with very great interest, and might be blessed of God to multitudes.

Let me also mention that Hindustani Tracts are specially wanted on the following subjects :

"The Law and the Gospel," "Christ, the Saviour," "Christ, the Mediator," "Christ, our Example," "The holiness, justice and love of God displayed in the Cross of Christ," "Regeneration," "The work of the Holy Spirit in Redemption and Sanctification," "The True Christian," "Repentance towards God and faith in the Lord Jesus Christ," "Death," "The Resurrection of the body," "The Judgment." Some of these are the titles of tracts already existing in some other language, and I believe the Committee will be glad either to receive Hindustani translations of these tracts, or original ones on the same subjects.

I am, dear Sirs,

Very sincerely your's,

THOS. SMITH,

Sec. Cal. Christian Tract and Book Society.

Calcutta, 28th March, 1843.

IV.—*Brief Statement of the present Religious State of Germany.*

[Extracts from a German Letter.]

"Most important events are passing around us, which are both a cause of apprehension and of joy. Infidelity is growing bolder and more impudent than ever, having found a new and strong support in a profound philosophic system, but recently framed, which contains much of truth on the one hand, but leads on the other to a dangerous anthropolatry or man-worship. This is the philosophy of *Hegel*. His system was for sometime a kind of scientific mystery, studied and received by a few great and deep minds. About 1827, the system began to become more known in Germany and to attract the attention of many. Its relation, however, to Christian doctrine was not yet ascertained, as the apparent orthodoxy of *Hegel's* writings as well as his precaution to adhere to the common theological terms and expressions, together with his frequent references to scripture, deceived many. There were men, as the eminent *Goeshel* in Berlin and others, who being truly pious, so turned and moulded *Hegel's* system, that they made it quite harmonise with the gospel. But there were also many others who took an opposite view of his doctrines, and it became evident that Pantheism and Egoism lay at the bottom of this new and in-

genious fabric of the human mind. About this time Hegel died, when still in the prime of life, and his lectures, given at the University, were now all published, so that every one could make himself acquainted with the leading features of his system. Then came talented men, but of a superficial mind, as Strauss (the author of the life of Christ, asserting that Christ was not a historical but a mythical personage, which created lately so much sensation on the continent), and others, who in theology mixed up this new philosophy with the results of the former school of infidelity and thus kneaded poison in the dough out of which the daily bread of the Christians was to come. This caused a division in this new school, the pious men and serious minds separated themselves from the other party, abiding by their view and exposition of the system, and were joined by the best of Hegel's disciples. These improved his system of philosophy and infused more of Christianity into it—such are *e. g.* Sengler, Fisher, Fichte; and they again were greatly assisted by good old Schelling, who is at present lecturing at the University of Berlin on his improved system of Christian philosophy. But at the same time that the false system was modified and improved within the circle of the serious and religious, and the gospel obtained a powerful influence over philosophy, there were on the other hand a host of young men, who having been formed by Goethe and Schiller into strong minds, were made by Hegel to disbelieve the personality of God, by Strauss to deny the truth of the Bible, and by the Socialists and St. Simonites to disregard the right of the state, and the rules and morality of society; who being impudent and light-minded, eager for fame and influence, and aiming at the overthrow of the existing order of things, gave popularity to the worst ideas and principles of Hegel's system. These have gone so far as to assert and teach the mad doctrine, that there is no personal God, or what is in reality the same, that there is no God, and therefore also no such thing as a science of theology. The only personality is man, with his idea of a God distinct from himself, but this idea is but the reflection of the only existent God, the mind or spirit of man, all theology is therefore anthropology. This set of infidels, to whom nothing is holy and who acknowledge no other law but that of the unrestricted will of idolized or deified man, is numerous and active particularly at the Universities of Prussia and Saxony, but even other Universities, as Tuebingen, which has been so long the stronghold of orthodoxy, has been infested by them, and many of the students have done homage to this new system of idolatry. If therefore its progress should not be arrested the prospects of the church are indeed gloomy. There are however still many eminent Divines standing out boldly in their profession and defence of the faith once committed to the saints as in Tuebingen, Schmidt, Beck and Landerer; Twesten, Neander and Hengstenberg at Berlin; Tholuck and Mueller at Halle, and Nitzsh, Sack and Kling at Bonn. But the delusion is great and powerful, and a goodly host of noble and bold defenders of the truth as it is in Jesus are required to overcome it.

This is the state of things in the literary world, but what is the state of the church? I am happy to say that it presents a brighter

picture than the world. There is evidently every where a strong desire to stand by the truth of the gospel and the confessions of the Evangelical churches. People dissatisfied with the emptiness of rationalism and infidelity, are seeking what may comfort and console them in life and in death. The number of those who preach the pure gospel has, in the north and south of Germany, greatly increased, so that there are now of faithful preachers at least ten times as many as there were a few years ago. Also in the middle-states, as in Hessen and Saxony, the signs of a new life are visible and a movement for the better has begun. Improvements of all kinds have been proposed and attempted, and that in the spirit of the gospel, as the new prayer and hymn-book, lately introduced into the kingdom of Wertemberg, proves; and pious people enjoy more liberty than ever in reference to their private devotional meetings. But still you must not suppose that those pious people who besides the public services, have been in the habit of meeting in private for their own edification, have much increased either in number or in spiritual strength. Pietism* is disliked as much as ever, and even truly pious people evade the name and disapprove of the thing. The cause of this may be found in the tendency of this new movement to turn the powers of new life, which the Lord has given, into as much advantage as possible for building up the established or external church, in doctrine and discipline, and for defending her against the enemy from without. This tendency is however not to be regretted; nor is it untimely, for in Germany, as well as in Switzerland, the Protestant church has to make a hard stand against the Roman Catholics. You will know that the king of Prussia has through his moderation and magnanimity assuaged the contest which had broken out during the reign of his father at the same time at Cölln and at Posen, on account of the assumptions of the Romish clergy; but such moderation has been construed at Rome into fear and forced concessions. The Roman Catholics are now only the bolder in their assumed claims, more obstinate in their resistance to the political power in the Protestant states, and more violent in their attacks on the Protestant churches so much weakened from within by rationalism and infidelity. The king of Prussia has further lately, in his speech at the ceremony of resuming the labors for finishing the tower of the stupendous Cathedral at Cölln, the largest church in Germany, used the dome as the symbol

* Thus has been called in Germany by way of reproach, that form of godliness which showed itself in meeting privately for singing, prayer and reading the scriptures, accompanied with practical observations by the most experienced or gifted of the brethren who thus met; and those who visited these meetings were called Pietists. These meetings have existed since the last century and have often been opposed by the orthodox as well as by the infidels of the establishment, and also by the power of the state; nevertheless, they have kept increasing and become very numerous of late years among the middling and lower classes in some parts of Germany. They have greatly tended to spread vital religion among the mass of the people, and thus proved a great blessing to Germany. Many a hungry soul, when the bread of life was withheld from it in the public services, found it in these private meetings. A peculiar feature of this Pietism is, that though it does not attach peculiar importance to the established church, still it did never lead to a separation from it; on the contrary the members of these meetings were generally the most regular in their attendance on public worship.—*Translator.*

of unity between the German tribes and states. He has thus, you may see, consecrated the future political union of Germany with the idea of religious or Christian union, a union which implies however the supersession of the distinctions of confessions and creeds : but such union, based on the word of God, and brought about by the Spirit, appears yet distant. But all this induced people to rally closer round the principles of Protestantism, and to unite for their defence and extension. Unions have consequently been formed in Lipzig, Darmstadt, Basil, &c. with the view of protecting on the one hand the Protestant church against the common enemy, and on the other to increase the attachment to her principles among her own professors. But where too much importance is given to the confessions and institutions of the external or established church, as it has been the case in some instances, there the kingdom of God which the external church is designed but to serve, retreats and suffers. The establishment of the Protestant bishopric at Jerusalem by the king of Prussia in connection with England, has called forth in some the apprehension of an attempt to introduce English episcopalianism into the Lutheran church, and the unguarded expressions used in the manifesto of the archbishop of Canterbury have greatly wounded the Protestant feelings of Germany. Books written in a very violent spirit of opposition appeared and were translated into English, and the progress of Puseyism in England made the idea of a union with the English church still more hateful. Thus many were induced to shut themselves up closer than they otherwise would have done behind the bulwark of creeds, confessions and forms. The tendency of strict or high church principles is more prevalent in the Lutheran than in the Reformed churches, and again is strongest in those countries where they are more exposed to the attacks and intrigues of the Romish priests, as in Bavaria and Saxony ; also in Hanover and Denmark this tendency is visible and growing stronger. But amidst all this vital religion has made rapid advances, and the interest in Missions has greatly increased, and there is a goodly host of God's people to be met with in all these countries, but particularly in Switzerland and Wertemberg ; also in Baden and the Elsack, their number is increasing. The clergy are no longer indifferent, but on the contrary take in general everywhere an active part in the Missionary cause, but this has called forth also in Germany the necessity of uniting the Missions closer with the church."

To these extracts I have only to add that full reliance may be placed on the statements given in them, the writer being fully acquainted with the present important religious movements in Germany, taking himself an active part in them. These movements cannot fail to attract the serious attention of every one who is watching the signs of the times. They evidently show a ripening for the harvest ; the two great parties become more and more distinct, bolder and stronger, and a preparation for a future great struggle between light and darkness is evident. But however the powers of darkness may array themselves, we know that the victory will be the Lord's, and the kingdom and dominion will finally be given to the people of the saints of the Most High. But there is another remarkable feature in this move-

ment, which is not to be lost sight of, I mean the spread of a mad philosophy teaching man-worship at the same time that Rome is rousing herself from her late apparent indifference and trying with an astonishing zeal and activity to establish her old pretensions and regain her former influence. It can scarcely be overlooked by the attentive reader, that this system more than any other which has hitherto been invented, is adopted for ultimately bringing about a union between infidelity and popery, between open wickedness and religious formality, and out of this union the "Man of sin" will be revealed (2 Thes. ii, 3, 4,) of whom the Pope is but the type. This pantheistic philosophy will teach him to be the man "Kat' exochen," or what is the same, God, Rome will lend him Peter's stool.

P.

V.—*Second Report of the Theological Seminary at Bangalore, in connection with the London Missionary Society.*

The design of the Seminary, and the views with which it was commenced, were explained in the Report of last year, and for full details of the measure we must beg to refer to that document.—It may however be important again to introduce the general principles then put forth, which have been since acted on.

I. That we carefully keep in view that the seminary is designed for young men of decided and acknowledged piety, which is understood to include a renunciation of caste.

II. That this must be judged of by the Missionaries recommending them, on whose responsibility they will in the first instance be received, so far as Christian character is concerned.

III. That care be taken not to recommend any but those who have already given proof of zeal and talents, which appear to indicate their fitness to be employed in making known the gospel.

IV. That any thus recommended, be admitted on probation for six months, and that if their conduct and proceedings during that period be satisfactory, and they evince the necessary talents, and capacity for study, they be, at the expiration of that period, fully received.

V. That on the expiration of their term of study, a report be made on their case, to the Mission whence they came, with a view to their rejoining that Mission if it be desired: and that the question, in what precise capacity they should be employed, be the subject of future and mature consideration, after the candidate has been some time engaged in actual labour.

Through the mercy of our heavenly Father, the proceedings of the different classes have been carried on during the year, without any serious interruption; and the statement which will hereafter be introduced, of the subjects on which the students were examined, will give a correct idea of what has for the most part occupied their attention. The course of lectures on Systematic Theology has not yet been finished; but it is gradually becoming more complete, and I trust that within the present year it may be brought nearly to a close.

This delay, however, does not interfere with the enlarged study of divine truth, to which the students are guided in the analysis of scripture on which they are employed. There has been great regularity in their general attention to study, except in cases where illness prevented, and there has been evident and considerable improvement.

In September, the students were examined with a view to their being fully accepted; and as this was the first examination of the kind it included all present who had entered from the commencement. The result was exceedingly satisfactory in several respects, but especially from its bringing to light, that the general tone of piety had not been injured, but it was hoped improved, by their attention to study. To some, it may appear somewhat strange that this should be the subject of remark, as it may be thought the study of divine truth might always be expected to exert a beneficial influence on the soul; but those who are accustomed to observe carefully, will have noticed that in some cases, from men's having much to do with the great truths of the Gospel, and *that* in a certain sense professionally, there is danger lest even the frequency of the recurrence of these subjects should cause them to have less effect on the mind.—It has indeed been the constant effort to render instruction practical and devotional; and when it was seen that this design had not failed, it called forth much and fervent gratitude.

The first general examination of the seminary took place on December 28th and 29th, 1842. The students were examined on the first day as to their progress in grammatical and classical Tamil, in the acquisition of English, and in general geography. The examination in theology was founded principally on the first 20 chapters of the Acts of the Apostles, in their general scope and connexion, in their geographical and historical particulars, and in the doctrines, &c. which they contain: and when it is borne in mind that many collateral questions and subjects were brought forward, and the examination allowed to branch out into any portion of scripture truth which occurred to the examiners, it will be seen that this afforded an opportunity of very fully testing the progress of the students. They were examined also on the government, priesthood, and sacrifices of the Hebrews, and on a number of theological questions founded on the lectures to which they had attended. It is hoped that another year other branches of enquiry may be introduced to the programme; but it was very gratifying to know that the examiners, and the friends present, considered the result highly satisfactory.

Abundant evidence was afforded as to what the native mind is capable of, quite irrespective of an acquaintance with English, and there was an indication that the general mode of instruction which has been followed, was suited to their character and habits of thought: and it might be wished that any who entertain doubts of the intellectual capability of the Natives, could have seen the effect produced by instruction, on some who were by no means young when they entered the institution.

The new buildings required for the Seminary have been constructed during the past year, and afford great facility for efficiently carrying

on its proceedings. They consist of a centre-building and two side-ranges. The first contains a good library or lecture-room, with two other rooms which can be used as class-rooms, or tutor's rooms, as may be found necessary.—In each of the side-ranges are 8 studies, and a class-room, in which the students meet the munshís. There is thus accommodation for 16 students, and we shall be happy to see an increase of our number, which is 8: for of the two mentioned in last report as expected from Wallajahpettah, only one joined us, and the student from Madras, after remaining here about eight months, and having, as he stated, no ground for dissatisfaction, wished to leave that he might go to Tinnevely, where his relatives and friends reside.—One application made on the spot, has been declined for the present, and will in all probability be declined entirely; but one from Madras has been accepted, and four others are spoken of. There has not yet been any proceeding with regard to them, sufficiently definite, to warrant any lengthened notice of them in this place.

The great principle, that none are eligible to become students, but such as we have reason to believe, in the judgment of charity, are decidedly pious men, and are seeking to be employed as teachers of Christianity, not from the mere desire of obtaining a livelihood, but with a view to the good of souls and the glory of God; has been kept uniformly in view, and applications or expectations which are at variance with this fundamental maxim, have been discouraged. To this it may be in a measure ascribed that we have not a larger number of students. We are, however, so deeply convinced that not merely an ungodly, but even a merely formal and professional ministry, is a great bane to the church of Christ, and that none should be employed as preachers of the gospel, but such as have themselves experienced its power, that we feel bound to abide by the principle with which we commenced. It is possible that in some, we may be deceived; but if we use all the means in our power to discover character, and detect improprieties, the blame of failure must lie on those who wilfully deceive, and who by so doing, refer the judgment of their case to that tribunal, at which all hypocrites must render an account, in the day when "God shall judge the secrets of men's hearts" according to his gospel.

It cannot however be concealed, that there is another hindrance to the increase of students, in the system which had been before very extensively introduced, of employing under the general and indefinite name of Native teachers, and without any idea of their ever becoming ministers, such of the Christian converts as appeared best fitted to be the pioneers and subordinate helpers of Missionary labour; and which arrangement may be said to have, for the present, very much appropriated the material which would otherwise be available, so as at least to allow of a selection of such as may become students in the seminary. These persons are doubtless found very useful; and having perhaps distinct and important spheres of labour, it may be difficult to spare them. Yet it is but a short-sighted policy, which would withhold from them advantages likely in the end greatly to increase their capacity of usefulness—and a system which, so far as it is persevered in, stands

very much in the way of their ever being a really efficient Native ministry in this country.

It will be seen from the appended cash account, that the buildings, &c. have cost Rupees 2885-5-9, and that Rs. 380 have been contributed in this country. The remaining balance has for the present been advanced by the London Missionary Society, by whom the general expenses of the Institution are also borne; but any donation towards defraying the expense of the buildings, or towards the general funds of the seminary, in which a considerable expenditure is unavoidably involved, will be thankfully received, and is earnestly solicited.

In conclusion, we cannot but, on reviewing the past, gratefully acknowledge the measure of the divine blessing which has rested on the institution thus far, and solicit the fervent prayers of all around us, that the great Lord and Head of the Church may, by the anointing of his Spirit, prepare a goodly number of young men, who being filled with faith and power, shall be his messengers of mercy to this idolatrous people, and build up in their most holy faith such as have believed.

We shall be happy to convey any donation to the Managers of the Bangalore Theological Seminary.—ED. C. C. O.

V.—Chapter of Varieties.

THOUGHTS ON UNFULFILLED PROPHECY.*

The word of God is rich in predictions referring to times yet to come. Many of its prophecies have already been fulfilled, and form one of the most important branches of the evidences of our Holy Religion. But a great number yet await their accomplishment, and we are frequently encouraged to read and consider these with peculiar attention. How then is it that comparatively but few sincere and humble Christians are habitually engaged in such meditations?

Some may be deterred by the egregious mistakes into which they see that others have fallen; some may be afraid lest the consideration of future events should lead their attention away from present duties; and some may look upon such an occupation as being not only practically useless, but also in itself vain and hopeless, on account of the great uncertainty which attends the interpretation of prophetic passages.

The uncertainty would no doubt be very great, if it were attempted to settle all the details of times, places and circumstances: but we believe that the general nature of the leading events foretold, and their relative order of succession, may be ascertained by the humble student of the word, provided he institute a careful comparison between the different passages

* The Editors do not hold themselves responsible for the opinions expressed in this paper; whilst yet they recommend the subject to their readers.

referring to the same order of events, and provided he have correct views on the nature of the prophetic writings. On this subject we venture to offer a few remarks.

The prophets were also called *seers*, because they were favoured with visions which afforded them an insight into futurity. Sometimes they surveyed, as from a lofty eminence, the course of time as seen from that point of view in which *their own age* placed them. Whilst beholding the scenes which surrounded them every day, they were enabled, at the same time, to look beyond the narrow horizon of ordinary foresight, and to see important events, like towering rocks or mountains, arise out of the depths of futurity. As the traveller who from the top of an elevated hill surveys the region expanded before him, can only judge correctly of the relative distances of those objects which are in his vicinity, whilst when he casts his eye upon the more distant ones, he may clearly distinguish the outlines of lakes and rocks and forests and mountains, but finds it impossible to tell by how great intervals they are separated; so we often find in the sketches of future scenery presented to our view in the books of the prophets, that the foreground shows us clear and minute details, whilst in the background events are grouped together, separated from each other by long intervals of time, and yet seen at one glance by the inspired servants of God. Thus when Moses in the 26th chapter of Leviticus and the 28th of Deuteronomy describes the far distant event of the destruction of Jerusalem and the subsequent dispersion of the Jews, the times of Nebuchadnezzar and those of Titus are grouped together, so that had not History become our interpreter, it would be difficult to distinguish what refers to the former from what belongs to the latter age.

At other times the prophets were by anticipation transported into *another age*, or as it were into some particular epoch of futurity, and from this advanced spot, sometimes assuming all the feelings of other persons, they surveyed the scenes lying both behind and before them. Thus when Moses penned the divine song, contained in Deut. xxxii. he was placed in our own times, and from the point of view on which we now stand, contemplated the past history of Israel and the blessings yet in store for the people of God. Thus David in the 22nd and 40th Psalms so fully realized the scene on Golgotha, that his words became the very words of the suffering Redeemer. Again in writing the 2nd Psalm he seems not to have lived in his own days, but on that glorious morning, when the Son of God burst the fetters of death and arose from the tomb to which for a while he had been consigned. Thus again Isaiah in his 53rd chapter, speaks not as the Isaiah, who lived in the days of

Hezekiah, king of Judah, but as one of the Jews who, after the conversion of Israel unto God, shall mourn over him whom once they pierced as over the death of a first-born son. He was by anticipation transported to a point of time which we have not yet reached, and from that eminence, yet lying before us, he was enabled to look back upon the scene at Golgotha, and to describe the wicked conduct of his countrymen towards Him, who was wounded for our transgressions and bruised for our iniquities.

The difference between these two classes of prophecies obviously is very great. The former class, that in which the prophets stood on the ground of *their own age*, is comparatively easy of comprehension: but the latter class is frequently very difficult, because we are not always told (as in the song of Moses) in what scene of the course of time they were placed whilst writing down the things which the spirit of God shewed unto them, and what persons they represented. Besides this, it is not always easy even to settle to which of the two classes any particular prophecy belongs. A key is sometimes given in the New Testament, but generally the *tenses of the verbs* in the original text are the only guide we have, and these have in very many instances been imperfectly and erroneously represented in the versions which are most extensively read and in most cases exclusively consulted. A remarkable instance of this is afforded by the English authorized version in the 53rd chapter of Isaiah, where all the tenses ought to be in the past form, until the 11th verse, in which the Father himself is introduced as speaking, "By his knowledge shall my righteous servant justify many," &c.

Having made these general remarks, which, we trust, will prove useful to those of our readers who are in the habit of meditating upon unfulfilled prophecy, we will now endeavour briefly to express our individual opinion upon the things yet in store for the Church of Christ. We would however exercise great modesty, requesting that our views may be tried by the word of God, and not adopted unless they are found to be in harmony with it.

The dealings of God with his ancient people appear to form the centre of unfulfilled prophecy. Israel still is the peculiar people of God, "for the gifts and calling of God are without repentance." It is true that at present the Jews are the objects of his displeasure; having forsaken God, set at nought and crucified his well-beloved Son, been the foremost among the persecutors of Christians, and obstinate in rejecting Christ,—they have been scattered among all nations under the whole heaven, and continue to this day to groan under the bur-

den of the curses resting upon them. Meanwhile God has extended his mercy to the Gentiles, and grafted wild olive-branches in the place of the rejected natural branches. But even this is done, partly, with the express intention, that thereby the Jews might be moved to jealousy, and stirred up to repentance, in order that they may once more occupy their royal rank among the nations of the earth.

The present, then, may be called the dispensation of the Gentiles. Ever since the days of Cornelius and the Apostle Paul, the preference is given to them over the Jews. But we nowhere find it written that during the present dispensation (viz. prior to the conversion of Israel) the Holy Spirit shall be poured out upon the Gentiles in such abundance as to induce them all, or even a majority of them, to give themselves unto Christ. Nay, the present period of their acceptance is called *death* in comparison with that far more glorious day which will shine even upon them, when Israel shall be converted: for it is said: "What shall the receiving of them (i. e. of Israel) be but life from the dead (to the Gentiles?)"

Meanwhile it is the duty of the Church of Christ to go and teach all nations, and to preach the gospel to every creature. This is the command of Christ, and ought to be obeyed by his disciples.

Nor is it a vain commandment. By its being obeyed, two great objects will be attained: first, the gospel will be preached for a witness unto all nations (Matt. xxiv. 14) and secondly, the fulness of the Gentiles shall come in (Rom. xi. 25.) The word *fulness* in the Bible always means that quantity which fills a given measure. The fulness of God means all that is in God. The *fulness* of the earth means all that is in the earth. The fulness of time, after which Christ appeared in the world, means that limited period of time which made up the measure fore-ordained by God. And so we apprehend the *fulness of the Gentiles* means that number of the Gentiles which shall fill up the measure appointed by God. It seems to us then to be a limited number; but how large or how small, is only known to the omniscient God.

In this commandment of Christ and these objects clearly revealed the Church has sufficient motives for zealous exertion, whilst there remains enough of difficulty, obscurity and *apparent* fruitlessness to try the patience of the saints.

The transition from this period to that in which God will remember his ancient people and convert them to himself, is throughout the whole of Scripture described as accompanied with the most fearful judgments. This, we apprehend, will be *the day of vengeance* foretold by Moses, in which God will

visit with the most awful punishments those nations which had oppressed his ancient people. At the same time, also, we think, the wrath of God will be poured out upon the nations given to Popery and other corrupt forms of Christianity, except possibly Russia, which, as we shall see hereafter, may be reserved for more signal vengeance at a much later period.

So terrific will be the judgments of God at that time, that the inhabitants of the world will at length learn righteousness.* The people of Israel also, after experiencing severe and peculiar chastisements, will, in a body, turn unto God and believe in Christ. Probably their eyes will then be opened, so that they will recognize in the signs of the times the fulfilment of God's predictions, and that they will especially consider their unbelief and repent of their long continued obstinacy in refusing Christ.

The conversion and restoration of Israel seems to us to be clearly foretold by the vision of the dry bones, which Ezekiel saw, and which perhaps is identical with the *first resurrection* of which John speaks. The Gentile nations will vie with each other in their efforts to honour Israel; they will restore unto them the land of promise; and on the other hand Israel will declare the gospel of Christ among all Gentiles. This will be the Millennium, during which, we believe, all the glorious promises, referring to the conversion of the nations, the almost universal spread of the gospel, uninterrupted peace, the removal of much physical evil, &c. will be fulfilled. Whether Christ will then dwell personally on earth or not, we venture not to say; but it seems to us that this supposition of a personal and visible reign militates against a number of truths that are far more satisfactorily established.

After the Millennium another fearful period will dawn upon the world. Gog and Magog will then summon all their strength and fury in order to wage war with Jerusalem and her heavenly king. From the circumstance, that in the original the name *Rosh* (רֹשׁ) occurs several times† in connection with these events, we are induced to think that *Russia* will take a prominent part in that war against God. It will be joined, however, by other nations, chiefly, it would seem, those in which Muhammadanism once had held its sway. It is probable that apostacy may for a time prevail pretty extensively over a large part of the earth, and possibly even spread among some of the Jews, though of the body of them it is said: "thy people shall be willing in the day of thy power," &c. By

* Does not the latter part of the 2nd chapter of Isaiah refer to this period?

† Psalm cx. 6; Ezek. xxxviii. 2, 3; xxxix. 1.

a signal and sudden victory (*Zech. xiv. 7.*) Christ will entirely overthrow his enemies, and probably at once descend in his Father's glory to raise the dead and hold the final judgment; for although the connection between this victory and the judgment-day is not quite clear, yet from *Rev. xx. 9—15*, it would appear that the latter event will follow the former almost immediately, and the concluding verses of *Isaiah* seem to point to the same result.

Whether what in Scripture language is called the end of the world, implies a total annihilation of this earth, or only a complete metamorphosis, by means of fire, similar to that which was once effected by the deluge, is a question which it seems difficult to settle. We incline to the former opinion, and think that it is rather confirmed than contradicted by those passages, in which it is said that we look for a new heaven and a new earth, wherein dwelleth righteousness. There are, however, some passages, which seem to justify the second view, and to indicate that this earth, renewed and no longer covered with the tempestuous waves of the ocean, will be the scene of heavenly glory, and that the holy city, *New Jerusalem*, will come down from heaven, and that in her the tabernacle of God with men will be reared.

The difference, we acknowledge, is not essential, provided it be taken for granted that this earth, so renewed, will become the peculiar dwelling-place of our God and Saviour Jesus Christ: for then there would be heaven upon earth. Possibly the description of a new Jerusalem, given in the concluding chapters of *Ezekiel*, may refer to this and not to the millennial period. And it may be thought by some that such a glorious destiny of our earth would becomingly correspond with the unequalled manifestation of divine mercy once displayed upon it, when God the Son took upon himself the nature of mortal man, and made an atonement for the sins of the world.

This view of the heavenly state, however, seems to us hardly to be in accordance with the general tenor of the description given in the Bible of the eternal felicity of the saints; and we mention it rather as an opinion which we would by no means despise, than as one which we should feel prepared fully to adopt.

Having lately had occasion to go carefully through the book of *Psalms*, we were astonished to find how large a number of these divine songs refer to the restoration of *Israel*. Not being able, at present, to illustrate this assertion by an elaborate exposition of them, we shall only briefly indicate our views on this subject. It must never be forgotten, however, that many expressions of joy and gratitude which will be pecu-

liarily suitable to Israel when converted, are *almost equally* applicable to converted sinners of every age. Among this class we would number the 103rd Psalm, and the 12th chapter of Isaiah, a perusal of which will at once illustrate our meaning.

1st. Israel, at the time of its approaching restoration, presenting to God humble and penitential supplications: Psalm lxxx. xc. cii. (and Lament. iii.)

2nd. Israel intreating God to combat its enemies and to fulfil his glorious promises: Ps. lxvii. lxxxv. xciv. cxv. cxliv.

3rd. Israel blessing God for the privileges of the Millennium: Psalms xlvi. xlvii. xcii. xciii. xciv. xcvi. cxviii. cxix. c. ciii.

4th. Other descriptions of the millennial state: Psalms xlv. lxxii. lxxxvii. cxlv. cxlvi.

5th. Victory over Gog and Magog: Psalms xlvi. cx.

6th. Judgment day: Psalms l. cxvii.*

7th. The heavenly Jerusalem descended upon earth—perhaps, Psalm lxxxvii.

Many other Psalms receive much light from the supposition that either the whole or part of them refer to the restoration of Israel to the divine favour and the possession of its promised land. It is hardly necessary to state that large portions of Isaiah, such as ch. xxiv. xxvii. xxxii. xxxv. and nearly the whole section from chapter xl. to lxvi. refer more or less directly to the restoration of Israel, the judgments with which it will be preceded and followed, and the almost universal conversion of the Gentiles with which it will be accompanied.

How significant will those large portions of the Psalms then become, when the people of Israel will from their hearts present unto God the supplications and praises put into their mouths by the inspired seers who prophesied of the grace that should come unto them, and when the exhortation of Moses will be universally obeyed: “Rejoice, O ye nations, with his people.” (Deut. xxxii. 43.)

J. W.

* That this Psalm is descriptive of the judgment day, appears from Hebrews i. 6, where the original says: “And when he *again* (or the second time) bringeth in the first-begotten into the world.”

VI.—*The Church of Scotland Question: Reply to Sir James Graham's Letter.*

Having in our last number given such extracts in regard to the Church of Scotland question, as had come to hand by the first delivery of the Overland Mail for last month, we now feel bound to add something more satisfactory: and having then given largely of Sir James Graham's official letter as expressive of the mind of Government, we now deem it right to give, on the other hand, some extracts from the reply of the Church's Special Commission (or Committee) to that important document. The whole of this able production is rather long for readers not acquainted with the peculiarities of the questions involved, or not specially interested in its particular results:—but *defences* must ever labour under the disadvantage of being comparatively lengthy; for whilst an accusation may be expressed in one word, like "treason," "rebellion," it may require many pages to repel or disprove it: a man may say, in one sentence, "The Gospel is a lie," and a volume *may* be required to prove that it is true. Thus the Evangelical or non-intrusionist party in the Scottish Establishment are entitled to all the usual privileges of defendants; one of which is, to be heard at full length; and the other, that they be listened to with considerate patience, as those who have much, yea all at stake. We do not however mean to claim these from our readers on this occasion—we would only ask their kind attention.

Extracts from the Reply of the Special Commission of the Church of Scotland, to the Letter of the Right Honorable Sir James Graham, of Her Majesty's Government.

The Special Commission, in the first place, deem it proper, with reference to the statements in the Right Hon. Secretary's letter, to offer some remarks in explanation of the true nature of the Church's claims, and in vindication of her proceedings. The documents* themselves, however, and the nature of their respective prayers, were separate and distinct, and the footing on which the two applications were placed by the Assembly was altogether different.

The object of the "Claim of Right" was to seek protection from the encroachments of the civil courts on the spiritual jurisdiction of the Church, particularly with reference to her power of defending her congregations from the intrusion of presentees in opposition to their will; and this, while it was

* The General Assembly had forwarded to Government, *two* documents, at the same time, although in nature quite distinct; the "Claim of Right," and the "Anti-Patronage Address;"—the former claiming, as a CONSTITUTIONAL RIGHT, complete independence from the civil courts in spiritual matters;—the latter requesting the abolition of Lay-patronage, as desirable and needful for the good of the church;—these two, Sir James Graham had confused with each other and put the latter in the place of the former; of this the Commission complains.

perfectly consistent with the continued co-existence of patronage, was represented as *absolutely essential* to enable the Church to carry on the government of Christ's House in accordance with what she believed to be His laws; and it was also clearly indicated, that a refusal to give the protection and redress desired would compel the Church to an abandonment of the benefits and privileges of the Establishment.

The "Anti-Patronage Address" again, while it distinctly asserted that patronage was a grievance, and also, in accordance with the fact, that it had proved the main cause of the difficulties in which the Church was involved, and while it sought to have this right altogether abrogated, in no respect represented its abolition as essential to the continuing to carry on the government of the Church in connection with the State. The Church doubtless sought, and earnestly sought, to have this grievance removed; nor did she apprehend that, by vesting the election of ministers as well as that of elders in the people, any danger would be incurred of its being thereby only transferred from the patrons to the Church courts. But she placed her application for its removal on a totally different footing from her demands under the Claim of Right. The object of the one was to be freed from a grievance under the existing law, by a repeal of that law—that of the other, to be secured in the enjoyment of rights already belonging to her by the law and constitution. The one she deemed eminently desirable—the other she deemed absolutely essential to her existence. Though the one were refused, she might, nevertheless, continue to carry on the government of the Church in connection with the State—the refusal of the other would render this impossible.

Distinct claims like these, separately presented, and placed on a footing so entirely different from each other, might, the Special Commission venture to think, have obtained a reply in which they should not have been mixed up, the one with the other, and dealt with as if they had been preferred under exactly similar circumstances.

The Special Commission still more deeply regret that her Majesty's Government should have characterised the claims of the Church, in regard to her spiritual jurisdiction, as pretensions founded on the assumption that the courts of law "have no power to determine whether matters brought before them are within the scope of their authority, if, *in the opinion of the Church*, these matters involve any spiritual considerations; that neither sentences of courts, nor decrees of the House of Lords, nor even acts of Parliament, shall be effectual, if they interfere with the rights and privileges of the Church, of which interference, and of which spiritual considerations, *the Church itself is to be the exclusive judge.*"

The Church has been exposed to this erroneous representation of the nature of her claims from quarters whence it is no matter of surprise that such misconstruction should have proceeded. She scarcely could have expected it at the hands of her Majesty's Government.

The Special Commission most confidently assert, that the Church has never put forward such pretensions. On the contrary, she has uniformly disclaimed any such power of absolute and exclusive determination, so as to bind other courts, or fetter them in any way in the regulation of their own conduct, according to their own conscientious conviction, in regard to the matters which they may have to decide. She has always maintained—and she has rested much of her case upon the plea—that all the several supreme courts of the kingdom, to which respectively belong the adjudication of matters civil—of matters criminal—of matters fiscal—and of matters ecclesiastical—do each of them possess, as of right, and must of necessity exercise, the power of determining for themselves respectively, and for the guidance

of their own conduct, whether the matters brought before them, and the proceedings to be adopted by them thereon, be within the scope of their peculiar jurisdiction; but, on the other hand, that no one of these courts can authoritatively impose its opinions on the others, deprive them of the free unfettered exercise of *their* judicial judgment for the regulation of *their* conduct in matters coming before them, or coerce them into a course of procedure in such matters, not in accordance with their own conscientious convictions, but in accordance with the views of that particular court which seeks authoritatively to impose its interpretation of the law upon the others.

The Church thus acknowledges, in the fullest manner, the right of the civil court to decide for itself, and for its own guidance, all questions brought before it, subject always to the control of the supreme power of the State, should it exercise a jurisdiction which, by the constitution, the State has not conferred upon it. But, on the other hand, she claims a like freedom for her courts, that they shall not be deprived of their unfettered judgment, and be compelled to act in the matters which they have to decide, not according to their own conscientious convictions, but according to the views and opinions of another and separate tribunal. She seeks for them that freedom from coercion by the civil courts, which is recognised at once as belonging to the Court of Justiciary. That Court might, in regard to matters brought before it, adopt some determination which the Court of Session holds to be contrary to law and to its constitutional powers: but the judges of the criminal court would be entitled to act according to their own judicial interpretation of the law, and would not be liable to have the opinion of the civil court forced upon them as the rule of their conduct, or be subject to personal and direct coercion at the instance of the civil court, in order to compel them to act in opposition to their own convictions.

It is justly remarked by the Secretary of State, that, "Whether a matter in dispute is so entirely spiritual as to fall exclusively within the jurisdiction of the Church courts, or whether it involves so much of civil right as to bring it, to a certain extent, within the jurisdiction of the civil courts, may often be a difficult question." The same subject, too, may legitimately come before both classes of courts for different ends, the one for determination of civil right or status, and the other for determination of spiritual right or status; and the two courts may form opposite and contradictory opinions. In such cases, however, the constitutional course is for each to dispose of its own particular question, according to its own views, without attempting to force them upon the other, in the disposal of the question proper to its tribunal. And although difficulty *may* occasionally be experienced as to whether a particular question falls within the province of the one or the other, there is one undoubted rule which cannot be disputed.

In regard to any act which can only be performed and effected by the one court, and cannot be performed or effected by the other, it is undeniable that that matter is proper to the peculiar cognisance of the former court, and that the latter cannot interfere with or coerce the former in the performance of it. The court which cannot *do* the act can never prescribe to the separate and independent court which alone can do it, the circumstances in which it must be performed, and impose its own views in regard to its performance, as the rule of conduct for that court, which must be guided by the free and unfettered judgment of its own members. An act which can only be *done* by a particular court must, of necessity, be within the exclusive jurisdiction of that court; and in deciding when and how it shall be performed, such court must be free from the interference of any separate tribunal. This test will, in general, be found sufficient to decide questions of conflict of jurisdiction between distinct judicatories independent of each other.

Now, in regard to the present conflict between the Church courts of Scotland and the civil court, both admitted to be supreme and exclusive in regard to the matters respectively within their jurisdiction, it is acknowledged by her Majesty's Government, in perfect accordance with the principles of the constitution, that "admission" as well as "examination" is an "ecclesiastical act," and that "*the Church court alone can create the pastoral relation between the presentee and his parish.*"

It is in reference to the performance of *this* act, which is *admitted* to belong exclusively to the Church courts, that the Church claims freedom from coercion by the civil courts. She holds the consent of the congregation, express or tacit, to be an element absolutely essential, by the fundamental laws of her constitution, coeval with her existence, to the formation of the pastoral relation. She holds their dissent to be an absolute bar to it. She has decided against constituting this relationship where that element does not exist, and in opposition to that bar. This is her deliberate decision in regard to a matter falling within her admitted province, and as to the circumstances in which she will perform an act which she alone can perform. She does not, however, seek to impose her judgment as to this matter in the civil courts and compel them, in opposition to their own opinions, to hold this a valid ground of refusing to constitute the pastoral relation, so as to regulate them in the matter which can be disposed of by them alone, viz., the possession of the benefice. She would undoubtedly desire such a declaration or alteration of the law as would bring the disposal of the benefice into harmony with the decision of the Church courts as to the pastoral charge; but with reference to the question of *jurisdiction*, she recognises in the fullest manner the power of the civil courts to determine their own cause by their own opinions, and to deal with the benefice, on the footing that a presentee rejected on such a ground has been wrongfully rejected. On the other hand, however, she desires to be free in determining her own cause—the constitution of the pastoral relation—to judge for herself, and not to be coerced into the performance of acts within her own peculiar and exclusive jurisdiction, according, not to her own convictions, but to the opinions of the civil courts.

This claim on the part of the Church may, or it may not, be well-founded; but such and such only is her claim, in so far as regards jurisdiction, and not that which has been attributed to her of an absolute and exclusive right of determination, which shall not simply be the rule of her own conduct, but shall be absolutely conclusive and binding on other courts.

It thus appears that it is not the re-declaration and enforcement of the fundamental principle of the Church, coeval with its establishment, which is of modern date, but the assumption by the Court of Session, for the first time since it was instituted, of a jurisdiction never before exercised, but repeatedly repudiated and disclaimed by their predecessors. Whatever "aggression," therefore, may have taken place as to this matter, it has not been on the part of the Church.

Even, however, if the Church were the aggressor, this would afford no ground for refusing to listen to her complaint of extended and daily extending encroachments made upon her proper jurisdiction in consideration of her original transgression. The supreme courts of a state cannot be looked upon by it in the light of independent hostile nations, who may wage war and invade each other's territories, in retaliation of an aggression upon their own. The encroachment of one court upon the province of another cannot confer upon the latter a jurisdiction which has never been granted to it, and, in return, encroach on the jurisdiction of the court which committed the original aggression. Neither can that aggression be taken by the state as a ground for refusing to listen to the complaint of the court which has been

guilty of it, so as to restore peace and maintain an observance of the bounds prescribed by the constitution.

It is furthermore and repeatedly asserted in the letter of the Secretary of State, that the Church, in maintaining the Veto Act, after the decisions of the civil courts, is acting "in defiance of the law."

This is a heavy charge against any parties, most of all against a Christian Church; and it receives additional weight when it proceeds from the Government of the country.

It is, however, as the Special Commission confidently believe, altogether unfounded.

It will not be forgotten, that the Church contends that the civil courts, in pronouncing the decisions in question, have exceeded the powers conferred on them by the State, and have gone beyond the bounds of the province allotted to them by the Constitution, within which alone they can act as courts, or be recognised as declaring the law; and that they have encroached on the constitutional jurisdiction of the courts of the Church. It must also be kept in view, that the Church is not in the situation of a *private party* contending for patrimonial rights; but that, as established by law, she is one of the *great judicial institutions* of the country, and that her courts are recognised by the State as the supreme tribunal in matters ecclesiastical. Apart, therefore, from her character simply as a Church of Christ, she possesses, under her ratification and establishment by the State, a status and jurisdiction which she has no right, of her own accord, contrary to her own convictions of the rights vested in her, to abandon. She is as much bound to maintain what she believes to be her jurisdiction, and to resist encroachment on it by any other court, as the criminal or civil courts would be to maintain theirs in conflicts with each other, or as the two Houses of Parliament in conflicts with the courts of law, as to their privileges.

If indeed the State had expressly conferred on the Court of Session the power of determining absolutely the extent and limit of the jurisdiction belonging to itself, and to all the other supreme courts of the country, it might have been alleged that the Church, in resisting its determination, was acting in defiance of law.

The Church, however, has been altogether unable to discover the warrant given to the Court of Session by the State for the exercise of any such power. She does not see that in the original statutory institution of that Court "to sit and decide on all actions civil," it was constituted the "expositor of the intentions" of the Legislature as to any matters *except* "actions civil." She has not been able to satisfy herself that the Court of Session has been authorised by the Legislature to be "the expositor of its intentions," in regard to the jurisdictions and provinces of the supreme tribunals placed over the other great branches of judicial power. She can no more recognise its power to declare authoritatively the law in regard to the constituting the pastoral relation, than in regard to the political franchises of the people—or to enforce, by personal coercion, the admission of a minister by the Church courts, because an obligation to admit stands inserted in a statute, than, by personal coercion, to compel the sovereign "to swear and subscribe" the oath for the maintenance of the Church of Scotland, because the obligation to do so is in like manner inserted in a statute.

In these circumstances, the Church, in adhering to her own jurisdiction, and refusing to abandon it without some other declaration or proof of the mind and will of the State than the declaration of a court nowhere, so far as appears, authorised to pronounce and declare its will in regard to *that matter*, cannot justly be charged with violating "the law." Till the intention of the Legislature be otherwise ascertained, the Church can no more be charged with defying the law in maintaining her privileges and jurisdiction,

in opposition to the decision of the Court of Session, than the House of Commons could be so charged when maintaining their privileges, in opposition to the decision of the Court of Queen's Bench.

The superinduction of the authority of the House of Lords, *sitting as a court of appeal* cannot, of course, in any degree, alter the case; because, in the exercise of its *appellate* jurisdiction, its power cannot extend one hair's-breadth beyond that of the court whose sentence is reviewed.

If the Legislature shall now, whether by express declaration, or by tacit recognition in withholding redress against the alleged encroachments of the civil courts, recognise these courts as authorised to declare its will as to the conditions of the Establishment, and the jurisdiction which it will acknowledge in its courts, or substantially adopt their decisions, *the Church will, on her part, doubtless at once implicitly acknowledge them as authoritatively declaring the law, and expounding the intentions of the Legislature.* She will not, of course, perform her spiritual functions as the civil courts require, because that would be to act contrary to her conscientious convictions as to the doctrines of the gospel; but she will acknowledge the obligation to do so to be now, though contrary to what has ever heretofore been held, a condition of the benefits and immunities of the Establishment; and being unable to comply with these conditions, she will be no longer at liberty to retain benefits and immunities clogged with conditions which she cannot fulfil.

The Church has, indeed, protested against all sentences of courts and Acts of the Parliament in Britain, "in alteration of, or derogation to," her rights and privileges, as settled at the Revolution, and secured by the Treaty of Union. The ground of her protest is plain. When Scotland entered into a legislative union with England—a nation whose voice in the United Parliament would be so overwhelming, and among whom a form of church government was established, in resisting the imposition of which the people of Scotland, for several generations, had endured so much suffering—she naturally took the utmost possible precaution to avoid the risk of injury to the privileges and government of the Church, the fruits of a struggle so long-continued and severe. This matter, therefore, was not allowed even to be *treated of* by the commissioners for the Union, but by an antecedent stipulation (embodied in a statute of the Parliament of Scotland, which was verbatim inserted in the Acts of the Parliaments of both kingdoms, agreeing to the treaty), it was declared to be an "essential and fundamental condition" thereof, under the most solemn sanctions, that this settlement of the Church, with its government, discipline, right, and privileges, should be maintained inviolate, "without alteration thereof, or derogation thereto, in any sort, for ever."

This matter was therefore excluded from the cognisance of the federal Legislature created by the Treaty of Union, and of course from that of all its subordinate authorities. Against any acts or sentences of the privileges and government so secured, the Church must continue to protest. But, nevertheless, she, as a kingdom not of this world, has no warrant to contend against the supreme power of the State, in regard to its own functions in relation to the establishment of the Church, however wrongfully she may deem them to be exercised; and therefore, when the mind and will of the Legislature shall have been ascertained as to the conditions which they hold shall henceforth be deemed those of the Establishment in Scotland, she will doubtless, while protesting, bow to that power, and if she cannot fulfil the conditions, yield up the benefits and immunities therewith clogged.

If the *Legislature* shall adopt the same views, the Church will have only this alternative, viz., to fulfil conditions, and to submit to a state of subjection to secular power in matters spiritual, which she deems inconsistent

with the Word of God, and at variance with her own laws and standards; or to relinquish the temporal benefits of an establishment clogged with such conditions, and implying such subjection.

The Legislature also will have an alternative submitted to them, namely, Whether to force on a disruption of the Established Church of Scotland, with all its attendant evils, or to restore the Church to the state in which she was between 1834 and 1838, when the Veto Act had not been declared illegal—the power to admit *quoad sacra* ministers had not been challenged—and the jurisdiction of the civil courts, which has since been so largely exercised, had not been claimed.

That the state of the Church during this period was one of usefulness and comparative harmony and peace, none will deny. The practical operation of the Veto Act had removed much of the dread with which it had been viewed, and many of the objections which had been made to it. Those who had opposed its adoption in the Church courts had come to acquiesce in it, and even to talk of it as likely to prove a “ blessing ” to the country. The Government had exercised the Crown patronage in accordance with it, with a happy experience of its beneficial and peaceful working. None of the extensive private patrons opposed it, or complained of it; and the resistance to it proceeded from one individual alone. A general and cordial co-operation in the great cause of advancing religion, promoting education, and improving the morals of the people, prevailed among all parties in the Church. Those bodies who had in the preceding century seceded from her communion, were returning within her pale. She was extending herself with a rapidity unknown at any former period of her history, and new life and vigour were apparent in every department of her labours.

That the total disruption of the Establishment should be preferred to the restoration of the Church to the State in which she was during this period, the Special Commission would be unwilling to believe,—the more especially as it was the very period while she was in that state which was selected—after the neglect of a century and a half—by those who now again guide the councils of the Crown, for advising his late Majesty, from the throne, to call the attention of his Parliament to the means of extension.

VII.—*Puseyism in 1842, or the Raising of the Mask.*

“ Cum posces, posce Latine.”—*Juvenal.* xi. 148.

Little more than a year ago, nothing apparently could exceed the indignation of the Puseyites, when the inevitable tendency of their system towards Rome was pointed out to them, and they were accused of sacrificing the principles, not of the Reformation only, but of their own Church, on that idolatrous shrine. Was it not monstrous, they asked, to have conclusions forced upon them which they indignantly disclaimed? Was it not foul wrong that they, the only warriors fully equipped and prepared for the battle, the only combatants to whom their Church could look with confidence in her hour of need, should be suspected of going over to the enemy's camp? Were they not learned in the Fathers, skilful in controversy, zealous even beyond the law for their beloved Church? And who were their accusers? A mob of “ gapes and yawns,” (I use their own choice phraseology)

of ignorant Evangelicals, of irreverent dissenters* and Samaritans, who were not worthy so much as to sit at their feet.

Such bold and plausible assertions were not without their effect on the ignorant and the unwary, and that herd of waiters on the *τι νεον*, who ever crowd to the last raised standard, whether it be that of Mormon, Newman, or St. John Long.

Nevertheless, notwithstanding all the scorn, with which, as gentlemen, they disowned equivocation,—as Churchmen, all wish for communion with Rome, Time, whose silent witness may not be gainsayed, has proved that, even if they were honest, they were wrong, and that the charges then brought against them are now not matters of opinion, but of history. To discuss their tactics would only raise useless heat : but the following extract from Arch-bishop Secker will show in what camp they learned them.

“ But observe one thing: if you hear them deny any of the points with which they have been charged, do not be staggered at it. Would to God they were not guilty of them! They would be more in the right, and we should be nevertheless so. But do not think a charge unjust, because they confidently say it is. The more ignorant of them here among us, perhaps do not know the worst part of their doctrines; and the more learned will not own them till they are forced. These concealments are no new thing with them. In some countries, many of their Missionaries have concealed a great part of the Christianity they pretended to teach, and allowed Heathenism to be blended with it, in order to make converts, such as they are, the more readily. No wonder then if here they veil over their corruptions with a fair mask, which, if we do not pull off, they will not throw off, till the proper time comes.”

The “ proper time ” is not quite come : the pear is not quite ripe : but the mask is now so far raised, that any one, who has eyes, may see the face that is under.

There is a rumour abroad that certain of the Jesuits have taken orders in the Church of England, and that now, foremost in the ranks of the Tractarians, they are actively engaged in undermining her foundations ; and certainly there is nothing in such a proceeding unknown

* Even the Puseyites feel themselves compelled to apologize for applying the epithet “ irreverent dissenter ” to the holy Bishop Jewel, of whom Dean Moren, one of his most determined adversaries, exclaims, “ In thy faith I hold thee a heretic ; but surely in thy life thou art an angel.” As a specimen, unique in its kind, their apology is worthy of a place in a cabinet of curiosities. Here it is !

“ “ Mr. Hallam says, Jewel was a Precisian, or Puritan. This is all that we want to say of him, and all that Mr. Froude meant, when he called him an “ irreverent Dissenter,”—Dissenter and Puritan expressing about the same thing. He did not mean that Jewel was more irreverent than other dissenters, but only that he held *dissenting principles*, and that *the principles of dissent are irreverent !* ”—British Critic, No. 64. p. 331.

Thus it runs ; Mr. Hallam says, Jewel was a Puritan ; but a Puritan is about the same as a dissenter : and every dissenter is irreverent : therefore, after all, Jewel was “ an irreverent dissenter.” Every step surprises by its novelty ; and as a whole,—was ever reasoning more felicitous ? Was ever apology more complete ?

to the practice, or inconsistent with the principles of these reverend Fathers. There can be no scruples of conscience to hinder the brethren of the worthy bráhmans of Madura from taking the vows, or signing the articles of a Church, which, according to many of her own learned and of course *honest* divines, imply nothing contrary to the doctrines of the Council of Trent.

It is to be feared that this rumour is unfounded. Would that it were true! Would that these men were disguised Jesuits, avowed Papists, any thing other than what they are,—traitorous members of a Protestant church, reviling her principles while they eat her bread, and indebted for their present success, to a position which they hold by the basest compromise! As members of their beloved “Mother Church,” we might, in the confidence that we were dealing with honest men, award them the praise of consistency, and listen to what they ask for with attention and respect: yet they are not over-modest in asking, as witness the following demands!

I.—The Bible must be surrendered into their hands: for the Fathers alone can interpret its meaning, and they alone can interpret the Fathers, being the only true Church. If the laity are allowed to open the Bible at all, it can only be as an exercise in reading, for they are strictly prohibited from attaching any meaning of their own to its contents.

II.—The Church of England must be admitted to have no fixed principles, and in her doctrines and discipline to have shifted from century to century at the mercy of every wind.

III.—Her articles therefore must be explained away, according to the method of Santa Clara; and her creed, in so far as it is Protestant, utterly rejected, especially her doctrine of justification by faith, which is more deadly and poisonous than Heathenism itself.

IV.—The state must be co-extensive and identical with the Church: and heresy and dissent are to be put down by the strong hand of power.

V.—All things being thus prepared, we are again to acknowledge the supremacy of the Pope, accept the Romish doctrines, and enter into full communion with Rome.

Now such extravagancies put forward by the Jesuits, or the ultra-Papistical party in the Roman Catholic Church, could neither startle nor surprise us, as coming from *them*: but as the avowed and publicly recorded statements of ministers of the Anglican Establishment voluntarily professing themselves her champions *against* Romanism, vaunting her apostolicity, and zealous to bigotry in her defence, there is something in them revolting to every notion of fair dealing and Christian truth. For no man in his senses can doubt that, if these statements be true, the church of England is undoubtedly schismatical: and it becomes the imperative duty of all her members to flee to Romanism for their lives. But the English are not yet ripe for Popery; they have not yet been able to persuade themselves that they are not Protestants, and that the Reformation was a curse; therefore it is the policy of “the conspirators,” instead of following Mr. Sibthorp, to hold back, and continue to fight the battle of Rome under the Anglican flag.

That this tortuous policy has been eminently successful is a melancholy truth: but the success arose from their imposing show of ecclesiastical learning, the high ground they assumed for their own church, their often repeated professions of unbounded attachment to her and determined hostility to Rome, and those constant appeals to the mystic, the recondite, and the marvellous, which have such powerful attractions for the undisciplined mind. Thus only *could* they succeed: for naked Romanism is scarcely on the increase in Protestant England; and in the face of vaunting periodicals, plausible pamphlets, new churches, and splendid cathedrals, I believe that the following statement in the *British Critic* is very near the truth. "The plain fact is before every body's eyes, that the Roman Catholics can only scrape up a convert here and there, whereas the whole country, especially the manufacturing part, is flooded with dissent."—No. 64, p. 316.

Perhaps the most useful service which I can render in this matter, will be to substantiate my assertions by extracts of the most explicit nature from the *British Critic*, the avowed organ of the sect. My sketch is slight enough; but there will be no want of vigour and boldness in filling up the outlines; for these men, whatever be the cause, now write with the evident consciousness of entire impunity and of acknowledged power.

1.—The following extracts will show how ingeniously the Bible is taken from the laity, and prove the identity of their doctrine on this head with that of the church of Rome:

1.—*The Bible is to be interpreted by tradition.* "Catholic tradition, then, has been mercifully given to supply to scripture, what it does not supply to itself, its true interpretation."—Newman's *Church of the Fathers*, page 192.

2.—*Tradition is to be adopted by ordinary men without inquiry.* "It is abstractedly the right of every individual to verify tradition by scripture for himself, yet it is not so in matter of fact: it is as wrong for the generality of Christians to attempt it, as if there was no right at all." "Private inquiry is, in the case of ordinary men, a mistake."—pp. 192, 194.

3.—*Private Christians cannot even ascertain for themselves what tradition is.* "If any one has preserved up to this period a floating idea, that personal study of the Fathers is capable of becoming an available rule of faith to the private Christian, by which he can test the formularies of his own church, or criticise those of other churches, this volume (*Select treatises of Athanasius*) and these notes must, we imagine, undeceive him."—*British Critic*, No. 64, p. 412.

4.—*The reading of the scriptures is neither an ordinary nor essential part of Christian duty.* "Without reading scripture or knowing a word of it, men may be good Christians;* without obeying Christ's commandments† and believing in His doctrines, they *cannot*. And the church from the first has acted upon this principle.—Our own prayer book follows on the same track.—In all this not a word of even the study of scripture as

* Observe how artfully the real question is eluded, and the matter passed over, as if there was no difference between the man, who from necessity *cannot*, and him, who can, but *will not* read for himself that message from his God, which is able to make him wise unto salvation.

† Is not "Search the Scriptures" a commandment of Christ?

being any part of the ordinary and essential duty of a Christian."—British Critic, pp. 389, 390.

NOTE.—*Yet private Christians must not neglect the Bible!* "It is not of course implied in the text that in our present circumstances, any private Christian could neglect the sacred volume without great sin, or without betraying a very unchristian temper. Still modern corruptions make it of the highest importance to define clearly what is, and what is not, of the *essence* of gospel requirements. One result at once of what has been said is to show the far higher importance of *studying the four gospels, than any other part of scripture.*"—page 390.

Well may they shun "the other parts of scripture;" for the Acts of the Apostles, make as wild work with Puseyite discipline and Puseyite pretensions, as the Epistles with Puseyite doctrines. Indeed the note is altogether worthy of the most ingenious of the sons of Loyola. It would be *unsafe* in present circumstances to forbid the reading of the Bible: therefore private Christians are allowed to read and study it. But can any mockery be more evident? If the Bible has no meaning for them; if tradition alone can interpret it; if they may not gather that tradition for themselves, but must receive it without inquiry from the church; and if the church "has never thought of authoritatively determining the sense of any one text of scripture, however sacred," (p. 389,)—what use can there be in running the eye over words without meaning in "a sealed book?" Is it not plain what is expected of them?—To follow in the track of Egypt, Hindustán, and Papal Rome; to raise a priestly caste on their own ignorance; to endow it with their minds and souls, and listen to its voice as to God speaking.

II.—The word of God, that inestimable book which every true Protestant reverences as the bulwark of his faith, and the charter of his salvation, must naturally and of necessity be removed out of the way, ere the first step can be made towards Romanism: and then, the Revelation of God being sealed up, there remains the Revelation of the church! but which church? the Anglican or the Roman? It is needless to prove, that, according to Tractarians, between these two alone the contest lies.

If the picture which follows be truly painted, the controversy is at an end. A more merciless satire on the Church of England,—if a thing so shifting and baseless as she is here represented can be called a church,—an attack, if correct, more decisive of her utter worthlessness as a depository of the faith, was never penned. Bossuet gloried in the variations of Protestants; but it was reserved for the nineteenth century to behold the horrid and unnatural sight of a large body of Anglican divines holding up to her exulting enemies, without remorse or shame, the variations of their own church.

1.—*Lutheranism is Heresy.* "So long as men remain Lutheran, it is very little additional evil, that they are involved in two or three other heresies besides!" No. 64. p. 394.

2.—*Protestantism is a false religion.* "Protestantism, as might be expected in a false religion, is opposed not less to our perception of the beautiful, than of the good and true."—p. 392.

3.—*The Church of England at first and for nearly 100 years was Calvinistic.* "Cranmer was more of a politician than a theologian: the

very consciousness of the weakness of his own creed made him hesitate; he receded from one point of doctrine to another; and he and his associates at last submitted to the fate of all secondary and inferior minds, who come into contact with superior ones,—they were obliged to bow to the master mind of Calvin. The new doctrines, thus weakly stemmed, rushed in like a flood, and our reformers at parting left the church in the hands of a Calvinist party, *who were more really our reformers than they were themselves*; only bequeathing, as a record of their own particular influence, a legacy of Erastianism!—p. 328.

“Why persist in making Hooper, an obstinate Puritan, a mere dogged Genevan preacher, of all things in the world, a bishop?—Coverdale was another bishop of this sort, a thorough Puritan and Genevan, who officiated at the consecration of Arch-bishop Parker in *his black gown!!!*—The immediate successors, however, of the Reformers, as often happens in such cases, went further than their predecessors did, and were more deeply imbued with the feeling of the day. The Episcopate, in the first part of Queen Elizabeth’s reign, were successors of Hooper and Coverdale, almost more than they were of Cranmer and Ridley; *indeed it was only her strong Tudor arm that kept them within decent bounds.*”*—p. 330.

“But *doctrine*, as well as *ritual and external religion*, suffered from the influence which the Calvinistic school was allowed to gain: the whole church from one end to the other was flooded with the peculiar doctrines of Calvinism, absolute election, reprobation and the rest of the five points. They gained possession of both universities; they were the recognized doctrines of our divinity schools; it was thought *heretical* to doubt them. *Oxford* (how *different*, how in congenial with every body’s idea of the place *now*) was the very focus of Genevan influence; its doctors and professors were Calvinistic preachers; its colleges and halls were Seminaries of Calvinism; the bishoprics, deaneries, stalls, canonries and *all* the benefices in the church were monopolized by them.—*There was no one else to give the places to: all the world were Calvinists.*” p. 332. “The very *Reformation itself* was in a considerable degree a Puritan movement.”†—p. 333.

These statements are sufficiently explicit. The church of England, “as by law established” was more than Protestant,—she was Calvi-

* Yet the saving of the Church’s existence, and her development into a sounder and more ecclesiastical state are ascribed, (p. 333) in terms, which I cannot help calling blasphemous, to “the DIVINE POWER of Episcopacy.”

The reader cannot fail to have remarked the flippant and indecent tone in which the Fathers of the English Church, the holy men and Martyrs of the Reformation, are here vilified. It will be the more apparent from contrast. Bernard of Clairvaux and Bonaventura speak of the virgin Mary in language that is not only idolatrous, but blasphemous:—the latter especially in his celebrated Psalter of the virgin, wherein he alters the Psalms of David by systematically striking out the name of God, and inserting in its place that of Mary. Are we allowed to condemn such blasphemy? By no means:—“One may believe that in *him*, such language, as they are known to have used, would encroach upon God’s honor. Well, no one wishes him to use it: but how does it therefore follow that it did so in *them*? What inconceivable boldness to decide peremptorily on *such* a question, *where the objects of criticism are God’s saints!*” p. 410. It would be hard to decide, which of these opposites is the more unchristian and disgusting.

† That is (see note p. 256) an “irreverent dissenting” movement!

nistic in her creed, and her teaching. Therefore when they assert that "Protestantism is a false religion," they assert also that the religion of their own church was **FALSE**; and further, (the church of Rome, being, according to them, indisputably a true church,) that *the change from Romanism to Anglicanism was a change from truth to error!* Let the indignant English Churchman, who is startled by the very monstrousness of such a conclusion, read again the extracts on which it is built, and judge for himself.

4.—*The church of England in the seventeenth century changed her creed and her doctrines!* "These were steps already gained: it remained that the Calvinistic *creed* should be given up as well." No. 64. p. 335.

"Candlesticks, plates, and ornamental tapestry found their way upon the communion tables: and the splendor of the altars in the royal and archiepiscopal chapels, and elsewhere, *elevated the hearts of churchmen, and excited Puritan disgust to the utmost.* Add to this painted windows the figures of the saints restored which the *Reformation* had effaced; the music of the choir service improved; rich copes used in the celebration of the Eucharist, —the altar approached with bowing, churches entered with a reverence to the altar, and the name of Jesus acknowledged by the scriptural form. 'These with many other ecclesiastical reforms*' produced quite an *altered* aspect in our church; and they would have been followed up doubtless by still further changes, had the career of the great Reformer (Laud) not been interrupted: as it is, however, they procured for him the reputation of an undoubted *Papist* with the Puritans of his day, as they still do with those of our own."

"(These changes) were indications of a sounder theology that was forming underneath. Laud found *Oxford* a seminary of Calvinism, and he left it a school of *Orthodoxy.*"—pp. 336, 337.

"To sum up with a picture of the church drawn by a spectator, a *Roman Catholic* of that day, and acknowledged by Dr. Heylin; '*its doctrines*' he says, '*are in many things altered,*' e. g. the Pope not Anti-christ, pictures, freewill, predestination, universal grace, inherent righteousness, the preferring of charity before knowledge, the merit of good works: its professors, they especially of great authority, love temper and moderation, and the *thirty-nine Articles seem patient, if not ambitious, of some (Roman) Catholic sense.*"—p. 339.

"Upon the plainest historical grounds then, supported by the testimony of popular opinion at the present day, we have the fact established of a *change* in our church theology,—a change since the Reformation,—the de-

* e. g. At the consecration of St. Catherine's church, Laud himself going the chancel, several times took up some dust from the floor, and threw it in the air. Then after various forms of a similar description, he proceeded to administer the sacrament. "As he approached the communion table, *he made many low reverences*, and coming up to that side of the table where the bread and wine were placed, *he bowed seven times.* After reading many prayers, he approached the sacramental elements, and gently lifted up the corner of the napkin, in which the bread was placed. When he beheld the bread, *he suddenly let fall the napkin, fell back a step or two, and bowed three times toward the bread:* then drew near again, opened the napkin, and *bowed as before.* He next took hold of the cup, which was filled with wine; *then let it go, fell back and bowed thrice* toward it. He again approached, and lifting up the cover, *peeped* into the cup: but on seeing the wine, *he let fall the cover, and bowed as before!*" &c. &c.—Russell's *Modern Europe*, vol. iii, p. 248.

velopment of a *standard divinity* in a later age, *different from the standard divinity* of a former."—p. 385.

5.—*The present state of the church of England. Is she an idol or a phantom?* "A parrot's salutation deceives our ears the first time; for who can tell whether Tom or John may not really be passing: but the twentieth repetition of it very soon betrays its irrational origin.—We look to her, whom we have looked up to from our birth, as our monitress and guide, and we see her by our contemporary's wand* turned into a *stiff stone like figure, with eyes fixed, and lips repeating mechanically*, Popery, Popery: before her pass the powers of darkness in dread array, and form after form of unbelief, heresy and schism, the carnal, extravagant, subtle, worldly:—*she stares vacantly on each, and again and again says, Popery: we begin to apprehend something, and the awful thought suggests itself, Has she life? Is she a real being?* Or have we been hitherto, as oriental stories describe, within the circle of some magical spell, and been hanging on the lips of *an idol, or a phantom?*"—pp. 386, 387.

Such is the high ground these ultra-Anglican churchmen take for their beloved church! On leaving Rome, she changed the true for a *false religion*, for the "blessed Reformation" was nothing else; and so complete was her apostacy, that Heylin, (see p. 346,) can find only two parallels for it in the history of the world: the first, the idolatry of Israel under Ahab, when Elijah *alone*, and the second the palmiest period of the Arian heresy, when only three individuals, Athanasius, Eusebius and Hilary, publicly stood up for the faith! In the next century, *by changing her creed and her doctrines*, she all but returned to the orthodox faith;—the death of Laud alone hindering that much-to-be-desired consummation.

The eighteenth century, the era of the great revivals of religion, is passed over in prudent silence; but a *third change*, (and for the *worse* in their eyes, for Romanism was then in no especial favor) is clearly indicated by the necessity for a *fourth*, which is now at work in the *new school of Oxford*.

It is not my part, however great may be my inclination, controversially to question the truth of this picture; neither perhaps would the pages of the *Observer* be open for such a discussion. But as an expression of private opinion, I may surely affirm that the doctrine of the church of England is to be *fairly* determined only from the acknowledged meaning of her standards at the time when these standards were framed; that however powerful and prevalent "the faction of Laud," or other factions may have been, a large body of her members have been always true to the principles of her first Reformers; sound and stedfast in the faith, second to none in zeal, labour and spiritual-mindedness; and that if single names are to be accounted of; her Reformers to a man, her martyrs, who sealed their faith with their blood, her Jewels, Abbots, Whitgifts, Halls, Ushers, Hookers, Chillingworths and Leightons, represent her with more truth, and far more honor, than thousands of Lauds, Heylins, Forbeses and Bramhalls.

* This refers to a *catena* of the most eminent divines of the English church brought forward by a writer in the *Quarterly Review*, as her testimony against Romanism, &c.

Thus viewed, she is a true and a noble church, bearing faithful and unvarying witness "to the truth as it is in Jesus." Otherwise, if she be indeed what these traitors assert so boldly, she is "a blind leader of the blind," and men must be insane to receive from her their faith, and trust their souls to her teaching.

III.—Most men will think, that the Thirty-nine articles being drawn up by the Reformers as a confession of their faith, are not unlikely to contain their doctrines: and indeed so much appears to countenance such an impression, that the Oxford Divines have need of very considerable ingenuity to accept them in their plain literal sense, and yet avoid false swearing. "Patient, nay even *ambitious* of a Catholic sense," as the Articles seem to some, No. 90 was not altogether successful as an experiment. The Roman Catholic interpretation of Francis à Santa Clara was bolder, but not more satisfactory: for even Laud himself, "the great Reformer," condemned it most decidedly. Not so, the Puseyites; not so Arch-Bishop Bramhall, whom they quote in Italics (p. 339) with such approbation! "*Wellfare*" says he, "*our learned and ingenuous countryman, Santa Clara!* Be it far from me to censure Christian charity and moderation, &c." The doctrines of the Reformation however do not require such delicate handling; as 'false religion,' a Puseyite makes short work with them. On this head I shall make but one quotation; and I question whether the annals of controversy can produce any thing more false, more recklessly profane, more unequivocally at variance with their own standards, and with Scripture.

The doctrine of justification by faith only.

"The very first aggression then of those, who labour to revive some degree of vital Christianity—must be upon that strange congeries of notions and practices, of which the *Lutheran doctrine of justification* is the origin and representative. Whether any *heresy* has ever infested the Christian Church so *hateful* and *unchristian* as this doctrine, it is perhaps not necessary to determine; *none* certainly has ever prevailed so subtle and *extensively poisonous*. It is not only that it denies some one *essential* doctrine of the gospel, as e. g. *inherent righteousness*: this all heresies do: it is not only that it *corrupts all sound* Christian doctrine, nay the very principle of orthodoxy itself: though this also it *certainly* does: but its inroads extend further than this: *as far as its formal statements are concerned it poisons* at the very root, not Christianity only, but natural religion. We must plainly express our conviction that a religious *heathen*, were he *really* to accept the doctrine which Lutheran language expresses, so far from making any advance, *would sustain a heavy loss*, in exchanging fundamental truth for fundamental error."—No. 64 pp. 390, 391.

It has been said, "Puseyism is not heresy;" surely no such misapprehension can exist now! What can more accurately realize the definition of the judicious Hooker?

"If," says he, "men loose the bond of faith, which they are justly supposed to do, *when they frowardly impugn any principal point of Christian doctrine*, this is HERESY."—Works, p. 540.

By way of antidote I subjoin an extract from another source, not unknown in the Church of England.

"This saying 'that *we be justified by faith only,—freely and without works,*' is spoken for to take away clearly all merit of our works, &c. This faith the Holy Scripture teacheth us—this is the strong rock and *foundation* of the Christian religion; this doctrine all old and ancient authors of Christ's Church do approve; *this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man*: thus whosoever denieth is not to be accounted for a CHRISTIAN MAN; but for an *adversary to Christ and his gospel*, and a setter forth of man's vain glory." Book of Homilies, i. Sermon 3, part 2.

Thus according to "the godly and wholesome doctrine," of the Homilies, justification by faith only is the foundation of the Christian religion; while according to the doctrine of the British Critic, it is a poisonous heresy, worse than Heathenism itself: and men are found in the English church publicly pledged to teach *both*; and they hold on their way vaunting and unrepented!

IV. In a former paper I adduced evidence from the less wary and prudent of the party, that heretics and dissenters were to be "swept from the earth,—in other words, put to death."

In like manner they write of the church now, as compared with that of James and Elizabeth. The church *now*, they say, "is in a very different and much *lower* position.

"Then it was *co-extensive and identical* (in respect to those who composed it) *with the state*: when men ceased to be members of the former, they were also deprived of their position in the latter. A seceder from the church, was, *as such*, A CRIMINAL AND A MALEFACTOR;" p. 320, and they ask, with lamenting pathos, *Are persons now obliged to go to church, in order to escape going to jail?*

But why do they not go further into the 17th century? Why pass over the atrocities of the Star Chamber, and the zeal of "the great Reformer," against the Puritans? Identifying themselves with "the Laudian school," (as they term it) it may be allowed me to illustrate "what spirit it was of" in one at least of its manifestations.

When Dr. Leighton, a Puritan and the father of the amiable and truly evangelical prelate, was found guilty in that *impartial court* of libelling the Church of England, Laud pulling off his cap, and lifting up his eyes to heaven, gave thanks to God for the following sentence, the execution of which he has carefully recorded with his own hand in his own private Diary, "1630, Nov. 6.

1. He was severely whipt, before he was set in the pillory.
2. Being set in the pillory, *he had one of his ears cut off.*
3. *One side of his nose was slit up.*
4. He was branded on the cheek *with a red hot iron*, with the letters S. S. On that day seennight, *his sores* upon his back, ear, nose, and face, *being not yet cured*, he was *whipped again* at the pillory in Cheapside, *cutting off the other ear, slitting the other side of the nose, and branding the other cheek.*"

A previous imprisonment of sixteen weeks had reduced him to the brink of the grave; and on a cold day in November, *after* all this whipping and butchering was over, the poor mangled old man, worn out with pain, half naked, and faint from loss of blood, was exposed for two hours on the pillory in the midst of a snow-storm. Was the

revengeful spirit of "the great Reformer," satiated at last? TEN weary years afterwards did Leighton languish in captivity, and when released at length, not by Laud's pity or compunction, but by the strong arm of the Long Parliament, he had all but lost the use of his limbs and his senses!

This is but one case out of many; *ex uno, disce omnes*. Was the "school of Laud," indeed one in spirit with the school of Christ?*

V. The last point I have undertaken to make good, is that the new Oxford School is prepared to allow the Pope's supremacy, to accept all the Romish doctrines, and to return to the Romish communion.

But conscious that the weight of their own authority would be utterly insufficient for the sweeping innovations they propose, very carefully and very artfully they introduce these with the authority and sanction of men, whom it pleases them to designate as the undoubted representatives of the orthodox Anglican church.

It is to be observed, *in limine*, that, the Church of the Fathers having performed the part assigned to it, and prepared the public mind for a *further* development, is quietly set aside, and the question now before us is—

"How far does the **MEDIEVAL CHURCH** demand our *unqualified* sympathy? How far may it be considered as the *very same* in its claims upon us as the *earlier Church*, as being the exhibition of the very same spirit, changed only in that *it is in a farther state of growth, &c.*"—p. 408.

So also Mr. Newman, in the Introductory Essay to his new translation of Fleury, gives the following *explanation* of a contradiction to which I formerly referred: Augustine and Chrysostom, both of them, deny in the strongest terms that any miracle was wrought in their days, and yet narrate numberless miracles which they witnessed with their own eyes. No doubt, says Mr. Newman, their *meaning* is, that there were no *Apostolical* miracles in those days; the miracles, that were then wrought, were all *Ecclesiastical*! Not a little surprised at this discovery, you ask wherein lay the difference? and you are informed that the New Testament miracles were open, public, and for great ends; the Ecclesiastical, *local*, e. g. the fragments of the cross dispersed through all Christendom, *little known*, (e. g. by the crowds who flocked to the celebrated shrines of the martyrs,) and often for some mean end, or for none that can be discovered,—which is perhaps true!† Thus prepared to receive on the whole the miracles of the fourth century, the discovery of the Holy Cross being specially included,

* See afterwards v. 11.

† It would be unjust to pass over so slightly a theory so novel, ingenious, and thoroughly Tractarian.

"We are accustomed," says Mr. Newman, "to see *wild beasts* more or less from our youth, or at least to read of them: but even with this partial preparation many persons will be *moved in a very singular way*, on going for the first time, or after some interval, into a *menagerie*.—Let two qualities of the works of nature be observed, &c. which are at first sight very perplexing. One is that principle of *deformity*, whether hideousness, or mere homeliness, which exists in the animal world; and the other, (if the word be used with due soberness) is the *ludicrous*.—It is obvious to apply

"it is very obvious," he continues, "but still may require distinct acknowledgment, that the view here taken of the *primitive miracles* is applicable in defence of those of the *medieval period also.*" p. ccxiv.

Was I wrong in anticipating that ere long we should have to discuss gravely the freaks of one of the most modern, and most coquettish of all saints,—St. Philumena? No, reader! for I have to place on record the greatest *Ecclesiastical* miracle ever known, a miracle of our own days, now brought to light, and, not without a purpose, by the new School of Oxford.

1. *The great French army in Russia, destroyed by the Pope!*

"This last deed exhausted the patience of the Holy Father, and he excommunicated the Emperor. Amidst the astounding events which follow one another with lightning speed in the history of Napoleon, this little act of the Pope's is almost imperceptible, but who knows *what unseen powers* fought with England against him whom the church had condemned? With all his indifference, Napoleon showed great uneasiness when he heard the news: he however assumed a lofty tone,—“Does the Pope think,” says he, that the arms will “fall from the hands of my soldiers?” Could he have looked forward a few years, he would have seen that *this was precisely what did happen to him*;—the numbed fingers of his soldiers refused to bear their arms in the celebrated Russian campaign.” No. 64, p. 295.

2. *The Pope's Supremacy.*

“Archbishop Bramhall admits the expression that “the Pope *omni præsidet creaturæ*, is above every creature;” and “that the Bishop of Rome as successor of St. Peter is *principium unitatis*, the beginning of unity, and hath a principality of order above all Christians. To which primacy of order,” he adds, “*great privileges are due.*† It implieth a headship as well as supremacy of order; neither is it destitute of all power.” p. 352.

3. *The Invocation of Saints, and of the Virgin as of God.*

“Thorndike's view is systematic as usual: “I will distinguish three sorts of prayers to saints, whether taught or allowed to be taught in the Church of Rome.—The third is where they desire immediately of them the same blessings which all Christians desire of God. There is a Psalter to be seen with the name of God changed every where into the name

what has been said to the case of the *miracles of the Church*, as compared with those of Scripture. There is far greater difference between the appearance of a horse or an eagle and a monkey, or a lion and a mouse, as they meet our eye, than between the most august of the Divine manifestations in Scripture and the meanest and most fanciful of those legends, which we are accustomed without further examination to cast aside.” pp. xlvii. to xlix.

We have fair warning therefore to look for no lions or eagles in Mr. Newman's collection, but for monkeys, musquitos and mice,—for the mean, the deformed, and the ludicrous. That a Christian divine should invent and publish such contemptible trash,—that he should venture on such grounds to ascribe to his God the senseless and disgusting prodigies, the immoral cheats and trickeries, the fables and impostures recorded in monkish annals, is degrading to himself, and doubly degrading to the party, among whom he is a champion and a leader.

† The Italics in this and the following extracts are every where those of the *British Critic*. A few brief selections are all that I have room for: there is much more of the same sort.

of the blessed virgin. There is a book of devotion in French with this title—*Moyen de bien servir, prier et adorer la Vierge Marie.*—(Of the third he says that “*taking them at the foot of the letter,*” they are mere idolatries; but that “the words of them *are capable of the same limitation* that the words of our Lord are, “they may receive you into everlasting habitations,”—God shall do it in *consideration* of them,—and that there is *ground enough for such a construction even in the belief of one God alone, which stands at the head of their creed, which we have no reason to believe the Church allows them to renounce, when she allows them to make these prayers.*” p. 356.

4. *Reverence due to Relics, &c. of the Martyrs.*

Thorndike again! “Reverence in preserving the remains of their bodies, and burying them, celebrating the remembrance of their agonies every year, assembling themselves at their monuments, making the days of their deaths festivals, burying their remains under the stones upon which the Eucharist was celebrated—*what was all this but Christianity?*” p. 357.

5. *Image worship and the Second Council of Nice.*

The invaluable Thorndike again! “*That the decree* of the Council enjoins no idolatry, notwithstanding whatsoever prejudice to the contrary, I must maintain as unquestionable.*” p. 357.

6. *Purgatory, and Indulgences.*

“The doctrine of Purgatory meets with the same considerate treatment. Bishop Forbes does not scruple even at the opinion of the Archbishop of Spalato—“that there is a certain place assigned to the souls of the departed, in which they are able to obtain (*indulgentiam peccatorum*) a mitigation of the penalties of sin, through the prayers of the Church.” Modest Considerations, p. 265, quoted p. 358.

7. *The Sacrifice of the Mass.*

“On the Sacrifice of the Mass, Bramhall thinks there is “*no difference between the Churches, if rightly understood.*” p. 358.

8. *Transubstantiation.*

“Transubstantiation, Bishop Forbes pronounces, by no means “*an impious or heretical supposition, but believed by many of the faithful from the earliest times.*” No man denieth a change, an alteration, a transmutation, a trans-elementation, says Montague.” p. 359.

9. *Adoration of the Eucharist.*

“*Christ in the Eucharist,*” says Forbes, quoting the Archbishop of Spalato, “*is to be adored with divine worship, in as much as his living and glorified body is present therein.*” p. 360.

10. *The Sign of the Cross, and its miraculous powers.*

“By the sign of the cross,” says Bishop Montague, quoting the words of Athanasius, “all magic spells are disappointed, sorcery and witchcraft cometh to nothing, all idols are abandoned and forsaken. I could tell” he continues, “*some experimental effects thereof,*—some experimented effects of my own knowledge.” pp. 382, 383.

11. *Authority of a General Council.*

“When inferior questions, not fundamental, are once defined by a lawful

* He means the famous decree, that the same worship should be paid to the image of Christ, or of a saint, as was due to him whom it represented.

General Council, *all Christians, though they cannot assent in their judgments, are obliged to passive obedience. And they, who shall oppose the authority and disturb the peace of the Church, deserve to be punished as Heretics. Who would not rather suspect his own judgment than a General Council's ?*" Bramhall quoted p. 367.

The like authority will be found for virginity, voluntary poverty, the celibacy of the clergy, monasteries, and other "evangelical counsels," or "counsels of perfection." Their adoption of "inherent righteousness," and "the merit of good works," and indignant condemnation of the Lutheran doctrine of justification have been already noticed.

Nothing more can reasonably be desired to prove their acceptance of the Romish theology, and their willingness to enter again into her communion: neither do they hesitate to say so.

12. *Union with Rome.*

"We are not surprised (say they p. 365,) after these views to hear Bramhall expressing his willingness to unite with the Church of Rome, *as she was; not requiring any change of doctrine in her*, but only a certain liberty to other churches."

Here Rome, *as she was*, means, as appears from the context, Rome in the 13th century, immediately after the establishment of the inquisition, the extermination of the Albigenses, and the surrender of the crown of England by King John to the Pope's Legate. Once more, of her *later* creeds.

13. *The Tridentine theology cannot be disproved.*

"Rome (says the Quarterly Reviewer) *has carefully guarded all her authoritative statements, so as to secure herself some plausible defence against the attacks on her formal system, while she reaps the full benefit of the errors which she privately encourages in her popular teaching.*" What is this but to say, that her *formal creed* is defensible, while her error is confined to her "popular teaching"—the very distinction that is drawn in No. 90. A statement which always admits of a plausible defence, *because it has been carefully guarded*, is certainly a statement which cannot be disproved!" p. 309.

The attempt to pass off such undiluted Romanism as a fair view of the teaching of the orthodox Anglican Church, is one of those falsehoods which carry with them their own punishment and refutation. As truly, and as fairly, might the whole body of Protestants be represented by the Anabaptists of Munster. The party of Laud was but "a faction," few in number, and lifted to brief eminence by the favor of the king. The three or four divines quoted so often, Bramhall, Forbes, Thorndike, and Montague, formed its forlorn hope; and such views as these, were not only discountenanced by Laud himself, but, as a whole, were not held by any one of this ultra-Laudian quaternion. In this controversy the unanimity of the Anglican divines is astonishing. Taking up almost any work on the subject,—Bishop Bull for instance, who is represented by the Tractarians as a divine of "the deepest orthodoxy," I could show in his writings every one of the points I have adduced, formally and unhesitatingly condemned. But my purpose at present is to make known their tenets, not to confute them.

Nevertheless these are the tenets (it is said) of a majority of the clergy of the Church of England. The heresy, which some years ago could have been crushed by the mere voice of authority, or expelled, and rendered harmless, now stalks abroad triumphant. It hastens with eager affection to its "Mother's" arms, and promises to lead captive after its chariot wheels the rebellious Anglican Church. Her bishops, with a few honorable exceptions, "utter an uncertain sound:" her Primate is claimed by the enemy*; and already they are agitating for a convocation. The crisis is momentous, and it is matter for grave consideration to every evangelical member of the English Church, what it behoves him to do, should these opinions prevail.

I believe that as a party the Puseyites will achieve success; and that success will be their ruin. It will give the finishing blow to the fabric of Church establishments, already tottering, and, I fear, doomed to fall and lie prostrate, at least for a season. Engrossed with the lighting of candles, and the shaping of vestments, and the making of reverences and genuflections, they will not hear every where around them hoarse clamours for food: and they will not see, that if their church, by one false step, lose her hold on the respect or the sympathies of the nation, her temporalities will be seized on with delight to satisfy that terrible cry. We cannot indeed behold the future; but we may look back on the past: and history hath her plain lessons. She will tell us, from the pages of Clarendon, of Laud's rise to power, of his ascendancy in the church, of his Romish tendencies, filling the Roman Catholics with sanguine hopes, and giving them increased energy and *factitious* importance, for "*their numbers increased not, though their pomp and boldness did:*" and she will tell us, how the very success he and his party wished for, was their bane,—and how they fell, and the establishment with them, in one common ruin. Three times Rome has exulted in the hope of seeing the sturdy neck of Britain again bowed to her yoke: but the fires and the stake of the bigot, Mary, and the great Armada of her more formidable husband, the armies of Charles, and the feline policy of James 2d, now fawning on the Dissenters, now letting slip his blood-hounds on his suffering people,—all failed alike. The storm arose dark and terrible: it was quenched in ruin and blood; and the star of the Reformation came forth above the rack, high, fair, and lustrous.

Let the modern Romanist, hidden or avowed, choose from these three, the era least favorable to his hopes, and ask himself whether in the minds of men, or the external circumstances of the Papacy, there be more or less to encourage him *now*: then let him pause, and ponder the end.

W. S. M.

N. B.—All the quotations, unless otherwise expressed, are taken from the *British Critic*, No. 64.

* The following allusion, with the help of the Italics, can scarcely be mistaken: they are speaking of Laud.

"The archbishop himself did not interfere visibly, it is true, in these proceedings, nor did he write and publish himself: his habitual caution made him always keep himself, as much as his public situation would allow, in the background; but we have seen what his *chaplains* did." p. 339.

VIII.—*The Epistle of St. James.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—Some doubts having arisen respecting the interpretation of that portion of the Epistle of St. James, comprehended between the 1st and 10th verse of the 2d chapter, I shall feel much obliged would you kindly be at the pains to afford some light upon the subject in your approaching number of the *Calcutta Christian Observer*.

Yours sincerely,
A FRIEND.

NOTE.—We willingly insert this note, but should wish to know what is the particular doubt or difficulty connected with the passage to which our "Friend" refers. To us it seems very plain, although too much neglected.—EDS. C. C. O.

REVIEW.

Wilson on the Pársí Religion.

An interest of no common kind is associated with the history and religious opinions of the Pársís. There is presented to us in every member of the Pársí community, a descendant of that race of men who, in former days, were the foremost in politeness, civilization, and political power;—a race who gave laws to the varied tribes occupying the vast territory lying between the Bosphorus and the Indus, and extending from the mountains of Abyssinia to the plains of Independent Tartary; a race who endeavoured to overwhelm, with Asiatic despotism and eastern luxury, the energies of that nation, whence have sprung the germs of political liberty and scientific knowledge, and whose literature has delighted the nations of modern Europe, and called forth many kindred feelings in the breasts of those statesmen and patriots, who have laboured for the deliverance of man, from the oppression of his kind, and from the influence of arbitrary and superstitious customs and laws. We may be allowed to imagine, in looking back upon the stirring periods when Darius and Xerxes threatened the liberties of Greece, what must have been the state and condition of the world, and especially of Greece, in future ages, had the arms of Persia triumphed over the nations of the west. Had Greece fallen under Persian sway, in all probability, the wisdom of Socrates and the philosophic energies of Plato and of Aristotle had never exerted their influence on the minds of men; the historic beauties of Thucydides and Xenophon had never served

as models for the historians of future ages; the majestic periods of Demosthenes had never arrested the attention, or charmed the ears and captivated the understandings of the admiring Athenians. In all human probability, an arrest would have been placed upon the genius of Greece. Her free institutions would have sunk under the overwhelming tide of Persian despotism and eastern voluptuousness. What might have been the consequences, ultimately, to Italy and the other nations of Europe, it is impossible, with confidence, to assert; yet, in all probability, they must have felt and suffered under the predominance of Asiatic power. Rome shone with borrowed light. Her historians, her orators and her poets drank deeply from the fountains of Greece. Had the flowing of the Grecian springs been arrested, the streams of civilization had not so early reached the plains of Latium. Nay Italy itself might soon have been formed into additional satrapies, in the overgrown empire of the Great King. A far different result has been announced to us by the pages of ancient story. The patriotism of the Athenians and the combined energies of Greece were competent, under the overruling influence of Divine providence, to roll back upon the plains of Asia the discomfited myriads of the east. The freedom of Greece was secured. The power of the Great King was shown to have overstepped its limits. Grecian influence continued to prevail. Spartan bravery and skill humbled the pride of Persia and showed the possibility of wounding deeply, if not overthrowing entirely, the overgrown and badly compacted sovereignty of Persia. How brief, yet how graphic the prophetic announcement of Daniel regarding the rise, progress and power, of the Persian sovereignty, and the speedy and resistless attack made upon it by the concentrated power of Greece under the command of Alexander.

“ I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high; but the one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward and southward; so that no beasts (the emblem for kingdoms) might stand before him, neither was there any that could deliver out of his hand: but he did according to his will and became great. And as I was considering, behold a he-goat came from the west, on the face of the whole earth, and touched not the ground: and the he-goat had a notable horn between his eyes. And he came to the ram that had two horns which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the

ram to stand before him, but he cast him down to the ground, and stamped upon him and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great." Daniel viii. 3—7.

It was appointed in the councils of the Eternal, and foretold in ancient times, not only that the Persian power should arise, and under Cyrus be efficacious in executing the purposes of God, with reference to his chosen people Israel; but, as we readily perceive in the quotation from Daniel, considered in connection with its explanation, contained in the same chapter, it was also ordained and predicted that when the Persian power had continued for its appointed time, a new dominion should arise before whose assault the Persian ram should not be able to stand. Thus was the Persian influence in the west to be restrained, and, for a time, the supremacy exercised by that power was to be annulled. We cannot pretend to assign distinct reasons for a revolution of such extent and importance as the utter overthrow of an empire, which we know, from the prophetic pages of Isaiah, to have been built up by the express appointment of Almighty God, to serve the ends of his wise and holy purposes, especially towards Israel. But this much we may be allowed to say,—Cyrus and his immediate successors had very great and precious privileges—very important advantages,—of which had they availed themselves there should have been established, throughout the Persian dominions, the worship and the service of the true God, the God of Israel, whose undisputed right, to the devotion and attachment of his creatures, had been manifested, not only in the wondrous history of the people of Judah, with which the Persians of Daniel's time must have been well acquainted, but by the wonders and miracles of Daniel's own history, and the clear fulfilment of prophecy, in the restoration of the captives of Judah, after the completion of the seventy years specified by Jeremiah. Does it not seem, as if the kings and princes and nobles of Persia had been wilfully and presumptuously opposed to the influences and operation of true religion? The opinions and doctrines of Zartusht, called by the Greeks Zoroaster, were the standards of ancient Persian as well as of modern Pársí belief in matters of religion. These opinions, as we shall endeavour to show in the sequel, are altogether at variance with the doctrines of true and undefiled religion, with the worship and service of the only true and living God. Yet the religious history of the empire which fell before the conquering career of Alexander, announces to us the lamentable and astounding fact that the truths declared by Daniel and others, and exhibited in their lives and conversations, and the clear manifestations of a righteous, a merciful

and overruling providence exhibited in the history of the Jews, were not sufficient to guard the minds of the people of Persia against the delusions of one whom we believe to have been a cunning and ambitious impostor.

It is impossible to fix the era of Zartusht, alias Zoroaster. For, so varied are the opinions of the various authors who allude to him, that we must either suppose that there have been many of that name, or that those who allude to him, have each assigned to him an era most accordant with their own individual caprice, without any regard to ascertained or ascertainable fact. Some place him 5000 years before the Trojar war, and others only 500, some affirm that he lived 6000 years before the death of Plato, others regard him as a contemporary of Ninus, and others confound him with Abraham. The Pársí writings, however, make him a contemporary of king Gushtásp, whom our author identifies with Darius Hystaspes. It appears to us, however, not unlikely that Gushtásp, who is represented as being sovereign of Balk, was none other than Hystaspes himself, who probably was contemporary with Cyrus the founder of the empire. This supposition would lead us to the conclusion that at least one Zartusht was a contemporary of him, who is announced in the prophetic volume, many years before his birth, in these distinct words.

“ Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ; and I will loose the loins of kings, to open before him the two-leaved gates ; and the gates shall not be shut. I will go before thee and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know, that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name, though thou hast not known me.”—Isaiah xlv. 1—4.

If such was really the case—if the founder of the Pársí religion was engaged in propounding to Gushtásp, Prince of Balk, or Bactria, the peculiar doctrines of the Pársí faith, at the very time during which the overruling providence of the Most High was accomplishing, for His servant Jacob’s sake, the striking prophecy of Isaiah, then there is a significancy in the remaining verses of the chapter which we should not otherwise so clearly and forcibly perceive. It is evident that the prophet is either alluding to religious errors known as, even in his time, existing in the region over which Cyrus was about to bear sway, or that, in announcing, by name, the conqueror of

Babylon and the surrounding kingdoms, he is prophetically specifying the religious errors about to be introduced during the reign of Cyrus into Media and Persia, in order to contrast these with the orthodox creed of those whose God is Jehovah.

Verse 5. I am the Lord and there is none else, **THERE IS NO GOD BESIDES ME.**

V. 7. I form the light, and create darkness ; I make peace and create evil. I the Lord do all these things.

21. Who hath declared this from ancient time ? who hath told it from that time ? have not I the Lord ? and there is no God else beside me ; a just God and a Saviour ; there is none else besides me.

22. Look unto me, and be ye saved, all the ends of the earth ; for I **AM GOD AND THERE IS NONE ELSE.**

Jehovah the God of Israel here asserts his character, his supremacy, his fore-knowledge, his incommunicable greatness. The objects of devout religious worship among the followers of Zartusht, are here set forth, as the creatures of Jehovah. The whole fabric of their religion, therefore, must be regarded as a pile reared upon a false basis ; as a system that cannot bear the scrutiny of a close investigation. Any, who should listen either to the first propounder of the Pársí creed, or to one who was only attempting to exhibit, in clearer colouring, what the ancient faith of Persia really was,—any who should receive and cherish the dogmas of Zoroaster regarding the *good and evil principles*, in preference to the sublime doctrine of Jehovah, the only true and living God, should incur a fearful responsibility,—the responsibility of having on the one hand rejected that which, in every clause, commends itself to the reason and conscience ; and of having, on the other hand, embraced views neither supported by an authentic genuine record, nor in themselves accordant with reason and fact.

Let us for a moment consider the case as regards Persia. We have no reason to doubt that Cyrus became acquainted with the prophetic record of the Jews ; and if so, he could not but be struck with the clear exhibition of his own elevation from the rank of a secondary prince, to the power and influence of the greatest sovereign among the children of men. That his career should be specified among the records of a fallen nation ; that his progress as a conqueror should be set forth accompanied with the distinct announcement, that his success was to be the result of the pre-ordained purposes of the Omniscient ruler of the universe ; that the facts of his personal history should so exactly tally with the strains of the Jewish prophet's record, could not fail, on the supposition that the record was made known to him, to attract his attention and excite

his wonder. It might well appear to him a conclusive argument in favour of the Divine inspiration of Isaiah. It might well call forth his attention to the further disclosures which the same record contains concerning the purity, supremacy, wisdom and majesty of the God of Jacob, as contrasted with the false deities of the Heathen,—concerning the universal prevalence of the worship and service of the Creator of all things, as contrasted with the divine honours paid to derivative and dependent beings. But, whatever the natural means were by which he arrived at the knowledge of the true God, we know that not only he, but several of the kings who succeeded him, continued in public proclamations to recognize, as worthy of all praise, the Lord God of heaven, and to confess the Lord God of Israel, to be THE GOD, the God of heaven. It is equally well known that, notwithstanding the light which shone in upon the land of Chaldea, and afterwards upon the land of Persia, with reference to the true and only object of worship, and notwithstanding the acknowledgment by the kings, for a time, in their public proclamations, of the Lord God of Israel, no steps were taken to disseminate the truth, and to give it a permanent resting place among the people of the land. On one occasion, indeed, we find that a decree was made by Darius the Median, enjoining “That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end: He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.” But this proclamation might be regarded by those among whom it was promulgated, more in the light of an arbitrary announcement with reference to a favoured foreigner, than in the light of an earnest appeal on the behalf of true religion and rational worship. Facts constrain us to believe, that whatever influence it exerted over the minds of men, was of the most evanescent character. It is, however, an official document of great importance, leading us to the conclusion, that the tone of Daniel’s character, and the faithful adherence by him, through good report and through bad report, in prosperity and in adversity, to his duty to the Lord God of his Fathers, were not without an influence,—nay, operated with powerful efficacy, upon the minds of those upon whom they were brought to bear. The document too is a standing witness to the truth, and being promulgated in every province of the Median and Babylonian kingdoms, it became a witness against all those, who in the face of a proclamation so explicit rather continued, without inquiry or investigation, to follow the dictates of their

own superstitious minds, than began to seek after the Lord of Hosts who is the living God, and whose kingdom shall not be destroyed. The result gave evidence of the truth of the following declaration in Psalm XXXIII. 10—12.

“The Lord bringeth the counsel of the heathen to nought : he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord ; and the people whom he hath chosen for his inheritance.”

We know that the Almighty had selected Cyrus, as the ruler of the Persian kingdom, to be his instrument in fulfilling his purposes, with reference to Babylon and the captives of Judah. We know that the whole course of Cyrus, both as a man and as a conquering king, were foreknown, which we deem the same thing as that they were fore-ordained ; but we do not think on that account that the responsibility of Cyrus as a moral agent was in the least interfered with. He was responsible for the individual use which he made of the great advantages, which in the providence of God he was called upon to enjoy ; and he was responsible as a monarch for the conduct which he manifested, in reference to the nations and tribes over whom he was raised. And again the people among whom the proclamations of Darius the Median, and Cyrus were promulgated were called upon, by the circumstances alluded to, to turn their attention to the great truths set forth in these public documents. In the case of the proclamation of Cyrus the recognition of the true and living God, and of his overruling providence, is as fully and distinctly set forth as in the edict of Darius the Median. Thus saith Cyrus, king of Persia—“The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah.” (Ezra i. 2.) Had the subsequent rulers of Persia and the tribes over whom they held sway, availed themselves of the precious advantages which, in the providence of God, they enjoyed ;—had they turned their thoughts from the unfounded impostures,—which were, probably about the time of Cambyses or of Darius Hystaspes, beginning to gain ground in Persia,—to seek after the God of Daniel and of Israel, we have no Scriptural ground for saying that Persia might not have continued, for a longer period, to be first among the nations. But what had been exhibited in the case of Babylon, was soon to be manifested also in the case of Persia. “The Lord bringeth the counsel of the Heathen to nought, He maketh the devices of the people of none effect. The counsel of the Lord standeth for ever.”

Nebuchadnezzar the mightiest of Babylon's rulers was constrained by the announcements of Daniel, and the wondrous dispensation of Divine Providence towards himself, to confess the kingdom of the Most High, and to proclaim to all peoples, nations, and languages, that dwell upon the earth his belief in the Most High, whose dominion is an everlasting dominion. But the statement of this great truth, seems, to have had no influence upon the minds of the succeeding kings of Babylon, or upon the minds of the great majority of the nation. The record, which discloses to us the concluding part of the last king of Babylon's career, contains the following statement. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone." In the same hour the doom of Belshazzar and his lords was announced in a manner which struck terror to their hearts: "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." The prophet of Jehovah expounded the mysterious inscription, and announced, "God hath numbered thy kingdom and finished it; Thou art weighed in the balances and found wanting: Thy kingdom is divided and given to the Medes and Persians." Soon was this awful doom fulfilled. The same overruling power, who raised up the kingdom of Babylon to give laws to the surrounding nations, had weighed the kingdom and its monarch in the balances of heavenly justice, and found them wanting; therefore they must be cast off. They had been proved; the result was against them; consequently Cyrus, the selected servant of Jehovah for carrying out the ends of justice in reference to Babylon, and of mercy in reference to the captives of Judah, was elevated to the supremacy. Persia and her rulers had to be tried. Darius the Median and Cyrus too, seem to have had at least temporary impressions, if not real belief, that Jehovah is indeed God. But evanescent was the influence that seems to have been awakened by their public announcement of the truth. The doctrines of Zartusht,—promulgated probably during the reign of Cyrus, either for the first time, or as the revived principles of an imposture propagated in more ancient times,—seems to have had far more interest connected with them, and to have exerted a far more powerful influence upon the people of Persia, than the pure truths set forth in the Jewish Scriptures, and exemplified by the lives and conversation of such men as Ezekiel, Daniel, Haggai, Zechariah, Ezra the scribe and Nehemiah the Tirshatha. The consequence was that Persia too was weighed in the balances and found wanting. The dominion of Cyrus was far more extensive than that of Nebuchadnezzar: his opportunities were equally great. The distinct

manifestations of the working of Divine Providence on his behalf, tended to give satisfactory evidence that the kingdoms and the powers of this earth were under the controul of Jehovah Lord of Hosts; yet all these striking circumstances failed to turn the minds of men to the truth. Error was embraced. Error was practised. Falsehood occupied the pedestal of Truth; and proud man lived, and boasted, and enjoyed himself in utter ignorance of God. The Persian empire soon exhibited symptoms of weakness and decay. Both Darius Hystaspes and his son Xerxes were taught, by the humiliating lessons given them in Greece, that universal empire was more easily longed for, and imagined attainable, than really acquired. Marathon, Salamis, Plataea; and, anterior to the battles fought at the two latter places, the devoted heroism and patriotic feeling exhibited at Thermopylae, which must have awakened serious doubts and misgivings in the mind of the Great King;—all of these, and any one of them individually, gave sure intimation that the onward progress in conquest had reached its limits. Subsequent circumstances all tend to establish the fact that, while Persia had reached its limits, and was indicating symptoms of decay, Greece was rising towards the political meridian, and threatening to eclipse the splendour of her rival. No believing reader of scripture can contemplate these political elevations and depressions, without referring all of them to the hand of that Providence of whose grand scheme of government these are only fragments. Nor, can any believing reader of scripture, we think, hesitate to hold the opinion, that the indications of political decay manifested in a state—which, it is known, had been raised up for the special purpose of executing God's judgments,—are sure symptoms that the favour of the Almighty king, and the protection of his power are withdrawn from that state and its people. But the final overthrow is often long delayed. In the case of Persia the overthrow was not immediate. More than 200 years from the era of Cyrus elapsed, ere the Macedonian conqueror led his battalions to victory at Granicus, Issus and Arbela. But the sure word of prophecy did not fail. "The he-goat smote the ram and brake his two horns, and there was no power in the ram to stand before him."

Persia has again and again recovered her independence, and has at various periods, subsequent to that of Alexander, manifested a power to cope with the strength even of Rome, but never has the influence possessed by Cyrus, and Darius Hystaspes been regained; and many have been the internal revolutions and foreign invasions to which she has been subjected. Saracens, Tartars, Seljuks, and Affghans have all of them in

their turn preyed upon her vitals; and though still an independent sovereignty she stands before us weakened and powerless; at the mercy of whichever of the surrounding powers may determine to make a vigorous attack upon her. Of the various invasions to which she has been subjected, that made by the Saracens is the one with which we have more immediately to do, on the present occasion. Under the specious pretence of spreading the truth and rooting out idolatry, the Saracens, in the caliphate of Omar invaded the Persian realm, and in A. D. 641 subdued the kingdom. The sceptre was then held by the weak hand of Yezdejd III.; who though he survived the overthrow at the battle of Nehavend, for ten years, never recovered his kingdom. The usual alternative of conversion or tribute was, in the case of Persian fire-worshippers, changed to the more awful one of conversion or the sword. Those, accordingly, who were opposed to the doctrines of the Koran, and who preferred adhering to Zoroaster to espousing the tenets of Mahomet, were under the necessity of withdrawing from the country of their fathers to take shelter in the *Kohistan* or mountainous regions, or in the great deserts of Yezd and Kirman. About a century subsequently to this disastrous period, a considerable body of the followers of Zoroaster occupied Ormus, at the mouth of the Persian Gulf; but, after a residence of 15 years, abandoned it and established themselves in the island of Diu; which, after a residence of 19 years, was also abandoned, on account of its supposed unsuitableness as a place of abode, for a settlement on the eastern shores of the Gulf of Cambay, near Damán. Having obtained permission from the Hindu rájá of the country to settle there, they proceeded to found a town called Saján; and, in a short space of time raised it to the place of some importance. They had various other settlements on the eastern and northern shores of the Gulf of Cambay. The Mahometan scourge was again stirred up against them, towards the end of the fifteenth century. Their town, Saján, was taken and destroyed, and they were obliged to seek shelter once more in the mountains. They withdrew to the neighbourhood of Bároda, and after 12 years formed their head-quarters at Bansdáh, south-east of Surat and north east of Damán. There the sacred fire was deposited. This was afterwards removed to Násari, and to Barasál A. D. 1744 and Odipur A. D. 1751; in the latter place and at Násari and Bombay, it is still preserved.*

The Pársis are an enterprising, industrious, and, according to the judgment of the world, an intelligent people. They have all along shown their readiness to avail themselves of

* Vide *Encyclopedia Metropolitana* Art. Pársis: and *Hamilton's Gazetteer*.

the commercial advantages possessed by the locality which they occupied in Western India. Many of them rose to opulence, and notwithstanding the frequent insecurity of property under their Musalman as well as under their Hindu rulers, the tribe of emigrants, upon the whole, flourished both in numbers and in worldly prosperity. The Mahratta princes granted them full religious toleration, but occasionally made the colony feel the effects of their rapacity. The establishment of British supremacy, in the west of Hindustan, has secured to Pársí enterprize and industry advantages never previously enjoyed. Bombay has, for about a century, been the chief seat of their exertions, and contains many proofs, in the number of wealthy Pársí citizens, of the advantages of diligence and industry, on the one hand, and of equitable commercial laws, and liberal institutions, on the other hand. The property of almost the whole island of Bombay is in their possession. The great source of Pársí wealth at Bombay is ship-building; but almost every branch of commercial industry, and many branches of handicraft are pursued by them with eager, plodding, persevering and intelligent industry.

When Dr. Wilson commenced his Missionary labours at Bombay, in 1829, perceiving that a large body of the industrious community at Bombay was of the Zoroastrian persuasion, he judged it well to avail himself of the means afforded to make himself acquainted with their religious principles, considering that the Pársí portion of the varied community of Bombay were "well entitled to a large share of the evangelistic efforts which are being made for the instruction and conversion of the natives of India." Circumstances soon brought him into collision with them, and he did not avoid a controversy which several of the Pársí community seemed desirous of agitating. This was the commencement of that paper-war which has been raging at Bombay on the subject of the Zoroastrian tenets, with occasional intervals, for about eleven years. In the middle of 1831, the controversy commenced with an account, given by Dr. Wilson, in the *Bombay Oriental Christian Spectator*, of some of the Pársí books, and the doctrines which they propound. This called forth from the Pársí community several replies. With characteristic zeal and readiness, Dr. Wilson was at his post, and, with calmness, exposed error and unfolded the truth. An account of the early part of the controversy is given in the first chapter of the volume now before us: and it is not unedifying to behold the quibbles and subterfuges to which the supporters of Zoroaster and his doctrines sometimes have recourse. The opponent who became "the principal defendant of the Pársí religion," was one of that

community who assumed the *nomme de guerre* of "Nauroz Goosequill," and, availing himself of the wonderful liberality of another of his tribe, who volunteered to print and publish *gratuitously* whatever might be written on either side of the controversy, put forth a lucubration of which, although a flimsy show of liberality is occasionally exhibited, the chief import is, —that no one can obtain salvation through Jesus Christ, and that whatever may be the case with other religions, certainly "the way to paradise was shown to us by our true prophet Zartusht;" and that most assuredly no Pársí can by any effort of Missionary zeal ever be converted to the faith of the gospel. With compassionating arrogance the writer very coolly says, "Sit down quietly; no Pársí will ever become a Christian. By embracing your religion no one will get to paradise," to these are added some taunts regarding the ignorance of persons living in Christian countries, united with the suggestion;—"It becomes you to go back to Scotland and America, and after having made Protestants of a number of your own people, to come and make Christians of the Pársís." The production, with the assumed air of proceeding from one who feels quite at ease regarding the result of the controversy, manifested neither liberality, information nor argument. As an opportunity was afforded by the impartial and disinterested offer of Naurozji Mobed Dárábji to print and circulate at his own expense, what communication on either side of the question might be intrusted to him, Dr. Wilson replied at some length; in his answer he charges the Pársí religion with being devoid of any evidence whatever of its divine origin. He sets clearly forth the excellencies of the Christian religion, and the nature of, and agent in, true conversion. The following are specimens of our author's argumentative style:—

"It is true that you declare that the way to paradise was shown to you by Zartusht. You say that he himself ascended up thither, and returned. Before venturing your faith on this subject, however, many inquiries should be made by you. You should particularly seek to know what evidence he gave that he had ever left the earth, or was brought into close communion with God. You should ask whether his narrative is consistent with itself and facts which have really occurred. It is manifest to me that he gave no proof of his divine mission; and it is clear that his sentiments are erroneous. He said that he went up into heaven that he might be instructed by God; that he held the very conversation with Hormazd which is to be found in the Avastá; that Hormazd informed him that the whole of this Avastá should be the guide of the faith of mankind till the end of the world; and that it is distinguished by every excellence. If this his narrative, which is to be found in several passages of the books which you esteem true, be correct, it is impossible to account for the loss of by far the greater part of the Avastá, and for the absurdities with which the portions which remain are filled. Can you for a moment believe, that that great Being, who is from eternity, and to whom Zoroaster gives the name of

Zaruana, is altogether unmindful of the concerns of the universe? Can you believe that he would sanction the worship of those who are derived from him, and who are inferior to him, and permit them to engross all the reverence, and gratitude, and service, of men? Would God ever recommend the worship of inanimate objects? Would he ever give such trifling orders as are to be found in the *Avastá*? Would he speak of his being afraid of *Ahriman*, the prince of devils? Would he ever teach that men can sin when they please, and themselves remove the sin which they commit by the works of their own hands, or by a few insignificant ceremonies? Would he ever seek to amuse mankind by silly and childish descriptions of birds and dogs? Would he ever give false accounts of the rivers and plants of the earth? Consider these questions, and if you are guided by candour, and the love of truth, you will assuredly acknowledge, that the *Avastá* cannot claim God as its author. * * *

“The work of conversion, I readily allow, is exceedingly difficult. It is the work of God; and it transcends the power of man. It is difficult, as you yourself remark, to make a crooked tree straight, and ‘men in matters of religion,’ if left to themselves, ‘retain the understanding of children.’ Truth, however, by the grace of God will ultimately prevail. He who formed the human soul can mould it after his own will. By his Holy Spirit, he can lead it to desire salvation, and to love holiness. In the case even of professing Christians, a change of the *heart* is necessary. This is a subject to which, perhaps, you may not have hitherto adverted.

“You speak contemptuously of the persons who have been admitted into the Christian Church in this part of India. Though they have generally had a respectable station in society, and though some of them have been distinguished for their learning, you have not hesitated to speak of them as *Kulis*. I must tell you, however, that even though they were the poorest and vilest of the earth, I should certainly greatly rejoice over their conversion. The soul of a beggar is as precious as that of a king on his throne. It is immortal; and it will be judged according to the state in which it is found at death. According to the doctrine of the Bible, it will either ascend into heaven, to behold the glory of God, and to engage in his service; or sink into hell, to suffer the punishment of its transgressions.

“It is melancholy to think how people deceive themselves, and suffer themselves to be deceived, respecting the means of salvation. On this most important subject, they very seldom make the slightest inquiry. They become the prey of superstition in millions. They rest their faith on the declaration of trifling books, without ever submitting their claims to reason. They seldom think of the connection which exists between the end and the means by which it is to be obtained. They are like the fools, who think that they can secure the return of light after an eclipse, by taking a dose of medicine. You think, perhaps, that you are much wiser than most of them; for you say that whatever be a man’s religion, he will go to heaven, provided he ‘retain power over his anger,’ ‘keep his body undefiled from all things,’ and ‘abstain from telling lies.’ But you must not be offended at me, when I tell you that you are overlooking the great extent of the duty of man, the high and unbending authority and holiness of God, and the very nature of salvation. The commandments of God are exceeding broad. He requires not only purity of the body, but purity of the soul. He requires not only the subduement of anger, and the abstaining from telling lies, but non-indulgence in any kind, or degree of evil, and the constant practice of all that is good. He commands men to love him with the whole soul, and strength, and mind. Sin is committed whenever his precepts are violated. All men are transgressors, and even in their best estate in this world, they daily sin against their Maker. They must be pardoned

before they can be saved; and, when God pardons them, he must evince that he is just and pure as well as merciful. Unless he shows that he hates sin, and that it is an evil of the greatest magnitude, he will himself appear as the approver of sin. It is this consideration which declares the value, and points out the glory, of the Christian religion, which shows both the righteousness and the compassion of God. Christ Jesus, in the exercise of his infinite love, suffered in the room of sinners; and His righteousness will be available for all who will ask it, and receive it. Since your own righteousness has been forfeited by your sins; you ought, without delay, but with the greatest humility and earnestness, to betake yourself to the search of a righteousness which God will accept, and for the sake of which he will blot out the sins which you have committed, prepare you for entering into heaven, and confer upon you unspeakable and eternal glory. I pray that you, and many of your countrymen, may act in this manner. It is not to wound your feelings merely that I have addressed you, and that I have spoken the truth concerning your religion. In truth, when spoken in a right manner, and on a proper occasion, there is no abuse. As there can be only one true religion, it follows that all others are false."

Our author's opponent gave no immediate reply to the pamphlet containing the above quotations. In the mean time he found something else to do. In his first letter, he impugned the authority of the *Bandéshné*, or book exhibiting the Pársí notions of cosmogeny. He was challenged to give his reasons, by a learned brother who had translated the book into Guzarátí. His answer to the challenge astonished the Pársí community, and the learned Dastur, who summoned forth this Pársí impugner of Pársí opinions, remained for two years silent; and when this long silence is at length broken, it is but to show, that the responsibility of the absurd dogmas of the *Bandéshné* lies at the door of the *Zand Avastá* itself,—the holy and inspired word delivered from heaven to Zartusht.

In the mean time Dr. Wilson found another opponent in "Monitor," whose performance is chiefly made up of objections to the *Divinity of Christ*, and of taunts, in reference to the small number and humble state of the converts to Christianity,—and in reference to the existence of so many sects in the Protestant Church. In a reply which soon followed Monitor's assault, our author rebuts his sneers, vindicates the divinity of his Lord, and appeals to the Bible as the ultimate rule of faith and practice.

Before the close of the year "Goosequill" again appeared in the field, and called forth a reply from Dr. Wilson, in sixteen chapters in which he attacked chiefly the *Vandidád Sádé*, showing it to be utterly devoid of authority as a basis of religious faith. The charges made against the *Vandidád* were afterwards collected together in a lecture delivered on the 19th and 26th of June 1833, before an audience of Natives and Europeans. The heads of objection to the *Vandidád* are as follow—

1. There are no proofs of its authenticity, genuineness, or credibility.
2. The *Vandidad Sádé* is very defective as a rule of faith.
3. The *Vandidad* robs God of all his glory, inasmuch as it represents the supreme God as inactive, as disregarding of the concerns of the universe, and as having surrendered the administration of affairs to Hormazd.
4. The *Vandidad* gives a highly irrational account of the origin and operations of natural good and evil.
5. The *Vandidad* teaches and recognizes the deification of the elements, and other inanimate objects.
6. The *Vandidad* gives an erroneous view of the natural state of man.
7. The *Vandidad* contains gross scientific blunders.
8. The *Vandidad* prescribes an immense number of absurd ceremonies.
9. The *Vandidad* ascribes an absurd power, or influence, to the ceremonies which it recommends.
10. The *Vandidad* represents ceremonial observances, as more important than moral observances.
11. The *Vandidad* contains some passages directly opposed to morality.
12. The *Vandidad* does not propose a reasonable scheme of salvation.
13. The *Vandidad* does not give a becoming account of the future state.

This lecture on the *Vandidad* was preceded by a course of lectures on natural and revealed religion, and followed up by a continued course of lectures on the evidences and doctrines of Christianity. So that our indefatigable author, not only laboured to expose and pull down systems of error, but also to build up the truth.

The lecture did not pass at the time, without being subjected to various remarks and criticisms, and gave rise to those elaborate productions, in reply to which our indefatigable author has, while labouring under great bodily depression, sent forth the triumphant refutation exhibited in the present volume. The remarks and criticisms of the newspapers were shown to be futile at the time; and various sinister attacks and objections alleged against the Bible were repelled. To some of these points we shall recur in the sequel. At present we continue our sketch of the progress of the controversy. Most interesting occurrences took place in the interval between Dr. Wilson's lectures and the appearances of the treatises which subsequently appeared in defence of Zoroaster and his tenets. Towards the close of 1835, the author was enabled, in accordance with the views of the General Assembly of the Church of Scotland, to open an Institution in Bombay similar to that opened five years previously in Calcutta by Dr. Duff. It was most gratifying to our author to find, that, although he had distinguished himself during a period of four years previously, in from time to time aiming blows at the very foundation of the Pársí faith, his classes in the general Assembly's Institution were crowded with young Pársís to all appearance eagerly thirsting for the sound instructions in literature, science, and theology which were offered to their acceptance in the Mission-

ary institution conducted by the man who had shaken the authority of the Vandidád Sádé itself, impugning its title to be regarded as a divinely inspired production. There was not, there could not be, in the circumstances, any attempt to conceal from the community of Pársís, or from the public in general, at Bombay, the true nature of the General Assembly's Institution, or the daily Christian instruction communicated to its pupils. By the daily business of the Institution, by printed notices of the annual examinations, in public addresses, and by the whole tone and character of the Institution, as a seminary of education, was it fully announced, and forced upon the public, what its real nature was. The influence of the instructions communicated in that excellent seminary, by our learned author and his able coadjutors soon made deep impressions on the minds of many ingenuous young Pársís. The blessed result of these impressions, in the conversion and baptism of Dhanjibháí Nauroji, and of Hormázdji Pestanji; and the subsequent commotion among the whole Pársí community;—the writ of *Habeas Corpus* served upon Dr. Wilson, in May 1839;—the legal proceedings and the important decision which on that occasion the Chief Justice, Sir John Awdry pronounced; and the "libellous document," since designated the *Anti-Conversion-Memorial* which the 2115 friends of illiberality and intolerance presented, in the end of 1839 to the Government of Bombay;—all these must be fresh in the recollection of our readers. We do not mean to allude to them further on the present occasion, than to say that we rejoice in the replies made, to such a document, both by the Governor in Council at Bombay, and by the Governor General in Council. The answers of Government were much more mild than in the circumstances of the case they ought, we think, to have been. They were however decided; and on that account we do not quarrel with them, especially when it is considered that the feelings of the memorialists were both excited by religious enthusiasm, and irritated by disappointed efforts to bring their intolerance into operation.

The result of the various occurrences, to which we have alluded, has, on the whole, been favourable to the cause of truth: our author alludes to it in the following passage:—

But, what, it may be now asked, has been the result of all the agitation which some inconsiderate persons have contrived to excite in connection with the conversion of the Pársí youth? Has it served to confirm the Zoroastrians in the faith of their fathers? Has it put an end to all farther religious inquiry? The very opposite effects have been its consequence. The unreasonableness of the proceedings adopted, has generated the suspicion that there is no truth in reserve to stand on its own basis? Curiosity has been widely excited and is anxiously prosecuting research. The communications on the comparative merits of Zoroastrianism and

Christianity, which have from time to time issued from the press, have been eagerly perused. Convictions of the feebleness of the one system, and the strength of the other, are not uncommon. Hence, the alarm of those who are not prepared to allow truth to take its course, and its great author, the Father of lights, to be glorified, and immortal souls to be saved. Hence, the belief of some, inordinately attached to Pársism, that they can contribute to support its cause. Hence, the controversial works which I now undertake to answer, the products of an advocate hired by the Pársí Pancháyat, and individuals occupying the highest place of its priesthood, and others of a more obscure standing. Dosabhái, who first appeared on the arena, concludes his work by saying that he has "toiled a whole year" at it, in consequence of an order which he received from the shets of the Pancháyat, and other great men, to render *tá zi* the *good faith*, and to answer Dr. Wilson." Edal Dáru, * says, that he writes for the purpose of showing the Mazdayasnis the foundations of their own faith, and assisting them in their controversies with the *Jud-dín*, or Gentiles. Aspandiárjí, whose book appeared in the end of November last, seems to express his gratification with the inquiry which is proceeding in the community of which he is a member. He says, "I have peculiar satisfaction to notice that the pamphlet referred to [the lecture on the Vandidád] has within the last few months, created some sensation among the Pársis, and furnished them with many topics for discussion."†

I cannot but tender my sincere congratulations, in these circumstances, to the members of the respected Pársí community. They are in a situation different from that of many of the other tribes in this great country, who are not only involved in error, but altogether unconscious of their situation, and without any attempt being made to arouse them to consideration. Let them do justice to the call for thorough inquiry, and devout reflection, which has been providentially addressed to them. It is certainly their duty, as it is the duty of all men to know what God reveals as religion, and requires to be practised as religion. Ignorance of the Divine Being who created us, who confers upon us our intelligence, and all our possessions and enjoyments, and who continually supports and upholds us, and to whom we are responsible for all that we have received and are capable of doing and imparting, is in the highest degree dishonorable, detrimental, and dangerous. God has created us, expressly that we may know, love, serve, and enjoy him; and when we fail to learn who and what he is, and what he requires of us, we must be considered as neglectful of the grand end of our existence, as ungrateful for the benefits which we have received, as opposed to the government of God, and as unmindful of our own best interests. Our conduct can in no degree be excused; and in the view of it, we must consider ourselves as the enemies of God, whom he will visit for neglect and indifference. I beg permission of my friends directly to address to them a few counsels on this subject, dictated by my own earnest desires for their happiness in time and eternity.

The counsels regarding the proper spirit in which religious inquiry ought to be conducted are valuable, and ought to be read with attention by all lovers of the truth.

After alluding to the asperity of language which predominates in the treatises of the defenders of Pársism and the disingenuous and abortive attempt made to blast the characters of the Pársí converts;—Dosabhái's quotations from Voltaire;

* Preface to the *Maujizat-i-Zartusht*.

† *Hód-i Gum-Rahún*, p. 2.

his reference to the practices of the Jesuits; and his blaming the converts for not being able to perform miracles; and remarking upon these irrelevant observations, in the proper spirit; our author proceeds to the formal and direct refutation of the treatises of his opponents, arranging his matter under the following general heads.

It is my intention, with as much regard to order and system as the want of arrangement in some of the works to which I reply will admit, to take a calm and impartial review of the whole of the essential principles of the Pársi religion, and to compare them, when necessary, with those of the Christian faith. My observations will be directed, amongst other matters, to the following subjects:—

I. The Pársi notions of the Godhead, and the relations of Zarúána-Akarana, and Hormazd.

II. The doctrine of the Two Principles, Hormazd and Ahriman.

III. The worship of the Elements, and of the Amsháspands and Izads, who are said to preside over them and the other works of nature.

IV. The general Polytheism of the Pársis.

V. The Historical, Doctrinal, Ceremonial, and Moral Discoveries and Institutes of Zoroaster, as contained in the Vendidad.

VI. The Pársi notions of the Responsibility, Depravity, and Guilt of Man, and the means of his Salvation.

V. The alleged Mission of Zoroaster.

As I proceed, I shall uniformly state the authorities on which my remarks are founded. Should I find at the end of the course which I have laid down for myself, that I have failed to notice any parts of the publications of my opponents deserving of the least attention, I shall refer to them in the Appendix (C.)

It appears to us that our author has accomplished his work in a masterly style. Greater time, and more favourable circumstances might have enabled him to present his work to the public in a more condensed and terse form and style; but, upon the whole, we do not descry much which we should like to have missed from the volume. There is abundant proof of Dr. Wilson's varied talent, and extensive learning. And as we feel that justice can scarcely be done to his argument in our present contribution, we beg to postpone our further remarks upon it till next number of our periodical. In the mean time we strongly recommend Dr. Wilson's book to the attention of all who are, in any way, interested in the literature, antiquities, and religious improvement of their fellow-men.

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(To be continued.)

Missionary and Religious Intelligence.

1.—MOVEMENTS IN THE NATIVE COMMUNITY.

There has of late been a ripple on the surface of Native society. Weekly meetings have been held at the Bálákháná Dispensary for the discussion of the political grievances of the Natives; a public meeting has been held in the Town Hall for the purpose of thanking Mr. Sullivan for his services in the cause of the Natives of India, and a new Society has been formed entitled the *Bengal British India Society*; the object of which is the improvement of India.—We may notice more at length these movements in some early number.

2.—SERMON ON THE CAUSES WHICH RETARD THE CONVERSION OF THE WORLD.

A friend has kindly forwarded a Sermon translated from the French "*On the causes which retard the conversion of the world.*" We most cordially recommend the pamphlet to all our friends. It is well calculated to excite to devout inquiry and sincere devotedness.—It is evidently the production of one who feels deeply on the momentous subject on which he treats. The excellent friend, at whose request it has been translated, and at whose cost it has been printed, deserves well of the church for this renewed effort to do good.—The work can be had, on application to our publishers, price 1 Rupee. Whatever is realized from the sale of the sermon will be devoted to the publication of other works calculated to be useful to the church and the world.

3.—MISSIONARY PRAYER MEETING.

The United Monthly Missionary Prayer Meeting was held at the Lál Bázár Chapel, on Monday 3rd ultimo. The address was delivered by the Rev. T. Smith; subject, the history of Gideon, illustrative of the work of Missions in India. The following points were dwelt upon:—the selection of the agents for the work by Jehovah—the apparent insignificance of the means employed—the carrying out of the work by the few, although many attached themselves to the cause, and in the treatment received on application for help as displayed in the conduct of the men of Succoth.—The several classes of well-wishers but not co-workers were briefly referred to under this head. The devotional parts of the service were engaged in by the Rev. G. Pearce and the Rev. R. deRott.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society was held at the Union Chapel, on Wednesday evening the 5th ultimo. The Rev. T. Boaz communicated from the Society's *Chronicle*, two pleasing facts, the opening of China to Missionaries, and the efforts the Parent Society proposed to make for improving the occurrence; and further that the cruelty of the queen of Madagascar had given rise to a confederacy amongst the chiefs to resist her desperate barbarities. The Rev. D. Johns had visited the west coast of Madagascar, and had met with a very kind reception. There is therefore once more hope for Madagascar.

The Rev. W. Morton dwelt upon each of the subjects adverted to; he described the national peculiarities of the Chinese, their habits, tastes, language and acquirements; and the state of religion amongst them. From these circumstances he argued that it was the duty of the church gladly to embrace the present opportunity. The past and present condition of Madagascar, especially in a religious point of view, he also dwelt upon at

some length. While these objects however ought to engage our attention, and obtain a place in our supplications, we must not forget *India*, the land in which we dwell, a land of idolators, a wide and vast field of labor.

The devotional services were engaged in by the Rev. Messrs. Brooks and Boaz.—*C. C. A.*

4.—BAPTIST MISSIONARY SOCIETY.

The Anniversary of the Baptist Missionary Society was held on Thursday evening, the 13th ultimo.—The Rev. A. Duff, D. D. presided. The Rev. J. Brooks, opened the meeting by reading the Scriptures and prayer.

The following resolutions were presented and passed on the occasion :—

Moved by the Rev. T. Boaz and seconded by the Rev. J. Mack,—“ That the Report, extracts from which have now been read, be adopted and circulated under the direction of the Committee,—and that this meeting, although feeling that the present is the day of small things, yet desires to render heartfelt thanks to God for the amount of good accomplished even in India, during the last fifty years, by means of this and other kindred societies, and especially for the numerous opportunities now presenting themselves of publishing the gospel of Christ, in various ways throughout the length and breadth of the land.”

Moved by the Rev. T. Smith and seconded by the Rev. G. Pearce,—“ That in the comparative slowness of the work of conversion and sanctification among the Natives of this country, combined with other signs of the times, we acknowledge an urgent call to set aside all confidence in human strength and wisdom, to abound in fervent prayer and persevering labour, depending for success upon the power of the Holy Spirit, and to watch with jealous care, lest either in doctrine or example, we set before the surrounding multitude another gospel than that delivered unto us by our divine Redeemer and his inspired apostles.”

Moved by the Rev. W. Morton and seconded by the Rev. W. W. Evans, “ That the following ministers and gentlemen be intrusted with the management of the Society's affairs during the present year and commended to the divine guidance and blessing :

Rev. Messrs. Aratoon,
Leslie,
Morgan,
Pearce,
Small,
Thomas,
Yates,

Messrs. J. S. Biss,
J. L. Carrau,
E. Gray,
P. H. Holmes,
J. C. Page,
J. Sykes and
S. G. Wyatt.”

We regret our inability to present even an outline of the excellent speeches delivered on the occasion. The addresses were marked by a thoroughly practical tone, and especially in reference to the duty of the Church in India, to exert itself in the work of Missions. The work as truly designated as a day of small things, when compared with the prophecies of God concerning the conversion of the world at large, or of India in particular ; it was a day of small things when compared with the efforts put forth by the Church, and the means placed at her disposal. Her efforts not at all commensurate to the wants of the world or her own resources. The experience of the past has taught the Church this, that every scheme has been approved of God in proportion as it has been imbued with the spirit of the gospel, and has had the glory of Christ for its object. We have had such a measure of success as to encourage us to go forward, but not enough to induce one feeling of needless exultation or triumph. A fearful picture of the

spiritual necessities of many of the neighbouring districts was put before the meeting, and many forcible and Christian appeals made to the meeting, and especially the East Indian youth, to engage in the work of missions. The necessity of the Church to put forth enlarged efforts was dwelt upon fully by all the speakers. The language of events at home, both in the state of parties in the Church, and the country at large, together with the opening in Providence of other and large fields of usefulness, all seemed to unite in saying to the Church *in* India—Arise from the dust, clothe thee in thy strength and go forth to the help of the Lord against the mighty.

The report detailed many interesting statements both of a painful and encouraging nature, connected with preaching, education, translation, pastoral duties, &c. which we purpose noticing on its publication. The attendance was encouraging.—The meeting closed with the doxology, and the benediction. May the divine blessing rest upon the brethren in their work of faith and labour of love.—*Ibid.*

We have been favoured with the Report of the Baptist Missionary Society for 1842, from which we have collected the statistics of Missionaries, and missionary stations, and the members of the churches connected with that society: we are sure they will be interesting to our readers.

From this report it appears that there are in connection with this Society in all 168 stations, 78 missionaries and 70 native preachers; the number of members added to the different churches during the year 1841-42 was 5944, and the total number of members in all the churches was 35,564. Of these there were in India, 31 missionaries and 43 native preachers; and the number of members in all the churches 791. In the Asiatic Islands of Ceylon, Java and Sumatra, there were 6 missionaries, and 10 native preachers; while the number of members amounted to 500. In Africa there were 4 missionaries, and 1 native preacher, and the number of members 155. In Jamaica there were 30 missionaries; the numbers amounted to 32,810, besides 18,737 inquirers. In the Bahamas, there were 4 missionaries, and 9 native preachers; while the total number of members was 1176. In Honduras, there is 1 missionary, and 7 native preachers, and the members in the church was 132. Of all the stations connected with this Society, India contains the largest number of missionaries; while Jamaica seems to have been crowned with the largest blessing; for in the year 1841-42, there were about 5000 individuals added to the churches there. These churches resolved from the 1st of August 1842, (the seventh anniversary of the abolition of slavery there,) to support their own ministers; and thus the Society will have the means of sending out more missionaries, and of forming new stations.

There are also in connection with the Society 143 schools, in which 10,116 boys and girls are daily instructed.—*Evangelist.*

5.—THE LENT LECTURES.

The Lent Lectures have this year been delivered by the Archdeacon of Calcutta. The topics selected were vastly momentous—the manner in which they have been handled searching, and the result, we sincerely trust, beneficial to all. We rejoice to find that lectures delivered by so faithful and stirring a minister of Christ have been so numerously attended; and the more so as it is a testimony of the estimation in which the Archdeacon is held by the Christian community as a minister of the Cross, on the eve of his departure for Britain. A more appropriate series of subjects or a simpler or more faithful exhibition of truth could scarcely have been made by a messenger of the Cross after and at the close of a faithful pastorate

of many years. The subjects of the lectures were—the careless, the transgressor, the infidel, the hypocrite and the sincere Christian. May the spirit of God follow with his effectual blessing the labors of his servant, to warn, rebuke, exhort and build up the flock over which the Holy Ghost hath, either in whole or in part, stately or for a time, made him overseer.—C. C. A.

6.—THE CHARAK PUJÁ'.

For some years past we have watched the movements connected with the Charak Pujá, and are happy to report that the attendance has been annually diminishing, this year the devotees were fewer than at any previous festival within our recollection; though even now by no means inconsiderable. But though fewer in number, it would appear that the unfortunate sufferers have been urged to endure all the tortures of the larger assemblies of former years, for never have we witnessed a greater amount of frightful lacerations inflicted on the bodies of the misguided followers of Sib. Conscious of the decay of their influence, the conductors of the orgies appear to incite their remaining victims to increased acts of cruelty, in proof of the continuance of that zeal in the remnant which formerly existed in the masses. We write of Calcutta; in the Mofussil it is to be feared but little improvement has taken place, nay that the Charak in all its fiendish barbarity, is still vigorous within a very short distance of Calcutta. As yet it has scarcely been impinged upon save in our city. Can nothing be done to wipe away so foul a blot from the human family? We believe there can, and we hope it will be done ere another year rolls away. One word from the Government, and the Charak would take its place with Sati and Infanticide—not a murmur would be heard save from a few interested and ignorant bigots. We would be amongst the last to advocate the interference of Government in matters of religion; in this case religion is not concerned; the Charak has no sanction in the shástras. Moreover, it is opposed to the most grovelling ideas of decency and humanity. Here is a field in which the young men who are anxious to benefit their country might labour with honor to themselves as men, and with real benefit to their country both in the removal of that from the practices of its people which is not only a disgrace to the country, but an offence to every conception of the character of the one living and true God, and of the rites and ceremonies ordained by Him, and well pleasing in His sight. In such an effort they would secure the ready co-operation of every right-thinking man, and would prove that they entertained sentiments and dared to indulge in acts which qualified them for the most responsible offices, nor should such an opportunity of manifesting feelings of real patriotism be lost by the whole body of the native community, who are seeking to fill important official situations,—for in our estimation men who can deliberately by their wealth and presence sanction such cruelties as those practised at the Charak, are disqualified to a great extent for the right administration of any of those offices which affect the real happiness of the people. To see any number, however small, of the native community coming forward in such a cause would be indeed refreshing. We speak of the native community, because should they move in the matter the Government might be inclined to lend a more attentive ear to their solicitations; but should they not attempt anything, or unite in any effort, if begun by others, to effect the abolition of the cruelties of the Charak, then at all events and under any circumstances, we call upon our Christian friends to move in this matter—bringing to their recollection their success in the cause of Sati, Infanticide and the Government connection with Idolatry.—*Ibid.*

7.—FORT GLOSTER SCHOOL.

This School which has been frequently noticed in our pages was examined a short time ago in presence of C. J. Orr, Esq., of Fort Gloster, and—Haughton, Esq., of Diamond Harbour, the Rev. D. Ewart and the Rev. T. Smith. The progress of the pupils was such as to afford much satisfaction to the examiners, and we doubt not that the school has proved of much advantage to the people and will do so more and more as its fruits are more and more developed. The classes were examined at considerable length through all the steps, from the alphabet up to the history of Bengal, with which the highest class shewed themselves thoroughly conversant, the principles of arithmetic and geography, and the scripture history contained in the text books of the Christian School Book Society.

In connexion with the school, Mr. Orr has lately established a class for practical Mechanics, and Engineering, which we esteem of vast moment in the present state of this country. In fact we know of very few things more likely to benefit the Native community economically and intellectually than the introduction of handicraft employments among the respectable classes, Who of us has not known from our earliest childhood, on the authority of good Dr. Watts, that

Satan finds some mischief still
For idle hands to do.

And this is fearfully verified in the cases of hundreds of those who leave the schools and colleges of Calcutta. How many of them inspire the hope into the friends of India and her people, that they will set a salutary example of industry and mutual activity; but see them after a time and their eyes have lost their lustre and their minds their buoyancy and they have become despite their intellectual acquirements listless, indolent, depraved sensualists—or else they have got into Government employment and have become sharp, calculating, haughty, and it is to be feared in the majority of instances, oppressive exactors. To attempt to stir up either of these classes to any thing great or good is to attempt an impossibility, and therefore we hail the establishment of such a class as that to which we have referred as a matter of very great moment. It is a wonderful and beautiful provision of our beneficent Creator that the very use of our limbs tends to develop and expend the faculties of the soul. So, that as we have somewhere read or heard, the hand is not only the servant but also the instructor of the mind. This proposition requires no illustration. Mr. Orr has had difficulties to contend with at the outset—as who has not that seeks to introduce any thing good among the Hindus,—but we trust he has got over these difficulties and we heartily wish him all success.

8.—THE TRACT SOCIETY.

The Calcutta Christian Tract and Book Society was established in the year 1823, with the design of supplying in various languages, tracts for distribution among Heathens, Mohammadans, and others; and books of Christian instruction for schools, and for the spiritual good of professing Christians. The second of its rules then established, and which has ever since been adhered to, as exemplifying the principles of the Society, states that “this Society, cordially approving of the object and constitution of the Religious Tract Society in London, is desirous of holding friendly intercourse, and of co-operating with that institution, in disseminating the evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed.”

To these principles it has scrupulously adhered for a period of 20 years. Together with the Bible Society, it has been the right arm of the mission-

any body in this country. By the preparation of tracts in its various languages, it has enabled the Missionary to follow up, by means of the written, the impression made by the preached word, and sometimes it has been the means of preparing the way for the messenger of the Truth. "How cheering it is," says one of our Missionaries, "delivering a sermon to the heathen, to be able to put into their hands a number of these silent preachers, which, in many instances, will reiterate the truths which we can often but once address to the ear; yea more, we know that these Gospel heralds will find their way to places where we shall never go."

The Society has done what it could, according to its ability, and the extent of the means placed at its disposal, in the preparation and circulation of tracts adapted to meet the forms of error and idolatry with which Christianity has to contend in this land. While it has exposed, through its publications, the evil and danger of the prevailing systems of Hinduism and Muhammadanism, it has not failed to proclaim Christ and Him crucified, as the only name under heaven by which men can be saved. The number of tracts published by it in the native languages since its establishment in 1823 is about 2,200,000, or 110,000 per annum. It has also made some progress in the preparation of evangelical and spiritual works for the native Christian community.

But the books which it is the means of circulating in this country, are chiefly those published by the Religious Tract Society in London. These are annually forwarded to the Committee in Calcutta, which is thus made the channel for supplying Christians on this side of India with many of the first religious publications in the English language.

Among the various forms of good which it has been the privilege of the Society to accomplish, we must not omit to notice the supply of religious tracts and publications to the inmates of hospitals, to soldiers and seamen. Many of the Home Society's tracts, of which a large assortment is always kept at the Calcutta Depository, have special reference and application to these classes. That much good has been done in this way we do not doubt, and it has on more than one occasion come to our knowledge that a dying soldier has bequeathed the trifle he possessed to the Society, some publication of which may, under the Divine blessing, have been the means of leading him to the Saviour of sinners.

Before concluding our remarks, we would refer to the benefits resulting from the operations of the Society, by means of the tracts prepared in the native languages of this country; and they may be classed under three heads, as gathered from the various reports which have been annually put forth by its Committee,—1st, in creating a demand for the Scriptures; 2nd, in diffusing a knowledge of the system and elementary truths of Christianity; and 3rd, in actual conversion. Much evidence on all these points is to be found in the letters of Missionaries addressed to the Committee, published with the reports, but our space requires that our extracts should be very brief.

On the first point, one missionary writes in the third report of the society "a native followed me through the village, and solicited a large book, which would contain information of all the doctrines of Christianity; 'for, (he continued,) those little books do not give us all we want.'" Another writes "may we not hope that such impressions are not in all cases momentary, but eventually effect results of the most gratifying nature? This hope is strengthened by the fact that many, after reading a tract, are led to desire the bible, and henceforth become, instead of the deluded victims of a superstitious idolatry in a degree enlightened and changed." Many remarks of the same character are interspersed throughout the reports.

To cite all the evidence to the second point would be to cite no inconsi-

derable portion of the reports. One or two passages must suffice:—“Wherever tracts are distributed, I find the minds of the people in a measure prepared to hear the truths of the Gospel*.” “The good work begun at Kharee, a village 50 miles south of Calcutta, from which five persons have been publicly baptized, and upwards of 100 have lately renounced caste, and become professors of Christianity, owes almost its commencement, under the blessing of God, to the perusal of one of these Tracts, presented by a native preacher to his relations at that village; and the wide circulation of your publications by our itinerants in the neighbourhood, have, it is evident, from the representations of different persons, excited attention to Christianity, and a conviction of its truth, in the minds of many in distant villages, to whom the voice of a Missionary is yet a ‘sound unknown †” —“I am not aware of any direct instance of conversion which has occurred from their distribution during the year; but have met with many cases in which knowledge has been communicated, prejudice removed, and attention to the Gospel excited, among the heathen; while the growth in knowledge and grace of those who have lately joined the churches, or who previously belonged to it, through their perusal, has been in several instances decidedly manifest‡.” “By means of tracts, the knowledge of that holy religion, which alone teaches the way of salvation, is spread abroad in this idolatrous land§.” These are mere specimens of a crowd of statements to the same effect.

Of the results which have, under the Divine blessing, followed the circulation of religious tracts, in connection with actual conversion, we could give numerous instances. The late Rev. W. H. Pearce in a letter printed in the 4th Report of the Society, says, “In a letter which you inserted in the last Report, I mentioned that, under the Divine blessing, your publications had been the means of exciting the attention of some persons in the village of Kharee, 50 miles south of Calcutta, to the salvation of their souls; and that in this village, in consequence, 100 persons had renounced caste and idolatry, and five had been then baptized. The committee will be gratified to hear, that since the date of that letter, in this village and neighbourhood, between 30 and 40 more have left idolatry, and regularly attend the means of grace, and that 25 more have given such evidence of true piety, as to be gladly admitted into the Church by baptism.” Mr. Gogerly, in the same report, says, “At Burrisaul we met a old man, who was seriously inquiring the way of salvation, and was then a candidate for baptism. He was first led to investigate the claims of Christianity, and finally to abandon his caste and his dependence on the gods of his fathers, by receiving a tract at Saugor Island some eight years ago.” Two instances of the same kind were mentioned at the recent anniversary of the Society. The last we shall mention is one which has recently occurred, and the account of which is thus detailed by the Rev. G. Pearce. “I regret there has been so much delay in sending you the account of the youth, whom I mentioned as having been profited by meeting with one of our tracts. The statement which he has given me is to this effect; that, when about 10 years old, he used to attend a Bengali Native school in his own village; and that one evening, when at school, some one gave him a tract, entitled ‘*Memoirs of Petumbur Singh*’; he read it, and, for the first time, became acquainted with the fact of the existence of the Christian religion. This interested him much, so that, when, some time after, being on a visit to a neighbouring village, he met with a Missionary preaching the Gospel,

* Rev. Mr. Hill, 2nd Report of the Society.

† Rev. W. H. Pearce, 3rd Report.

‡ Rev. W. H. Pearce, 6th Report.

§ Rev. J. Weitbrecht, 7th Report.

and discovered that what he now heard, was the same in substance with what he had before read: he was exceedingly delighted: and, on learning that the Missionary was in the habit of attending the bazars, he made it a point to go and obtain from him more information on the important truths of this new religion. He continued thus gathering all the information he could on a subject which now so much engrossed his mind, till he heard of the establishment in the same village of an English school. This afforded him a better opportunity than ever of satisfying his inquiries; and he did not lose it; for, after having attended the school for some time, he became thoroughly convinced of the falsity and wickedness of Hinduism, and began to perceive the truth and excellency of Christianity. He is now with me as a candidate for baptism; and, so far as I can judge, appears to have cordially embraced the truth. He has been the means, too, of bringing over with him his younger brother, who like himself, has made considerable progress in the knowledge of the scriptures, and seems to be a sincere admirer of their blessed contents. He also is a candidate for baptism. They were of the Writer caste."

We could say much more in favor of this highly useful society; but we trust that we have said enough to convince our readers that it is one entitled, in an eminently manner to their prayers and support. We know that by thus speaking to many, we should only call forth a sneer; but we speak to Christian brethren, who love their Lord, and seek His glory in the salvation of souls. There are not a few who despise the very name of Tract, and reject with scorn the idea of its being an instrument of good. Their ideas of good are probably vague, but of their inconsistency there can scarcely be much doubt, when they will pronounce a sermon from the pulpit to be "a very good sermon," but sneer at the very same sermon when it takes the form of a tract. Such, however, is not the mind of the Christian. He knows full well that "God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are;" and he will not think the worse of an instrument of good, because, like Him, in whose service it is employed, it is "despised and rejected of men."

It was stated at the Anniversary, that the society had many calls upon it which it was unable to meet for want of funds. When will the Christians of India be roused to a sense of their duty to the perishing millions of India and to the Saviour who died for all? How long shall the Reports of Missionary, and Bible, and Tract Societies have cause to reproach the professing church of Christ with indifference to the Master whose name it bears. Dear Christian Friends, let us see something more than mere profession. Come cheerfully forward to the help of the Lord, to the help of the Lord against the mighty. Let Christian Institutions be liberally supported by Christian means, and helped forward by Christian prayers. May this indeed be the case! May the love of Christ and the love of souls constrain many! May the appeal of the Committee of the Tract Society go home to the hearts of all who read it. "Either the expenditure must be reduced or the income must be increased. Your committee beg seriously and solemnly to ask of the Christian public of India which of these two courses they are to pursue. In the name of the thousands of India's children who are eager to procure and to read the tracts of the Society—they ask the Christian people of this land whether the desires of these thousands are to be satisfied, or not? In the name of the millions the hundred millions of India's children who care not to read and who care not to learn any thing regarding the Gospel,—in their name they ask the Christian people of this land if the channels are to

be cut off through which alone the spiritual influence will flow—which alone can produce a desire to know of the Gospel of Salvation—which alone can produce a hungering and thirsting after righteousness? In the name of Him who gave up his only begotten Son to the death for sinners—in the name of Him who bowed down His head unto the sacrifice for you—in the name of that Spirit who proceedeth from the Father and the Son, and who is ready to work with renovating energy in the hearts of India's degraded, enslaved, godless and hopeless children—in the name of God, the Father, Son, and Holy Ghost, we ask of you whether this one of the appointed ordinances of God for conveying the knowledge of the Saviour's wondrous love, and for carrying out God's purposes of infinite mercy to the fallen children of men—whether this means of grace is to be withdrawn, or whether the accursed spirit of hoarding the silver and the gold of this land is to give way before the better spirit of diffusing by this and every other means the knowledge of Salvation through the blood of the everlasting covenant.*—*Church Magazine.*

9.—ANNIVERSARY OF THE AGRA MISSIONARY SOCIETY.

We have much pleasure in giving a brief account of the third Annual General Meeting of the Agra Missionary Society, which was held on the 16th March, at the Union Chapel, Agra Civil Lines. Captain J. H. McDonald in the chair. The Meeting having been opened with singing and prayer by the Rev. A. B. Lish, the chairman called on the Secretary to read the Report; after which it was

Moved by the Rev. T. Phillips and seconded by Captain J. Brind,—“That the Report now read be received as the Report of the Committee, and ordered to be printed and circulated for the information of the subscribers and friends of the Society.”

Moved by Mr. M. W. Woollaston and seconded by Mr. Joseph Parry,—“That this Meeting, while it deeply sympathizes with the Society in the numerous difficulties with which it has had to contend, in procuring suitable agents to carry on its operations, does nevertheless rejoice in that measure of success which has attended their labours, and bids them ‘God speed’ in their work of faith and labour of love.”

Moved by the Rev. A. B. Lish and seconded by Mr. T. Bailey,—“That this Meeting desires to impress upon the mind of Christians in general, and of the members and friends of this Society in particular, the sacred importance of more deep-toned personal piety as a valuable and necessary auxiliary to the gospel, as well as the necessity of deep humiliation before God and earnest prayer for the Divine blessing on the labours of its agents.”

Moved by Mr. Wittenbaker and seconded by Mr. G. R. Gardener,—“That this Meeting appoint the following gentlemen as members of the Committee, for the present year; and commend them to the guidance and blessing of the Divine spirit:—Captain J. H. McDonald; Captain J. Brind; Mr. M. W. Woollaston; Mr. T. Bailey; Mr. W. Greenway; Mr. P. B. Reid; Mr. J. W. Urquhart; Rev. R. Williams; Rev. A. B. Lish; and that Mr. J. W. Urquhart be Corresponding Secretary, Mr. T. Bailey, Cash Secretary; the Agra Bank the Treasurers.”

Moved by Mr. T. Bailey and seconded by Mr. J. Doyle,—“That the Rev. A. B. Lish be requested to preach the Annual Sermon on behalf and in aid of the funds of the Society next Lord's-day evening—at the Baptist chapel.”

Moved by Mr. P. B. Reid and seconded by Mr. W. Greenway,—“That

* 11th Report.

the thanks of the Meeting be giving to the Chairman for his kindness in presiding on this occasion."

The meeting closed with singing—

" Lord dismiss us with thy blessing,
Bid us all depart in peace," &c.

We hope to notice the labours and prospects of the Society more at length on the reception of the Report; which, we understand, is an interesting document.

10.—THE SOMNATH GATES AGAIN,—AN OBJECT OF ADORATION.

The following extract of a letter from Agra will startle some of our readers—but the information it affords is only what might have been anticipated:—"25th March—The grand tumasha of investing Generals Nott and McCaskill with the order of the Bath came off last Monday morning in the Fort, and was followed by a grand ball and supper in the evening given in the armoury which had been considerably cleared of the arms and fitted up for the occasion. Not the least interesting object there, was, the far-famed Somnath gates, which have been erected at one end of the great hall under a canopy of red cloth ornamented with gold trimmings and tassels. You will scarcely be astonished to hear that these gates have become an object of *worship* now among the Hindus, who have been seen by many here, engaged in acts of adoration before them and presenting offerings—Yesterday, or the day before, the sum of 3600 Rs. were sent into the treasury, which was stated to be the amount of offerings made to the gates, and collected by the escort, during their procession to Agra!"

11.—MADRAS—NEW RELIGIOUS JOURNAL.

A monthly religious journal is, we understand, about to be started under the direction of the Missionary body at Madras. We pray every blessing may attend this new effort to stir up the Church to its duty in this heathen land.

12.—INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES IN ENGLAND.

A short time back we introduced to the notice of our friends, the report of the institution in London for the education of the sons of Missionaries, with an appeal on its behalf. We have since that received a report of a similar establishment for *girls*. The institution is situated at Walthamstow, and is under the immediate superintendance of a lady who has generously devoted her gratuitous services to this work of love. A medical gentleman in the neighbourhood renders his gratuitous services. The Rev. J. J. Freeman of Walthamstow, one of the secretaries to the London Missionary Society, has kindly taken the pastoral oversight of the little flock. He usually devotes a portion of every Thursday evening to their religious and intellectual improvement. The institution is open to the children of Missionaries of every denomination. The number of pupils will only be limited by the amount of the funds of the institution. The claims of orphans will have precedence. The children of Missionaries who have retired from the field will, as far as the funds will admit, be permitted to avail themselves of the benefits of the Institution. The Committee state that their object is to secure to the children entrusted to their care the advantage of a *solid Christian education*, adding that while they propose to cultivate a taste for the higher and ornamental acquirements, it will be their *principal* design to insure a solid basis of general principles upon which any superstructure may afterwards be successfully

reared. Hence as much as possible, the Committee have sought to unite the comforts and domestic sympathies of home, with the order and regularity of school; supplying, as well as they were able, the tender oversight of absent parents, while communicating such knowledge as is adapted to prepare their youthful charge for future usefulness.

There are at present twenty-six pupils, six more are soon expected. The young people have enjoyed excellent health, and the institution has become a second home to many, if not all. Five have united themselves with the Church at Walthamstow under Mr. Freeman's care, and one admitted to the Church by adult baptism by the Rev. E. Steane of Camberwell. The committee record with gratitude the satisfaction and consolation which their labors have afforded to their devoted friends the parents of the children. The charge to the parents for each child is twelve pounds per annum; whatever expenses may be incurred beyond this will be defrayed by contributions.

Premises have been taken on lease, and various improvements introduced which, together with a variety of expenses usually accompanying a new undertaking, have involved an outlay of £700, towards the liquidation of which £470 has been subscribed. We judge not of this or the kindred institution for boys from the reports merely, but from the testimony of parents whose dear children are thus tenderly cared for, and others who have been witnesses of the comfort and order of the institutions, and the great good effected amongst the pupils. The relief and comfort to the mind of a faithful Missionary in knowing that his offspring will be reared with affectionate fidelity in the land of his fathers, can only be fully estimated by those who have seen and felt the enervating and demoralizing effect of an eastern climate and idolatrous community. In this point of view, we look upon such institutions as those under consideration, as essential aids to Missionary labor, and deserving the support of all who desire the prolonged and efficient labors of faithful heralds of the cross in foreign climes.—C. C. A.

13.—MISSIONARY PROSPECTS IN CHINA.

Extracts from a Baptist Missionary's letter from China, dated 1st Sept. 1842.

The Providential openings around me seemed to call loudly for exertions more decided and more efficient than any I had hitherto been able to put forth. The establishment, by the English, of a civil Government on the Island of Hong Kong, and the great influx of Chinese to that settlement, and the fact that all Missionary operations could be carried on there beyond the influence of Catholics and Mandarins led me to decide, after much prayer, to leave my restricted sphere at Macao, and, with my family, to take up my residence at Hong Kong, on the 19th March.

Being almost entirely without funds for missionary purposes, and being determined to allow no longer if possible, my hands to remain tied, I drew up, and had printed, a statement which I laid before the foreign community in China, soliciting their pecuniary aid towards the erection of chapels and school-rooms on this Island. Mr. Roberts' name was also inserted in the printed statement. Upon application to Sir Henry Pottinger, Her Majesty's Plenipotentiary and Governor of the island, His Excellency most generously made me a free grant of ground, and subscribed fifty dollars toward the completion of the Queen's Road Chapel. My appeal to the community was met in a most gentlemanly and liberal manner by them, there being subscribed in a very short time, for the objects set forth, upwards of seventeen hundred dollars.

On the 15th May I had the happiness of constituting a regular Baptist Church here, which now numbers nine members with good prospects of

increase. This number does not include Mr. and Mrs. Dean, and one convert at Macao, nor Mr. Roberts and one convert at Chek Chu, on the other side of the Island. We have visited the baptismal waters once since the formation of the Church, and on the 5th of June I yielded to the unanimous call of the Church and became their Pastor. The Church admits members from all nations and languages. In the latter part of April we had the happiness of welcoming to our extensive field of labour, Mr. and Mrs. Dean, who were driven from their station at Bangkok by ill health. They brought with them a native Chinese Assistant who has joined me at Hong Kong. The health of our friends has much improved, and Mr. Dean is now on a visit to spy out the land in the more northern portions of the empire. A free passage in the American Ship Lowell was generously tendered to him by Capt. Peirce and his kind brother, W. P. Peirce, Esq. of Salem, U. S. A.

On the third Lord's day in June, the Bazaar Chapel being completed, it was opened for public Divine Service. It is built entirely of brick, and situated in an eligible position in the thickly populated Upper Bazaar. The length is 35 feet, and breadth 16 feet, two stories high, neatly finished and painted throughout. The Chapel room is up stairs, with front venetians, and an open terrace in the rear, and containing the necessary tables, chairs and seats. The lower story is occupied by my Chinese teacher, and block cutter, both professors of Christianity. The doors are opened during the whole of every day, and every applicant readily supplied with books and instruction. There is below an open 5 feet verandah in front, immediately upon the street, and also cook-rooms, &c., in the rear. We find it a great convenience to have this lower room, which answers a great many valuable purposes, for teacher, books, paper, printing blocks, types, and now contains about thirty thousand christian tracts and books belonging to the different missionaries in China.

The Queen's Road Chapel having also been completed, was formally dedicated to the worship of the Master on the 19th July, in the presence of a respectable and attentive congregation. I was assisted in the services by Mr. Dean and Dr. Bridgman.—Subject of the Sermon, The Divine Revelation. This chapel is situated immediately on the Great Queen's Road, fronting, and overlooking the magnificent harbour, and midway between the two great Chinese Bazaars, and well located also for the foreign community. The walls are built of substantial stucco, and plastered and whitewashed both inside and out. The building is upwards of seventy feet long, and more than twenty-seven feet wide, with a large vestibule, two neat vestry rooms, cupola, London made bell, camphor wood pulpit, ratan bottomed seats and chairs. It is floored and ceiled, and painted throughout, the floor marble colour and the ceiling blue. To make the building as cool as possible, all the windows are made the usual size of doors, and reach to the floor, each having double venetian shutters on the outside painted green, and double panel doors painted white, with glass, inside. The large front doors are secured by iron bolts and good English brass knob locks. A printed card which was circulated, stated the Services of the Chapel to be as follows: Every Lord's day at seven o'clock in the morning Chinese Worship—Eleven o'clock, A. M., English Preaching—Two o'clock, P. M., Chinese Preaching—Half-past six in the evening, English Bible class. Every Thursday, half-past-six in the evening, English Lecture. Every Friday, half-past seven in the evening Chinese Lecture—other services as occasions require. The Chapel, however, is open every day, a table with Chinese tracts, and chairs are arranged in the vestibule, which is delightfully cool and pleasant, and the native Assistant who lives in one of the vestry rooms is always ready to converse, to preach, to give away tracts, and to refer special cases

to me. When the extreme hot season is over we hope to do much more teaching publicly, and from house to house than we are at present possibly able to do. I hold a social conference with the Members of the Church every Tuesday evening.

The above Chapels are the first Protestant houses of worship that have ever been erected in China, and the Queen's Road Baptist Church, is the first christian church constituted in this great land of heathenism. For these humble beginnings, proceeded with under much anxiety, to God alone must be all the glory.

The Mission House is in a good state of advancement. It is substantially built of stucco, plastered and white-washed inside and out, with venetians and glass and painted throughout. It contains six good-sized rooms, with a wide covered, and tiled verandah all around, and a kitchen and out-houses attached. The whole will not cost more than about one thousand dollars, and the property will be entirely vested in the Baptist Board. Rents in China are enormously high, and in two or three years generally amount to a larger sum than a substantial and convenient dwelling house can be built for. The Mission House is erected on a portion of the free grant of ground kindly made by U. E. Sir Henry Pottinger. There is still room enough left for another dwelling. It ought to be mentioned that as the Bazaar Chapel is erected upon a bazaar lot, the ground is not a grant from the Government, but is taken at a small annual quit rent, as are the other lots in the Bazaar.

Rev. Messrs. Bridgman and Ball, and Mr. Williams, of the American Board, are also erecting a large Dwelling House and Printing Office, a few lots distant from the Baptist Mission House. Mr. Brown, too, of the Morrison Education Society, has commenced building on a hill which was granted by the Government, and will move his School and family over in the course of two months. The Medical Missionary Society also, has received a hill from the Government, but they have not yet commenced building. The Roman Catholics have a fine building which is nearly completed. Many foreigners are rapidly building warehouses and private dwellings and a very large number of substantial and neat brick Chinese houses and stores, and shops have been erected, and large numbers are still in course of erection.

The Government House is a commodious building to which other wings are still to be attached. The "Magistracy House," is a very fine building in a commanding position, with the jails, clerks' offices and guard-rooms in the same inclosure. There are large and substantial Barracks at three different positions. A Government Hospital of commodious extent is nearly completed, not far from the Government Warehouses. The Queen's Road is sixty feet wide, and affords a pleasant and convenient public thoroughfare. Granite bridges are thrown over the different streams, and carriages have already began to run. The Public Market covers a large space, is well arranged, and is felt to be a very great public convenience. There is a well organised Police corps, both foreign and native and four distinct Police stations. Robberies in the town, however, and piracies in the neighbourhood are by no means unfrequent. The harbour of Hong Kong, which is the finest in the World, and at all seasons of the year contains a large amount of shipping, is defended by one fort and two heavy batteries. The population of the island at present is probably twenty-five thousand, and consists of all classes of tradesman and artificers, many of whom occupy long lines of neatly built and well filled shops. Provisions are plentiful and cheap. The number of British troops stationed here is about twelve hundred. The following are the present Public Functionaries of Hong Kong, viz. :—A. R. Johnstone, Esq. Governor, Charles E. Stewart,

Secretary and Treasurer, Major W. Caine, Chief Magistrate, W. Tar-runt, Chief Clerk, C. Fearon, Clerk to the Chief Magistrate and Coroner, Lieut. Peidlar, Harbor Master and Marine Magistrate, A. Lena, Assistant Harbor Master, G. Reynolds, Lands and Roads Inspector, Lieut. Col. Taylor, Commander of the Troops. Medical duty is performed by the military Surgeons. Rear Admiral Sir Thomas Cochrane commands the naval force here, the *Blenhiem* (74) being his flag ship. At Chek Chuon, the other side of the island, where Mr. Roberts is stationed there are about four hundred troops in Barracks. We have money in hand for the erection of the Chek Chu Chapel, but the building has not yet been commenced as no suitable lot can, at present, be procured. Chek Chu is a quiet little trading town containing about eight hundred inhabitants, among whom Mr. Roberts finds an encouraging and appropriate field of labour. He has purchased a small house which he has opened for a school-room, although very few scholars can be prevailed on to attend. Mrs. Shuck has only a few children who live in the family and who make considerable progress.

Rev. Mr. Milne, of the London Missionary Society proceeded to Chusan in February, where he has been since remaining, but the unsettled state of affairs there much contracts his missionary exertions. In June, five missionaries from Maccao took up their residences at Amoy; viz. Rev. Mr. Abeel, of the American Board, Rev. Mr. Boone and wife, of the American Episcopal Board, Rev. Mr. Bride and wife, of the American Presbyterian Board, and Dr. Cumming of Georgia, not connected with any Society. Dr. Lockhart of the Lon. Soc. will likely soon join Mr. Milne at Chusan. Dr. Hotson of the same Society, is still engaged in Medical practice and christian teaching at Macao. Miss Aldersy an intelligent English Missionary lady, who supports herself, has recently arrived at Macao from Java, and is anxious to proceed to some station northward. Rev. Mr. Lowrie, of the Amer. Presbyterian Board who visited China in the latter part of May, proceeded immediately to Singapore, but with the expectation of returning to China.

We all feel the want of more fellow laborers. Circumstances are such that it seems almost absolutely necessary for me soon to have a colleague on this side of the island, and yet there appears to be but little hope that the Board will send more Missionaries to China. Should sickness or death call me away (and nothing is more possible) we should, in all probability lose to a great extent, the advantageous position we have now gained through so much toil, anxiety, and expense merely because there is no one ready to take my place. The state of Mr. Roberts' lungs and other circumstances would render it impossible for him to assume the duties of this side of the island, while Mr. Dean speaks another dialect. There is labour sufficient on this island at the lowest calculation, and in reasonable view of the claims of other stations, for four Baptist Missionary families. These facts I merely state without designing any *appeal* whatever for more missionaries. If the Churches and the Board still continue to neglect this vast and inviting field, after all that has hitherto been said, and written and developed, the responsibility rests with them, and my concern is to *my* duty, and to do it alone, if necessity requires.

As a Christian Philanthropist, I watch the various stirring scenes and events around me with intense interest, and verily believe that God in the economy and wisdom of His Providence, designs over-ruling all these present evils of war and suffering, and bloodshed, for the opening of enlarged doors for the promulgation of the glorious gospel in these extensive dominions. Indeed most interesting openings have already been made in positions hitherto entirely sealed, and are now in possession of

Protestant Missionaries. The progress of events is developing other openings and facilities: are the Churches prepared and willing to occupy till the Master comes? Let us look beyond the causes of the present dreadful and warlike position of affairs in China, and regard the results and consequences as they bear upon the advancement of the Kingdom and will of Heaven, and let us make unceasing prayers unto God, that the gross darkness and moral death which have for so many ages enveloped this great land, may be dispelled by the glorious risings of the sun of righteousness, and China become enlightened and christianized and sanctified, and saved. Believe me, in the Lord Jesus, Faithfully Yours.

J. LEWIS SHUCK.

As an addition to the information contained in this letter, we may state that a most important meeting of the London Missionary Society has been lately held in London, for the purpose of raising a special fund for the extension of their Chinese Missions. The Revds. Baptist Noel, J. Liefchild, John Clayton, R. Moffatt, J. Lacroix and others of the Lord's people, took an active part in this movement; and a most liberal subscription followed. May the glorious Lord prosper the work of his servants, and cause his word to have free course in the mighty empire which has so long shut out the sound of the good news which have been published to a perishing world, by the suffering Saviour!

14.—THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

We have had the pleasure of receiving some numbers of the American Baptist Missionary Magazine; and in that for June 1842, have found the Annual report of the Foreign Baptist Missions of America, which enables us to append a corresponding abstract of them, to the preceding article respecting the English Missions.

"The number of Missions under the charge of the American Baptist Board is 20, including the Greek, Ava, and Rangoon Missions, which are not now occupied by American Missionaries.

"The number of stations and out-stations is about 100; of American Missionaries and assistants, including 45 preachers, 99; and of native preachers and assistants, 111.

"There are about 44 schools, containing nearly 1000 pupils; and 77 churches, embracing more than 3,700 members.

"The number of baptisms reported during the past year is 780."

From this report we learn that the work of the Lord is prospering greatly amongst the American Indians. Several churches have been established amongst them, and the number of members is continually increasing.

The American Board has also some Missionaries in France, Denmark and Greece, where a great deal has been done of a very interesting nature. In these places the Missionaries have, as might be expected, met with a great deal of opposition; yet in France they have thirteen churches, consisting altogether of 200 members.

In Hamburg, Germany, Prussia and Denmark, the Missionaries have not only met with opposition, but have had to endure very severe persecutions in the cause of Christ. Here however they have 14 churches, containing in all above 350 members; the number of baptisms during the year has been above 150.

"In regard to the persecution to which the Mission is subjected Mr. Oncken writes, February 18,—

"At Oldenburg our brethren are still much annoyed for refusing to have their infants sprinkled, and brother Weichardt, the pastor, has been sentenced again to pay ten dollars for having baptized several individuals. God has however, strengthened and encouraged our friends amidst these trials, and they have remained faithful to the truth. * * * Our dear brethren at Othfreesen, in Hanover, have been most cruelly treated by

the Government, at the instigation of the Lutheran Minister of that village. The prohibition against conventicles was so severe that not even two or three were permitted to meet together for religious purposes. At midnight hours they were visited by gens d'armes and pulled out of their beds, to see if any stranger was concealed there. Our brethren were thus compelled to meet in the dead of the night, in the woods, for prayer and mutual exhortation. Bibles and tracts were taken from them, and have not been restored. Brother Sander, who has been the honoured instrument in the conversion of the persons constituting the church at O—, and who had left for Hamburg, has been prevailed upon to return, and I have engaged him as colporteur. He visits the members as often as he can, and makes excursions into the surrounding villages;—most of these tours have been made at night, when no eye could see him but the eye of his God. The labors of our brother have not been in vain, and even in the midst of these cruel measures of the Hanoverian Government, the church has had to rejoice in the admission of new members.

The little flock at Marburg, in Hessa, has met with similar treatment; fines, confiscation of goods, and threatened imprisonment, have been there the order of the day. Our brethren, thanks be to God! have, however, maintained their ground.

The cause in Denmark demands our most unbounded gratitude to God. Our brethren Mønster were liberated in November last, after having been confined for a twelve month: and though they were strictly charged, on their liberation, "not to preach or to teach in this (Christ's) name," they instantly resumed their labors, and, blessed be God! since then the gospel has had free course and been glorified in the conversion of sinners. The church on Langeland has been also exposed to severe persecution."

In Greece the church is still small; but the Missionaries are not without encouragement in their labours.

In Asia, the labours of the Missionaries have been attended with encouraging success. In and about Maulmain there are seven churches, containing 485 members. From July 1840 to July 1841 fifty-four individuals were baptised there. The total average attendance at nine preaching places on the Sabbath is 850.

In Rangoon, the Mission has met with very considerable success, although the hostility of the Burman Government has constrained the American Missionaries to leave the country. Some of the churches there have native pastors; and in the year 1841-42 one hundred and seven Karens were baptised; but they have suffered much persecution. The churches there consist of 398 members. They keep up a constant intercourse with the Missionaries stationed in the Southern part of Arracan; and they submit with readiness to much hardship and temporal loss, for the sake of spiritual instruction and edification. They come over to Arracan through pathless forests, to elude the observation of the Burman officers; and having enjoyed the instruction of their ministers for some weeks or months, return to their homes, and to oppression and danger, there to do good to their people by communicating to others what they have themselves received of the truth of the Gospel.

The Church at Ava contains 19 members, but "the aspect of things is more favourable than heretofore."

The churches at Tavoy consist of 942 members. Here a religious newspaper is printed for the Karens, "consisting of articles of intelligence in relation to the progress of the Gospel, and letters on various topics from Karens."

In Siam, the Missionaries have laboured for some years; but not till the end of 1841 had they the pleasure of seeing a Siamese added to the church there. Some of the Siamese had, it is true, before that, expressed a desire to be united to the church and people of God, but none of

them were thought fit subjects for baptism. "On the second Sabbath in December (1841) the first convert having been publicly examined and approved, followed the Saviour in the ordinance of baptism." The church in Siam consists principally of Chinese converts.

In Assam the Missionaries have had the pleasure of receiving two into the church; the first, who is also the first native convert in Upper Assam, was baptized on the 13th June, 1841.

15.—BIBLE SOCIETY IN THE SANDWICH ISLANDS.

The following is the translation of the secretary of the Lahaing Bible Society.

To the American Bible Society.

Dear Friends.—The Bible Society of Lahaina, and all the pious and all those who wish to hold forward the kingdom of God, send their love to you. We make known to you what we have deliberated upon, and what we have done to aid those who are destitute of the Holy Scriptures.

On the 26th of March last a meeting was called of the Church and people, and after the necessary arrangements were made a society was formed, and every one subscribed his name to the constitution, and what he wished to contribute for this object. Four hundred and seventy-four joined the Society. Four of these were chiefs, viz.: Kamehameha III., who subscribed \$40; Auhea, his prime minister, subscribed \$20; Hoapiliwahine, Governess of Maui, \$10; and Kalama, wife of the king, \$10. These are the sums they gave to distribute the word of God among the poor.

The following were chosen officers:

David Malo, President,
Aquila Moku, Secretary,
Timothy Keaweivi, Treasurer.

There have been subscribed \$415 06, of which \$171 have been paid in; and with this (according to a vote of the society) all the children who are able to read in the schools on this part of Maui, and on Lanai, have been furnished each with a copy of the New Testament. Two hundred and forty-four dollars and six cents yet remain unpaid, because the poor who subscribed have not yet obtained it.

We rejoice that you have great love to us. It is through your aid to those who print that many Bibles and Testaments have been printed in these islands. There are many who read the word of God thoroughly, from Genesis to Revelation. Many are well furnished with the Old and New Testaments, because of your great wish to have the word of God. Therefore we beseech you, all who are engaged in the cause of the Bible Society, do not cease to aid the people of these islands, for those destitute of the sacred Scriptures are many.

This also we declare unto you, the great harlot of Babylon has come here to the isles of Hawaii. Satan is at work here with his snare, and many are they who are entangled in the net of the devil. Therefore let us help together to give the Holy Scriptures to all the destitute of these islands, that knowledge may increase here. The Holy Scriptures are the sword to put an end to all the darkness of Hawaii. Where are you, O ye saints of the United States! Let us be co-workers, and beseech God to put an end to this killing souls, and to all the abominable evil of this system, (of Popery.) Let us tell you, no other lying which we have seen in these islands is like that of the pope. This is the master-piece for evil of all the evil things of this world.

Our salutations to you all, our elder brethren and our beloved friends in the Lord.

In behalf of the Lahaina Bible Society,

AQUILA MOKU, *Secretary.*

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