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A table of contents for the *Calcutta Christian Observer* can be found here:

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

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NEW SERIES, VOL. IV. No. 48.—OLD SERIES, VOL. XII. No. 139.

THE
CALCUTTA
CHRISTIAN OBSERVER.
DECEMBER, 1843.

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

CONTENTS.

	<i>Page</i>
I.—The Signs and Lessons of the Times ; an Address delivered at the Monthly Meeting of the Missionary Body and United Churches held in the Union Chapel, Calcutta, on Monday the 6th November, 1843 : by the Rev. W. Morton, of the London Missionary Society,	703
II.—Fragment of the History of Missions to Tartary and China in the Middle Ages,	717
III.—Fourth Circular of the Calcutta Christian School-Book Society, from July 1, 1842, to July 1, 1843,	731
IV.—Dr. Pusey's Sermon, and the Schism in the English Church,	736
V.—The Beauty of Scripture,	757
VI.—The Old Year,	762

REVIEW.

India and India Missions : including sketches of the gigantic system of Hinduism, both in theory and practice ; also notices of some of the principal Agencies employed in conducting the process of India Evangelization, by the Rev. A. Duff, D. D. Second Edition.

British India : in its relation to the Decline of Hinduism, and the Progress of Christianity ; containing Remarks on the Manners, and Literature of the People, &c. &c. by the Rev. W. Campbell, Missionary to India.

Letters on India, by the Rev. W. Buyers,

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements,	758
2.—Missionary Prayer Meetings,	<i>ib.</i>
3.—The Baptist Association of Bengal,	759
4.—Divine and Moral Songs in Bengalee,	<i>ib.</i>
5.—Fund for the Widow and Orphans of the late Rev. J. Smith of Madras,	<i>ib.</i>
6.—Madras—Death of the Rev. F. W. Briggs, M. A.	<i>ib.</i>
7.—Madras—Society for Promoting Christian Knowledge,	760
8.—Bombay—Baptism of four Natives at Ahmednagar,	<i>ib.</i>
9.—Death of the Hon'ble J. R. Morrison,	<i>ib.</i>

CALCUTTA :

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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.

“H. B.” and a “Missionary of Hindustan” reached us too late for this number. Both are under consideration. We entreat our friends to forward their communications so as to reach us by the 20th at the latest.

The Editors entreat their friends to make an effort at the opening of the New Year to increase the circulation of the *Calcutta Christian Observer*; amidst the claims of so many valuable sectional journals, the Editors of the *C. C. O.* trust the claims of so old and Catholic a friend to the cause of Christianity in India will not be forgotten or unheeded.

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The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places:—

Dec. 4th, at the Circular Road Chapel;

Jan. 1st, at the Lál Bazar Chapel;

Feb. 5th, at the Union Chapel, Dharamtalá;

} Service to commence at seven o'clock.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. Time of service half past seven o'clock.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 5th 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 Old Church Rooms, at 9 o'clock in the morning.

THE
CALCUTTA
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NEW SERIES, VOL. IV. No. 48.—OLD SERIES, VOL. XII. No. 139.

DECEMBER, 1843.

I.—*The Signs and Lessons of the Times ; an Address delivered at the Monthly Meeting of the Missionary Body and United Churches held in the Union Chapel, Calcutta, on Monday the 6th November, 1843 : by the Rev. W. Morton, of the London Missionary Society.*

“ If the foundations be destroyed, what can the righteous do ? ”—*Psalm xi. 3.*

When “ Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not,” as writes the sacred historian, “ and also for asking counsel of one that had a familiar spirit, to inquire of *it*, and inquired *not* of the Lord ; who therefore slew him and turned the kingdom unto David the son of Jesse,”—there assembled, we are told, under the banners of the young Sovereign of God’s appointment, “ a great host, like the host of God.” In the xiith of the 1st of Chronicles is a detail of the numbers from every tribe of Israel who re-inforced the army which, under the sovereign disposal of Jehovah, was to be the instrumental means of gaining for David secure possession of the throne of the rejected, because disobedient, Saul.

First came many mighty men of valour, armed with every varied implement of war, captains of renown, equal in courage and conduct ; and with them successive swarms of men at arms : then came others bearing supplies of every sort for food and refreshment,—“ bread on asses, and camels, and mules, and oxen ; meat, meal, cakes of figs and bunches of raisins ; and wine and oil and oxen and sheep abundantly.” Nothing, in short, in men or stores was wanting on this remarkable occasion, when it is emphatically declared that “ there was joy in Israel,” and that “ all Israel, high and low alike, were of one heart to make David king,” and so to put an end to past troubles and alarms.

Nor, amidst all this array of valour and military skill—this profusion of food and instruments of battle—this joyful abundance of the means and appliances of war, was there any lack of persons competent to

direct, by wise counsels, the energies of the mighty host—capable of assisting the young warrior king with the lessons of their experience, the acquirement of past toils and trials. Among the children of Issachar especially, it is noted, there were not fewer than “two hundred heads or chief men, that had understanding of the times to know what Israel ought to do.” A remarkable passage, and embodying a sentiment applicable on many important emergencies, besides those of civil contest or struggles for empire and victory. It were superfluous to point out to you, my respected Brethren, leaders in the van of the army of the Redeemer now going forth in his strength to win himself the empire of the whole earth, and to place upon his once thorn-crowned and wounded brows the diadem of a kingdom that “shall endure as long as the sun or as the faithful witness in heaven”—it were superfluous to point out to you the connexion of the lesson, inculcated in this remarkable verse, with the war which you wage against the usurper of the rightful sovereignty of God and of his Christ over the hearts and services of his intelligent human creatures. You are fully persuaded that, as in battles of earthly warriors, so in those against the enemies of the souls of men—against ignorance and superstition, against error and false doctrines either of men or demons—against “the rulers of the darkness of this world,” and those who head his crowded phalanxes of devoted slaves, wisdom is as indispensable as courage, prudence as highly in demand as intrepidity; that to direct the energies of the churches of the Redeemer in this holy warfare it behoves *us* especially to be like the men of Issachar, “men of understanding of the times, to be able to discern what the Israel of God ought to do,” as well as men of courage and zeal to carry out the purposes of the divine will, and “to fight the good fight of faith;” winning, by a happy union of providence and energy, crowns for Jesus our King; yea and for ourselves also, crowns inferior indeed, but scarcely less bright, of immortality and glory. If ever we have been in danger of overlooking, in the bustle and confusion of the field, the lessons that had been enjoined upon us on entering it, assuredly we should find it now almost impossible to be longer heedless of their importance. We are surrounded by difficulties so many and complicated—our foes are so numerous, active and subtle, so fertile in schemes of aggression and destruction, so persevering, so embittered and so daring—so many have been the checks with which constancy has been, still is, and probably will yet longer be tried—so apparently fruitless have been many of our best concerted efforts, and so small the advantage gained in our most dauntless enterprises—so eventful, in short, beyond comparison in all past time are the times on which *we* have fallen, that now if ever are we thrown back on the counsels of godly wisdom, the lessons of experienced piety in the field of missionary valour.

With immediate view to this position of things it is, that I have selected the words of David in Psalm xi. 3, as the groundwork of those observations which it has fallen to my lot to offer this evening, dear brethren, to *your* more immediate consideration, and that of the members of our associated churches who have come up with you “to enquire of the Lord,” and to concert for our more effective discharge

of the duties of good soldiers of Jesus Christ in "the battles of the Lord against the mighty."

"If the foundations be destroyed, what can the righteous do?"

Commentators and critics are considerably divided in opinion upon the precise connexion and grammatical purport of these words. I will not stop to dwell upon their difficulties, the less needful as the general principle asserted is sufficiently obvious to very ordinary attention. The context may be thus paraphrased—"Poor bird," as if either the frightened friends or scornful enemies of the persecuted David, harassed yet not worn out by the pertinacious pursuit and unyielding animosity of Saul, should say—"poor shelterless bird, chased so long as a hunted partridge on the heights of Israel, flee yet once again to your mountain refuge, to the fastnesses of the rocks whose caves have so often before been your habitation. Lo! Saul, the mighty hunter, is again upon your traces; his snares are on every hand, his arrow upon the string, and he in ambush watching for your passage that he may discharge it: to remain secure in your simplicity were to insure your own destruction. Haste then, to the hills or you perish!" With what a simple expression of holy and noble confidence in the protecting care of the God whom he loved and served, does the fearless and persecuted one reply—"In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? For, lo! it is the wicked that bend their bow, that make ready their arrow upon the string, that they may privily shoot at the upright in heart." Then the monitor, whether in pitying alarm for his safety, or malicious exultation over his coming doom, as he supposed, rejoins—"If the foundations be destroyed, what can the righteous do?" The view taken of the meaning of these words in the Chaldee paraphrase seems to be substantially correct, on the whole, and is followed for the most part by many approved commentators. The judicious Patrick thus expands it—"If men, (people or rulers) have no regard to laws and public decrees, which are the foundations of human society, but will boldly violate all known and standing rules of justice and truth, what security can an honest man longer have, or what should he do but make haste away from a court where king and nobles alike act so arbitrarily and are so perfidious?" And thus Adam Clarke:—"If Saul, the vicegerent of God, has cast aside his fear, and now regards neither truth nor justice, a righteous man has no security for his life; this is thy present case—what can righteousness now effect? They have utterly destroyed the foundations of truth and equity." In the same spirit of believing confidence in God, of consciousness of guiltless purpose and righteous aims, as before, David again replies—"The Lord is in his holy temple; the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." As if he should say, says Patrick, "My answer is, that the world is *not* governed by chance, nor *can* men carry things just as they please; but the Lord—whose throne is infinitely above that of the highest king on earth—he, I say, is the supreme and most righteous ruler of *all* affairs: and *no* mischief *can* be so secretly contrived, *no* wicked design so artificially dissembled, but it lies open before *his* eyes; yea he sees *through* it, and looks to the very bottom of men's hearts." And on the 5th verse,—“The Lord trieth the righte-

ous, but the wicked, and him that loveth violence, his soul hateth."—A. Clarke observes—"He does *not* abandon them;" and pointedly adds, as from David—"I may expect his presence in the *temple*; he has *not* promised to meet me in the *mountain*:"—i. e. the way of duty and diligence, of prayer and devotion, is the way of comfort and succour, of safety and success.

And now, to quit the case of David and to come to our own, I shall *first* indulge in some general reflexions upon the signs of the present times; will then, *secondly*, specify a few that more immediately draw our own attention in India; and *conclude* with some suggestions as to our duty in present emergencies.

I. And *first*,—Are not the days in which *we* live and act days pre-eminently of change and of overturning? yea and days of rebuke and blasphemy as well? Do we not, in fact, see almost the whole world now undergoing a rapid succession of revolutions, physical, political, moral and domestic? The foundations of mighty kingdoms are overthrown; the ancient dynasties of powerful sovereigns coming to an end: the whole frame-work and constitution of nation after nation either suffering entire dissolution, or passing under changes and transformations affecting the well-being of all classes of their population. Old and worn-out institutions are broken up, exchanged for others yet untried, or succeeded by a transition state of political anarchy and confusion. Whether for good or evil, all the earth is in a condition of excitement, expectation and alarm; in every country under the sun, "old things are passing away and all things are becoming new." Now—that, as in the physical convulsions of the globe of this earth, when the earthquake and the tornado and the flood, changing the whole face of nature, seem in the first terror of men's hearts to be only mischievous and devastating calamities, without any mixture of benefit or alleviation of hope; but yet are afterwards satisfactorily ascertained to be fraught with advantages for health and fertility and comfort of no ordinary value; bringing to light, as they do, the vast treasures of God's prospective bounty, through long ages concealed in the dark recesses of the earth's bosom; purifying an infected atmosphere and renovating the productive powers of universal nature—that so, in the political and moral world also, changes vast and radical, and rapidly succeeding each other, such as we now witness, are not effected without a large amount of immediate evil of various character; and that yet, in their final issues, they are effectuating the eternal purposes of God and bringing to light his vast designs of mercy to the human family, is not less the just inference of reason than the lesson of experience and the inspired dictate of the divine word. To endeavour to mitigate, if not wholly to neutralize, the necessary or incidental evil—to seek escape from the more mischievous results, and direct to a favourable issue, as far as human agency can—and it *can* much—changes that are breaking up the whole face of society, and altering the relations of men and things everywhere, is assuredly the part of wisdom and of duty alike. To be able to discern "the signs of the times and to know and point out what the Israel or people of God *ought* to do"—this is an attainment, or rather a gift from on high,—though bestowed only on the observant, the faithful and the devoted—of inappreciable importance. See we not

that the families of mankind are throwing off a vast mass of incumbent ignorance, superstition, and oppression—that many are running to and fro through the whole earth, and that knowledge of all kinds, of good as well as of evil, is increasing : that laws are undergoing improvement, arbitrary power becoming curtailed, the distance between the higher and lower classes of society growing daily less : that odious distinctions, unequal distribution of social advantages, partial privileges and unfair limitation of the bounties of an equal providence, are coming under review and correction? That kings and rulers are such not for their own enjoyment of the honours and wealth and powers attached to their exalted stations, but for the service and benefit, and protection of their people, is now the almost universal sentiment of men : that the once privileged classes *must* either relax their too tenacious hold of exclusive wealth, power and prosperity, or be wholly borne away in the furious rush of the popular wave accumulating a force irresistible by any barriers but those of truth, justice, and mercy, is now forced upon the belief of all : that knowledge must be unlimitedly extended : that equal rights to all *must* be conceded : that all pressure of unequal law, of arbitrary exaction, of unjust enslavement, of tyrannic rule, of persecuting domination—all shackles upon the freedom of thought and speech—all attempts to keep down public opinion, and gag the public voice—all vexatious favouritism of sects in religion, and state interference with the rights of conscience, the peculiar province of God himself that these and a host of other evils that have too long grievously afflicted prostrate mankind *must* come to an end—all this none now doubt, save those infatuated and doomed supporters of ancient abuses and antiquated systems, who shall assuredly perish in their own gainsaying and opposition to the improvement of the world, to the spread of equal and universal happiness, as did Korah, Dathan and Abiram when impotently struggling against the dispensations of the God of Israel. That *we* in this land, too, and in particular reference to the spread of Christianity, are called upon with peculiar force of application to note and interpret rightly the signs of our times, and to know and teach the churches of the spiritual Israel what they ought to do, none before me, I am sure, will question.

God has in a most marvellous manner given to Christian England the sovereignty over 100 millions of men. The states of many ancient kings have fallen under our rule ; country after country been added to our dominion. It seems as if the nations, having refused through lapsing centuries to reform *themselves* and to return to God their Maker and Judge whom they had abandoned—their rulers, having hardened themselves in selfishness, cruelty and oppression, and persisted in holding murderous sceptres over prostrate peoples—their priests, glorying in their exclusive possession of the keys of knowledge, having long and wickedly refused all access to its hidden stores to the degraded millions over whom they have craftily exercised an all but omnipotent sway, subjecting at once understanding, conscience, property and persons to their will—it seems, I say, as if in righteous vengeance for all this, the Almighty God were now awakening as it were, not from the dreamy sleep of an abstract Brahma, but from the quietude of forbearing mercy ; were now stirring up his lingering justice from the patient endurance of ages to

fall in immensely accumulated terror upon the men of this generation. Afghanistan on the one side, for instance, China, with its third part of the human race, on the other, *would* not open a door to the messengers of salvation, to the heralds of the King of kings and Lord of lords, the Mediator-sovereign of the church—therefore God himself will force one open, by the workings of inward commotions or the assaults of foreign invasion! Vast countries that have long lain prostrate, contented in their viciousness and degradation, Jehovah will now awaken by the reverberating thunders of his own voice of power and the flashing lightnings of his holy indignation. To aid in the accomplishment of his eternal plans of united mercy and justice, the inventive faculties of the European nations have been wrought to additional efficiency, and whetted to more piercing keenness. The slumbering, but mighty, energies of steam, applied through machinery of all but infinite variety, with skill all but incalculable and unerring, bringing the antipodes into near neighbourhood, joining continents and islands once separated by impassable barriers—The printing press teeming with its million products, all miracles of wisdom: Bible and Tract Societies, and Missionary institutions, starting simultaneously into existence, and the zeal of churches awakened anew to an overwhelming sense of responsibility to perishing men, to the pleading Saviour, the pardoning Father, and sanctifying Spirit. The ingenuity of the manufacturer racked to discover cheap modes of production, and that of the merchant stimulated by his eager desire of gain to the task of spreading the products of his fellows over the whole earth—The geographical discoverer, the intelligent traveller, bringing to light the habits and institutions, the products and resources of people after people: and last not least, the humble Missionary who, glowing with pity for souls, with love to Christ and zeal for God, now makes his way into the woods and deserts of Africa, to the Coral Isles of the south, to the snow-clad ice-bound rocks of frozen Greenland; who carries the blessed message of freedom to the Western slave, of peace to the victim of cannibal New Zealand, of purity to the defiled slaves of obscene and degrading Hinduism or Atheistic Buddhism; who runs in the foot-prints of Jesus his blessed Master, as it were, over the circle of the earth in search of lost souls to bring them back to God their Father and to the Saviour who died for them—all these starting contemporaneously into efficiency and co-operating to one grand result of “glory to God in the highest, good-will on earth and peace among men”—are surely signs of the times and of the designs of God, too manifest and striking to be overlooked. Others, indeed, there are of a more painful character, but not the less calculated on that account to urge the churches of God and their messengers to that self-denying and laborious course which they suggest. Error in countless forms struggles everywhere with truth—persecution rages here in deeds of blood, hostility to the gospel there in malevolent slander or in subtile shew of deceptive philosophy, and false but dazzling wisdom. Every where, in short, priestcraft and kingcraft and devilcraft, in triple compact, are sworn to perpetual enmity to God and to his saints, and to reforms of every kind; to the enfranchisement either of

men's minds or bodies ; to their freedom of trade or of opinion, to their voluntary exercise of the rights of conscience, to their equal enjoyment of all civil and religious immunities. Who, then, contemplating the aspect of the world, look where he will, north, south, east or west, does not perceive that the foundations of all things are indeed either destroyed or overturning ? and if asked, either by the fearful or the malicious, what, when such is the universal aspect of things, can the righteous do ? if assured how impotent must prove the efforts of enthusiastic religionists to spread the gospel of Jesus over countries so vast, among peoples so rude or subtle, through populations so degraded and corrupted, so brutalized or effeminate ; amidst obstacles so numerous and varied, against the authority and edicts of so many kings and emperors, in the teeth of persecutions sounrelenting, of contempt so unsparing, of enemies so skilful and powerful ; in spite of priests so artful, or savages so murderous, or rulers so enraged and envenomed ; in climates so inclement or so unhealthy, with numbers so disproportioned, with means so insignificant, and talents so limited ; if it be said to him with oracular gravity or fearful apprehension—' You will never succeed ; you will one day assuredly fall by the hand of one foe or another ; your scheme is chimerical, your enterprise fanaticism, your efforts ridiculous, your failure inevitable'—who in such a case, I ask, and so assailed by timid unbelieving friends, or scornful adversaries, or contemptuous indifferent worldlings—who does not need to be fortified with the intelligent, holy, prayerful, all-comprehensive and enduring confidence of the Psalmist, and with all these vast difficulties full before him, to be enabled yet to say,—“ In the Lord put I my trust ; hath *He* said, and shall he not do it ? hath *He* promised, and shall he not bring it to pass ?”—and having engaged by solemn oath to give to His exalted Son “ the heathen for his inheritance,” will he now fail in his faithfulness to him or his mercy to the souls whom he has created ? God forbid we should either so libel his truth or so doubt his grace and power, as to hesitate for one moment in the confidence of *the world's salvation*.

I have been carried much further, dear brethren and friends, than my first intention in these more general reflexions, you will, I trust, bear with me, however, and still lend me your kind and patient attention while I proceed *Secondly*, to some specifications that may help to render their utility more directly perceptible.

II. Taking the sentiment of the text, then, not so much in the light of an objection as of an inquiry ; and rather asking what we *may* do in encountering difficulties, and withstanding enemies, and prosecuting the Missionary enterprise, amid the agitations of the day ; than dwelling, as a dissuasive from activity and a discouragement of zealous exertion on the amount and complication of those obstacles which the present condition of society and of things in general opposes to the evangelization of India, I would beg next to draw your notice to a few of those changes now occurring before our own eyes, which illustrate the expression of the Psalmist—“ the foundations are destroyed.”

And *first*, I remark that the old foundations of native society, on which rest its entire frame-work, may be said to be destroyed, in as far as the indigenous institutions of the country generally are manifestly in process

of decay and dissolution ; I trust, too, however slow and partial may be the improvement, of correction and of reformation. For, is it not the fact that the Hindu mind is now, from various influences, in a state of development and transition ? The schools and colleges of Missionary and Government establishment in the metropolis and other large cities, as well as in some other less important localities—the itinerant and stationary labours of Missionary agents—the translation and liberal distribution of the sacred Scriptures in so many of the vernacular dialects of the Provinces—the long continued and extensive circulation of religious tracts among the people in almost every direction, even by thousands and tens of thousands—the far wider spread than before of Missionaries and other Europeans over the face of the country—the better understood religious *principles* of Christians, and the numerous blessed examples even among men in office, military men and others of our countrymen, of true vital and active godliness—the greatly increased efforts of our religious societies—the accelerating rate at which improvement is now carried into all the departments of law and police—the daily extending influence of European ideas generally, and the more frequent imitation of our modes of dress, equipage and style of living by the natives—the larger intimacy which is found to exist between Europeans and respectable Hindus ; the rapidly spreading power of the native press, particularly of the native periodical press, offering both the inducement and a medium for the discussion of a vast variety of questions of national and social usage, of religious dogmas and political institutions—the vast extension of educational advantages, with the daily lessening influence and authority of the Brahmins and the Shástras inevitably consequent thereupon—the falling off from Hinduism in various directions, into the ranks of the Karttábhojás, the Mahomedans, the Vedantists, the Christians ; and withal the wide spread of infidelity, which rejects Hinduism because it shocks educated understanding, and Christianity because it requires the sacrifice of cherished vices, the subjugation of impure appetites and unholy passions—the enlargement of commerce and increased impetus given to cultivation—the knowledge, in fine, which the late wars have caused to flow in of other distant nations, their usages and institutions ; and the infinitely complicated rays of light, from all these and innumerable other sources, reflected through the mass of the population—all are producing a slow, it may be, but most certain change in the whole texture of the native mind and the frame-work of Hindu society. If Europeans were banished to-morrow from India, although doubtless the march of improvement would be much retarded, and internal convulsions must for a while absorb attention and postpone the general social advancement ; my full belief yet is that a leaven *has* been introduced which must ultimately work a total revolution in Indian opinion, manners and institutions. Whether, therefore, I regard the phenomena of the human mind, the revealed will of God, or the necessary operation of moral causes, I cannot for a moment doubt whether the doom of Hinduism is not sealed and its end approaching—and with it all that characterises the present race of its professors. A false religion once fallen into neglect or disrepute, never recovers its influence : the desire of knowledge once excited in any considerable portion of a people, can never be wholly

repressed : a thirst for social improvement once produced, cannot be allayed but by its unlimited gratification : foreign influence upon usage, language, commerce, social intercourse, once exerted, is inevitably progressive : minds that have once learned to think, and been emancipated from the thralldom of priestly or kingly domination, will no longer tamely submit to hold their liberty at a ruler's reasonless controul, or their thoughts and consciences at a self-interested and domineering teacher's command : and thus is it conclusively certain, that the overturning of the foundations of Hinduism and the reformation of all the institutions which it has originated, having begun must proceed, till entirely a new order of things has taken place, and the designs of Almighty God shall be accomplished in the regeneration of India.

2dly. The active and earnest struggle between truth and error has already commenced : one or other must be subdued and yield the field to its victorious rival. To us who live by faith in the unerring word of God, it is not matter of doubt which shall ultimately prove triumphant, even though long and painful may be the conflict ere the shout of conquest through the blood of the Lamb shall ascend from the redeemed on earth to mingle with the hosannas of Heaven. The forms of error now rife are various. There is 1st, the Man of Sin whose last dying efforts, as we hope and believe, are yet so portentously alarming. Over the whole earth almost, his emissaries are putting forth unwonted energy for the war against the truth of God and his saints. In the beauteous islands of the South, those fair spots already verdant with the vegetation of righteousness, and promising a speedy harvest similar to the harvests of apostolic days, we behold him recklessly employing the secular arm of foreign power to secure his entrance into the defenceless folds of the redeemed ones ; engaging the polished ferocity of civilized savages to assist him in his fearful ravages. In India what large accessions are yearly made to the number of his sworn devotees ? Already in this city they more than equal that of all the Protestant Missionaries, I believe, together. The wily Jesuit has wormed himself now as of old into the chair of popular education—and bringing talent and acquisition and skill and perseverance to bear upon the determined object—is seeking, not in vain, to gain a firm hold over the minds of the young ; working alike upon native vanity and European indifference, in order to secure establishment and support for colleges and nunneries and the whole frame-work of the “mystery of abomination.”

Nor is it less a question of the very *foundations* of gospel truth and scriptural Christianity, that we are called to agitate in controversy with that portentous heresy of ancient date, revived with such fearful impulse in our own times—which, whether we call it High-churchmanship, or Puseyism, or Tractarianism, or by any other designation—is, in sooth, nothing less or more than the very spirit of Anti-christ : since it would subject the verity of Divine inspiration to the interpretation of fallible man—the certain rule of Scriptures to the fluctuating traditions of so called saints and fathers : since, under the specious pretext of reverence for patristic piety and ancient wisdom, it would sap the very foundations of spiritual religion, introducing lifeless forms and vapid ceremonies and

carnal ordinances as professed aids to, but real substitutes for, the service of the inward heart and the true devotion of the godly life—would subjugate reason to an *imposed* faith, declared authoritative when propounded by divinely privileged *human* teachers; would limit the operations of the Spirit of God within the channels of a self-ordinating succession of frail and sinful men; would bring back all the carnalities of the Jewish ritual, its priests and vestments, and sacrifices, and offerings, its holy days and holy places, restoring the dispensation of the letter and rescinding that of the Spirit: would give us mysterious sacraments of necessary operation, in lieu of the voluntary and intelligent exercises of faith and love and holy joy; would deprive us of the liberty of thought and prophesying, of the free exercise of conscience in matters of faith and worship, subjugating religion to the control of a state aristocracy and priestly lorddom; would, in short, dress up in the gorgeous vestments of a Babylonish papistry the dry bones of a defunct piety, the bare skeleton of religion, an automaton moved by a machinery of human application, without blood or sinews or a heart, without reason, conscience or affection. The system we have thus to combat with is the more dangerous, inasmuch as it assumes the garb of a transcendental sanctity, wherewith to impose on the unreflecting and to work upon the native superstitions of the human heart: and yet, in truth, is it but Popery in disguise, yet scarcely in disguise; employing, as it does, the very same instrumentalities as its elder sister—the commanding authority of human opinion, the *stereotype* of creeds and rituals, the graceful drapery of splendid and gorgeous ornament, the self-mortifications and fastings of ancient asceticism, the disingenuousness of garbled extracts, and of false and unwarranted assumptions; the arrogation of priestly powers, of exclusive ordination, of sacramental efficacy and dispensing privileges—and last most daring arrogance of all and clearest mark of *the Beast*, the denial of the right of private interpretation and discouragement of the circulation of sacred Scripture among the laity. And is not the actual foundation of the whole system and substance of Christianity overturned, when, in a word, the truth of a sinner's justification before God is corrupted, perverted, neutralized at least? when the blood of Christ alone no longer cleanses “from *all* sins?” when the free grace of God in Christ Jesus ceases to be a sinner's sole dependance? when his own self-devised works of mortification and virtual merit, and a carnal participation in a mere outward ordinance, mystified from the simplicity of a simple and intelligible symbol into the subtle meritoriousness of an *opus operatum*, divide his confidence with the Saviour? when, confounding sanctification of the heart by the Spirit with justification from committed sin, an *infused* grace is declared participant, at least, with the blood of atonement in effecting a sinner's redemption? When the foundations are thus overturned, what can the righteous do? What, but “contend earnestly for the faith once delivered to the saints,” and preach with more zeal than ever the truth “as *it is* in Jesus?”

I need not tell you, my brethren, how this Anti-Christian evil already works, or how the leaven spreads and is endangering the spiritual vitality, the godly simplicity, the self-maintaining and propagating power of the religion of the New Testament among our churches.

Know you not, too, that the subtle philosophy of the Vedantist is fairly in the field, contending against the simplicity of the gospel of Jesus? winning, by its affectation of wisdom and its pretence of acuteness, by its subtlety of speculation and deceptiveness of reasoning, the attachment of those whose understandings are too much enlightened longer to advocate an absurd and debasing idolatry, but whose hearts are yet too proud and earthly, sensual and devilish, to submit to the pure teachings of heavenly wisdom. Already have the "philosophers" borrowed lessons from the Christian Church, and formed themselves into a Missionary Society, pledged to send its agents into all those parts of the country where educational establishments are at work, with a view to draw off the educated of the rising generation into their ranks; and, ere their minds have been sufficiently illuminated to see and feel the truth and excellence of Christianity, and yet in a state of mental transition as it were, to turn the balance of decision in favour of "philosophy and vain deceit," by flattering the pride of the natural heart, while leaving its vicious propensities wholly undisturbed. They have now, too, a periodical solely devoted to their project, and weekly assemblies are held in which they ape the very ritual of the Christian Churches; employing the charms of poetry and music, the allurements of learned disquisition, and of popular orations to give efficiency to their philosophizing endeavours.

Again; is it not lamentably certain that the efforts of Christian zeal are as yet far too circumscribed to be deemed at all adequate to this increased amount and variety of opposition to the truth we seek to promulgate? Death and disease have mournfully thinned our ranks—age and growing infirmities are still further diminishing the capabilities of some long in the field; whilst others are oppressed with a complication of engagements that leave but a slender portion of either time or strength for the direct labours of the evangelist. Are not our native churches, too, in a deplorably low condition of knowledge, piety and zeal? In the Mission with which I am connected,—and all my observation assures me we are not *more* tried than our brethren of other denominations,—so convinced are we that the very foundations, in great measure, of true churches—consisting of enlightened, sanctified and earnest believers in the Lord Jesus—are yet to be laid, that we have, after mature and repeated deliberation, come to the resolution of entirely reconstructing our so-called Christian communities. Hopes too sanguine and forbearance too extended, have led to the admission of members but little imbued, it is to be feared, with the true spirit of Christianity; and a discipline too indulgent has perpetuated a state of things that threatens well nigh to deluge us with a tide of mere worldliness and formality. The cupidity of the native character has been fostered, partly by our unsuspectingness and want of caution; partly by the systematic rivalry of a body claiming an exclusive right to preach the gospel and arrogating to itself Apostolical authority, that has wrought ruinously for the vitality of Christianity among our people. Our churches are now declared *no* churches, our ministry wholly usurped and invalid; premiums have been, in effect, offered for apostacy from our communions. Thus High-churchism, Puseyism, and Papistry, in

triple concert, have been and are, with augmenting pertinacity and effort, arrayed on the one hand against us: on the other hand the native press, increasing daily in skill and intelligence, and equally in the rancour of its hostility, teems with assertions contemptible enough indeed, in themselves, and—were those amongst whom they circulate, sufficiently enlightened and impartial—wholly powerless and harmless; but which, operating on a material such as the present native population of Calcutta, is capable of doing incalculable mischief. The mischief, indeed, is not without some counterbalance of undesigned advantage; since to bring Hindus to reason at all, to discuss and to read, is a point gained of no small importance to the desired result. For we unhesitatingly assent to the axiomatic dictum “*magna est veritas et prevalebit*”—the essential power and intrinsic force of truth will inevitably secure its ultimate triumph.

III. Such, dear friends, and brethren, are a few of those signs of the times which come under the predicament assumed in the text. It now remains only in the *last* place to offer a few suggestions in answer to the enquiry what, amid such destruction of the foundations of things, amidst such war of antagonizing influences, can the righteous do? what can we ourselves, the Missionaries and witnessing churches in this land of darkness and confusion and contest do, to stem the tide of error and of mischief, and to extend the influence of our divine religion, of the only system that can establish truth and justice and righteousness, love and mercy and piety, purity and happiness in the earth?

1. And *first*, I am sure that I shall have the hearty suffrages of you all when I say, that we *can* and *should* give ourselves, with more earnestness and constancy and simplicity, to *prayer and supplication before the Lord*. We are fully satisfied that persevering and earnest prayer brings down direct aids and blessings from on high, secures the directing wisdom, the overruling and protecting providence, the effectual presence of the Lord our God and of the Saviour—we are equally satisfied that its effect on our own hearts and understandings is of vast importance, in producing and maintaining in us a sense of self-impotence and humble dependance on the divine Spirit: in deepening our zeal, strengthening our faith and constancy, enlarging our pity for souls, and elevating us above the tauntings and oppositions, the contradictions and persecutions of the enemies of our holy cause; all which graces, without constant spiritual growth in our own souls, must languish and gradually die away, leaving us, condemned and pitiless monuments of virtual apostacy, soulless carcases of religion, mere dry bones destitute of all holy life and power, scathed and useless cumberers of the Missionary ground. Let us then, dear friends and brethren, like pious Hezekiah, spread the blasphemies and tauntings and falsities of our opponents before the Lord against whom, in truth, it is they are ever directed. Let us say continually, “O Lord our God, save us from the hands of all the enemies around us, and give power to thy word in our mouths, that all the kingdoms of the earth and the population of this land may know that thou art the Lord, even thou only.” Let us humble ourselves and mourn over our deadness and ineffectiveness, as with the mourning of Hadadrimmon—every family apart, and our wives apart—the people and their minis-

ters apart, and their wives apart; and "give the Lord no rest" till, having sufficiently tried and strengthened our humility and devotedness, he make his word in our mouths, fire; and error, superstition, and sin, wood and stubble before it; till he make his "new Jerusalem," "the church of the living God, the pillar, and ground of the truth," a "praise in this land" and in all the earth. I would finally propose, that a series of united prayer-meetings be held, for the special purpose of invoking the divine direction and aid in the present emergency—and would extend the plan to the native churches also. Surely the Lord will listen to our supplications, and enable us "both to perceive what things we ought to do," and "to do them with our might."

2dly. We *can*, and I think *ought*, to *revise our past procedure*, to take counsel one with another for our future plans, and especially to draw closer the bonds of union and brotherly love among the sections of the Saviour's church and the Missionary bodies; to act henceforward more in concert, on a common system; and so assume a less ambiguous appearance, as but *one army* of soldiers in the field of spiritual warfare, in the eye of the enemy; to present a united phalanx before the foe—to love one another more as brethren and to pray one for another—to hold our peculiarities not less firmly, if you will, but more in subordination to the fundamental truths of the saving Gospel—to show the Heathen and all others how, like the early Christians, *we love*—to be "all one in Christ Jesus, even as He and the Father are one, that so the world may believe that *He* hath sent us." There has always, indeed, been a happy measure of harmony and mutual affection subsisting amongst us; but let us draw the bonds that unite us to each other and the Saviour closer yet; let us resolve with our hearts to merge all personal considerations and sectional interests in the great consideration of the Saviour's dying behest and his honour, and of the paramount and everlasting interests of souls that are hourly perishing, fearfully perishing, "for lack of knowledge;" and let our only rivalries and contests be those of zeal and love and energy.

3dly. We *can* and therefore *ought* to take more special heed to the vitality and spirituality of our churches. Satisfied I am that one main cause of the weak and low condition of native christianity in India is the material of which our churches have, in too large a measure, been constructed. Members have been received into them too readily, and been retained too long even after discovery of their deadness, cupidity or inconsistencies of behaviour. True, it is not an easy thing to maintain strict and godly discipline, surrounded as we are by self-styled Apostolicals who receive with open arms all comers, and thus neutralize much of our very best efforts to keep the churches of the Redeemer pure. Yet must we deeply consider the will of God, the command of the Saviour, the honour of Christianity, the credit of the faith, the peril of the souls committed to our charge—and *must* take heed, not only that we lay the true and living foundation, but that we build thereon true and living stones: the wood, the hay, the stubble will all perish in the day of burning trial "that is to try them of what sort they are;"—and if even we ourselves are then saved, it will yet, as we are firmly assured, "be so as by fire," as amid all the alarm and danger and loss and anguish of the heedless being who by his neglect and folly has had

his house and all he possessed burnt over his head. A dead and barren profession in our people, can only bring disgrace and disrepute upon the doctrines of the Cross—will repel serious and better disposed enquirers—will burthen ourselves with secular disputes and the craving importunities of a covetousness that, like the deadly *Upas*, will distil its subtle poison and *kill* the life of godliness all around—will even prevent the growth of members of better material, infecting them too with the predominant Balaamite cupidity or Laodicean lukewarmness—will fill ourselves with sorrow, disappointment and shame. “*Obsta principiis*”—oppose the commencement of an evil, is a wise axiom. Let us see to it that it is not forgotten.

4thly. Again, we *can* and *ought* to set ourselves to devise and carry out energetically *plans of more extended usefulness*—whether for the wider and more effectual preaching of the gospel among the heathen, or for enlarging the knowledge and reviving the dying graces of our churches. As to these latter, in particular, I would specify the plan of holding regular monthly Missionary prayer-meetings, and periodical Missionary celebrations, amongst them as amongst ourselves; engaging them also to enter actively and zealously into the great cause of universal evangelization; and setting before them the state of other Mission churches in the South Seas, the West Indies, Africa, and other parts. I would model them on purely Scriptural patterns, initiate them into the true New Testament principles of church membership, and the primitive constitution of Christian churches—I would engage the more intelligent and zealous members, male and female, in direct evangelical efforts, and in watching over their brethren and sisters; and I would particularly insist on the power of *reading* as a pre-requisite to church-membership—I would form Bible classes for the adults; I would enlarge attention to the children of professing native Christians; I would make them all, young and old, better acquainted with the *entire* sacred Scriptures, and would rather recommend textual lectures and comments on whole chapters, than doctrinal sermons on individual passages, in our ministrations: that so they might be enabled to turn their private reading to more profitable account than now, I fear, many of them do. We can and ought I think, too, to discipline our church members into more of industry, of cleanliness, of liberality, and of independance of temporal aid from benevolent sources: Lastly—for time warns me to respect your forbearance—we can and ought to establish native pastors and evangelists *every where* amongst the churches—and to introduce the commencement, at least, of a system of *voluntary* contribution for their support. I have lately done this in my own Church. The first efforts will, indeed, necessarily be few and feeble; but they will establish a *principle*, a scriptural *sentiment*, which the grace of God will work out to full influence when once seen, felt and acted upon. I think *our* status here should not be that of pastors of churches, but of general evangelists, superintendants of *many* churches, on the model of Apostolic labours. The encreasing difficulties of the times in England and America warn us to hasten forward the permanent establishment of Christianity in the hearts of the people, and the working out amongst them of the system of self-supporting churches

independant of all foreign aid either in men or means. Till we have done this, we have failed in the grand aim of Missionary Institutions, and have laid no sure foundation for the spread of the truth of the gospel *by the self-sustained efforts of native believers themselves*, whensoever in the providence of God it may become inexpedient or impossible for European or American churches longer to continue their wonted supplies; and that emergency must assuredly come and soon—or when is the whole world to be evangelized?

I could enlarge on other very important particulars; but having already too far trespassed on your patience, which I trust you will pardon, I shall now conclude by praying the divine Head of the Church, “the great Shepherd of the sheep,” of pastors and people alike, “to stir up his power and come amongst us and with great might to succour us:” that his kingdom may speedily come, in truth; his great Salvation be brought nigh, and “the kingdoms of this world soon become the kingdoms of our God and of his Christ.”

I have then, dear friends and brethren, thrown together some of those many thoughts which press with weight upon my own mind. I feel that I am going “the way of all flesh;” that my health is rapidly undermining, my strength declining, my energies almost daily diminishing, and that soon “the place that now knoweth me shall know me no more for ever.” With unaffected humility I am driven to exclaim “my leanness, my leanness”—and can only trust in the unfailing mercy of our common God for the pardon of all my own past unprofitableness, through the sprinkling of the blood of atonement. But whilst about to pass away myself from the field of labour, I would, as with all the earnestness of a dying man, and with all affection, *entreat* you kindly to receive the parting “word of exhortation.” I would say to you, Press on with redoubled zeal and energy—go forward in the Master’s cause—“preach the word; be instant in season and out of season,” so esteemed; nor cease till all India has heard the gospel message; till its whole circuit is “full of the knowledge of the Lord,” yea till “the glory of God be revealed and *all the earth see it together.*” Amen and Amen.

II.—*Fragment of the History of Missions to Tartary and China in the Middle Ages.*

[For the Calcutta Christian Observer.]

There probably never was a time when Christians took so deep an interest in the religious condition of China, as in our days, when the political circumstances of that ancient empire seem to justify the hope that the blessed gospel of Christ may find an entrance into a country which—with its tributary states—contains full one third of the human race. At such a time, therefore, one feels naturally curious to know what was done in former ages for the introduction of Christianity into China.

Another motive which may induce Christians in India to in-

quire into the same subject, is the vicinity of Tibet, one of the vassal states of China, and the striking similarity which exists between the religion of the *Dálai Lámá*, and some of the corrupt forms of Christianity, more especially Popery. This similarity seems to have attracted the notice of the Missionary travellers of whose journey to the border of Tibet an interesting account was given in the last number of the *Observer*. The author of that account states that "a few faint traces of Christianity, supposed to have been derived from the *Greek church*," form part of the elements of the religious *belief* of the *Lámás*. Other authors have found the similarity between the religious *institutions* of Tibet and those of the Papacy so great, that they have gone so far as to maintain that the two are historically connected, *i. e.* that the religion now prevalent in Tibet was introduced into that country by Popish Missionaries, and that it is Popery adapted to local circumstances.

It seems to us much more probable, to suppose that some Christian ideas may have been spread in Tibet through the medium of the *Nestorian Missionaries* whose influence, in the middle ages, extended to China. As there is no reason for believing that they entered China from the sea-coast, it seems natural to take it for granted that some of them traversed Tibet, and on their way (perhaps through the means of some intermediate stations) diffused a certain amount of Christian knowledge in that country, which may, in part, have been unconsciously adopted and retained by the *Lámás*.

The *monasteries* and *nunneries* of Tibet, although well adapted to Buddhism, may also have been borrowed from the *Nestorians*; but the *Dálai Lámá*, whom several writers have made out to be a second *Pope*, designedly formed after the pattern of his brother at *Rome*, seems to us to be an offspring not of Popish Missions, but of the genuine heathen notion of *incarnations*, so extensively prevailing in Eastern Asia. It would, however, be interesting, if some future philosopher, delineating the *Natural History of Popery*, were to devote a chapter or two to an inquiry into the extent and the causes of the analogy between the *Romish* and the *Tibetan Popes*.

Unfortunately for us, the history of Missions to Central and Eastern Asia, in the middle ages, which might throw some light on these interesting topics, is involved in great darkness; few documents only being in existence, from which any credible information can be derived.

The following pages are a translation of what Neander, one of the first modern authors on church history, reports on the subject. It will be seen that he, although a most careful writer, passes over in silence two whole centuries, and we fear it would

be vain to look elsewhere for a valuable supplement to fill up the gap. Some additional information may possibly be found in the American Missionary Herald for August 1838, which we have not been able to procure.

I.

(From Neander's Church history, vol. vii. p. 123.)

The Nestorian Churches of Eastern (Central) Asia, which enjoyed the favour first of the Persian, and afterwards—for similar reasons—of the Muhammadan rulers, were best able to promote the spread of Christianity in Asia. Timothy, who occupied the dignity of Nestorian Patriarch in Syria from 778 to 820, took a particular interest in the establishment of missions. He sent some monks from the convent of *Beth-Abe* in Mesopotamia as Missionaries among the tribes around the Caspian Sea, and beyond them to the East Indies, and even to China. Among these were two able men, named Kardag and Jabdallaha, whom he ordained bishops. Jabdallaha sent to the patriarch a report of the successful result of their mission, and the patriarch authorized them to ordain, if necessary, several of the monks, as bishops, with the express direction that in order not to violate the canon that three bishops must assist at the ordination of a new one, a copy of the Gospels was to represent the third bishop. A man of the name of David is mentioned as the bishop ordained for China.* A Chinese-Syriac inscription, published by the Jesuits and professedly dated A. D. 782, states that a Nestorian priest, named Olopuen, entered China in 635 from the provinces to the west of it, that he laboured in the empire with considerable success, and that Christianity, though at first persecuted, was afterwards favoured by the emperors and spread pretty widely. Even if this inscription should not be genuine, the other data establish the fact that about this time efforts were made by the Nestorians, to open the way for Christianity in Eastern Asia, and even as far as China.

II.

(From Neander's Church history, vol. ix. p. 58.)

We now proceed to cast a glance at the spread of Christianity in Asia. The Nestorians were best able to promote it, for their churches were widely scattered over Eastern (Central) Asia; they were more favoured by the Muhammadan rulers than other Christian sects; and they were best acquainted with the languages and manners of Asiatic nations. As late as the ninth century the Nestorian Church had some flourishing seminaries (especially that at Nisibis in Mesopotamia) for the education of the clergy; but after that period they seem to have declined, for the information we possess respecting the itinerant Nestorian clergy in Asia proves them to have been men greatly deficient in theological erudition, Christian knowledge and a deep tone of Christian feeling. It is true that they were animated by a zeal for making proselytes, but frequently they were satisfied, if a number of people made an outward profession of Christianity and observed a certain round of Christian and ecclesiastical ceremonies. We must therefore receive with suspicion the accounts which the Nestorians themselves, inclined to extol the merits of their sect, and accustomed to the hyperbolic style of Asia, have given of their labours for the conversion of heathen tribes. They spread in those regions of Asia, in which a tendency to a mixture of various

* An Arab traveller, named Ibn Wahabah, who visited China in the ninth century, found that the Emperor possessed pictures of Christ and his Apostles, and heard him say that Christ had acted as a teacher for thirty months. See Renaudot *Anciennes relations*, &c. p. 68.

religions has always been observable. Opportunities for adding to this mixture some Christian elements could easily be found, and these may have been represented by the Nestorians as conversions to Christianity.

Thus we find, so early as the twelfth century, a rumour pervading the Western Church of a powerful Christian kingdom in Asia, the Christian monarchs of which were said to be priests and to bear the name John (Prester John.) The unanimous testimony of all oriental documents and all occidental travellers of the 13th century places it beyond a doubt, that the kingdom of *Keraït* in Tartary, to the north of China, of which Caracorum was the capital, is meant. But it may be somewhat doubtful what we are to think of the Christianity of this people and its kings, and of the union of the priestly with the royal character in the latter, as well as of the name John, given to them.

The Nestorian Metropolitan Ebed-Jesu, Bishop of Maru in the Persian province of Khorasan, in a letter to his patriarch Maris relates that in the beginning of the 11th century a king of *Keraït* was converted to Christianity by some Christian merchants, undoubtedly Nestorians. His conversion is originally traced to the apparition of a saint, who is said to have pointed out the way to the prince, when he had lost himself in a hunting excursion. Whether this be based upon fact, or invented in imitation of a similar (and apparently true) narrative, connected with the conversion of the Iberians, is doubtful. The prince then is said to have requested the Metropolitan, either to come to him personally, or to send a priest, to baptize him. The patriarch to whom this report was made, is said to have told the Metropolitan to send two priests, some deacons and an ecclesiastical apparatus (such as a communion service, &c.) into that country. Two hundred thousand of the people are reported to have embraced Christianity. It is that prince and his successors who thenceforth figure in the West as Prester John. Exaggerated accounts of them and of the magnitude of their empire were circulated in the West by monks; and ambassadors from them appeared at Rome, for the purpose of establishing, through the medium of the pope, a connexion between those great monarchs and the Occident. We not only have every reason to doubt the truthfulness of such reports, but it may even be questioned whether the persons who professed to be ambassadors, were really such, or whether the whole may not be considered as an imposition; for especially after the crusades had opened a way of intercourse between the East and the West, occidental credulity was often imposed upon by deluding impositions of this kind.

We are, however, not authorized, therefore, to doubt the existence of this race of royal priests, with their hereditary name of John. It is possible that the Nestorians may have ordained the king they baptized, and that he may have received the name of John at his baptism, as this was the name of the patriarch of that time. Thus both the priestly dignity and the name may have been inherited by his successors. It is possible that the same ideas, which have since been embodied in a new form, that of *Lamâism*, may have been current in those regions at that early period, and have favoured the union of the priestly with the royal office.

In modern times, however, a more accurate inquiry into the history and the political relations of the Chinese empire has suggested a different interpretation of the whole of this narrative. The kings of *Keraït* were vassals of the immense Chinese empire, and as such had, in addition to their proper name, the title *Vam* or *Wang*. If to this title we add the Tartar title *Khan*, we have the combination *Vam-khan* or *Ung-khan*. It is therefore thought that the rumour of these kings, who all had the name of *John* (which the Nestorians would pronounce *Yokhanan*) may have arisen from a misinterpretation or mutilation of these combined titles; and that the report of the

union of the priestly with the royal character may have been a Christianized version of the analogous religious notions, current in those regions at an earlier date. Viewed in this light, the whole account of the conversion of the kings of Keraït and their subjects would dwindle down into a legend, originating in ignorance or exaggeration, and destitute of every historical foundation.

As however the report given in the above-mentioned letter of the Nestorian Metropolitan, respecting the conversion of that Tartar king, is substantially confirmed by occidental Missionaries and travellers of the 13th century, who stopped in those regions for some time and cannot be charged with exaggerations, we consider this much as an established fact, that the kings of Keraït were, by the Nestorians, converted to Christianity, i. e. induced to make an outward profession of it, and to adopt certain Christian ceremonies, and that this kind of Christianity was by them handed down to their descendants,—but every thing else seems to be uncertain.

At all events an end was made to the dynasty of these royal priests in 1202—it is said under the fourth of them—by the great revolution which afterwards shook not only Asia, but even Europe. Khan Temujin, the chieftain of one of the tribes subject to this dynasty, rose in rebellion against it, and the king of Keraït lost both his kingdom and his life in the conflict, whilst Temujin, assuming the name of *Jingiskhan*, came out of it as the founder of the great *Mogal* empire. He is said to have married a daughter of the fallen royal priest, and to have allowed a Nestorian monk, named Rabbanta, to enjoy a high esteem and exercise great influence: we must, however, not make much account of this personage. Religion with the Mogals was altogether a matter of inferior moment; for their creed consisted only of one article, viz. the acknowledgment of an Almighty Being as the Lord of the universe, and of the great Khan as his son, appointed by him to be his vicegerent, and lord over all the kingdoms of the world, to whom universal obedience was due. This one fundamental article left room for many other ideas, which might be received from other quarters as true, and combined with it. The religion of these tribes, in short, was a rude Deism, which influenced the heart but little; it was a belief in one God, who was kept at a great distance, a belief which afforded little aliment to the human mind; consequently superstition of a diversified kind found an easy entrance into the empty space. The consciousness of religious wants naturally led men to seek after something to fill up the dark gulph, which separated the great but distant God, obscurely floating before their minds, from the life of limited and feeble man; therefore any form of superstition might be welcomed by them; and idols and amulets might obtain a firmer hold upon their minds and imaginations than the cold belief in one God, the creator of the world. In this way many religions, or rather many religious ceremonies, viewed in a superstitious light, might be combined with that solitary article of their creed; nay a variety of religious rites was particularly suited to the taste of those tribes, consequently a mixture of Christian, Muhammadan, and Buddhist ceremonies could afterwards find an entrance among them. The Nestorian priests, who for a long period wandered up and down amongst them, required nothing beyond the adoption of some Christian ceremonies, and called it conversion to Christianity. To this may be added that the Mogal princes were often induced by political motives (such as a desire to secure the co-operation of Christians against their Muhammadan enemies) to represent themselves as more favourably inclined towards Christianity than they really were; and occasionally they may have accommodated their outward conduct to Christian forms, from a desire to show a certain degree of civility to the Christian princes of the East who acknowledged their sway.

Under Oktai Khan, the successor of Jingsikhan, the armies of the Mogals having advanced through Russia and Poland to Bohemia and Silesia, threatened to overwhelm all Europe, whilst the conflict between emperor Frederic II. and the popes prevented the nations of Christendom from adopting any combined measures in their self-defence. Under these circumstances pope Innocent IV. determined to send a double embassy to the Mogals, for the purpose of exhorting them in his name to desist from making war upon the Christian nations, and of endeavouring to gain them over to Christianity. In both respects this was an ill-concerted plan: for what could such an isolated exhortation avail? And what did the Mogals care for the word of the pope? A mere deputation could do nothing for the introduction of Christianity; and the men whom the pope appointed to it, were unfit for their work, being deficient both in point of capacity and preparation. In 1245 four Dominican monks were dispatched to the Commander-in-chief of the Mogals in Persia, and three Franciscans to the great Khan himself.

The former, among whom Ascelin was the chief,* were most unfit for such a business, as they were totally deficient in a proper knowledge of the language and manners of these nations, as well as in the requisite versatility of mind. They at once made themselves unpopular, because against the oriental custom they had taken no presents with them. Next they were told that as an indispensable condition of an audience with the Commander-in-chief, they must show their respect for him by three times bending their knees before him. They scrupled to do this, thinking it might be a mark of idolatrous worship; their scruples, however, were removed by a monk from Cremona, named Guiscard, with whom they had fallen in at Tifis, and who, being acquainted with oriental manners, told them that in the opinion of the Mogals no such idea was connected with genuflexion. But when he informed them that it would be an act of homage to the great Khan, on the part of the Pope and the Romish church, they declared they were determined to die rather than expose the Romish church and all Christendom to such a degradation in the sight of oriental nations. The Tartars thought it very strange that they, who worshipped the sign of the cross, whether on wood or stone, should refuse to show similar respect to the Commander-in-chief, whom the great Khan wished to have respected as himself. This refusal was interpreted as a great insult perpetrated against the dignity of the Khan, in the person of his representative; and it was only in consequence of some peculiarly favourable circumstances that the monks escaped death which impended over them. At last they were told to proceed to the great Khan himself, to deliver the pope's letter to him, to convince themselves, from personal inspection, of his infinite power and majesty, and to report to the pope upon it. But Ascelin replied that "as his lord, the pope, had heard nothing of the name of the Khan, and had given him no orders to go in search of him, but to apply to the first army of Tartars he might fall in with, he neither was under any obligation, nor felt any desire to travel to the great Khan." This mode of speaking of the pope's relation to the great Khan again exasperated the Tartars. They asked, "whether the pope had subdued so many and so extensive kingdoms as the great Khan, the son of God? and whether the pope's name extended so widely as that of the great Khan, which was revered from the East to the West?" Ascelin then explained to them, "how the pope, as the successor of Peter, to whom Christ had committed the government of the whole church, possessed the greatest power among men." Of such a power the Tartars could understand nothing, and it was in vain that Ascelin made use of a multitude of similes and examples to illustrate it. The pope's letter was finally translated into Persian, and from that into

* A report of their Mission, by Simon of St. Quentin, one of their number, may be found in Vincentius Bellovacensis, *Speculum historiale*, L. xxxi. ch. 40:

the Tartar language, and delivered to the commander. The monks, after being kept in suspense for several months, were at last permitted to return home, with a brief and imperious reply to the pope, in which it was said to be "the unalterable decree of God that all who came in person to do homage to the great Khan, whom God had appointed lord of the whole world, should remain in possession of their territories, but that all others should be extirpated: and that therefore the Pope must mind this, if he intended to retain his territory."

The deputation of Franciscans* proceeded through Russia to the great Khan in Tartary. On the way, they had to encounter great difficulties and hardships, especially in the desert regions and *steppes*, which they were obliged to traverse on horseback, with the greatest speed, and with few intervals of repose. These monks seem to have been better adapted to such business than the first: John de Plano Caspini in particular was better prepared for it by his previous extensive travels, by the official functions which as a dignitary of his order, he had exercised, and by the experience he had thus acquired. Being less stiff and narrow-minded than the members of the other deputation, they were better able to enter into the manners and feelings of foreign nations. Thus they readily gave away as presents some of the few articles they had taken with them, and consented, without hesitation, to bend the knee three times as a sign of the respect due to a sovereign. On their arrival, they found that Oktai Khan was dead, and were present at the coronation of his successor Gayuk. They fell in with some Nestorian priests who received their support from the Khan, and celebrated divine service before his tents. But it was undoubtedly an exaggeration—whether designed or not—of which the Christians about the Khan were guilty, when they said, that he himself would shortly embrace Christianity. The Khan, in addition to a letter addressed to the pope, offered to send some ambassadors with them, but they thought it most prudent, on several grounds, to decline that offer. It need hardly be added that this deputation also was as much as useless.

The crusades repeatedly brought the Christians of the West in contact with the Mogals, whose chieftains were sometimes induced by political considerations to seek a combination with occidental princes against their common enemies, the Musalmáns, and on other occasions endeavoured to make people believe, that those princes also acknowledged them as their sovereigns. Consequently many impostors made their appearance in the East who pretended to be ambassadors sent by the Mogals or others, and who in their name made declarations and promises of which they had never dreamt. On the other hand it is probable, that the Mogal chieftains allowed many things to be said in their names which they afterwards disclaimed. In this way it happened that when Lewis IX. of France was in the island of Cyprus, during his crusade, he heard some exaggerated statements respecting the inclination to Christianity of some Mogal chieftains, and was induced to dispatch an embassy with presents to meet them.

The most distinguished among these ambassadors was William de Rubruquis, a Franciscan monk, who went on such a deputation in 1253. He visited the Mogal general and chieftain Sartan, his father Batu, and Mangu Khan the great Khan of the Mogals, and went as far as Caracorum, the celebrated capital of the empire and the residence of the above-mentioned dynasty of royal priests. From the accounts of his travels which he has left behind, we find that he was less credulous and better able and more inclined to judge for himself than the generality of the monks of his age, and it is from him that we derive the first sure and correct intelligence respecting the religious

* The report of John the Plano Caspini, an Italian, who was one of them was published, complete by d'Avezac, Paris, 1838.

condition and the inclination to Christianity of those nations. He was far superior to the oriental monks and clergy, wandering about among them, in point of Christian knowledge and piety; and to judge from his piety, boldness and insight into the nature of Christianity (making allowances for his ecclesiastical prejudices) he seems to have been better fitted than many others for labouring as a Missionary in such a sphere. Whilst residing in the regions where the kingdom of Prester John had been, he discovered that the Nestorian accounts of it were greatly exaggerated. He says that with the exception of a few Nestorians no one knew any thing of Prester John. He found the Nestorians widely scattered in those regions, and some of them occupying important posts of honour at the Tartar court. He gives a poor account of the Nestorian clergy: "They are," he says, "extremely ignorant; they recite their liturgical services and have books in the Syrian language, but without understanding any thing of it. They chaunt like the ignorant monks (of the West) who know nothing of Latin; consequently they are very corrupt and wicked, many of them given to usury and drunkenness. Some of them, who live among the Tartars, have, like these, several wives." Such men were satisfied, if their mechanical prayers and ceremonies were held in some esteem at the Tartar court, and if they thereby obtained presents, support and influence. Mangu Khan looked upon the festivals of Christians, Muhammadans and heathens as fine opportunities for giving grand dinners. At these the Nestorian priests, dressed in canonicals, made their appearance, prayed for the Khan, and pronounced a blessing upon his cup; then came Muhammadan priests who did the same; and the heathen priests had their turn next. These last were probably Buddhists, for a number of indications may be pointed out, which prove that even at that early period Buddhism was widely spread in these regions, in consequence probably of the early missions and pilgrimages of zealous Buddhists. Rubruquis fell in with an Armenian weaver, who pretended to be a monk, telling the people he had come from Palestine, in consequence of a special divine revelation: and who managed to obtain influence and gain at the Mogal court and among the women, by austerity, public harangues and pretended miraculous cures. In the city of Caracorum he saw twelve heathen temples devoted to idols of various nations, two Muhammadan mosques, and a church. On Easter-day he administered, in this Mogal capital, the eucharist to a great number of Christians who were gathered there and after a protracted season of privation, longed after the sacrament; he also baptized more than sixty persons. After having remained at the court for some time, he requested from the great Khan a decided answer as to whether he might remain in the country as a missionary, or whether he was to return home. Upon this, on the Lord's-day before Whitsunday 1253, some of the Khan's courtiers, among them several Saracens, for the first time questioned him more closely, in the name of the Khan, respecting his object in coming. He then stated the motives which had led him to extend his travels so far, and told them he had no other object in view except to preach to them the word of God, provided they were willing to hear it. They asked him, what the word of God was which he intended to preach to them. They imagined it would be some favourable prediction, for it was by such means that many vagrant monks and priests were wont to insinuate themselves among them. But he told them, "it was this word of God (Luke xii. 48,) that to whom God has given much, from him he will require much, and to whom he has given little, from him he will require little; and that he who has received most, is the most favoured. Now the Khan had received very many things from God; for he was not indebted to any idol for any part of his power and greatness, having received all from God Almighty, the Creator of heaven and earth, who held in his hand all the kingdoms of the world, and on

account of men's sins transferred them from one nation to another. Therefore the Khan would want nothing, if he only loved God. But otherwise he might be sure that God would call him to account for all, even to the last farthing." Here one of the Saracens asked: "Is there a man on earth who does not love God?" Rubruquis replied: "He who loves God, keeps his commandments; and he who keeps not His commandments, loves him not." They then asked: "Have you been to heaven to learn God's commandments?" He answered, "No, but God has given them from heaven to those who seek what is good, and he has himself descended from heaven to teach them to man. In the sacred Scriptures we have all his words, and we know by men's works, whether they keep them or not." They then put the insidious question to him, whether he thought, Mangu Khan kept God's commandments or not? He managed to avoid the difficulty very cleverly, without either compromising the law of truth, or giving offence to the Khan by saying, with the Khan's permission, he would lay all God's commandments before him, and leave him to judge whether he kept them or not.

The next day the Khan issued a declaration to this effect, that "as among his subjects there were Christians, Muhammadans, and idolators, and as each party maintained that its own law was best, representatives of all three religions were to appear before him, and each to give in a written account of his law, that by comparing them it might be ascertained whose law was the best." Rubruquis says, "I thanked God, for touching the Khan's heart and bringing him to adopt this good resolution, and as it is written that a servant of the Lord ought not to be contentious, but kind to all, and ready to teach, I replied I was quite ready to give an account of my faith to every one who required it."

Rubruquis evinced his superiority over the Nestorians also in the conference on religion which ensued. They proposed to commence by disputing with the Muhammadans: but Rubruquis thought it better to begin with the idolators, because the Muhammadans were agreed with Christians on the unity of God, and would therefore make common cause with them against the idolators. The Nestorians next were for defending the unity of God against the idolators, by appealing to the authority of the Bible: but Rubruquis showed to them that they would effect nothing in this way, because their opponents would not acknowledge the authority of the Bible, and that therefore it was necessary to adduce arguments of a different description. As they had proved themselves such awkward champions in these preliminary arrangements, it was finally agreed between them that he should speak first, and that if he was beaten off the field, they should then attempt to do better. The disputation was held on the eve of Whitsunday. Previous to it, the Khan issued an order that no one, under pain of death, should attempt to insult the other or to create a tumult. Three of the Khan's secretaries, one a Christian, the second a Muhammadan, and the third an idolator, were appointed umpires of the disputation.

Rubruquis endeavoured to prove to the idolators the necessity of acknowledging one God, the almighty Creator. As they held a dualistic system, they tried to bring forward the difficult question, how *evil* could have originated with this one God; but Rubruquis avoided entering into this digression, by saying that before talking about the origin of evil, they must first be agreed on the nature of evil; and so he compelled them to return to the main point. The Muhammadans declined entering into any discussion, by declaring that they considered the law of the Christians, together with all that the gospel taught, as true, and that as they, like the Christians, acknowledged but one God, and in all their prayers requested him to grant them a happy death, they wished to be excused from the disputation. It is possible that the Muhammadans, anxious to avoid apparent discord among the worshippers of

one God, preferred to bring forward only what they held in common with Christians : it is also possible that their answer implied less than Rubruquis chose to put into it.

By this time Rubruquis had been told that the Khan had come to the determination of dismissing him, and that this was to be announced to him in an audience on Whitsunday. At this interview the Khan said to him, " We Mogals believe that there is one God, by whom we live and die ; upon him our hearts are wholly fixed." Rubruquis replied, " May God grant you his grace for this, for without his grace it is impossible." The Khan having made out the meaning of these words, as well as he could, through the imperfect medium of an interpreter, said, " As God has joined a number of fingers to the hands, so he has also given to men various ways of salvation. To the Christians he has given the Bible, but they do not observe its precepts properly ; at all events they cannot find this in it, that they should blame others. Or have you found this in it?" Rubruquis said, " No, but I told you from the beginning that contention was not my object." The Khan continued : " I say, God has given you the Bible, and you do not observe its precepts. To us he has given our soothsayers, and by doing what they prescribe to us, we live in peace with each other." The Khan purposely declined entering into a further discussion on religion, as Rubruquis had wished, and simply acquainted him with his order that he was now to leave the country and return with an official reply to Lewis IX. Rubruquis, upon this, declared he was ready to obey, but requested permission to come back, after delivering the letter, chiefly because in the town of Bolac there were a number of his subjects and servants, who spoke French and were destitute of priests to preach to them and to administer to them and their children the sacraments of their church, and he would like to settle among them. The Khan, declining to reply to this request, put the question to him, whether he was quite sure that his king would send him again? Rubruquis said, he could not tell what might be the pleasure of his king, but he had given him permission to go and preach the gospel wherever he might think it necessary,—and he thought it was particularly necessary in these regions. The Khan dismissed him without saying anything on this point, and his silence, of course, was equivalent to a refusal of the petition. Rubruquis concludes his account of this audience with these words : " I thought, if God had granted me the power of working miracles like those of Moses, I might perhaps have converted the great Khan."

About this time the Mogals founded two great empires, in both of which their dynasty could not fail to affect considerably the state of Christianity, viz. that of *Persia*, founded in 1258, by Hulagu, a brother of Mangu Khan, and that of *China*, the principal Mogal empire. The former of these was the original seat of the Nestorian church, which had previously been favored by the Muhammadans. The new Conqueror was induced by his wife, a Nestorian, to favour Christianity still more. His successors, influenced by matrimonial connections with the Byzantine emperors, or by their political relations to European princes, were sometimes led to feign a greater partiality for Christianity than they really felt. The popes took advantage of this circumstance to send missionaries to Persia for a number of years. But the very partiality, thus shown to Christianity, roused the jealous bigotry of the Muhammadan population and occasioned a conflict between the Muhammadan and the Christian parties, which ended in the complete victory of the former and a series of violent persecutions of Christianity.

In *China*, the principal empire of the Mogals, their religion first assumed a fixed form, that of Lámáism, from the Buddhist hierarchy. The Mogals were unable to resist the power of the civilization which they found in this country. Koblai Khan, (another brother of Mangu Khan) the founder of the

dynasty, distinguished himself above the earlier Mogal princes by favouring civilization, and in regard to religion seems to have been addicted to an eclectic tendency. He esteemed all religions, and particularly Christianity, but was far from being a Christian himself. Two merchants of the Venetian family of the *Poli* made their appearance at his court, and being well received, remained there for some time. He then sent them back to Europe, accompanied by one of his courtiers, for the purpose of obtaining for him, from the pope, a hundred learned men, well informed on the subject of Christianity.* Their return from Rome, however, was delayed by the vacancy of the papal chair from 1272 to 1274. When in the latter year Gregory X. was made Pope, he sent them back to China, accompanied by two well informed Dominican monks, and one of the Venetian merchants took his son, *Marco Polo*, then fifteen years old, with him. This young man became well acquainted with the languages and manners of the country, and being a great favourite with Koblai Khan, was often employed by him in business. On his return to Europe, in 1295, he drew up his account of those regions, entitled, *De regionibus orientalibus libri tres*, from which we can derive the best information respecting the state of Christianity there. A rebellion had been instigated against Koblai Khan by a man who professed to be a Christian (probably a Nestorian), whose ensign bore a cross, and who had many Christians in his service. The Jews (!) and Saracens in Koblai Khan's army availed themselves of this circumstance, when the rebellion had been quelled, as an argument against Christianity, by saying: "Here you see the weakness of Christ; he was not able to procure the victory to his followers." But when the Christians complained to Koblai Khan, he took their part, saying, the rebels had indeed invoked the aid of the God of Christians, but being a good and just God, he refused to assist them in doing evil. He also forbade his subjects to speak ill of the God of Christians or of the cross.

At the close of the thirteenth and the commencement of the fourteenth centuries these distant regions were the scene of labour of a Franciscan monk named John de *Monte Corvino*, a man in whom we may recognize a true Missionary. He seems to have been first engaged in such work in Persia, especially in Tabreez (the ancient Tauris.) In 1291 he proceeded to India, accompanied by Nicolas de Pistoria, a Dominican, who died there. During a stay of thirteen months he succeeded in baptizing, in different parts, about a hundred persons; and in the second letter he wrote to Europe, expressed it as his opinion, that great success might be expected from the preaching of the gospel in those parts, if able men of the Dominican or Franciscan order were sent out. From India he went to China, and finally settled at *Kambalu* (Peking), the residence of the great Khan. In two letters addressed in 1305 and 1306 to the members of his order he gave them an account of his labours and trials. After having been alone for eleven years, he was joined in 1303 by Arnold, another Franciscan, from Cologne.

Among other difficulties he had to encounter the opposition of the Nestorians, who would not allow any one to obtain a footing that did not belong to their party. They spread many calumnious reports respecting him and thereby brought him repeatedly into great danger. He was often arraigned before the tribunals, until at length the confessions of one accomplice fully proved him to be innocent, upon which the Khan (Timur Khan, Koblai's successor) exasperated by the calumniators, punished them with banishment. He was unable to bring the Chinese emperor (to whom he brought a letter

* Query: Was it this embassy from China, which first brought a knowledge of the mariner's compass from China to Italy, or vice versâ? The dates are in favour of such a supposition.—*Translator*.

from the pope) over to Christianity, but he enjoyed the imperial favour and Christians were treated with much kindness.

This distinguished man manifested the spirit of a true and wise Missionary, by his efforts to give to the people the word of God in their own language, to engage in the education of the young, and to train natives for Missionary work. He translated the New Testament and the Psalms into the Tartar language, and had copies of this version executed with a high degree of calligraphic perfection, and made use of it in his preaching. By watching his opportunities, he gradually purchased 150 boys from seven to eleven years of age, who knew nothing of any religion, baptized them and instructed them in Latin, Greek, and sacred music.* A few years after his arrival in Kambalu he succeeded in erecting a church, where he celebrated the liturgical offices with the children, trained by him, so that he could say: "I celebrate divine worship with a multitude of children and babes." In this church he put up six pictures, illustrating the history of the Old and New Testaments, with an explanation in the Latin, Persian, and Tartar languages, all for the instruction of the ignorant. He was much rejoiced when he was enabled to erect a second church in the vicinity of the imperial palace. A rich and pious Christian merchant, named Peter de Lucalongo, with whom he had become acquainted in Persia, purchased the site and made him a present of it. This church, which was built in 1305, was so near the palace, that the emperor could hear the singing in the church, with which he was much pleased. Monte Corvino divided his boys between the two churches. During the whole time of his stay he baptized between five and 6000, and was of opinion that he could have baptized as many as 30,000, had it not been for the machinations of the Nestorians.

In the first year of his stay he fell in with prince George, a descendant of the royal priests, whom he persuaded to leave the Nestorian for the Romish church. He then imparted to him the lower clerical orders, and was assisted by him in conducting worship, on which occasions the prince appeared in his princely garments. Many of his people also were brought over to the faith of the Romish church. For these the prince built a splendid church, which he styled the *Roman* church; he also intended to get the whole Roman liturgy translated into the language of his people, and to introduce it into their churches; but his early death, in 1299, frustrated these designs. He left behind an infant son, whom Monte Corvino baptized and named John after himself, he being his sponsor.

At this juncture the Nestorians again obtained the upper hand in his country, and all that Monte Corvino had done there for establishing the Romish church, again fell to the ground. He wrote: "Because I am left alone, I could not leave the emperor and travel a distance of twenty days, to that church; but if I am joined by a few good assistants and fellow-labourers, I hope, with God, that the loss may be repaired, for I still have in my possession the charter given me by the late king George." For two years Monte Corvino had access to the imperial court and was, as the Pope's legate, more esteemed by the emperor than any other clerical man. In both his letters he earnestly solicited that assistants might be sent him,— "not men who would only make broad their phylacteries, but brethren willing to be examples to others." In one of them he says, "I have become old and my hair has been blanched not so much by the number of my years (for I am only 58), as by labours and troubles." The pope appointed this worthy man Archbishop of Kambalu, and dispatched seven other Franciscans to his assistance.

* This was an expedient often resorted to by the Muhammadans in China. They bought children in seasons of famine, and brought them up in their own religion.—*Translator.*

Here the narrative of Neander ends, because his valuable work has not yet been brought lower down than the end of the 13th century. We may just add, that traces of Nestorians in China are found as late as the end of the 15th century, but no authentic details of their labours are within the writer's reach. The Mission of the seven Franciscans, mentioned by Neander in the last sentence, was unable to maintain its position longer than 1369, when the revolution by which the ruling Mogals were expelled, also led to the expulsion of all foreigners and especially all Christians. Christianity disappeared almost wholly from Central Asia at the end of the 14th century, in consequence of the tyranny of Tamerlane,—only a few traces of Nestorians surviving even that period of violence.

The whole of this history is mournfully interesting. It shows that Christianity, in one form, was once widely spread over a large portion of Asia, having for its centre the city of Caracorum, situated in the very heart of Tartary, near the sources of the river Selenga, to the south of lake Baikal. The Christian community which was instrumental in this extensive diffusion of the Christian name, is that of the Nestorians, the same which planted churches on the coasts of Malabar and Coromandel and in Ceylon. It is the purest of all the ancient hierarchical communities, being free from Mariolatry, image worship, and some other abominations of the Romish and Eastern hierarchies. Until the ninth century (perhaps even later) it was animated by a holy, and in a measure enlightened zeal for Christ: but afterwards it gradually degenerated, through the withering effects of opposition from without, and a stiff adherence to antiquated forms within. We are inclined, however, to take a more favourable view of the general character of the Nestorians than Neander, even at a later period; for on the one hand we do not think that the description of them, given by their Romish antagonists, is entitled to so much credit as Neander seems to attach to it, and on the other hand it seems to us that there must have been some vitality in their religion, because in spite of adverse circumstances, they maintained their ground so long. With the exception of the Greek Church (which until 1453 was upheld by the emperors of Constantinople, and has all along, down to our days, been identified with the power of Russia) all the other oriental Christian communities, such as the Armenian, Abyssinian, and Coptic churches have for many ages past been confined within the limits of their respective nations or localities; the Nestorians alone possessed sufficient vigour and elasticity to spread over distant regions, whilst the political power over their own country was in the hands of unbelievers.

Even in our days it may be affirmed of them that they still have salt in them.* The work of Dr. Grant (of the Ooroomiah Mission) and the accounts of one or two subsequent travellers, who have visited the independent Nestorians living in the mountain fastnesses of *Adiabene*, have thrown a new interest around that people. We do not think, with Dr. Grant, that these Nestorians are *the lost tribes* of Israel. It is certain that their country, the valley of the Zab (*Djab*), is identical with the ancient *Adiabene*, and also that many people of the ten tribes were transplanted to that country in the captivity of Israel: but we believe it is equally certain, from the accounts which Josephus gives of *Adiabene*, that the bulk of its inhabitants was *not* of Israelitish origin; for he states expressly that many of them *adopted* the Jewish religion as proselytes. We think that the inhabitants of Galilee (with the exception of the Greek colonists), in the days of our Saviour and the Apostles were the so called *lost tribes*; and at all events it is evident from some passages of the books of Chronicles that a small number of their descendants had returned to Jerusalem, under Cyrus or Artaxerxes. But as it is very probable that some people belonging to the ten tribes, remained in *Adiabene*, whilst the rest returned to Galilee, the land of their fathers, we are inclined to believe that the present Nestorian inhabitants of *Adiabene* are, *in part*, the descendants of the ten tribes. The bloody horrors, recently perpetrated in that country, tend to rivet the attention of Christians still more firmly upon that district and its inhabitants.

But to return from this digression—that Christianity, in one of its forms, was once widely spread in Central Asia and China, is an undoubted fact. It seems to have reached the latter country in 635, when it is said that twenty-one Nestorian priests obtained permission from the emperor to settle there. About the year 840 it is said that upwards of 3000 of them were found in the country, many of whom were banished by the persecuting emperor Wou-thoung. Although after this period the Nestorians gradually degenerated, yet it would appear that their numbers in China were not much reduced, for Neander mentions it as a fact that in the reign of Koblai Khan, towards the end of the 13th century, they could muster a rebel army, and it is to be hoped that those who composed it, were only a fraction of the whole body.—But in our days every trace of Nestorian Christianity is swept away from the face of the

* In proof of this we may refer to Dr. Buchanan's account of the Syrian (or Nestorian) churches on the Malabar coast, than which no churches could possibly have been less favourably situated for maintaining purity of doctrine and worship.

land, and although little credible intelligence exists respecting the statistics of Popish Christianity in China, yet it is probable that its numbers also are not very large. What conclusion shall we draw from these facts? Surely this, that since corrupt Christianity has, notwithstanding the persevering efforts of centuries, failed to obtain a firm footing in China, it now remains for the adherents of Bible truth, to make equally persevering efforts in that country for establishing the kingdom of Christ, which shall have no end.

J. W.

III.—*Fourth Circular of the Calcutta Christian School-Book Society, from July 1, 1842, to July 1, 1843.*

Of the various Societies and Associations that have been formed in this city for promoting the cause of truth and righteousness, there is not one whose proceedings we regard with more interest than the Christian School-Book Society. We will not enter upon a discussion of the question as to what place the education of the young ought to occupy in the carrying out of a scheme whose object is to cover a land with the knowledge of the glory of the Lord; but of this there can be no question, that the progress of Christianity and that of Christian education are inseparable. Christian education must either precede Christianization or it must immediately follow it. And in a country like this, where the carrying out of the details of our educational schemes must generally be entrusted to the best men whose services we can procure, rather than to such as we should choose out of an unlimited number, it is scarcely possible to over-estimate the importance of thoroughly good text-books. Moreover there is no country whatever in which the school-books take such hold of the minds of the scholars as in this. Every one who has had much intercourse with our educated youth must have noticed this. From their conversation it is always easy to perceive the vast extent to which their sentiments and modes of thought are moulded into the image of the principal text-books employed in the Institutions in which they have received their education. In such a case how transcendantly important is it that these should be not merely harmless, but positively salutary. The young Hindus cannot touch pitch without being defiled, nor take fire into their bosoms without being burnt. If the motto of the educator of youth every where must be—

Nil fœdum dictu visuque hæc limina tangat
Intra quæ puer est;

it must with tenfold emphasis be insisted on in India that the text-books of educational institutions be not only pure from moral corruption and speculative error, but that they be such as to contribute to the instruction of the mind, and such also that we may consistently pray and rationally expect that the blessing of God may render them effectual to the purification of the heart. With these remarks we introduce the circular of the Christian School-Book Society, commending it to the prayerful consideration of our Christian readers.

The Committee of the Christian School-Book Society, in presenting to their friends a Fourth Annual Circular, desire, first of all, to record their thanks to Almighty GOD, as the Author of all good, for the favour granted them, of endeavouring to do good, during their past official year. To Him be all honour, for every work of real usefulness carried on in this ungodly and superstitious land:—and especially for every work that has for its immediate tendency to reveal to sinful and ignorant man, CHRIST THE SAVIOUR OF THE LOST!

II. Our Statement, issued some months ago, in regard to the Society's resources and operations, might have rendered any further report, at present, unnecessary, save for the sake of regularity, and to satisfy the very reasonable wishes of those who prefer a periodical report to a mere occasional paper. We shall now simply re-embody what was formerly stated, with a few subsequent details for the past year—and so present our friends with their usual Annual Circular, in a more extended form.

III. The CLAIMS of the Society, as a Christian Institute, continue unchanged. Its *basis* of action is to be found in our common humanity, as fellow-men. Its *principle* of constitution is drawn from our scriptural Christianity, as given us in the word of God. Its *bond* of membership is the catholic faith of Christ our common Lord, manifested in personal co-operation. Its grand *aim* is to co-operate in blessing India, by converting her people to GOD, the true GOD. Its selected *mode*, in the general division of voluntary labour, is Christian education; education, sound in substance, varied in extent, religious in spirit, complete in result for time and for eternity. Its peculiar *function* is concentrating resources and furnishing supplies, in order to facilitate, promote and increase the operations of all who are engaged, or who would engage, in the ill-provided department of Christian education in India. Lastly, the particular *instrumentality* of the Society consists in a collection of educational apparatus, made up chiefly of books adapted to the different stages of youthful instruction—of books directly Christian, where religion is directly taught—of books in spirit Christian, where only latent principle is involved—and of books free from unchristian taint and tendency (in as far as possible), where there can be no implication of religious truth, save by remote inference or illustrative association. Such are those elements of life, eternal life, which the Society seeks to embody in its corporate existence;—and such the elements which it seeks to diffuse by public activity: and are not *such* elements also CLAIMS? And if claims, on WHOM? on YOU?

IV. The LIST now presented, of books furnished by our Depository, may seem small when compared with the stores of other Institutions. But let it be remembered, that this is but the fifth year of the Society's existence;—that its limitation to religious principle has also occasioned a limitation of pecuniary resources:—that carefulness of selection must diminish the rapidity of supply;—and that the slowness of sale, in a field where education is as yet but little extended, leaves publishing outlays long unrepaid:—that the lowness of price, necessary in order to give free course to our works among native

youth, brings scarcely a return sufficient to meet the mere agency of sale ;—and that personal aid, especially in the most vital matter of vernacular translation, can only be obtained with difficulty, in a country where a handful are doing the work of a multitude as to the work of moral and spiritual improvement.

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

With a short note of their Contents.

1. The First English Instructor—30 pages—price 1 anna ;—contains lessons from the alphabet onwards to words of one Syllable :—part I. Miscellaneous. Part II. Religious : with an Introduction conveying useful hints to teachers.

2. The same, in Anglo-Bengali, interlined—pp. 43—price 3 annas.

3. The same, in Anglo-Urdu—Roman character, interlined—price 3 annas.

4. The same, in Anglo-Urdu—Arabic character, interlined—price 3 annas.

5. The Second Instructor—English—pp. 40—price 2 annas ; a new and enlarged edition ;—progressive lessons, chiefly in words of two syllables :—Part I. Miscellaneous—Part II. Christian truth ;—the whole interspersed with Juvenile Poetry—with a note to teachers prefixed.

6. The same Instructor is now translated into *Bengali* and published. It is also ready to be printed in ANGLU-URDU.

7. THE *Bengali Spelling-Book*—or "*Gyanarunodoi*"—pp. 46.—price 2 annas—a *Bengali* initiatory work, on a new plan, and adapted for vernacular Schools.

8. *English and Bengali School Dictionary* :—By J. Marshman, Esq.—pp. 363—price one Rupee 4 annas :—this abridged dictionary, published by request of the Society, will be found an excellent Manual for Anglo-Bengali Classes.

9. The Third English Instructor—pp. 228—price 12 annas—a new edition much enlarged—interspersed with Christian Poetry—in three Parts. Part I. Miscellaneous lessons. Part II. Abridgement of Scripture History. Part III. Simple extracts on important subjects.

10. The Fourth English Instructor—pp. 293—price 1 Rupee—a compilation of practically useful extracts in religion, science, and literature—with occasional poetry—in two parts : Part I. Miscellaneous lessons in all the above-mentioned subjects : Part II. A continuous series of Scripture extracts which may be useful in schools where the holy Scriptures are not directly admitted.

11. The same in *Bengali*—One half of this Instructor has been translated into *Bengali* ; and is published separately—price 8 annas.

12. The Poetic Instructor—pp. 296—price 1 Rupee : a Miscellany of Poetry, calculated to please and instruct :—and in which care has been taken to exclude whatever is irreligious, and to give to it a Christian character and tendency.

13. Macculloch's Course of Elementary Reading, in science, literature and religion ; interspersed with a higher class of Poetical extracts—pp. 362—price 1 Rupee 8 annas. A valuable School-Book.

14. Macculloch's English Grammar—pp. 195, price 12 annas—considered one of the best Grammars now in school use, being minutely explanatory and illustrative.

15. The Arithmetical Instructor—by the Rev. Thomas Smith, General Assembly's Institution, Calcutta—pp. 200, price 12 annas. This work is prepared expressly for the use of Schools in this country—having Indian tables and references.

16. The Elements of Euclid—six Books—pp. 240—price 1 Rupee 8 annas, bound—adopted from “Chamber’s (Edinburgh) Educational Course.”

17. Solid Geometry, Spherics, and Conic Sections—pp. 164—price 1 Rupee 8 annas, bound—adopted from the same popular “Course.”

18. Brief Survey of History—by J. Marshman, Esq. of Serampore, in two parts or volumes:—Vol. I. From the creation of the world to the Christian era—pp. 240—price 1 Rupee 2 annas. Vol. II. From the Christian era, to the time of Charlemagne,—or the year 772.—pp. 214—price 1 Rupee 2 annas.

19. General History upon Scriptural Principles—translated from the German of the Rev. Dr. Barth, Wirtemberg—pp. 480, with four illustrative historical maps, price 1 Rupee. This is a peculiarly Christian work, as well as useful school-book for higher classes of students.

20. History of the Christian Church, from the beginning to the present times—by the same author—pp. 221—price 12 annas. This little work consists rather of successive sketches of the different states of the Christian Church, than of mere annals, recording the endless variety of its circumstances; and in this respect it is the more adapted for the perusal of native youth.

21. The same work, translated into *Bengali*—may be used as an advanced school-book in Christian vernacular schools.

22. Marshman’s History of India, from remote antiquity to the accession of the Mogul dynasty—pp. 231—price 1 Rupee 2 annas: at present, an indispensable school-book in this country.

23. Marshman’s History of Bengal—from the earliest time to the year 1635—pp. 293—price 1 Rupee 2 annas,—a special continuation of the former more general work.

24. Geography—The manual on this subject is in progress—passing through the press as composed.

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

26. Manual of Christian Evidences—being an abridgement of the first volume of “Horne’s Introduction to the Sacred Scriptures”—edited by the Rev. Dr. Hæberlin, and the Rev. W. S. Mackay, pp. 132, price 12 annas.

27. Letters on the Evidences of Christianity—addressed to Hindus—by Philalethes—(the Rev. J. Campbell, Calcutta,) pp. 180.—price 12 annas.—This book, composed expressly for native youth, may prove an excellent auxiliary to the preceding.

28. Hinduism and Christianity Contrasted—by the Rev. G. Mundy, Chinsurah, 2 volumes—pp. 280, 411—price 1 Rupee 8 annas. This work is now the copy-right of the Society, and the remaining copies of the present edition are disposed of at the above price.

29. The Shorter Catechism, by the Westminster Assembly of Divines with Scripture proofs.

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

31. Notes of the book of Nature—by the same author—pp. 177—price 6 annas. This work includes in it a course of consecutive readings, in Natural History and Natural Theology, combined:—and is so compiled as to form a continuous composition.

32. Bacon’s *Novum Organon*—translated into English by the Rev. T. Smith. Price 1 Rupee 8 annas. This edition, containing notes of a religious

and generally useful character, will be found an excellent text-book for higher classes of Educational Institutions.

33. Abercrombie's Works on the Mind—including in one volume "The Intellectual Powers" and "The Moral Feelings"—to be reprinted, in cheap form, by permission of the Author and Publishers, under peculiar restrictions : solely for the benefit of Indian youth, and to be sold only by this Society. This valuable reprint will be got ready as soon as possible; its price will probably be about 2 Rupees. (Now in the Press.)

34. A work on political economy—in prospect;—on the basis of Clift's—by permission.

35. Maps—of the world—in sets of six: E. Hemisphere—W. Hemisphere—Europe—Asia—Africa—America :—in sheets, 30 Rupees; or varnished and mounted, at a larger price.

36. Globes—Terrestrial and Celestial: 9, 12, and 18 inch sizes—at Rupees 20, Rupees 30 and 60 Rupees each globe.

37. Bibles and New Testaments, when required, will be furnished by the Society's Agent, for the use of Schools, at reduced prices, or gratuitously, according to the Bible Society's terms.

V. During the past year the income of the Society has been Rupees 2509;—of which Rupees 1389 arise from subscriptions and donations—Rupees 1120 from the sale of books. The expenditure during the same time, has been Rupees 3857—leaving a balance against the Society of Rupees 1348. This unfavourable balance comprehends unpaid bills, due to the Society, for some time, to the amount of nearly Rupees 1100. The Society has much work before it which it would readily undertake, were it not so limited in its pecuniary resources; and we do trust that the friends of native Christian education will consider this more than they have yet done.

VI. The list of Donors and Subscribers to the Society's funds during last year is now presented; and amongst the names recorded, we are glad to welcome those of a few of our earlier friends, who seemed for a time to have forgotten us, but now begin to remember us again.

Alexander, J. W., Esq.
Anderson, D., Esq.
A. H. B.
Atherton, H. Esq.
A. B.
Baillie, N. B. E., Esq.
Barlow, R., Esq.
Belli, W. H., Esq.
Biss, I. B., Esq.
Boaz, Rev. T.
Bonnaud, W., Esq.
Bracken, W., Esq.
Byrne, W., Esq.
Campbell, Rev. J.
Charles, Rev. J., D. D.
Corbyn, Dr. F.
C. S. F.
Currie, J. H., Esq.
Dealtry, the Venerable
Archdeacon.
D. M.
De Rodt, Rev. R.
D'Oyly, J. H., Esq.
Evans, Rev. W. W.

Ewart, Rev. D.
Fraser, A., Esq.
Friel, P., Esq.
Garrett, W. N., Esq.
Garstin, C., Esq.
Gordon, G. F., Capt.
Gorton, W., Esq.
Grant, Archd., Esq.
Grey, E., Esq.
G. S.
G. N. W.
Herklots, D., Esq.
Hawkins, J. F., Esq.
Huttmann, G. H., Esq.
Jones, W. H., Esq.
J. C. O.
K. B.
Lamb, J., Esq.
Leishman, R., Esq.
Lyall, J., Esq.
Lyll, Capt.
Macdonald, Rev. J.
Mackay, Rev. W. S.
Mackintosh, G. G., Esq.

Macleod, M., Esq.
MacNicol, Nicol, Esq.
Meiklejohn, Rev. W. H.
Melvill, P., Esq.
Millett, F., Esq.
Nichol, Wm., Esq.
Nicolson, S., Esq.
N. W. M.
Palmer, J. C., Esq.
Perkins, Rev. W. H.
Cawnpore.
Powney, Col. R.
Robertson, D., Esq.
Roxburgh, Capt.
Smith, Rev. T.
Smoult, W. H., Esq.
Sothby, Major.
Stainforth, F., Esq.
Thomas, Rev. J.
Trotter, R., Esq.
Tucker, C., Esq.
Wenger, Rev. J.
W. D.
Williams, R., Esq.

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

Alexander, J. W., Esq.	Duff, Rev. Alexander,	Meiklejohn, Reverend
Boaz, Rev. T.	D. D.	W. H.
Boswell, Rev. R. B.	Hæberlin, Rev. Dr.	Roxburgh, Capt.
Byrne, Wale, Esq.	Hawkins, J., Esq.	Sandys, Rev. T.
Campbell, Rev. J.	Ewart, Rev. D.	Small, Rev. G.
Charles, Rev. J., D. D.	Mackay, Rev. W. S.	Smith, Rev. T.

Rev. J. Campbell, Minute Secretary.

Rev. J. Macdonald, Corresponding Secretary.

J. W. Alexander, Esq. (now absent) Cash Secretary.

SUB-COMMITTEE OF PUBLICATION.

Messrs. Alexander, Campbell, Ewart, Long, Macdonald, Mackay, Smith, and Drs. Duff and Hæberlin.

DEPOSITORY AGENTS—Messrs. Hay, Meik and Co.

VIII. We must now take the opportunity of expressing our deep regret for the removal by death of our valuable fellow-labourer, the Rev. Rodolph de Rodt, formerly a member of our Committee, and a devoted helper in our Bengali department. He was an able and a willing servant of the Lord Jesus. So also was another esteemed and devoted brother lately removed from our Indian field of labour, and who had begun much to aid our Christian educational cause in the department of translation—the Rev. William Bowley of Chunar. Let us, who survive, do now whatever our hands can find to do, or our hearts purpose to do, of good. Let us delay nothing;—but let every day find something given, something done, for the LORD's sake who hath died for us, and for MAN's sake who is our brother—alas, it may be, our *perishing* brother! Christian, hear your Lord's voice, saying, "Go, teach all nations!" Have you yet done what you could? Shall it be left to the JUDGE to declare? CHRISTIAN FRIENDS! Give us the means, those means now in your hands, and we are ready to do, and by God's blessing will do, an hundred-fold more for India than we have yet done. Our presses, our depositories, and we ourselves, do all wait for your decision. Decide then to give more of India's own gold, for India's own good;—and believe that these much dishonoured words of your LORD are yet most true, "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE!"

(Signed) J. MACDONALD, *Corresponding Secretary.*
J. CAMPBELL, *Minute Secretary.*

IV.—*Dr. Pusey's Sermon, and the Schism in the English Church.*

[For the Calcutta Christian Observer.]

The sentence of the Vice Chancellor's Court, suspending Dr. Pusey from preaching within the precincts of the University of Oxford, has spread confusion and dismay among his adherents, and given renewed life and vigour to the sinking hopes of the Evangelical party. By the solemn and deliberate judgment of a lawful spiritual court, from which, save to the Crown, there is no appeal, the doctrine taught by Dr. Pusey

is declared to be contrary to the doctrine of the Church of England : and therefore he and his followers are at this moment, ecclesiastically, nothing other than a *dissenting sect*. The importance of this decision can scarcely be estimated too highly : for it is the turning point of the question, (which ten years ago no sane man would have entertained,) whether the Church of England is to continue in the Protestant confederacy, or to reject the Protestant name and doctrines, and re-unite herself to the great Romish sect.

Sifting times are at hand : the agony must precede the birth ; and all things foreshadow that the Anglican church is about to pass through a dispensation of tribulation and trial. The struggle, which rends her, admits of no escape or compromise ; for the contending principles are as opposite to each other as light and darkness, as different as life and death ; and that which hath the mastery must not only prevail over, but drive the other out.

The "let alone" system hitherto pursued is as unwise, and mischievous, as it is, in the end, impossible ; and its deplorable effects are but too evident in the unhappy and unseemly spectacle of a church, in whose pulpits are preached "at the same time the extremes of Romanism and Dissent," and both with the like impunity. Surely weakness and division are in her councils, when there is loud question of her faith and doctrine, and she utters no voice. Alas for human vauntings ! Where is now "the bulwark of the Reformation," "the main pillar of the Protestant faith ?" Can it be within her pale that *thousands* go forth to denounce that Reformation as a curse, and to reject with hatred and loathing the very name of Protestantism ?

The Church of England has strong claims to the sympathy of the Christian world for the goodly array of learned, holy and sound divines which she has produced, and for the large amount of living piety, orthodoxy, and worth which she still contains. The salt is in her, and may preserve her : but so it was in the seven churches of Asia, and yet they fell from their first love. Who can look on her present state without serious misgivings ? ONE effective blow has been struck : will she have the courage to go forward ? If she do, the risk is not to be concealed : a large body (amounting by the least estimate to *thousands* of her clergy alone, without reckoning their lay adherents) will either be driven into dissent and apostacy, or, as in the days of Mary and Elizabeth, give their hands to her endowments, and their hearts to Rome, ready to change at an hour's notice, howsoever the civil power wills it. If the Anglican church be true to her own fundamental principles, this alternative is

now inevitable :—and even at present does it not seem a signal instance of divine retribution, that the very measure of reproach which the Oxford party meted out to others is returned back into their own bosoms ;—that the men, who refused to commune with other churches, as “ the offspring of heresy and schism ” are pilloried by the very church, of which they spoke such great swelling words of vanity, with the brand of heresy and schism affixed to themselves ?

On the other hand it is far from certain that the Protestant party in the church is the stronger of the two. The past is a warrant only for their weakness ; they have done worse than nothing. A few good controversial treatises have been published : the Tracts have been stopped ; the Bishops have spoken, some in praise, some in blame, and some after a see-saw fashion : but Puseyism, which ten years ago was but an unshaped crudity in the brains of a few men at Oxford, is now a rampant heresy, confident in strength and numbers, and striving with assured hope of victory to become the avowed creed of the Protestant Anglican Church. From a party so bold and unscrupulous, their opponents can have nothing to hope : for assuredly their first step would be to sweep every thing evangelical out of the Establishment, persecuting it even to the death. Late events in the church of Scotland show what may be done against a combination of strength, activity, and union of effort and purpose, to which the evangelical party in the English church can lay no claim. There is now loud knocking at their own doors ; and unless they are up and doing, humanly speaking, their days as an Establishment are numbered.

Yet the victory is still within their grasp ; and the steps, by which it may be secured, are too plainly marked to be mistaken. The Oxford Board, by suspending Dr. Pusey, has smitten his adherents hip and thigh ;—ecclesiastically, by the laws of their own church, they are heretics and schismatics. If the other ecclesiastical courts follow up the blow ; if they inflict deserved punishment on the blasphemy that denounces justification by faith as a Satanic doctrine ; if they suspend or depose a few more of these reckless agitators ;—then, for the present, the Protestant Establishment is saved. Into the near future, it is not my purpose to inquire : but one thing is certain, that Christ watcheth over all that are His, whether in the Establishment or out of it ; therefore let such fear not,—neither for their cause, nor for themselves ; for “ all things *shall* work together for their good.”

It has been shown (in a former number) that a large party in the English Church at this moment hold nearly all the dis-

tinguishing doctrines of Rome, and have publicly professed their willingness to receive, with a few trifling limitations, the decrees of the Council of Trent : that they reject and anathematize the name of Protestants ; that they represent the fundamental doctrine of Justification by Faith, as the work of the devil, and worse than heathenism itself ; that they declare the Bible to be utterly unintelligible, without the help of tradition, which is only to be ascertained from an apostolically ordained priesthood, and that in Tract 85, they elaborately strive to show, that to ordinary readers the Scriptures abound with contradictions, mistakes, and false and ridiculous fables ! It is no wonder that Bishop Wilson in his last charge should characterize such statements as “ awful and almost blasphemous,”—as not to be read “ without amazement and disgust,”—and as leading “ from one plunge of impiety into another ;” or that Archbishop Whately should be led to doubt, “ whether they are not in fact concealed infidels.” These shocking doctrines they defend and uphold by a system of deliberate equivocation, by false statements, by garbled extracts, dishonorable to them as men, disgraceful as Christian ministers. Even their apologist, Bishop Philpots, is forced to acknowledge that their system is “ offensive and indecent,” “ sophistical,” “ absurd,” and “ at variance with recorded facts ;” and the Archbishop of Dublin says plainly, “ It would be rash to pronounce whether *any* particular tenet taught by them is one which they *inwardly believe*, or is one of the exoteric tenets deemed *expedient for the multitude.*” (*Essays, &c.* p. 125.)

Indeed what Bishop Wilson well calls their ‘ incredible’ attempt to reconcile Pope Pius’s Creed with the Thirty-nine Articles, stands forth a lasting monument of infamy without parallel, and, I trust, without second among Christian men.

Satisfied however that to effect this “ fearful and unhallowed conjunction” (I use the words of the Bishop of Exeter) was a task beyond their strength and ingenuity, they have now turned fiercely on their own venerated church, and treat her formularies, her courts, and her bishops and archbishops, “ the successors of the Apostles” after a fashion which would make the heart of Cobbet leap with delight. One or two quotations from the *British Critic* will amply illustrate the filial and reverent spirit, to which they so continually lay claim. Here is a picture of the Church of England between her two sons, (Noel and Newman for instance) under the guise of “ a doting old wife !”

“ Let us suppose the case of two brothers left in charge of an aged parent : one of them never quits his mother’s presence and passes hours daily in her company ; but he occasionally alludes with tenderness to *her*

growing infirmities, to her loss of spirits, and overflowing of anxious thoughts and melancholy remembrances, to her *monotony, or tediousness, or repetition, to her failing memory, and deadened powers of understanding and attention* (!); on hearing which the other brother cries out, with no small indignation, what an undutiful son you are ! Is this the way you speak of your own dear mother ? While he himself has long since, at the very first approach of these infirmities, utterly forsaken his mother for younger and fresher company, and will not endure to be five minutes in her society if he can possibly help it, showing all the time the most marked indifference to her wishes. Which of these, we ask, is the dutiful son ?"—*British Critic*, No. 65, p. 147.

In a like spirit, in No. 62, the Archbishop of Dublin is characterized as a shallow latitudinarian heretic ; his sermons are said to be " a curious specimen of theoretical pedantry," and his theological works, " a spectacle lamentable and most difficult to describe, of ingenious child's play, of arguments without bases, and words without ideas!" p. 299. Again in No. 67, in a review of the Bishop of Chester's commentary on two of the Epistles, they assure his Lordship in the most courteous terms, that his reasoning is " assertion, not argument," and that the doctrine which he teaches regarding justification is fearful and anti-christian, and undermines the foundations of Christian morality !

Men's minds were every where in surprise and amazement, doubting whereto this would grow. They saw, in the pulpits of the Establishment, authorized teachers with extraordinary pretensions to learning and holiness, professing to believe that Rome *alone* preserves all the essentials of the Christian faith ; striving to prove that their own church changes her creed about once every century, and declaring that certain of her present bishops and archbishops hold latitudinarian, immoral, and anti-christian doctrines.

If this were suffered, she must indeed be in her dotage, as they so dutifully represent her. But, after trying a long series of experiments on her forbearance, at last they have gone too far. She has taken up their gage ; there is no retreat ; and, as a Protestant Establishment, she must either conquer, or perish. Fortunately for the ends of justice, and perhaps for the only satisfactory decision of this grave controversy, the Oxford Board has singled out the Arch Heresiarch, Dr. Pusey himself, incomparably, and in all respects, the most formidable of the Tractarians. A brief statement will put the reader in possession of the main facts of the case, so far as they have yet transpired.

On the fourth Sunday after Easter, a sermon was preached by Dr. Pusey, in his turn as Canon of Christ Church, before the University, and in the Cathedral Church of Oxford. The subject was the Holy Eucharist ; and Dr. Pusey's manner of

treating it was such, that Dr. Faussett, the Margaret Professor of Divinity, thought it necessary to enter a formal complaint against his orthodoxy. The Vice Chancellor thereupon, as bound by statute, sent for the sermon; and Dr. Pusey, having previously asked for and obtained a delay of two days for the purpose of adding references to his manuscript, which might strengthen and illustrate the views he entertained, delivered it up.

In terms of the statute providing for such cases, the Vice Chancellor then nominated six assessors, all Doctors of Divinity, to sit in judgment with him on the sermon submitted to them. The following were the members of the Court; Dr. Wynter, Vice Chancellor of Oxford, Dr. Jenkyns, Master of Baliol, Dr. Jelf, Canon of Christ Church, Dr. Hawkins, Provost of Oriel, Dr. Symons, Warden of Wadham, and Dr. Ogilvie, Regius Professor of Pastoral Theology. By their sentence the sermon was condemned, as containing statements contrary to the doctrine of the Church of England, and Dr. Pusey was suspended from preaching within the precincts of the University for two years.

It is plain that two things are necessary to the validity of this sentence,—the competency of the tribunal, and the bearing of the statute; and there is not a single flaw to be found in either.

The Vice Chancellor's Court is a spiritual court, not subject even to the authority of archbishops and bishops: it has like power with any of the Diocesan Courts; and from its decisions there is no appeal, except to the Crown.

Again, the terms of the statute are clear and precise, and have been closely adhered to. I quote it at length, as translated in the *British Critic*.

Tit. xvi. §. 11. "Preachers to avoid matter calculated to give offence or to cause dissension."

"If any one preaching within the University, or its precincts, shall have brought forward anything at variance with and contrary to the doctrine and discipline of the Church of England as by law established, or anything forbidden by lawful authority for the occasion or otherwise, or shall be suspected by the Vice-Chancellor himself of having brought forward such matter, or shall be accused thereof by any one else alleging reasonable ground of suspicion: on the demand of the Vice-Chancellor, or his Deputy, he shall deliver up, under oath, a true and literal copy of his sermon; or if he shall allege that he has not a copy, he shall give direct answer, under oath, concerning the matters of which he has been suspected or accused.

"That being done, the Vice-Chancellor or his Deputy, having brought forward into court and duly examined the words or the sense of the passages called in question; having also consulted six others, who shall be Doctors of Divinity, and of whom one shall be Regius Professor of Theology, if he was present at the Sermon; if he shall find the defendant guilty of the charge brought against him, he shall at his discretion either suspend

him from the office of preaching within the precincts of the University, or shall compel him to recant those things which he has brought forward. But if the words shall appear to the Vice-Chancellor to tend towards exciting any sedition in the University, or in any college or hall, the Vice-Chancellor himself alone, having advised with one other Doctor of Divinity, who was present, shall punish him with imprisonment, pecuniary fine, or a public apology, at his discretion: and the above accusations shall be considered amounting to the charge of disturbing the peace."

The Church of England therefore, by the unrepealed sentence of one of her Spiritual Courts, has suspended Dr. Pusey for preaching false doctrine; and all that think with him are plainly under her brand.

Had I any doubts of the great importance, and the momentous consequences of this sentence, the burst of rage, execration, and dismay, with which it has been received by the Puseyites, would be more than sufficient to remove them.

The *British Critic* for July 1843, contains seventy-seven pages of matter on this subject, unparalleled, since the days of Jerome, even in the bitterest theological controversy. Of its one single assertion in the shape of argument, namely, that Dr. Pusey was condemned without trial, because he was not called on *verbally* to explain his views, it is scarcely worth while to take notice:—without referring to the statute at all, common sense disdains the subterfuge.

Seven grave and learned Doctors deliberately examine a long and elaborate sermon on the Eucharist, furnished moreover with hundreds of notes and references to render the writer's meaning plainer; and, we are told forsooth, that with such data it is unjust that they should pronounce, whether or not the said sermon contains doctrine contrary to the standard of their Church! Such are the straws at which drowning men will grasp.

The spirit, which appears in the following extracts, it is impossible not to recognize, for it faithfully embodies the apostle's definition of "hatred, malice, and all uncharitableness." Such forced and convulsive jocularity, such offensive and indecent personalities, such intense malignant abuse, such wild aimless rage, could only be produced by a vital wound, can only be palliated by despair.

The branding sentence of the Court is now a dream; now a hoax; prosy tea table gossip; a slimy venomous chimera; a mere higger-mugger; a monstrous wrong; blasphemous, iniquitous, and worthy of Nero or Robespierre:—but let them speak for themselves!

I.—*The Sentence.*

So Dr. Pusey has been found guilty of heresy, Mr. Editor? Why not add horse-stealing? It's just as true as that he has been found guilty of heresy. Come, pen and ink are cheap, and your readers, are simple-minded;

write down a few more crimes; burglary, arson, and coining. Go on; how pretty the words look on paper. Add as many more as you can think of without any very painful effort of memory: petty larceny, poaching, smuggling, highway robbery, and selling tobacco without a license. One more: an offence under Lord Ellenborough's cutting and maiming act. That will do, though there happens to be no such offence now as the last. Let's count. Here's one, two, three, four, five, six, seven, eight, nine, ten, eleven, horrible crimes that Dr. Pusey has been found guilty of by six doctors. What a man he must be! Will the University suffer him to preach at the end of his two years? Why its all every bit as true as that the "six doctors" have found Dr. Pusey guilty of heresy. They have not found him guilty of anything. They have not found him guilty. They have not found anything. They have not looked for anything. They have neither come to a decision, nor made an inquiry. They have not done anything at all. They have not existed. There have been no "six doctors." It is very true that there are or were lately six men, doctors of divinity, at large in the University of Oxford, labouring under the hallucination that they were assisting and advising the Vice-Chancellor in a supposed trial. It is equally true that at the same time there were a greater number of persons in a spacious building on Headington Hill labouring under their respective delusions. The one party had just as little to do with any actual process of law as the other. We beg to assure the Vice-Chancellor and his six doctors that, talk as they will and think what they will, they have done nothing. They have only dreamt. * * * There has been no trial, no sentence. Dr. Pusey is where and as he was. They have made no legal impression on him. He is scatheless. The only result is, that they have been committing themselves before the University by some extravagant antics, such as men do sometimes perform in their sleep. * * * In the midst of this upward flight, they wake and find all a dream; no court, no accused, no indictment, no pleadings, no defence, no judgment,—nothing,—nothing but a tea table, candles expiring in their sockets,—dim recollections of prosy talk, and some dark drowsy forms glooming through the dusk. No. 67, pp. 219, 120.

2.—The Board.

Call at that door—ring at the bell—ask for Dr. Wynter—follow the servant, enter the room: there are half a dozen gentlemen talking much like any other half dozen gentlemen, exceedingly at their ease; no listeners; no painful presence of accused: a manuscript is on the table, overlaid, *perhaps*, with letters and newspapers. The conversation is not severe; extraneous topics are not excluded. What do I hear? Gossip? The news of the day? Amiable domestic inquiries? There are disagreements—not of a sort to disturb friendship or social comfort—not likely to break unity of purpose. One of them seems to be gathering himself up for a speech—a judgment at last! Does he quote precedent, maxims, *dicta*, rules of law, canons? No! expressions of undefined dislike, texts of Scripture, Prayer-Book, and Homily, in *his own* sense of them—rumours, probable consequences, necessities—nothing more. The others more or less chime in with the speaker; all seems to come from themselves, and end with themselves; there is a beginning and an end, as of a profane epic or a dinner-party. Is this a Christian court? * * *

The creature was something bold and minacious in front, upreared and *μακρὰ βιβὰς*, pretending to the awful attributes of power, authority, vengeance, and rebuke; *behind*, it was lengthy, draggly, crawly, insinuating, elusive, broken into joints, slimy, and venomous; the connection between the hind and front, and the substance of the whole animal, was a something

hazy, abortional, chaotic, indescribable, and scarcely within the ken of human vision.—Chimera proper, the "BOARD OF SIX DOCTORS."

3.—*The trial.*

It was in fact a post mortem examination. People without thinking how much truth there was in the expression, called it an inquest, as if the person was necessarily dead the moment he was delivered to the "board of doctors;" and he was at least treated as one dead. And we beg to say there is no man, be he of the stoutest nerve and frame, who would not feel uneasy under the burden of six doctors of divinity sitting upon him, and that in the dark. p. 203.

4.—*The revival of the statute.*

There is another example of a revival, which seems to dictate caution at least, if not fear and trembling in the handling of things *ancient and sacred*; both of which the statute before us undoubtedly is. Belshazzar revived the use of the gold and silver vessels which his father had taken out of the temple; he set up the candlesticks that had been before the oracle, and then, with his princes, his wives, and his concubines, drank wine out of the holy vessels—the proceeding being, it appears, of a *half sacred half-conviivial character*, according to the religious fashion of the day. It was, indeed a revival: oracular virtue still clung to the golden candlesticks, and ere long over them was written *the blasphemer's doom*. p. 259.

One more extract from this Pharisee's tomb, with the assurance that *such* are fair examples of the staple of nearly eighty pages, and my object will be accomplished.

It is easy to abhor Nero, and be very slack and inert in an abhorrence of *the race whereof he is the type*. What has just happened? We will venture to say that no Cæsar in the midst of his legions or his Prætorian guard; no Pope in the Church's direst emergency; no Tudor in reliance on his personal might and awfulness; no Stuart, in conceit of his divine prerogative; no leader of a republican convention *in the worst reign of terror*—ever did attempt, or could imagine, a *more preposterous departure from law and justice*, than what that very peaceable and courteous man, Dr. Wynter, has been allowed to perpetrate with scarcely a breath of remonstrance. p.227.

Is it possible that a Church so divided against itself can stand? The Bishop of Chester declares that the Oxford doctrine on justification is "Satanic:" the Oxford party say the very same of his own. On almost every one of the most vital questions in religion, the two parties are utterly and irreconcilably opposed: and the leader of the one has been condemned by the other, as a teacher of false doctrine. The English Church *cannot keep both* within her pale. She has done so too long, fatally too long: a little more of ruinous inactivity, and she will become a scandal and a reproach. The heresy that rends her, is far spread, and deeply rooted: she must agonize, if she would be saved, towards man by cutting out and casting from her whatever of it is external and cognizable,—towards God in prayer, that He may forgive her sins, give her large increase of grace and strength, and change the hearts of her erring and deluded children.

As another instance of that humble and devoted reverence to ecclesiastical authority, of which his party (perhaps ironically) boast themselves, Dr. Pusey, in sheer defiance of his sentence, has *published* the sermon, which was condemned: that is, he now preaches to all the world the very heresy, for the preaching of which to a particular congregation he was suspended by his ecclesiastical superiors; and with equal consistency, he deliberately exposes to the animadversions of the secular press those very mysteries, which his favorite *disciplina arcani* most carefully veiled, "casting (as he himself chooses to say in his preface) as it were, with one's own hands that which is most sacred to be outraged and profaned."

The sermon teaches doctrine which has been often brought forward before, and must be familiar to all that are conversant with the Tractarian writings. It is unnecessary to enter on its literary merits; but as a sermon, it must have been nearly unintelligible by ordinary hearers, being filled with rhetorical fancies, and abstruse and mystic flights, taken, as the notes show, almost verbatim from the fathers. To be as brief as possible, and in order that there may be no mis-statement on my part, I select from his own index certain views on the Eucharist, which he professes to have adopted from many of the most celebrated divines of the English Church.

"The very, true, natural Body and Blood of Christ which was born, ascended, is at God's right hand, and shall return to judge, *is in the Sacrament.** Churches of England and Rome differ therein, *not as to the real presence*, but as to the mode of its being. Under the forms and species of bread and wine. Distance of his body in place no objection to this. The real presence caused by consecration, not by our Faith. In a mystical, heavenly and spiritual manner,—present to all that worthily receive. *To the unworthy also.*"

Further he says in his sermon—

"That precious blood is still, *in continuance* and application of His one oblation once made upon the cross, poured out for us *now*, conveying to our souls, as being His blood, with the other benefits of his passion, the remissions of our sins also." p. 23.†

This theory is evidently all but identical with the Romish. As developed fully, it teaches that the priest changes the elements into whole Christ; that is, *makes* the bread and wine Christ; that He is in the Eucharist continually offered up; that His presence is irrespective of faith in the receiver; and that the elements of bread and wine, containing, or being combined with Godhead, ought to be adored.‡

* This is said to be on the authority of Ridley † See below, p. 746.

† The remission of sins is intended chiefly to be understood of sins committed *after baptism*, in relation to which Dr. Pusey and his party long felt that their theory halted egregiously.

‡ See British Critic, No. 64, pp. 558 to 562.

It does not teach transubstantiation indeed; but puts in its place, its twin sister consubstantiation, yet more from prudence or indifference than from choice: for, says Mr. Palmer, "It seems to me to be a question of *no* moment whether the natural substance remains or no; *if it depart I care not*, and if it remain, yet I look not for it, I see it not,—I see nothing but the body and blood of the Lord after the words of consecration." *Letter to a Protestant Catholic*, p. 32.

It is scarcely credible that a clergyman like Dr. Pusey, should commit himself so far as to pretend to have the sanction for these views of a long series of English divines, not of the Laudean or Romish faction only, but including the names of Hooker, Ridley, Beveridge, Taylor, Mede, Bull, &c. &c.

He owns indeed that "some of them (e. g. Mede) are not always consistent," but it is impossible after reading such a statement, not to think with the Arch-bishop of Dublin, that these men deliberately assert that, which they are well aware, is not the truth.

By judicious extracts, after their fashion, it would be easy to show that Zuinglius held transubstantiation; or, like the Socinians, by omitting or slurring over such texts as teach the divinity of Christ, prove that he was a mere man.

Bishop Beveridge is quoted: but the following passage is *not* quoted, though it occurs in the *same* sermon—

"These words our Saviour spake in the Syriac tongue, wherein there is no word that signifies *to signify*: but whensoever they would say, *This signifies such a thing* they always used to say, *This is such a thing*. And therefore the Apostles, to whom these words were spoken, could not but understand them according to the common way of speaking then in use among them; and so apprehended our Saviour's meaning to be, as if he should have said, 'the Paschal Lamb, &c.* * * Behold I now institute this Sacrament in lieu of all other bloody sacrifice whatsoever; so that *as* this Paschal Lamb, which we are now eating, (and so all other bloody sacrifice) which hitherto represented my death and passion to you, so from this time forward that which I have now done, shall do it. *For bread thus taken, and blessed, and broken, and distributed, as ye see me do it, is now, and ever hereafter shall be my body, in the same sense, as this Paschal Lamb hath hitherto been my body*. And so also for the cup.—This seems to me so plainly to be the proper and natural meaning of our blessed Saviour in those words, that as I do not question but the Apostle understood them in this sense, so I *cannot but wonder* how it came into men's minds at first to put any other meaning upon them; especially that the Papists should wrest them to such a sense, or rather nonsense, as to ground their absurd doctrine of Transubstantiation upon them; a doctrine never heard of, much less believed in the primitive times." Works, vol. 2. Sermon 130, p. 383.

Ridley is quoted; and yet Ridley teaches that *Christ in his human nature is not, and cannot be present in the Eucharist*; for which he alleges the authority of Augustine, Vigilius and Theodoret, besides the express decision of Scripture. See

his Works, pp. 35—175, &c. Nay, strange to say, the British Critic, about a year ago, allowed that they “could not follow his *general* line of argument, which seems to imply that Christ could not be present in the Eucharist in his human nature, though he is present in his Divine !” No. 62, p. 544.

Hooker is quoted with especial veneration, and the paragraph (67 Book v.) which contains many sentences like the following (*not one of which is quoted*), is recommended, with the most bare-faced effrontery, for careful perusal.

“Let our Lord’s Apostle be his interpreter; content we ourselves with his explication, “My body, *the communion of my body*; my blood, *the communion of my blood*.” Is there any thing more expedite, clear, and easy, than that as Christ is termed our life, because through him we obtain life; so the parts of the Sacrament are his Body and Blood, because they are causes instrumental, upon the receipt whereof the participation of his body and blood ensueth?” Works, vol. 2. Book par. 67.

“The real presence of Christ’s most blessed body and blood *is not therefore to be sought for in the Sacrament*, but in the worthy receiver of the Sacrament.” p. 330.

If on all sides it be confessed that the grace of Baptism is poured into the soul of man: that by water we receive it, although it be neither seated in the water, nor the water changed into it; what should induce men to think that the grace of the Eucharist must needs be in the Eucharist, before it can be in us that receive it?” p. 331.

In a word it appeareth not, that of all the ancient Fathers of the Church, *any one* did ever conceive or imagine other than only a mystical participation of Christ’s both body and blood in the Sacrament; neither are their speeches concerning the changes of the elements themselves into the body and blood of Christ such, that a man can thereby in conscience assure himself it was their meaning to persuade the world, either of a corporal *consubstantiation* of Christ with those sanctified and blessed elements before we receive them, or of the like *transubstantiation* of them into the body and blood of Christ.” p. 336.

Finally p. 335, he presents the teaching of the Fathers to be that Christ is present personally, and wholly, in a mystical and spiritual manner.

“*Albeit part of Christ be corporally absent from thence.*”

I will pursue the task no further; though so far as I am aware, I might proceed in the same manner through nearly the whole list. Can the blessing of God be expected on such deceitful and unholy courses, or on the false doctrines, which like broken reeds, they are vainly used to support?

W. S. M.

REVIEW.

India and India Missions: including sketches of the gigantic system of Hinduism, both in theory and practice; also notices of some of the principal Agencies employed in conducting the process of India Evangelization, by the Rev. A. Duff, D. D. Second Edition.

British India: in its relation to the Decline of Hinduism, and the Progress of Christianity; containing Remarks on the Manners, and Literature of the People, &c. &c. by the Rev. W. Campbell, Missionary to India.

Letters on India, by the Rev. W. Buyers.

The last century was characterized by the revival of pure Christianity in Britain after it had lain during a long period bound in the chains of a frozen formalism. The present century is distinguished for being the age of diffusion, the time for scattering the seeds of Divine truth. Britain, the central point for evangelization, required to experience the blessings of heavenly light first before it could be reflected on the surrounding nations. History shows clearly that there is as intimate a connection between the extension of England's religion and her language, as there was in the days of Frederick the Great between the propagation of the scepticism of the Illuminati and the spread of the French language as its vehicle. And as the press was the great medium for the diffusion of French Propagandism, so we trust that in this age it will be equally as efficacious in proclaiming the glories of Messiah's reign. Among the signs for good in this respect we hail the establishment of a missionary literature; thus showing that the evangelistic impulse is not owing to the influence of a heated enthusiasm but is firmly fixed in the affections and judgment. The "Lettres edifiantes et curieuses" were among the first works to bring the East in its moral bearings before the notice of the public. The writings of Dr. Buchanan contributed very much to awaken a regard to the condition of the natives of India. Missionary intelligence is now extensively circulated. It has long been felt a desideratum to have a summary review in one volume of the proceedings of particular Missionary Societies, as information is otherwise difficult to be collected when scattered through many and scarce volumes. The works of Messrs. Duff and Campbell supply this defect in some respect; they give a brief sketch of the operations of their respective societies in a certain locality.

The reprint of a second edition of Dr. Duff's work within a year after its first publication, gives sufficient evidence of the estimation in which it has been held by the religious public. The platform addresses of the author attracted the attention of men of all classes and persuasions to that neglected subject—India and its Missions. His speech at the anniversary of the Church Missionary Society held in Exeter Hall can never be forgotten by those who were privileged with attending on that occasion. We hope that all who feel interested in the evangelization of India will consider it a matter of duty to have the above-mentioned work on their shelves; as a statement of intensely interesting facts connected with missionary and educational proceedings—as a vivid picture of the working of Brahminism—and as a vindication of missionary operations against the sneers of the sceptic and the objections of the half-hearted Christian, it stands unequalled in the list of our missionary literature. Even for the general reader, it possesses strong attractions by the light it throws on the mental state of the native population of this country.

The first chapter mainly consists of statements of *historic facts* gleaned from the works of Mill and Maurice—bearing upon the influence of India upon the Western nations from the earliest times, as shown in the histories of Arabia, Tyre and Alexandria;—the influence of the Crusades in this respect—the rise of Venice and Genoa—Vasco de Gama's doubling the Cape—the supremacy of Britain and its resemblance to the Roman dominion in pioneering a way for the Gospel. The remarks of the author in this chapter have points of special interest, now that steam communication is holding out prospects of increasing the intercourse between the East and West to an indefinite extent. The three distinct epochs of peculiar interest in behalf of India are classified by Dr. D. under—the era of romantic imaginative interest from the time of the Crusades to the establishment of the British Government in Calcutta—the era of romantic literary interest, in the time of Jones, Colebrooke, &c. when highly exaggerated views were entertained of the value of Sanskrit literature—and the era of religious interest, when Missions were established.

The second chapter unfolds the system of Hinduism, which is viewed as Pantheistic both in its origin and ramifications. The author illustrates this position from the views entertained by the brahmins, on astronomy, on the successive destructions and renovations of the universe, and on the transmigration of souls. Orpheus, who lived before the Trojan war, introduced Pantheism into Greece; he had visited Egypt and had been initiated while there, into all the learning of the Egyptian priests, so that

the Pantheistic theology was probably derived from Egypt. The ancient theologians and poets of Greece believed in an *anima mundi*. Physical temperament, the train of thought, and climate dispose the natives of the East to abstract meditation which leads to idealism ; the exclusive application of the principles of the idealistic philosophy tends directly to Pantheism. This chapter is admirably adapted to throw light on the genius of Hinduism and presents a concise view of the basis of the brahminical system. The remarks of the author on "the necessity of knowing the real condition of a people in order to the adoption of effectual measures for their amelioration," deserve the attentive consideration of Missionaries, who might make it one branch of their evangelistic labours to aim at diffusing knowledge far and wide among Europeans, as to the powerful sway that Hinduism exercises over the minds of its votaries, arising from the veneration with which it is regarded on account of its antiquity and of its being interwoven with all the customs and practices of domestic life. Europeans, by reflecting on this point, would be in a better condition to form a proper estimate of the obstacles to be surmounted in the Christianising this country and of the peculiar agencies that are requisite for this work. We must sympathize with the moral and intellectual degradation of a people before our benevolent impulses can be duly awakened. "It is a fact in human nature that we never extend our *sympathies* to those whose wants we do not *share*, whose feelings we do not experience, with whom we do not come constantly into contact. *It belongs to God alone to be far removed from misery and yet to remember it and compassionate it.*" Inquiry must take the precedence of action, and knowledge be the handmaid of zeal ; light and love must both co-operate. What a vast amount of mischief in the world has resulted from well meant benevolence ! This chapter concludes with a concise and yet comprehensive contrast of the facts and doctrines of Christianity compared with those of Hinduism.

The third chapter gives a brief view of the principal superstitions of India, of Jaggernath, Sagur island, of the scenes on the banks of the Ganges, of the leading festivals, the goddess Kálí and the Charak Pujah. Major Scott Waring once asked the question, "Why should we convert the Hindus ?" and even in the present day, with the flood of light that has been poured on the subject, this query is repeated by literati on the continent, and even in England by men who by allegorical constructions and forced allusions, foist in a mystical morality to palliate the hideous and disgusting figments of Hindu mythology. The Esoteric philosophy produced no effects on the minds of the

people in Greece and Rome, who, like the Hindus, lay sunk in the depths of folly and licentiousness, resulting from the plain and literal meaning of their sacred books. In former times the learned of Europe endeavoured to resolve the absurd and monstrous fables with which the Hindu books are replete into sublime and mystical symbols indicative of a refined morality ; but the reports of Missionaries and the observations of travellers have now removed the veil that hides the naked deformity of brahminism. The perusal of the detail of *facts* given in this chapter is, we are sure, amply sufficient to dispel any lingering doubt which may still lurk in the breasts of some. The best mode of reply to that class of men who think, that Hinduism as a religious system, is well adapted to the natives of India, and who would extend what they call liberality, to the professors of every creed, is an appeal to those scenes of cruelty and horror which are of daily occurrence in the plains of Hindustan, and which also are the direct result of the religion professed there.

The fourth chapter shows that the various schemes of political, economic, secular, educational and temporizing religious reforms have proved nugatory in remedying the evils of India, and that the Gospel is the only panacea. Hindustan has for ages groaned under the yoke of foreigners ; since the days the brahmins spread themselves over the fertile plains of Ind, imposing the galling shackles of a varied superstition on the hapless aborigines of the country, the country has had to endure multiplied woes and vexations. But no political expedients will avail to bestow the blessings of prosperity and freedom to any extent unless the Gospel is first embraced, and Christianity becomes interwoven with the practices and modes of thought of the mass of the people. Christianity, by inculcating the principle of responsibility on all men, and by its teaching that Christ died for *all*, is the grand agent designed to remedy the chief evils incident to society. It has broken the shackle of the slave, dried up the widow's and orphan's tears, founded hospitals, and has by the leading principles laid down in the New Testament for church government, presented the first example of the representative system in Government. Hence Hobbes, in his *Leviathan*, argued that religion was most detrimental to the power of an absolute monarch, inasmuch as it taught him that *he* was accountable to a *higher* authority. There is on the other hand great danger lest persons should neglect the temporal amelioration of a country on the plea, that all effort is useless unless Christianity accompanies the movement : we confess we have no sympathy with such an opinion ; the greater the political power that is delegated to a people, the more will they rise in that self-respect which is indispensable to any moral improve-

ment ; even education *without* religion is preferable to ignorance, inasmuch as it awakens the moral sense, without the exercise of which all religious appeals must lose their impression. The Roman roads, Roman civilization and the Latin language, though mere secular instrumentalities, prepared the way for the heralds of the cross.

As Dr. D. has been accused of undervaluing the preaching of the gospel, we subjoin his opinion on this point. "How unwise, how injurious, how almost impious is it to pitch preaching against education, or the circulation of the Bible against either : what are they but different modes for accomplishing the same end—different modes of bringing the Gospel instrumentality into contact with the minds of different classes of human beings. What is understood by preaching the Gospel ? Is it not to proclaim or make known Jesus Christ and Him crucified to guilty sinners as their all-sufficient Saviour ? If so, is not this included as an essential part of all Christian education ? How then do the two differ ! As regards the subject taught, they can differ only as the whole differs from a part. As regards the individuals addressed, they can differ only as the adult differs from the juvenile population." The question is discussed whether it is better at the outset to impart a general elementary knowledge to the many or to give a higher course of instruction to a select few. The Government of this country has acted on the latter system, which has been found necessary under existing circumstances ; but it is fraught with the danger of creating a mere literary caste aiming merely at its own selfish gratification : however, as parents generally remove their children from school as soon as they understand the elements of English, there need be little apprehension that the alumni of the educational institutions in Bengal will receive an education unfitting them for the ordinary business of life. The different missionary bodies, who have tried the system of placing a large circle of village schools under the charge of sircars, have been generally disappointed as to the results expected to ensue from them. But may not the failure have been in many cases owing to the want of regular and diligent superintendence, as well as to a deficient supply of suitable books and a neglect in attending to the training up a class of natives to carry out the plans which experience might suggest ? In a word, a Normal school was indispensable to the attainment of success. *The teachers must be taught.*

The fifth chapter is on—" *Miscellaneous objections to the Missionary enterprise considered.*" The classes whose objections are in a masterly manner met by the author, are, the worldly politician, the latitudinarian liberalist, the luxuriously wealthy, the

humble poor, the speculative theorist and the merely nominal Christian. Few persons would now venture to assert that the British dominion is endangered in India by the spread of Christianity; the history of Ireland shows that unity in religion is one of the strongest cements to political sway, as in that country the Protestants have invariably ranged themselves on the side of English domination. The phantoms presented by Twining, Waring, &c. have passed away with the ignorance that formerly prevailed so much on Indian subjects. But the strongest objection to missionary undertakings is latent—it is indifference. Europeans generally feel little sympathy for natives; they too often seem to forget that—"God has made of *one* blood all nations." Men must feel concerned for their own souls first before they will be actuated to any benevolent impulse for the welfare of others. The majority of objections advanced are used rather as a screen to covetousness. It is often re-echoed "charity begins at home," yes, but it never *ends* there. The apostles entered on their Missionary tour "beginning, at Jerusalem." The reasoning of the late J. Adam of Calcutta on this point is forcible, "Many are perishing in our own land, (Scotland) it is true, but they perish *wilfully*, whereas the heathen have not yet had the offer of mercy." The increasing interest taken by the public in England in the political condition of India is an omen for good, we trust; a close view of the economic condition of the Hindus must inevitably lead to inquiries respecting their moral state.

Chapter the sixth—An account of the rise and early progress of the Church of Scotland's India Mission. The Scotch Church has been the last in the Mission field. Considering the vast moral influence it wielded in Scotland, and the eminent characters it has produced, it is surprising that its movements have been so slow in the cause of the heathen. But the details of this chapter show that its operations have been conducted on a firm basis, and on one certain to produce lasting results for good. The selection of the three presidencies as the first spheres of its operations was a step calculated to effect the greatest amount of good in a Missionary point of view. Modern times are distinguished for being the era of great cities. "Christianity planted by Paul took the shortest course to become universal; it took the line of greatest communication and took up a position in each of the principal cities; from hence as from new centres it spread its influence over the surrounding country; but its success was various in various places, slow, where the population was remote, scattered and barbarous, rapid where it was condensed and civilized."

The Appendix contains a "brief sketch of the circumstances

which led to the delivery of the *first* series of lectures on the evidences and doctrines of natural and revealed religion, ever addressed to an audience of educated Hindus in Eastern India, with notices of some of the results, as more especially manifested in the ultimate conversion of a few to the faith of Jesus."

Campbell's British India treats only of the Missions of the L. M. S. in the *Madras* presidency. The author laboured twelve years in the Mission field, he has therefore enjoyed ample opportunities for forming a correct opinion of the state of religion in Southern India : he assigns the following reasons for composing this volume.—“ Should the present volume be useful in awakening more general interest in the affairs of India, in exciting greater compassion for the ignorance, degradation, and misery which prevail among its people, and in provoking the wise and the good of every denomination to increased exertion, and to fervent prayer for the conversion of its nations, the author will not have written, nor published in vain.” The introductory chapters treat of the following subjects *the extent and condition of India*. Mr. C. does not join in the hue and cry of those who assert that the English Government is the worst that has ever existed in India. *The political degeneracy of India* ; the incubus of brahminism has checked the development of the country's energies ; the population enslaved by superstition fell an easy prey to the violence and rapacity of conquerors, while Christianity has invariably proved the high road to freedom and civilization. India can never rise to political greatness until the brahminical system is broken and annihilated. *The British power in India* : Mr. C. shows how this has been rendered subservient to the evangelisation of the country, and that native Christians tend to cement the union between England and India. Mr. C. then gives a brief view of *the mythology, sanguinary superstition, caste, and literature of India, the Syrian Christians, the Danish Missions, success among Europeans*. He gives an interesting account respecting a Judge Dacre and Mr. Cathcart, both warm friends to Missions. *Translations and original works in the vernacular tongue ; different denominations*. Mr. C. makes the following remarks on the Missionaries of the Church Missionary Society, “ more *liberty* is required by the Missionaries to think and *act for themselves*, and to carry on their labour among the heathen. Whatever may be the claims of dignitaries and of others, the Missionaries themselves who labour in the field, and who are brought into contact with the trials and the encouragements of the enterprise, must be *the best judges of the plans to be pursued*, and of the mode in which they should be carried out.”

Mr. C. then enters on a detail of the rise and progress of the

different Missions of the London Missionary Society in South India; he notices first the *Tamul Mission*. In this department, "religion seems to have followed in the steps of commerce, since the ports that were earliest opened to the latter, admitted most freely the ambassadors of the former. As Tranquebar, Madras, Negapatam, Tellichery, Cochin, and Quilon were stations of great importance to Europeans in trade; the Missionaries of the cross began their career under the protection of their governments; advanced from thence into the interior as opportunities were offered, rendered the large towns in their march so many points of attack on the surrounding districts, and spread the influence of Christianity over numbers of the people." In 1805 the London Missionary Society began their Mission at Madras; Messrs. Knill, and Massie were early labourers there. The Missionaries by engaging in English preaching have been hindered from doing much among the heathen. In 1837 the catechists, readers and school-masters entered into a voluntary union for prayer and other useful objects. At Combaconum, in the Tanjore province, various instances of encouragement have been presented among the young and in schools. Mr. C. remarks, "At *Travancore* a seminary has been established, it is from this nursery they have been able to fill up their vacant spheres with those who, from their superior education, their general intelligence, and their studious and active habits, have been better qualified for their work, than their predecessors. No hours can be too precious, no care can be too assiduous, no exertions can be too many, and no sums too large to be devoted to those infant institutions which, in India, have for their object the education of native preachers." Again, "In their schools there are more than 3000 children, all of whom are receiving a religious education. It is impossible to calculate the amount of good which must arise from such schools scattered through the province. What prejudices overcome! what ignorance is dissipated! what evils are prevented! what good principles and good habits, are, in many cases, secured! what a work of preparation for future success is advancing!" "A native Tract and Bible Society have existed for some years. Their anniversaries are sometimes attended by 1000 people. More than £120 was collected during one year for the publication of tracts." At Quilon a seminary has been established; the station has proved unhealthy. Mr. C. suggests in this case "whether it would not be more in harmony with the gospel, with humanity and benevolence, to regard this as a sign of Providence to *remove* to a locality where the *health* as well as *usefulness* of Missionaries may be preserved." Thus Sierra Leone "has only proved an hospital for the sick and a grave for dy-

ing Missionaries." At *Salem* a Christian village has been established. Mr. C. questions the utility of Missionaries preaching at festivals, when the Hindu mind is wrought into a state of enthusiasm unfavourable to the reception of truth. *Coimbatoor*, *Chittoor*—this mission was founded by Mr. Dacre, the station judge, who used to preach to the natives in his own house. He married a native female who was neither a friend or companion. The *Telugu Mission*, in Cuddapah a Christian village has been established. The *Canarese Mission* at Bellary—the Government gave a plot of ground for the Missionaries. The Bangalore mission was begun in 1820, a service for soldiers was soon commenced. Have not the Missionaries of the L. M. S. withdrawn too much of their time from the heathen in order to devote it to English preaching? Mr. C. was stationed here; during the first year of his residence he devoted eight hours daily to the study of Canarese, as he was convinced that if a Missionary did not give much time to the native languages when he first came out he could make little progress afterwards. Boarding schools, in which the children have been removed from heathen associations and trained under Christian influence have been founded at this station. Several promising catechists and native preachers have received their education in a seminary there. During the early stages of the Mission much inconvenience was experienced in consequence of the country being governed by a native Rajah, who was under brahminical influence, this obstacle has however been removed. The British Government, in order to gratify the Mussulmen have erected a mosque at Bangalore. The two last chapters in this work discuss the question of education and through what medium it ought to be communicated to the natives of India. Mr. C. is fully impressed with the vast importance of raising up a class of native labourers in order to render Christianity permanent in this country.

Mr. Buyer's Letters on India contain many practical remarks calculated to throw light on a subject yet not fully discussed—the best mode of evangelizing India. Though there are differences of opinion on the importance of the English language in education, yet his work suggests various hints that may be carried out in the operations of Missions. His arguments in favor of concentration in Missions are excellent; he shows—that in the case of isolated laborers, when sickness takes place, the exertions previously made retrograde in consequence of not being persevered in uninterruptedly—that one man is completely lost in the mass of idolatry—that the want of Christian fellowship and sympathy tends to discourage exertions,—that the Romanists have succeeded by settling whole colleges of Mis-

sionaries in one place—that the effect of such a body on the heathen would be much more powerful; “if any one will visit four or five of the stations where solitary Missionaries are now labouring, he will read their history in the morbid sensibility and nervous eccentricities superinduced by the disappointment, and dreariness of the almost hopeless undertaking in which they are engaged. By studying cōncentration, though we should have the name of few Missions we should have more real Missionaries.” He shows how futile the scattering system has been in colonization: his remarks on this head would be fully illustrated by a history of the settlement at the Swan River. In the chapter on “the location of Missions Mr. B. warns Missionaries to shun the frivolities of English society and that they should attend to English reading required to keep up the tone of their mental energies, continually being exhausted by giving out, but rarely refreshed by receiving knowledge.” We do not think he is borne out by facts in his statement, that more success has attended Missionary labours in the villages around Calcutta than in the city itself. His remarks on the evils resulting from Missionaries engaging in English preaching deserve serious consideration; but that “places inhabited entirely by natives are most eligible for Mission stations” is an assertion to which we think, Missionary experience is generally opposed. Mr. B.’s chapter on Christian boarding and orphan schools, present unanswerable arguments in favor of these above any other kind of schools.

X.

V.—*The beauty of Scripture.*

The Honourable Fisher Ames was one of the most enlightened and eloquent patriots of the United States. In piety and consistency of character he was not less distinguished. His estimation of the word of God was great. “No man,” he said, “ever did, or ever will, become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and simplicity of its language.”

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. G. Mundy leaves India for Europe on the 10th of next month, on the *Gloriana*—Mr. Mundy has been a faithful and diligent labourer in this land for upwards of twenty years. May the good will of Him who dwelt in the bush be with our esteemed friend in all his future movements.—Dr. Green, of the American Presbyterian Mission, left Calcutta for the United States during the past month on the *Angelo*.

The Rev. J. Tucker, B. D., Sec. to the Com. C. M. S. returned on the 4th ultimo, from a visit of three or four months to the stations of the Church Missionary Society, on the Malabar Coast, and in the Southern part of the Peninsula. It is understood that he was much encouraged by the onward progress of the stations generally, and by the great and marked change in seven years, since his last visit, of those in the district of Tinnevely in particular. There can be no doubt that a great, though gradual, work of God is in delightful progress in that part of this heathen land.—*Madras Christian Instructor for October*.

We are informed that the Rev. E. Lewis of Coimbatore is shortly expected at Madras, to supply the place of the late lamented Rev. John Smith. The Rev. Levi Spaulding of the Ceylon American Mission is about proceeding to his native land, consequent on the ill health of a portion of his family. Mr. S. is a valuable missionary, and has lived so long among the natives that we have reason to believe Tamil is more familiar to him than his mother-tongue. He will doubtless meet with a very warm reception from the friends of missions in America. The Rev. J. Hay, A. M. of Vizagapatam, accompanied by a missionary for Madras, is expected from England per *Queen*, which was to sail early in September.—*Madras Record, October 28*.

The Rev. F. Balett, from Northern Germany, has arrived to commence a mission in this part of India, probably among the *Telugus*. He expects to be followed by others from the same part of Germany. The Rev. S. Hutchings, of the American Madras Mission, embarked with his wife and two children on the Barque *Tory*, for St. Helena, on the 23d ultimo; expecting to take passage from that place direct to America, should opportunity offer, or else to proceed by way of England. They leave on account of Mr. Hutchings' ill health, and are followed with the sincere regrets of all their acquaintances, who hope they may ere long return to their chosen field of labour.—*Madras Christian Instructor and Missionary Record for Nov. 1843*.

2.—MISSIONARY PRAYER MEETINGS.

The United Missionary Prayer Meeting was held at the Union Chapel, on Monday evening, the 6th November. The address was delivered by the Rev. W. Morton. Subject, The signs of the times, and the duty of the church arising out of those signs, both in the world at large, and particularly in India. The devotional services were conducted by Rev. Messrs. Macdonald and Boaz.

The Missionary Prayer Meeting connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening the 8th November. The Rev. T. Boaz read and commented on some deeply interesting extracts from a recent number of the *London Missionary Chronicle*, respecting the state of religion in Tahiti, the Hervey Islands and Madagascar.—In Madagascar, five additional faithful brethren have sealed their testimony with their blood. The news from Tahiti and the Hervey Islands is

calculated both to excite hope and fill the Christian mind with intense anxiety.—The consolation and confidence of the faithful in the midst of all this confusion is, that the Lord reigneth and that He doeth all things well.—C. C. A.

3.—THE BAPTIST ASSOCIATION OF BENGAL.

To avoid interference with the religious services usually held in Calcutta in the beginning of the year, it has been resolved that the meetings of the Association of Baptist Churches in Bengal, should be held in the last week in December next. They will commence (D. V.) with a Bengalee Prayer-meeting in the Intally Chapel in the afternoon, and an English one in the Circular Road Chapel on the evening of Monday, the 25th December, 1843.—*Evangelist for October.*

4.—DIVINE AND MORAL SONGS IN BENGALEE.

The friends of the diffusion of Christian knowledge, among the Natives of this country, will, we have no doubt, be glad to hear, that a Book of Divine and Moral Songs for children, in the Bengalee language, is now in the press. The songs, which are chiefly from Dr. Watts, and a few of them original have been translated by the Rev. A. Sutton, of Orissa, and the verses are written principally according to the Bengalee rules of poesy. The language is simple, and will, we trust, be quite intelligible to all Native children. The songs will be comprised in a 12mo. pamphlet of about 36 pages, which will we hope, be issued from the press in the course of the next month. In order to meet the expenses of printing it, the price has been fixed at two annas a copy for any number below two dozen; and for any number above that, at six pice a copy. Intending purchasers will please to send their applications to Mr. John Robinson at the Serampore Press.—*Ibid.*

5.—FUND FOR THE WIDOW AND ORPHANS OF THE LATE REV. J. SMITH OF MADRAS.

It affords us much pleasure to announce that the subscription on behalf of the widow and orphans of the late Rev. J. Smith of Madras, headed by the Marquis of Tweeddale, already amounts to upwards of 8000 rupees; should any of our friends desire to aid this fund we shall be happy to forward their donations.

6.—MADRAS—DEATH OF THE REV. F. W. BRIGGS, M. A.

We regret at having to announce the death, from fever, of the Rev. F. W. Briggs, M. A. Joint Chaplain at Secunderabad; which took place at that station on the 29th ultimo. We learn from a kind friend there, that at the commencement of the disease, no danger was apprehended; but on Sunday, the 22th ultimo, he appeared to be seriously ill, and on Tuesday allowed himself to be removed under the brotherly care of the Rev. G. H. Evans, the other Chaplain, into the house of that gentleman: that he might be watched over more constantly and have all things necessary for his comfort provided. Our correspondent says, "on Thursday morning we had sanguine hopes of his recovery—a favorable change having (as we thought) taken place during the night—but on Friday he grew worse, and on Saturday morning at 20 minutes to eight, he breathed his last.—'The spirit returned to the God who gave it.—The rays of the rising sun beamed upon his dying couch, as his spirit departed from the body, cheered and gladdened, I humbly trust, by the bright beams of the 'Sun of righteousness.'"—*Madras Christian Herald, September 6.*

7.—MADRAS—SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

We have much pleasure in giving insertion to the resolutions lately passed by the Madras Diocesan Committee of the Society for Promoting Christian Knowledge. The want of good school-books has long been felt at most of the stations belonging to the Presidency, and the work of education has in consequence been much retarded; but the evil will now be in some measure remedied by the benevolent aid afforded by the Madras Diocesan Committee.

Resolved—1st. That it is the earnest desire of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge as far as possible to supply the whole of the Civil and Military Stations in the Archdeaconry of Madras in the completest manner with the Holy Scriptures, the book of Common Prayer, and the various school-books, and religious works published by the Society.

2d. That with a view to the accomplishment of this important object they desire to record their readiness to receive applications for the gratuitous grants of books on behalf of all Institutions, or families (in connexion with the Church of England) *bonâ fide unable to purchase them.*

3d. That all applications for *gratuitous grants* of books be supported by the recommendation of a subscribing member and with a statement of the circumstances of the institution or family on whose behalf the application is made, and an assurance that no local means are procurable.

4th. That preference be given to those stations whence the largest amount of subscriptions is received.

5th. That applicants be requested to name a person in Madras to whom the books may be sent.

6th. That the editors of the several papers be requested to give publicity to these resolutions.—*Madras Record, October 19.*

8.—BOMBAY—BAPTISM OF FOUR NATIVES AT AHMEDNAGAR.

We perceive in the last number of the *Gnyánodaya* a notice of the baptism of four Natives of the Mahar caste on the 13th August by the American Missionaries at Ahmednagar.—*Oriental Christian Spectator for October.*

9.—DEATH OF THE HONOURABLE J. R. MORRISON.

[Communicated by a friend at Hong-kong.]

In the opening of this new settlement, which every distant eye seems to look upon as a sure and permanent location for family residence and mercantile pursuit, and to which all Western speculators are flocking as the open port to a New World of riches and wealth,—the Providence of God presses upon us the lessons of our frailty and of the uncertain tenure of all earthly possessions. "This is not your rest." Such we regard to be the prominent feature of instruction in the solemn scenes, that have this season so frequently passed before the eyes of our community.

By the death of the Honourable JOHN ROBERT MORRISON, Esq., the Foreign Community in China have been called to suffer intense grief and a mournful gloom has been cast abroad, on the face of our society.

When we look at the present crisis of our improved intercourse with China and see that, in Mr. Morrison, we have lost one, compared with whom none was so well acquainted with the policy of the Chinese Government,—so familiar with the peculiar forms, etiquette, and intricacies of diplomatic correspondence with the Imperial cabinet—so thoroughly and so accurately versed in the geography, manners, and language (especially that used in official correspondence) of the country,—so sound in his views of and suggestions for the prudent management of this people,—so high in the esteem and confidence of the two Governments, now standing upon an equal foot-

ing, the Chinese and the British—we cannot for a moment question the justice of the view which H. M. Plenipotentiary has taken of the event, when he says “In a public point of view, Sir Henry Pottinger considers the death of Mr. Morrison to be an irreparable national calamity, and he doubts not but as such it will be received and viewed by his sovereign and country.”

While we deplore his loss as a national calamity, we feel it the more deeply as affecting our community. Among us he was our oracle. We felt the worth of his counsel, the weight of his opinion, the goodness of his heart, and all appealed to him for advice and aid. The Benevolent Institutions that have risen up among us and of which he was the main spring, will feel the stroke to be specially severe; and none will suffer so much by his death as “the Morrison Education Society,” unless his friends will rally round that promising Institution and, by their hearty and full support of it, make it the monument of their esteem for his merits and so raise the Institution to be a lasting memorial both of the father and of his son.

Our country has lost an active servant,—one of her best. Our community has lost a member,—one of her most useful. And every man who knew him has lost a friend, respected, esteemed, beloved—one on whose charity he could lean, on whose judgment he could rely, on whose good services he could depend, on whose religious principles he could calculate, in whose acquaintance he had pleasure, in whose friendship he had profit. And every man has mourned for him apart.

It was on Sunday, the 20th of August when, on returning from divine service, he was seized with a severe chill. This was followed by a burning fever which with frequent intermissions hung about him for the following three days, until the 24th when a very sharp attack of it demanded the most prompt and decisive treatment and called for an immediate change of situation.

He was, accordingly, on the afternoon of that day, removed from the house of the Morrison Education Society on Morrison Hill, where he had been lying from the first hour of his sickness, and carried on board the steamer “Proserpine,” which was under orders to proceed instantly to Macao. Attended by Dr. Woosnam, Secretary to H. M.’s Plenipotentiary, and by Rev. S. R. Brown, Head of the Institution on Morrison Hill, our departed friend landed at Macao on the morning of the 25th and entered the residence of his bosom friend Dr. Anderson,—where he enjoyed not only his medical advice, but all the tenderness of a brother.

But the fever increased in aggravated form upon him, and, on the afternoon of the 28th, symptoms were of such a character as to preclude all hope of recovery. During the last night of his illness, he seemed to be aware of his approaching end and, with a calmness that indicated he knew in whom he had believed, committed his spirit into the hands of the Son of God; and, on the morning of the 29th—the anniversary of the signing the Treaty of Peace at Nanking—having with his own hands adjusted his pillows around him and raised himself upon his couch, he fell asleep and gently breathed out the breath of life.

That his friends at Hong-kong might have the opportunity of attending his remains to the grave, the interment was deferred to the evening of the 30th and H. M.’s Plenipotentiary, at that time on a visit to Macao, dispatched the steamer “Proserpine” to Hong-kong to bear the melancholy tidings and to convey across to Macao any who should feel at liberty to leave their post for a day to mourn over the grave* of their departed and valued friend.

On the evening of the 30th a large assembly of foreigners met at the

*. It lies side by side with the tombs of his honoured father and his beloved mother, the first Mrs. Morrison.

Protestant burial ground and we recognized mingling with them several Chinese, the dependents of the deceased.

The order of the procession was as follows :

Chaplain.

Rev. E. C. Bridgman, D. D.

Chief Mourners.

M. C. Morrison, Esq.

Sir Hy. Pottinger, *Bart.*

Hon'ble J. A. Johnston, Esq.

Capt. G. Balfour, *Madras Arty.*

Pall Bearers.

Rev. S. R. Brown.

Rev. W. C. Milne.

Rev. Dr. Parker.

Dr. Anderson.

P. Stewart, Esq.

A. Matheson, Esq.

The Rev. Dr. Bridgman having performed the Services, the Sexton and his men began to fill up the grave. But no one seemed to think of moving. Every one was rivetted to the spot, and a long silence reigned, during which no sound was heard but that of the grave digger's spade and of the falling clods of earth mingled with the sobs and sighs of a mourning multitude,—a silence the depth of which, we doubt not, impressed every unconcerned spectator, if any such was present, with the full conviction—“Behold, how they loved him?”—*Friend of India, Nov. 16.*

The Old Year.

Another year is added to the many which we have in mercy been permitted to see pass away—what has it done for us? and what during its hours, and days and weeks and months, have we done for Christ?—What record has it borne on high respecting our thoughts, motives, words, actions? Alas! is not the record a fearful one? who would wish to see its dark lines, its condemning details, of time, talents and influence mispent—misappropriated—prostituted! Pause, Christian, and consider all the way in which the Lord has led you. Amidst the sickness and death which has prevailed, what mercy and long-suffering have you experienced? You are spared, the living to praise God—what has this wrought in you, are you Christ's? are you in heart and life—given up to him and his service?—If not, what base ingratitude have you displayed—what a condition and prospect is your's! Surrounded with mercy and yet without God in the world, without hope for judgment or eternity—you have lived one more year in the midst of mercy, but to fill up the measure of your eternal woe—

Stay sinner, stay Christian, on the gospel plain,

and ask what is the end, and purpose of your continued existence? what language does it speak? Is it not, “Thus saith the Lord, Return unto me.”—“Escape for thy life,—thy eternal life”—“Awake to righteousness and sin not”—“Glorify me in your bodies and spirits which are mine?”—Ponder, pray, examine, act. With the close of the old year put off the old man with his affections and lusts, and with the new year put on the Lord Jesus Christ.

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EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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CONTENTS.

ESSAYS.

	<i>Page</i>
Annual Reports:—	
Bengal Auxiliary Missionary Society, for 1842,	140
Operations of the Baptist Missionaries in Translating, Printing and Circulating the Sacred Scriptures into the Languages of India,	191
Calcutta Auxiliary Bible Society,	192
Calcutta Corresponding Committee of the Church Missionary Society,	<i>ib.</i>
Intally Native Institution,	193
Benevolent Institution,	<i>ib.</i>
Free School,	194
District Charitable Society,	<i>ib.</i>
Madras District Committee in connection with the London Missionary Society,	358
Mirzapore Mission for 1842,	<i>ib.</i>
Parental Academy,	359
Guzarati Mission,	<i>ib.</i>
Agra Missionary Society,	<i>ib.</i>
American Madras Mission from its commencement,	360
Native Female Orphan Asylum,	361
Apostolical Succession,	584
As ye sow, so shall ye reap,	170
Benefit of prayer in opposing the progress of Puseyism, The	345
Beauty of Scripture, The	757
Bible its own witness, The	441
Brief Memoir of the Rev. R. de Rodt,	561
— Notices of Recent Works.—Introductory Remarks.—Life of Lieutenant General Mackay with a Memoir of the Author,	338
— History of Christian Missions.—Dr. Abercrombie's Minor Works.—The Harmony of Christian Faith and Christian Character, &c.	373
— Publications of the Protestant Association of Great Britain.—Murderous Effects of the Confessional.—Popery the Enemy of God and Man.—Massacre of St. Bartholomew's Day.—Protestantism and Popery, by H. Melvill, of Camberwell, &c. &c.	455
— Outlines of Christianity,	225, 330, 396, 468
— Statement of the present Religious State of Germany,	235
Calcutta Christian School Book Society, Fourth Circular of the,	731
— Committee of Public Instruction, The	186
Cause of Christ and the Cause of Satan, (The) or, the hopes and expectations of the righteous and the wicked,—with special reference to the defeats and triumphs that signalize the history of Redemption,	524
Chapter of Varieties—Thoughts on Unfulfilled Prophecy,	242
Christian Education and the Christian School-Book Society,	65
Christianity in Russia, the character and action of the Greek Church; Schools patronized by the Imperial Family; Christian Converts from among the Buriats,	395

	<i>Page</i>
Church of Scotland Question, (The)—Reply to Sir James Graham's Letter, .	249
Convocation of Scottish Ministers, The	113
Crisis of Separation in the Church of Scotland (The). A letter of Isaac Taylor of Ongar :—with extracts from private correspondence,	401
Duty, the Importance, and the Arduousness of training Natives to the Office of the Christian Ministry, On the	130
Dying Experience of Native Christians, The	446
Epistle of St. James, The	270
First Hindustání Grammar,	76
— Seven Years of the Cuttack Asylum,	535
Fragment of the History of Missions to Tartary and China in the middle Ages,	717
Gates of Somnáth and future Mission Work, The	71
Governor General, and the Gates of Somnáth, The	15
Hope of the Church, The	72
Journal (Extracts from) kept during a journey from Simlá, via Kánour, to the border of Tibet,	639
Letter from Major Jarvis, relative to his great work, on the Geography and Statistics of Asia,	335
Letter respecting Play-actors, A	25
Marriage Question, The	547
Marriages of Dissenting Clergymen in India legal,	661
May Meetings :—	
Baptist Irish Society,	510
Baptist Missionary Society,	511
Home and Colonial Infant School Society,	<i>ib.</i>
Church Missionary Society,	512
Christian Instruction Society,	<i>ib.</i>
British and Foreign Bible Society,	<i>ib.</i>
Religious Tract Society,	513
British and Foreign School Society,	<i>ib.</i>
Wesleyan Missionary Society,	514
Sunday School Union,	515
Naval and Military Bible Society,	560
London Missionary Society,	<i>ib.</i>
Home Missionary Society,	517
British and Foreign Sailors' Society,	<i>ib.</i>
Irish Evangelical Society,	518
London City Mission,	<i>ib.</i>
Colonial Missionary Society,	520
Indigent Blind Visiting Society,	<i>ib.</i>
British and Foreign Temperance Society,	<i>ib.</i>
London Welsh Auxiliary Bible Society,	521
Royal Society for the Prevention of Cruelty to Animals,	<i>ib.</i>
Peace Society,	<i>ib.</i>
Caledonian Asylum,	522
Missionary Letter for Eighteen Hundred and Forty-three : to the Christian Congregation assembling in the Scotch Church, River Terrace, Islington, London, by J. Macdonald,	180
— Letter from China,	614
— Operations,	351
— Protest regarding the Gates of Somnáth,	89
— Tour, (A) in the South-western part of the Vizagapatam District, July, 1843,	544
Name Yahowah in Urdu, The	466, 541, 603, 671
— of the Saviour, in Urdu Translations of the Sacred Scriptures, On the	49, 136, 173, 179, 346, 600, 602, 670, 676
—s Yahowáh and Yusúá in Urdu, On the	665
New Testaments for the use of the Medical College Hospital,	144
Notice of Native Christian Literature,	305

	<i>Page</i>
Obituary Notice of Gangá Náráyan Sil, a Native Preacher connected with the Baptist Mission,	593
Old Year, The,	762
Ordination at Vizagapatam,	410
Parish Church of Kilndown ; or, the Progress of Popery in England, The ..	195
Prefatory Remarks,	1
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,	229
Prospectus for the publication of a Complete List of Biblical Proper Names,	678
Pusey's (Dr.) Sermon and the Schism in the English Church,	736
Puseyism in 1842, or the Raising of the Mask,	255
Remarks on the Memoir of Louisa Mundy,	347
Renderings of Greek Prepositions in Urdu,	30
Richardson's Poetical Selections,	362
Sabbath in the Wilderness, A	385
Short Meditation on the Divinity of Christ, A	64
Society for the Amelioration of the Natives of India,	355
Some Thoughts on the Original Population of Hindustan, on its Language in general and on the Language of Bengal in particular,	388
Signs and Lessons of the Times. The	703
Some Remarks on the Interpretation of Providence,	505
South Sea Islands, The	474
State and Prospects of China, viewed in connection with the extension of the Christian Religion,	657
Suggestions for the publication of Tracts, &c. by the Calcutta Christian Tract and Book Society,	234
Theological Seminary at Bangalore, in connection with the London Missionary Society, Second Report of the	239
Thoughts on the Limited Success of the Protestant Missions in India, .. 161,	321
Two illustrative Incidents—" who would not pray ?" and, " who would delay ?"	57
Utility of reading Books in general, On the	363
Watchman's Warning Voice, The	3
Way in which Idolatry is supported in India,	411
Woman as she is, and as she should be,	408

POETRY.

Longing, The	92
Sun Flower, The	24

REVIEW.

British India : in its relation to the Decline of Hinduism, and the Progress of Christianity ; containing Remarks on the Manners, and Literature of the People, &c. &c. by the Rev. W. Campbell, Missionary to India,	748
Exposition of Hebrews XI ; as setting forth the nature, discoveries, and effects of Faith. By Capt. C. G. Fagan, Bengal Army,	689
India and India Missions : including sketches of the gigantic system of Hinduism, both in theory and practice ; also notices of some of the principal Agencies employed in conducting the process of India Evangelization, by the Rev. A. Duff, D. D. Second Edition,	756
— Review, The	630
Letters on India, by the Rev. W. Buyers,	756
Smith's Translation of Bacon's Novum Organon,	618
Wilson on the Pársi Religion,	270, 402, 480

MISSIONARY AND RELIGIOUS INTELLIGENCE.

PRESIDENCY OF FORT WILLIAM.

Societies and Associations.

Agra Missionary Society, Anniversary of the	296
Association of Baptist Churches in Bengal,	102, 207
Baptist Association of Bengal,	770
——— Missionary Society,	289
———, Annual Report of the,	290
Calcutta Auxiliary Bible Society,	36
——— Baptist Missionary Society,	146
——— Christian Tract and Book Society,	204
——— Temperance Home,	495, 554
Church Missionary Society,	43
District Charitable Society,	152
Sailor's Home,	102
Society for the Amelioration of the Temporal Condition of the Natives in India,	101
Temperance Societies in India,	558

Educational Institutions.

Armenian Philanthropic Academy,	100
Mechanic's Institution, Annual Meeting of the	209
Benevolent Institution,	45
Bhowanipur Christian Institution, Examination of the	97
Fort Glo'ster School, The	292
Free School, The	46
General Assembly's Institution, Examination of the	99
——— Schools, Benefit of the	101
Intally Native Christian Institution,	45, 97
Medical College, The	635
Mutlál Síl's College,	151
Serampore College, The	697
Tract Society, The	292

MISCELLANEOUS.

Abolition of Lotteries,	209
——— of Slavery throughout India,	103
Appeal for the erection of a Place of Worship at Benares,	697
——— in behalf of the erection of a new Chapel at Khári,	151
——— on behalf of the Widow and Orphans of the late Rev. J. Smith,	699
Arrivals :—		
Miss Saville, Rev. A. Leslie, from Europe,—Rev. T. Smith, from Cape,—Rev. J. Paterson, from Berhampore,—Rev. Messrs. C. Reuther, J. Hubner, and E. Droese, from Germany,	36
Rev. J. and Mrs. Morrison from Allahabad,—Mr. and Mrs. Rogers, from Subathu,	93
Bishop of Calcutta and party from Bombay,	366
Rev. J. H. and Mrs. Chandler from Maulmain,	493
Rev. W. Buyers and family from Europe,—Rev. W. Lacey from Cuttack,	632
Baptism of a Hindu,	498, 554
——— of a Native at Ágarpára,	635
———s at the Old Church,	201
——— (Recent) in connection with the London Missionary Society,	632
Benares, Proposal for a College,	46

	<i>Page</i>
Boswell, (Rev. R. B.)	94
Bowley, (Rev. W.) of Chunar,	698
Charak Pujā, The	291
Charges against the Missionaries in the South Seas answered,	558
Christ's Church, Jessore, 557; Opening of the,	495
Church Magazine, The	93
— Missionary Society—Puseyism and the Bishops,	502
— of Scotland, The, 48, 219; Report of the Deputation to London and Minute of the Special Commission of the General Assembly of the Church of Scotland, 368; Mission of the General Assembly's Branch Station, 429; Proposed Meeting of Protestant Evangelical Christians at Exeter Hall, 438; Free Presbyterian Church of Scotland; its reasons of separation and first General Assembly, 499; Free Church of Scotland, 549; Resolutions of the Missionaries of the General Assembly of the Church of Scotland in Calcutta, 551; Free Protestant Church of Scotland—the Free Churchman, 633; the Explanatory Statement respecting the recent Proceedings of the Missionaries of the Church of Scotland, 634; Dr. Duff's Lectures on the Free Church Question, 633, 695; Missions of the Free Church of Scotland,	698
Circular Road Chapel—Rev. A. Leslie,	635
Cooly Trade—Spirited Conduct of Capt. Rogers,	210
Deaths:—	
Of a young Native Christian belonging to the General Assembly's Mission,	147
Mrs. Morrison, of Allahabad,—Rev. S. Grant, of Orissa,	145
Mrs. Comstock (American Baptist Mission),—Mrs. Simons of Tellicherry,—Rev. S. Ray, of America,—Rev. T. Jackson, of London,	366
Mrs. Bayne, of Calcutta,	367
Rev. R. DeRodd, of Calcutta,	548
Rev. W. Bowley, of Chunar,	694
Departures :	
Rev. A. Deer, the Rev. T. and Mrs. Sandys, Rev. R. B. and Mrs. Boswell for Europe,—Miss Thompson for Cape,—Rev. M. Hill and family, for Berhampore,—The Archdeacon and Rev. T. Boaz, for Madras,	36
Rev. C. Proby, for England,—Rev. J. Hæherlin, for Upper Provinces,	93
Rev. J. Morrison and family, for Singapore,—Mr. Rogers and family, for the United States,	145
Rev. J. and Mrs. Stubbins, for Europe,—Rev. Messrs. Hubner, Drosè, and Reuther, for Benares,	201
Rev. J. and Mrs. Macallum for Bhagulpore,—Rev. R. and Mrs. Brayton, for Moulmein,	428
Archdeacon of Calcutta, for Ceylon,	548
Rev. W. Buyers, for Benares,—Rev. M. Hill, for Berhampore,—Rev. J. Innes, for Upper Provinces,	632
Bishop of Calcutta and party for the Upper Provinces,—Mrs. Buyers, for Benares,—Rev. J. Shurman, for Europe,—Rev. R. C. Mather and family, for the Hills,	694
Dr. Green, for United States,	758
DeRodd, (Rev. R.) the late,	698
Divine and Moral Songs in Bengálí,	770
Duff's (Dr.) Lectures on Mental and Moral Philosophy,	495
Evangelist—a new periodical, The	148
Evils of Idolatry and their removal, The	637
Extinction of Slavery in Ceylon,	213
Goode (Rev. F.), The late	155
Honorable Instance of Christian Liberty of a Lady in India,	436
Hutteman (Mr. G. S.), The late	496

	<i>Page</i>
Idoltrous Festivities of the Durga Puja, The	636
Idolatry in India,	503
Introduction of the Bible into the Government Schools,	47
Krishnagur,	46
Khoonds, (The)—Abolition of Human Sacrifices,	47
Lacroix (Rev. A. F.), 47; Extract of a letter from the	367
Lent Lectures,	146, 290
London Missionary Society,	150
Missionary and Ecclesiastical Movements,—36, 93, 145, 201, 366, 428, 493, 548, 632, 694	758
— (Monthly) Prayer Meetings, 36, 93, 146, 202, 288, 367, 429, 494, 548, 632, 694,	758
— Prospects in China,	298
Movements in the Native Community,	151, 288
Native Community,—Want of Energy the cause of non-success of efforts to benefit the country through Native Agency,	496
New Works published at the Asiatic Press,	208
Ordinations :—	
Rev. Messrs. Macallum and Prochnow as Deacons,	366
Ordination of Native Preachers,	634
Peggs' (Rev. Jas.) Commendable and Persevering Efforts for the Welfare of India,	104
Preventive Service, The	210
Progress of Conversion at Patna,	431
— of the Gospel among the Hindus,	150
Proposed Church at Bhaugulpore,	638
Puseyism and the correspondents of the Hurkaru,	496
Salutes on the Sabbath on the departure of High Officials,	210
Scinde—victory—war, 215; Abolition of Slavery in,	216
Scotch Law of Patronage, The	698
Sermon on the Causes which retard the Conversion of the World,	288
Somnath gates again, (The)—an object of adoration,	297
State of Missions gathered from different Missionary Societies,	104
— of Things amongst the Native Community,	636
Translation of the Old Testament into Sanskrit and Bengálí,	695
Violation of Bishop Corrie's Pledge,	697

MADRAS.

Anti-Idolatry Society,	105
Arrivals :—Rev. J. Tucker, from Malabar Coast,—Rev. F. Ballett, from Germany,	758
Auxiliary Bible Society, The	211
Bellary Tract Society,	154
Bishop of Jerusalem,	<i>ib.</i>
Briggs (Rev. F. W. A. M.), Death of the	759
Cessation of the Idoltrous Tax at Vizagapatam,	701
Christian Instructor and Missionary Record,	433
Crowther (Rev. J.)	212
Departures :—Rev. S. Hutchings and family for America,	758
Deaths,—Rev. T. Spring,	93
Rev. J. Smith,	493
Fund for the widow and Orphans of the late Rev. J. Smith of Madras,	759
General Assembly's Schools, The	105
High School,	153
New Religious Journal,	297
— Monthly Religious Periodical,	367
Progress of Temperance,	216

	Page
Record, The	211
Religious Vernacular Newspapers,	560
Sailor's Home,	152
Smith (Rev. J.) The	498
Society for Promoting Christian Knowledge,	760
Temperance Reading Room,	105
University,	153
Wesleyan Missionary Society,	106

BOMBAY.

Arrival of a Bishop from Antioch,	214
—s,— Rev. Messrs. Hurber, Muller, Buhner, and Albricht, from Europe,	36
Baptism of four Natives at Ahmednagar,	760
—s at Seroor,	702
Departure of Rev. H. Fray,	215
—s,— Dr. Wilson, Rev. J. S. S. Robertson, for Europe,	145
German Mission of the Gonds,	214
Scotch Mission—departure of Dr. Wilson,	108
Wilson's (Dr.) arrival at Jerusalem,	436
Official Violation of the Sabbath—Government Order for its cessation,	108
Visit of the Bishop of Calcutta,	371

GREAT BRITAIN.

British Temperance Association,	160
Demand for the Word of Life in Europe and Africa,	159
English Prize Essay on Hinduism,	47
Europe—Items of Overland News,	222
Institution for the Education of the Daughters of Missionaries in England,	297
Meetings of Religious Societies, &c. :—	
Jubilee of the Baptist Missionary Society,	109
Society for Promoting Christianity among the Jews,	110
London Missionary Society, York Auxiliary,	111
Voluntary Church Association,	<i>ib.</i>
Church Aid Association,	<i>ib.</i>
Scripture Readers' Society for Ireland,	160
Incorporated Society for Promoting the Enlargement, Building and Repairing of Churches and Chapels,	223
Church Missionary Society,	<i>ib.</i>
Wesleyan Missionary Society,	224

FOREIGN.

AMERICA.—Progress of Temperance,	217
Baptist Board of Foreign Missions,	302
BURMAH.—Maulmain Religious Herald, The	155
CHINA.—Movements of the Baptist Mission,	438
Death of the Hon'ble J. R. Morrison,	760
SANDWICH ISLANDS, Bible Society in the	304
SOUTH SEA ISLANDS—Tahiti, the Missionaries and the French,	437
WEST INDIES—Liberality of the Negroes in Berbice,	440

INDEX TO SIGNATURES OF ORIGINAL PAPERS.

- | | |
|--|------------------------------|
| A. D., 345, 384, 466. | PHILAGATHOS, 26. |
| A FRIEND, 270. | R., 394. |
| A FRIEND TO EDUCATION, 363. | R. D., 593. |
| ALPINUS, 601. | ROBT. COTTON MATHER, 665. |
| A MEMBER OF THE TRACT SOCIETY,
677. | SAHÍH, 614, 676. |
| A MISSIONARY, 130, 170, 330. | S. J. M., 72, 354. |
| AN OBSERVER, 411. | S. PORTER, 547. |
| A. SUTTON, 541. | T. B. JERVIS, 338. |
| C. S. 445, 509. | THOS. SMITH, 235, 602. |
| FRED. J. MOUATT, 144. | W., 141, 346, 669. |
| J. A. S. 466. | WAJIBI, 543. |
| J. CHARLES, 3. | W. M., 320. |
| J. H., 178. | W. MORTON, 477, 703. |
| J. MACDONALD, 186. | W. S. M., 92, 269, 694, 747. |
| J. M. D., 57, 129, 407. | W. S. R., 179. |
| J. M. J., 65. | X., 548, 757. |
| J. M. JAMIESON, 657. | X. Y., 191. |
| J. P. M., 346. | Y. T. X., 35. |
| JUNIOR, 366. | Πιστος, 76. |
| J. W., 144, 248, 584, 600, 731. | †, 172. |
| MONTAGUE, 409. | Δ, 287, 428, 493, 631. |
| NESTOR, 351. | * * *, 88. |
| P., 239. | ‡, 671. |

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