

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

Established June, 1832.

NEW SERIES, VOL. V. No. 55.—OLD SERIES, VOL. XIII. No. 146.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JULY, 1844.

* * * 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.—Annals of the Union Chapel,	395
II.—“ Trust not to Seeming,”—Old Proverbs,	400
III.—Address by the Rev. John Anderson, Missionary of the Free Church of Scotland, delivered at the Monthly Missionary Prayer Meeting held in the Hall of the Free Church Institution, Madras, on the evening of Monday, 6th May, 1844,	406
IV.—Has Bráhmaism been always the religion of India?.....	419

REVIEWS.

1. Inquiries concerning the Intellectual Powers and the Investigation of Truth; with the Philosophy of the Moral Feelings. By John Abercrombie, M. D., Oxon. and Edin. V. P. R. S. E. Fellow of the Royal College of Physicians, Edinburgh; Member of the Royal Academy of Medicine of France; and First Physician to Her Majesty in Scotland,	423
2. An Essay towards the Conversion of learned and philosophical Hindus; to which the prize offered through the Lord Bishop of Calcutta has been adjudged by the University of Oxford; with notes and illustrations from the Fathers, and other sources. By the Rev. John Brande Morris, M. A. London, 1843,	426
3. A Treatise on Physiology, by St. Epiphanius, Bishop of Constantia in Cyprus, translated from the Original Greek,	438

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements,	449
2.—The Monthly Missionary Prayer Meeting connected with the London Missionary Society,	450
3.—The United Monthly Missionary Prayer Meeting,	<i>ib.</i>
4.—Calcutta—Recent Baptism,.....	<i>ib.</i>
5.—Death of Pran-Krishna,	<i>ib.</i>
6.—The Calcutta Theatre Closed,	451
7.—Jessore.—Grievances of Native Christians,	452
8.—Medical Mission to China,.....	453
9.—The Overland Mail,.....	<i>ib.</i>

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS,

1844.

Published by Messrs. Hay, Meik and Co. No. 7, Old Court-House Street.

N. B.—The work is also procurable of Messrs. W. ALLEN and Co., Leadenhall Street,
LONDON, at 2s. 6d. per No. or £1. 4s. per Annum to Subscribers.

FUNDAMENTAL RULES.

I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

THE SUFFERING SAVIOUR,

A TRACT FOR SINNERS:—by J. Macdonald, Missionary Minister, Calcutta.

Re-printed in Calcutta, from the fifth Home Edition:—Price 3 annas—or 6 Copies, one Rupee. To be had at Messrs. Hay, Meik and Co.'s (Tract Depository)—and at Mr. Rushton's.

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

July 1st, at the Lál Bazar Chapel;

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

Sept. 2nd at the Circular Road Chapel.

} Service to commence at
half past 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. This month on Wednesday the 10th. 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 9th instant;—service to commence at $\frac{1}{2}$ past 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.

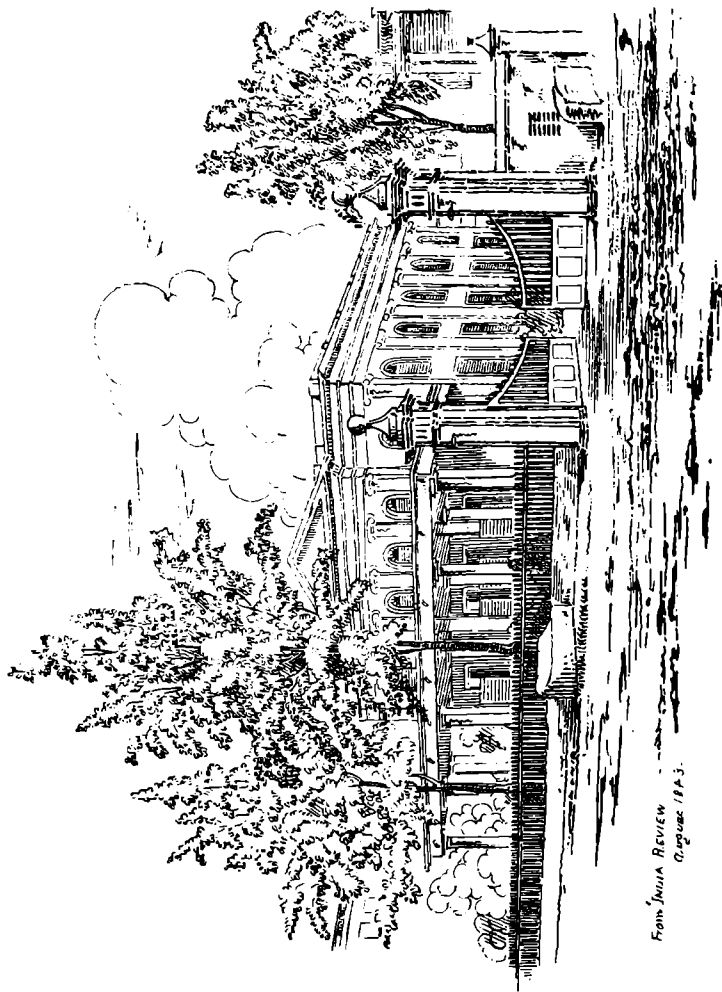
ADVERTISEMENT.

FOR SALE

AT

MESSRS. HAY, MEIK AND CO.'S.

Wilson's Sanskrit Dictionary, second edition, 4to.	Rs. 50
Gilchrist's Hindustani Dictionary, 4to.	30
The Attic Orators, with Latin translation and notes, in 16 vols. 8vo. . . .	40



From *JOURNAL REVIEW*
August 1843.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. V. No. 55.—OLD SERIES, VOL. XIII. No. 146.

JULY, 1844.

I.—*Annals of the Union Chapel.*

[We are this month enabled, through the kindness of Mr. C. GRANT, the artist, to present our readers with a sketch of the UNION CHAPEL, Dharamtalah, taken and Lithographed by Mr. G. ; for the following short history of the Union Chapel we are indebted to a recent number of the *India Review*.—Ed. C. C. O.]

The Union Chapel has now for nearly the last quarter century been a well known place of worship amongst us. It is the English Chapel connected with the London Missionary Society's mission in Calcutta: it is a simple, but elegant structure; it seats about 400 persons; its dimensions are 68 feet by 48 feet, with a commodious vestry 48 feet by 16½; it was built soon after the commencement of the Society's labours in this country, by a public fund, contributed by Christians of different denominations. Bishop Heber, whose architectural taste all will admit, said that it was one of the simplest and chastest Christian buildings he had seen in India. The subscription was commenced in the year 1819; the Chapel was opened for Divine Worship in June, 1821. The Rev. H. Townley, through whose influence and exertions, in conjunction with the Rev. J. Keith, the funds were chiefly raised, preached on the occasion from Zechariah iv. 17. The Rev. Messrs. Eustace Carey, J. Lawson and J. Keith, engaged in the devotional exercises.

The Church and congregation had previously, through the kindness of the Masonic brethren, assembled for worship in the Freemason's Hall, in the Dharamtalah. When first opened, and for some time after, the pulpit services were conducted alternately by all the Missionaries of the Society. This interfering with their Missionary duties, it was deemed expedient to commit the preaching and pastoral duties to two of the brethren in connection with their missionary labours. Messrs. Townley and Keith were appointed the first pastors; this plan ultimately issued in the selection of one only, whose labours should be entirely and exclusively devoted to the pastoral office.

The first pastor was the Rev. James Hill, whose commanding and pious eloquence is still fresh in the recollection of many who gladly heard the word from his lips. He was succeeded by the Rev. R. C. Mather, A. M., and he, on his removal to Mirzapore, Upper India, was succeeded by the present pastor, the Rev. T. Boaz. Mr. Boaz took the oversight, January, 1835.

The minister of the Union Chapel, according to the deed of trust, must be a Missionary of the London Missionary Society, selected by the church and approved by his brethren. The building, together with the Pastor's house, is the property of the London Society, held in trust and made over to the Church and congregation rent-free, on the agreement that they shall be kept in good and substantial repair, and that the pastor be supported by his flock. This arrangement must, under the Divine blessing, prevent the possibility of erroneous sentiments ever being disseminated from the pulpit of the Union Chapel. The constitution of the Church is *unsectarian*; it is neither Independent, Presbyterian, or Episcopalian—it is as its name imports, a *Union Church*, or place in which all true Christians can unite to worship a common Saviour without the sacrifice of conscientious scruples on minor matters of faith and practice. The peculiarities of no one section of the true Church have ever been set forth by its pastors in their ministration since its erection. The form of worship is simple, and as far as it well can be, is not only in accordance with what its founders believed to be the spirit, but the letter of God's word. It is in fact a practical illustration of the truly generous and Catholic principle on which the Parent society was founded:—

“*Fundamental Principle.*”

“As the Union of Christians of various denominations, in carrying on this great work, is a most desirable object; so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinion among serious persons,) but the glorious gospel of the blessed God to the heathen, and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church government as to them shall appear most agreeable to the word of God.”

The accompanying extracts from the 'regulations adopted at the formation of the Church will show its actual constitution:—

“ 1.—*Respecting Doctrine.*

“ That this Christian Church receive the Bible as the inspired word of God, and as the only standard of faith. That in their belief, it declares the Unity of God ; that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit ; and that these are one divine Essence equal in power and glory. That God foresaw from all eternity, that man would fall, and that he, out of his free and sovereign grace, chose a certain number of the human race in Christ to be holy, and without blame before him in love ; that God created man in righteousness and true holiness, with ability to keep his law ; that man has violated the righteous law of his Creator, by which his whole soul is disordered with sin, and made liable to all the miseries of this life, to death itself, and to the pains of hell for ever. That Christ united the human nature to the divine, in order to make an atonement for sin. That man is justified by the imputed righteousness of Christ, regenerated and sanctified by the Holy Spirit, and is enabled to persevere in holiness ; and that those who endure to the end, shall be saved.

“ That a fuller account of the doctrines contained in the Bible, is well given in the Assembly’s Catechism.

“ 2.—*Respecting Baptism and the Lord’s Supper.*

“ That it appears to be agreeable to the mind of Christ, that the ordinance of Baptism be administered once to believing adults and to their children, and that the Lord’s Supper be administered repeatedly to all who love the Lord Jesus Christ in sincerity.

“ 3.—*Respecting Pastors and Elders or Deacons.*

“ That one or more men apt to teach, and whose hearts are found peculiarly full of faith, and of the Holy Ghost, be appointed by the Church to the pastoral office, to take the oversight of the flock in the name of the Lord, and to supply their spiritual wants by expounding to them the word of God, by dispensing the ordinances of Baptism and the Lord’s Supper, and by conversing with the members individually, to administer counsel, comfort, or reproof, as their cases may severally require. That one or more holy men, fearing God, and hating covetousness, be appointed to the office of Elder or Deacon, to manage the temporal affairs of the Church by providing for the Table of the Lord, the support of the Pastors, and the wants of the Poor.

“ 5.—*Concerning the Qualification of Members.*

“ That the qualifications deemed peculiarly and indispensably necessary for the admission of any candidate into the Church,

are an exclusive reliance upon the work of Christ for justification, an experimental knowledge of the work of the Holy Ghost as the author of sanctification, and a walk, both in private and public, agreeable to God's revealed will and commandments.

"That persons of whatever denomination desirous of occasional communion, be welcomed to the Lord's Table, upon previously intimating their wish to the Pastor, and the Church being satisfied of their piety.

"6.—*Respecting Church Discipline.*

"That the will of Christ and the welfare of the Church both requiring purity of discipline, it is resolved, that if the painful occurrence should arise of any member of the Church being found living in the practice of sin, that admonition, suspension, and excommunication, be resorted to, as the case may require: that re-admission can take place only upon satisfactory evidence of unfeigned repentance."

The Church is composed of Episcopalians, Presbyterians, Baptists, Independents, and some, who we have reason to believe, are attached to no sect,—but who love all who love the Lord Jesus, in sincerity and in truth, independent of their peculiar forms or creeds, and we sincerely pray it may ever be so. It is ordered by a body of elders or deacons, and a committee of managers. The former attend to the religious, the latter to the secular affairs of the Church. Divine Service is conducted on the morning and evening of the Lord's Day; in the morning at 10, and in the evening at 7, and on Wednesday evening at 7 o'clock. The Lord's Supper is administered on the morning of the *second* Sabbath of every month, when Christians of every section of the Evangelical Church, in full communion with their own Churches, and holding the truth in righteousness, having previously consulted with the pastor, may unite in that commemorative ordinance, either as occasional communicants or as stated members.

The interior of the Chapel contains many plain but affecting memorials of the brevity of human life devoted to the noblest and best causes—Christian Missions. Tablets to the memory of the Rev. Messrs. Keith, Trawin, Piffard and De Rodt, together with the following, affecting and instructive memorial, tell a sad tale as to the fearful nature of the climate in which these good men lived and died, and in which many are still permitted to labor and pray for the welfare of the people:—

To the Memory of the following Missionaries
of the

London Missionary Society,

Who having faithfully labored in the service of Christ in this country,
Died

Whilst prosecuting their important work.

Nathaniel Forsyth, arrived in India in 1798.

Died Feb. 1816, aged 47 years.

Robert May, arrived in 1812, died August 12, 1818, aged 30.

J. D. Pearson, arrived in 1814, died October —, 1831, aged 41.

Robert Hampson, arrived in 1819, died September 21, 1820, aged 25.

Wm. Bankhead, arrived in 1822, died October —, 1822, aged 23.

Joseph Warden, arrived in 1822, died January 8, 1826, aged 25.

John Adam, arrived in 1828, died April 21, 1831, aged 27.

James Robertson, arrived in 1826, died June 15, 1833, aged 30.

Thomas Higgs, arrived in 1830, died December 3, 1832, aged 24.

“ Now, Faith is the substance of things hoped for,

The evidence of things not seen ; for by it the elders

Obtained a good report. These all died in faith,

Not having received the promises,

But having seen them afar off,

And were persuaded of them, and embraced them,

And confessed that they were strangers.”

THIS TABLET

Is erected by Christians of different denominations as an expression of respect for the Memory of Brethren

Who were esteemed worthy to labour and die in the
Missionary Field.

It is refreshing to ponder over the brief history and present condition of the Church of Christ assembling in the Union Chapel. To think of the many devoted Missionary brethren and pastors, who though of differing views on minor points, have zealously and unitedly labored in word and doctrine, amongst the people for Christ's sake, but who are now with their Lord, and in glory with the souls of those whom they were here the means of bringing to Christ. To survey the time since first the Missionaries of the London Society commenced their labors, and to think of the many who through their instrumentality have been turned from darkness to light, and meetened for heaven, in connection with the ordinances administered there, is very encouraging. The chapel has not been erected for nought: of this and that man it can be said “ he was born there :”—the brethren have not labored in vain, for they have saved souls alive and hidden a multitude of sins. In the present state of the Church of Christ, rent and torn as it is by sects, and disturbed by the dissemination of poisonous errors, without attaching either to the place or ordinances any superiority over other churches, it is in our esteem refreshing to be able to point to one spot and say of it—

“ Here names and sects, and parties fall.”

In theory all peculiarities can be respected if substantially true ; in practice they meet no immediate sanction, while no violation is offered to the tender conscience or tremulous disciple except it be found in the simplest forms of worship, and in the plainest exhibitions of Gospel truth.

II.—"Trust not to Seeming."—Old Proverb.

Those are words which deserve to be deeply pondered: "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh upon the heart." Men in general, discern only the outside of things; they are dazzled by grandeur, and envy its possessor, when he probably is miserable, and is ready to exchange his condition with any one who lives in healthy toil and lies down at night without remorse. They strive after, yea even devote their whole lives to the attainment of possessions which "perish in the using." They live for, they live amidst, they live *on* vanities. Rank! Wealth! Fame! Pleasure! these are the bubbles which dazzle men with immortal souls, men who must live or die for ever!

With much earnestness, then, may we say to fellow-creatures who are thus deluded, "*Trust not to seeming.*" It is an old saying; one of the aphorisms of "the world;" but it is profitable for *us*. Oh, dear friends, think of Eternity, take care that the things you desire are really what they appear; examine if they truly will prove that which imagination paints; scrutinize well the gilded shadows, the painted toys, the temporary illusions which shut out the view of God and heaven, and then remember our words, *Trust not to seeming!*

We are dealing with eternal truths, substantial joys, and certain promises, when we speak to you of that great salvation which God the Father planned, God the Son procured, and God the Spirit applies, for all who truly seek to live for ever. We are not tempting you to try mere experiments, or doubtful expedients. We say to you, look to Heaven and behold the actual ransomed host; and bend your ear to earth and listen to the breathings of grace in the saints that are still below; turn to the awful pit, and see there, the condemned in misery; look to Cavalry and see the Man of sorrows nailed to a tree; view him afterwards, the Son of God confessed, rising from his tomb with veritable marks of the nails and the spear; then observe him ascending to glory, then again look to the gradual and continual spread of his despised religion, and the increase of his followers throughout the globe; behold him marching onward, conquering and to conquer; and then confess that all this is *reality*,—that *here* you may learn wisdom, and may gain confidence in Him who is Himself, Eternal Truth, and that you are not tempted to trust to seeming!

But look more narrowly at things around you. Who are they that are most honored, most praised, most beloved by the men of this world? Are they the humble and contrite, the patient pilgrims to Heaven? No! they are the wise, rich and noble. *These appear* the most enviable; and these are the most honored and the most beloved. But what saith the Scripture? *Few such are called!* Those, then, who are *farthest* from safety, by the world are most caressed. Strange delusion! The rich who can but "hardly enter the kingdom," are the world's idols; the noble who must give a dread account of their influence; the rich who must tell of their stewardship; the wise who must explain their ignorance of God's truth,—*these* are, of all men, in most peril,

and have most responsibilities, yet on *these* men, the world smiles in most complacency; while over these very men, saints and angels tremble constantly, and weep bitterly! How different is such men's *real* station, from what it *seems*! How perilous to them are the possessions and honors they prize! How tremendous will be the change in their relative position, when, before the throne of God, “the rich and poor meet together.” *Trust not to Seeming!*

And look more closely still. We have before us the Church and the World. Which is the Church? Is it all this immense body *called* Christian,—all Christendom? including Romanists, and Socinians, and formalists, and sinners. Is *this* Christendom before us, with its theatres and its wars, its persecutions and luxury, its philosophy and its earthliness? Is *this* the Christendom that is joint heir with Christ of the Eternal kingdom? Ah! they are not all Israel that are of Israel. Only those who have Christ in their hearts, are truly his. “Not every one that saith Lord, Lord,” shall enter his kingdom. Without *holiness* no man, whether called Christian or not, can see the Lord. This vast Christendom, then, tried by this test, melts before us like a dream, and so after all we must search for a *little* flock. How mistaken had we been, had we trusted to *seeming*!

But where is this little flock. Here!—here are the professors, here they are, a goodly company, subscribing to religious objects, hearing the word gladly, and “doing many things.” This then is the real, the true Israel? Nay pause again. Are *all* these living separate from the world in conduct and spirit? are all these *born again*?” Are all these dead to the world, dead with Christ, and with him, alive unto God? Are all these meek, pure in heart, merciful, poor in spirit? Are they all hungering and thirsting after righteousness, and growing in grace and in the knowledge of their Lord and Saviour? What? should *this* be the character and conduct of the Lord's people? If so, how is it that we see as professors, men who know the truth and who declare themselves regenerate, and who yet are mixed up with the world in its schemes, its politics,—with the dead burying the dead—heaping up riches,—harsh, unkind, cold, formal,—with little love to those who love the Lord unless they are otherwise connected with themselves? Once more, *Trust not to Seeming!* There was one who had a devil even among the twelve; Paul had a Demas who loved this present world and forsook him; there were false brethren in the earliest Churches, and so now, in the band of those who name the name of Christ, there are some who do not worship him in spirit and in truth; there are some who have “a name to live while they are dead.”

And does the true Church itself rightly distinguish between professors and true believers, and also between that which only seems and that which really is advantageous to it? No: here again there is a dependence on appearance, a trust in *seeming*. The man whose imagination is most lively, whose tongue is most fluent, whose habits are most active, is frequently, by the Church itself, elevated to positions of influence and authority, when the poor and contrite are overlooked, and are almost despised. And so with Dignitaries, and the heads of Universities. Let these men, the high in ecclesiastical station, or the eminent

in human learning, make but a profession of true religion, and immediately these men, though after all they may be but babes in Christ, are followed and extolled, and to their word Christians in whom the word of Christ dwells richly, and who long have been men of much prayer and faith, are constrained to submit. How much has Christ's Church suffered from this system of deference to rank and to learning, within its pale,—this system by which the knowledge of the head is preferred to the experience of the heart, and the honor which cometh from man, is regarded as a higher recommendation than the honor which cometh from God! Oh! how often has the Church of Christ deemed itself weak in that very absence of worldly favor, and in the want of that *appearance* of power which, in fact, was an evidence of its strength; and how often has it reckoned itself strong, because enjoying the outward garniture of those endowments, and that worldly favor, which do indeed seem to secure its stability, but which too often do corrupt its whole economy! And how often has it leaned on an arm of flesh, instead of resting on the Beloved alone, and using as its ministers and trusting as its friends, none but those whom he has fitted to nourish and bless it!

Look again at the way in which the true Christian is treated, not merely by the world, but by his companions.—Oftentimes persecuted as though he was rending Christ's body, when he really is merely separating from some human system, and is still as much as ever, a true member by which the whole body grows; or oftentimes condemned for those remaining evidences of the evil heart within him, which appear in occasional follies and mistakes, and which are probably more lamented by himself, than they are condemned even by the harshest of those who sit in judgment on him! "The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy;" but the world will not remember this, and even true Christians too frequently forget it, and then they deal with those whom they should cheer and comfort, and not make sad, as though to *them* were accorded the task of helping forward the affliction which even now, already, is experienced in their companion's tried and stricken hearts. It is well indeed that there should be faithfulness in reproofing; it is well too, that the watchful and the unwatchful Christians should be separated, or that if they meet, it should be in a way to shew that both are not of one single class; but it is also well, it is necessary, that if a Christian be known to be a true believer, he should be dealt with as such; that errors which appear, should not be regarded to the overlooking of that hidden man of the heart wherein he is struggling with himself; and that his friends should tenderly deal with him, and be careful not to wound him afresh with accusations of those sins which his heart is already deploring.

And how do believers deal with themselves? Do they not gain a little emotion of joy or peace, and then straitway forget their Lord, and consider that blessing as the payment for their works and their prayers? Do they never mistake feelings for faith? Do they never become elated by the frames of their mind, and rejoice in the satisfaction that their mountain standeth strongly, at the very moment when Satan is about to gain an advantage over them? Here again, may we ex-

claim, how strange are the delusions that result from this regard to semblances and shadows! How often are afflictions which are sent in mercy, received with discontent? How often are postponements of gifts regarded as final denials of them! How often is the heart ready to fear that God's mercies are clean gone for ever! Observe too, how the heart will causelessly write bitter things against itself, and allow outward circumstances, which are not really what they seem, or some inward experiences which are more the result of bodily infirmity, than of spiritual declension, to tempt it almost to despair. See again, how often, in his conduct, the believer will be deceived by appearances, persuading himself that his reserve in speaking for God's honor proceeds from humility; that his compromises with the world are adapted to recommend and promote religion; and that his shutting up his bowels of compassion from the suffering, proceeds from wisdom and prudence. Paul could say "when I am weak then I am strong;" "whether I am a fool, it is for your sakes;" "I will also glory in my infirmities that the power of Christ may rest upon me,"—for *he* had been taught not to be deceived by appearances; but how few of *us* thus walk by faith, and avoid being needlessly discouraged, or unwisely elated by mere appearances.

From true believers, turn to those who are not truly the Lord's, who are not born again. Are light, knowledge, and convictions, never mistaken by such persons for conversion? Is the *form* of godliness never believed to be the *power* thereof? Is the ability to *speak* about religion never substituted for the capacity to feel it? And more than all, do men never regard their good deeds, in a light very different to that in which God regards them,—do they never think that he will see in those works the *merit*, which they themselves discern. It was not the ancient Israelites alone, who said "peace, peace, when there was no peace" even now the same deception is carried on, and that, not merely by flattering unskilful preachers, but also by men in dealing with themselves. This is a most serious consideration. It is *comparatively* of little consequence, whether the world, or professors, or even fellow-believers deal kindly or unkindly with me, but it is of the utmost importance that I see to it, that I do not deceive myself! "Peace and safety" will be said by too many, just when sudden destruction cometh, and the last trumpet shall be sounded, and the time for repentance shall be finally ended. Oh how fearful, to trust to *seeming*!

Much more might be added. It might be shown that the saints who to the world's eye appear so troublesome—"turning it upside down"—are in fact, its salt, for whose sake and by means of whose prayers, it is shielded and preserved, so that if truth were spoken Laban's confession would be generally made, "I have learned by experience, that the Lord hath blessed me for thy sake." So again, when men of the world ridicule the declarations that "the Lord is at hand," and say "where is the promise of his coming—for all things continue as they were," it might be proved that of this they are willingly ignorant, however things may *appear* to be unaltered, that actually they are *not* as they were, but are greatly changed, and that the whole moral atmosphere is surcharged with proofs that the Lord will come, and will not tarry. Or again, there might be a development of those strange contra-

rieties in Christian experience, that baffle the calculations of the world, which, seeing believers "cast down but not destroyed," "sorrowful yet always rejoicing," "poor but making many rich," and "having nothing and yet possessing all things," marvels, and fails to comprehend these anomalies. Or once more, the apparent feebleness of the Church, when poor fisherman and Paul the tent-maker were its apostles, might be exhibited in striking contrast with its real condition and true strength, "as mighty through God," and as destined to overthrow principalities and powers, and to overcome the pride of philosophy. So likewise, afflictions which truly seem not to be joyous but grievous, might easily be proved to be after all something very different to what they seem;—Even "blessings in disguise."

May no present practical lesson be drawn from these considerations? Let the matter be brought *home* to ourselves; let each of us reflect on its relation to himself. How many of us can truly and unaffectedly say, "I am not deluded by the glittering pomp of the world; nor am I ensnared by the fear of man, who though he seemeth to be mighty is but a worm of the earth; I walk by faith and not by sight; I see in the despised Redeemer infinitely more glory than the world discerns in its greatest conquerors; I am not deluded by lying vanities to forsake my own mercies; I am not disturbed by the mistaken judgments of fellow-disciples, but in all things set the Lord always before me, and have regard to the pleasure of that heart-searching God, and to His pleasure only; I deceive not myself by supposing that I am able to do any thing of myself; I do not fancy myself to be so strong that now I need not fear to fall, but may safely venture to mix in worldly society; I never mistake my own natural emotions for the influence of God's Spirit; I never suppose myself to be seeking God's glory, when I am really intent on promoting my own good fame among my fellow-men; I judge rightly, and see all things as I shall see them in the light of eternity and with the aid of perfect knowledge, when I shall no longer see through a glass darkly?" Oh how much we may be troubled, when we candidly try ourselves and when we consider if we thus can truly speak of ourselves! Alas, how commonly are the Lord's people so deceived by things around them, that they seem, and too often are, like the world itself, intent on things of time, and heedless of eternity! How commonly is the eye of sense exercised, where, if faith were allowed to act, far different objects would be discerned! How often is man's estimate of things adopted, and the Bible's estimate of those same things forgotten! How often are substantial joys and abiding honors neglected, in the search for shadowy pleasures, and the earthly bubbles of fame and dignity! Oh let us beware of these delusions. Let us be content to be counted fools by the world in adhering to the simplicity that is in Christ; let us regard all things now as we shall do when we come to die. And let us give our warning to those who are deceivers or are being deceived, and tell them that worldliness is *not* the road to happiness; that wealth is *not* satisfying; that worldly compliances on the part of Christians are *not* the way to usefulness, and that *nothing* short of a new heart and watchfulness will bring peace and safety to the soul. Let us speak of these things as certainties, and as universally and eternally *true*. They may not *seem* so.

To most minds the way to happiness may appear to be a participation in the world's schemings; the way to contentment and satisfaction may seem to be the acquisition, or possession of wealth; the way to be useful may appear to be, to temporize with the world and to court its favor; and any thing except a new heart and watchfulness will seem to be needful. Why is this? Why are men thus deluded—deluded in affairs so important? Why are shrewd and wise men, who generally judge of things as they are, and not as they seem; why are they, in *this* case, in this peculiarly important case, so very greatly deluded? Because their hearts are not what they *seem* to be, but in sober truth are "*deceitful above all things and desperately wicked.*" So speaks the Divine Record! So speaks general Christian experience! This then is the reason. Here is the secret cause of errors which have their ultimate practical conclusions in hell! Then *Trust not to Seeming*. You may feel strong and vigorous, but ere this day is done, the word may go forth, "cut him down, why cumbereth he the ground?" You are "fearfully and wonderfully made," and by divine grace alone is the breath in your nostrils preserved, from day to day. You may be rich and increased in goods, and may seem to have need of nothing, and a pleasing prospect of closing your life by many years of ease and enjoyment, may appear before you, at the very moment when the summons is about to be uttered "Fool! this night thy soul shall be required of thee." You may seem to the world to be every thing and to have every thing that is enviable; you, may seem more amiable than many of the Lord's people; because of your earthly learning, you may appear more truly wise than they; you may have many more worldly privileges; but after all you may want that which God alone requires, and seeks,—that which is the one thing needful! Trust not to seeming! *God* is not mocked, though you may be. God is not deceived though you may be; hereafter you must stand before Him, and then the final reward will be given to those who from love to Christ, and for his sake, loved his disciples, while wealth, rank, fame, wisdom, pleasure, all that now is alluring, will be remembered no more for ever; or if remembered at all, will be considered only as empty, vain, delusive semblances, as cheating substitutes, as apparent shadows of the eternal weight of glory which in that great day will be granted to the humble and contrite,—to those who seemed least of all worthy of the world's admiration, and who most safely escaped its envy, who on earth seemed to be cheerless and afflicted, and therefore were a disregarded people, though in fact they were heirs of a kingdom which fadeth not away.

III.—*Address by the Rev. JOHN ANDERSON, Missionary of the Free Church of Scotland, delivered at the Monthly Missionary Prayer Meeting* held in the Hall of the Free Church Institution, Madras, on the evening of Monday, 6th May, 1844.*

ON THE PRESENT STATE OF THE HINDU AND MAHOMEDAN COMMUNITY IN MADRAS AND TRIPPLICANE.

[Extracted from the Madras Native Herald.]

My Christian Friends and Brethren,—I have not prepared any written address for you this evening. My subject is one which is before you all. You go in and out, and see it on the right hand and on the left. The thing wanted is not so much that I should set it in order before you, as that I shall be enabled to stir up your minds by way of remembrance to meditate on the miseries, and actively to consider as Christians the moral and spiritual state of the people among whom you are. It is not words, nor eloquence, nor the power of man, that can either enable me or any of my Missionary Brethren to feel, as we ought to do, the desolate state of this city. But it is when the Lord himself makes bare his arm, when he speaks, when he touches by his word the hearts of idolaters and teaches by his Spirit; it is when in great mercy, mingled with judgment to many, he puts forth his power to save even a single sinner, so that one can hardly tell what to say or how to think and feel, that their desolations are in some measure felt, and the creature has nothing left, but to be still and to know that He is God. When the great power of God is thus manifested in the midst of the heathen, when He visibly puts forth his hand and touches the hem of the garment of this idolatrous Community, when we know that it is his hand, and when we see from their malice and rage that Satan and his hosts also know it, then, unless we are in a state of profound slumber, we have sufficient matter for painful thought and earnest prevailing prayer in the enmity, the lies, and the blasphemies of the heathen, in the rage which they display against those Missionaries by whom the Lord works and who to save them from perdition would gladly lay down their lives, and above all in their cruel blasphemies against that Lord Jesus Christ who came down from his glory to seek and to save the lost.

It is the discovery among this Community of such a deplorable state of things that, more than their idolatry, hateful as it is, more than their vile lusts and all the ripened fruits of their superstition, painfully reveals to us that this is Satan's seat and stronghold, and that there is none at all to deliver from such a present invisible power of evil, but the Lord Jehovah alone.

Having premised this, I will start at once into the subject. I will not at present dwell on the idolatries of the heathen. These are sufficiently known to you all. Nor is it my present purpose to speak particularly of the effect of any of the different means and agencies employed by the Missionaries; but to turn your attention to this fact that the late baptism of a bráhman, like all similar events in this city, has shaken the whole community both Hindu and Mahomedan, stirred it from its depths and disclosed its actual state. And that disclosure, my Friends, is painful to the Christian; it pierces the soul of the Missionary; presses down his spirit, and drinks up his very life's blood. For what does it disclose? It reveals

* The Meeting was numerous attended. Almost all the Missionary Brethren, and Christians from every section of the Church of Christ in Madras were present. There were also a few Native Christians and some heathens both Hindu and Mahomedan in attendance. The Rev. W. Porter and the Rev. J. Roberts offered up appropriate and impressive prayers at the beginning and the close of the Meeting.

that, in spite of all the means, the energies, and powers of Missionaries and the amount of God's truth brought for so long a time to bear upon the city, notwithstanding the prayers of Christians on the spot and of all the prayers of all the Saints in Britain and America, wherever a Christian is and wherever India and Madras are known, Satan still triumphs here, and rules with an iron yoke over the adult population, who seem more than ever wedded to their idols by every new display of God's power in conversion, and to cling to these idols the closer, as if sensibly brought to feel that their Gods are in danger, and that were they taken away from them, all that upon which they rest their present and future happiness would be destroyed. It were a great mistake to think that the Hindus of this city are not in earnest about their idolatry. They ARE in earnest about it. What do they love more than their children? Yet let one of these be brought from darkness to light, from the power of Satan to God, by the word of the Gospel of Christ, and the whole community is moved by the event. They are seized with such a panic that they remove from the Missionary schools even the very youngest, the least children, who are too ignorant to be the subjects of conversion. They cannot explain the power by which conversion from idols to God takes place. It is a mystery that alarms and puts them in great fear. But as the panic subsides, they have ten thousand ways of explaining it, and invent lies without end, to conceal the weakness of their gods and the mighty power of the Bible. They ascribe the change to magic, to vile and base motives, or to the influence of a demon more powerful than their own gods. But in the midst of these endless inventions and surmises, they are all at one in this, *that nothing will satisfy them, but the destruction of that which has taken away one from their number, a subject from Satan's kingdom.* And hence they vent their anger against those whom they formerly praised as their fathers and benefactors, load them with abuse and reproaches, and hold them as their greatest enemies. Would this, I ask, my Friends, be the case in a Christian country? Suppose in some Christian School in Britain, God's word were to fall with power on some youthful sinner's heart through the fervent zeal of the Teacher, what, think you, would be the direct effect on every Christian parent who heard of it? Every parent who knew the value of his child's soul, (and what Christian parent does not care for it?) would at once without any stop or stay place his son under those influences and truths which, under the blessing of God, were likely to bring his son under the saving power of the Gospel.

The case is not so here. It is altogether the reverse. And therefore when that means—a thorough English Bible Education with all its subsidiary advantages—that means which the Hindu parent prizes most and which he praised and sought after, tells through the power of the Spirit with saving effect on his son's heart, and brings him out of darkness into a region of light and safety, then his hatred breaks forth, horrid lies and blasphemies pass from mouth to mouth, and Satan rages and works through the idolaters till the whole community is darkened. We know now that Satan is the prince of this country, and rules with a rod of iron the whole of this city. When the enemy thus comes in like a flood, and the heathen rage tumultuously, we feel that notwithstanding all that is done, it is as if the Missionary were to thrust his finger into the ocean to stay its proud billows, and to move it up and down in them, while the waves rage and roll and foam, and never feel it to be there.

I speak in this way not with a view to discourage, but to fix the minds of Christians on the fact, that every time God's word manifests itself in power, the enemy will all the more vehemently exert himself maliciously to blast, as far as he is permitted, those souls that seem to be not far from the kingdom of God.

I remember well, that after my arrival at Madras, more than seven years ago, I was called to labour for four years, night and day, up to my strength and sometimes beyond it; but, though I greatly desired it, without a single conversion. During that period, the Word of God seemed to enter with sweetness into the minds of hundreds of the youth from all classes of this Community. The Hindus in those days were friendly, and all was praise of us and our labours for their sons. Every thing was joy and peace in the School; and the Word of God seemed to be working gloriously in some minds. There were illuminations in not a few minds and blossomings of hope, as if the Spirit of God was at work, and, through His operations, some youths seemed to have tasted of the powers of the world to come. But when the day of trial came, when the Lord actually put forth His power, on a sudden all was changed. The chaff was blown off, and many forsook the school. This community can bear *man's work* to any degree; it is *God's work* which it cannot bear. The creature can bear any thing, Satan will bear any thing, but the working of the Lord. It is this that provokes their enmity, and it is against this that they rage, and whenever it appears they do what they can to quench and put it down.

Many of these first plants of promise and blossoms of hope are withered: they had no root in themselves; they were not the planting of the Lord. And to this day some of the young men then under convictions abide in a state of death; the curse of God's word lies visibly upon some of them. For just as surely as that word has brought life and power and rejoicing to those Hindus who receive and obey it, so surely has it blasted, withered, and smitten down all those who wilfully reject it. This is now the case with many.

Most of our friends know well how this Community was shaken by the baptisms in 1841, what means were then put in operation against all Missionaries and against the Gospel itself. Then barriers were raised up which continue to this day. It is true that the Lord has wrought, and actually is working, in spite of all these obstacles; yet, in so far as regards the community itself, the prospect of success seems darker than at first. The very success in baptisms is creating obstacles among this people so high as to rise to heaven. Their enmity against the light is hardening their hearts, and making them more unapproachable. They seem to be smitten with judicial blindness; so that, in such a state of things, the believer is made to feel that he can do nothing, but lift up his eyes unto God. All that he sees with his bodily eye is against him. At that time the heads of the Native Community formed combinations starting from Madras as the centre. The vilest calumnies and lies were invented at Madras, and, like the frogs in the land of Egypt, went up into all the country, into the houses of great men and into the dwelling of every mean man, till they reached and poisoned every Zillah and station in this part of India.

Just as when a conversion takes place, all the people of God who hear of it have one delight, one desire that more souls may be saved, and one cause of thanksgiving that another lost soul has been added to the fold of Christ; and just as these news travel faster than any other tidings, and find their way up to heaven from the mouths of saints in all lands where the Angels of God and the Redeemed are already rejoicing over it;—so Satan's kingdom has its sorrows and sympathies too, which pass from heart to heart, till the whole land is electrified with the news that one idolater is lost. The apathy is at an end. There is no indifference now. As there is joy in heaven and throughout the whole church on earth, when it is known that one sinner hath repented; so there is wrath, there is grief in hell, and the idolaters feel and sympathize when an idolater is lost to them and their gods, and communicate their feelings to each other, throughout the length

and breadth of India. We are not to imagine that they do not thus sympathize. As we Christians rejoice in every triumph of the Gospel, so they hate, they are against us, when one or two thus leave their ranks; and there would not for a day be a single Missionary left in all this land, were it not that God's Providence bridles in their rage, and that He who sitteth upon the floods keepeth His hand upon them, and stilleth their proud waves, saying, "Thus far shalt thou come, and no farther."

We are thus called to consider how these conversions operate upon the Native mind, in order that the consideration may bring us more to our knees, and make us feel, like little children, that none but the Lord can prevent the mischiefs that will arise, and bring good out of such enmity as baptisms are the occasion of creating. All the first effects of conversions upon the community itself are against us. I am sure the oldest Missionary present will bear me out when I say, that all the heaven now working so largely may be destroyed and come to nought, unless the Lord work mightily. The Lord has never yet wrought mightily in Madras, at least as regards numbers. This is our daily burden. Our heart is pressed down under it, and we feel its pressure most when it pleases the Lord to deliver even one soul.

When we look at the heads of the Native community, we do not, unless we reflect, see where their great strength lieth: they have not much understanding; but they have all the community with them, bound hand and foot by caste, and custom, and sympathy in idolatry, to think and feel as they do. One of the heads of Hindu society with little understanding is thus mighty in evil influence: it does not require much understanding to abuse and hate the disciples of Christ, and to do a world of mischief, with such a community at his back. Hence we find that such influences, aided by bigoted mothers and credulous old grandmothers, have blasted and withered many a hopeful soul. They get the enlightened and convicted youths into their hands: and, though they cannot destroy what is God's work, yet many perish in their snares: the souls of many precious innocents have thus been strangled, and their hopes of eternal life been killed in the hands of these vile persons who know not what they do.

The heads of this community have shown much sympathy for one another since the loss of a bráhman from their ranks: they are not inactive. The more wise and subtle among them do not hope to stop the progress of the Gospel, so much by idle stories with which the city has been lately filled, as by deadly, sure, silent working against the cross of Christ. Putcheapah Moodelly's School has proved their sheet-anchor. In it, and similar English Schools, they do not even teach their sons their own idolatry largely; they only teach them what will fit them for the duties and enjoyments of this life. They are thus training up a set of young infidels. Since the influx of nearly *two hundred* boys into Putcheapah's School from this Institution, withdrawn on account of Viswanauthun's baptism, they have fallen on a new plan. They are employing none but Christians now, as Teachers who are willing to teach their sons without interfering with their religion. We are glad that they have dismissed all those half enlightened Hindu young men from being Teachers, who, in the day of trial, proved traitors to the Missionaries who taught them.

We rejoice that this change will in future prevent them from destroying the moral principles of Hindus who desert Christian Schools. These Hindu teachers from the training they got in the Scriptures were in danger of teaching indirectly something about religion, but *these new Christian Teachers become bound to teach every thing for this life, and nothing for the next*. These Christian Teachers will doubtless teach the Hindu youths more effectually than Natives how to attain the great end of all heathen life

—how to get bread, earthly enjoyment, and the good things of this world. The Hindus know that they can trust such men, because they have come under an obligation not to use the Word of God directly or indirectly in the school. They thus, for a piece of bread, serve the heathen in a school opposed in its main features to the blessed Gospel of Christ. This Christian help to idolatry is sympathy in a new form; it goes to the root of our work, and strikes a deadly blow at the progress of Bible Education.

Notwithstanding, the Lord reigneth: let the heathen tremble. Though they mean it not so,—but it is in their hearts to destroy Christianity,—they are preparing—from the midst of these young blasphemers and idolaters and others so enlightened by truth as not to be idolaters—a field, all the better for the Lord's grace and mercy to display themselves because of the greatness of the enmity and the apparent hopelessness of it,—a field out of which He will yet in some day of His power bring idolaters and blasphemers to Himself. This is our consolation. But when we think of the number of souls that must perish in this way, and the myriads that may yet be educated in such principles, we cannot but lament, we are constrained to carry this burden and to cast it on the Lord. Such a system of education pollutes the well-springs of this community: it poisons the youthful mind by teaching it that we can live without a religion—even without idolatry.

But what is the state of things among the great mass of the community? The enlightenment is not so great as many suppose. The light that has gone forth into the midst of them is in the majority of cases turned against the truth, just as the light in that wicked spirit Satan is turned more and more into darkness, so that the more he is opposed and thwarted and bruised, the more does he try to stop the progress of Christ's kingdom. All the European knowledge among the Hindus which is not sanctified, the knowledge of Rammohun Roy, for example, and of the Hindu leaders in this community, becomes a more deadly obstacle than ignorance itself. It is a sharper sword against the truth, than sheer unmingled ignorance. Hence we have found from experience that the partly enlightened Hindus are generally far less approachable by the gospel, than if they were pure idolaters and really worshipped their idols. A pure and an honest idolater, who has some sense of religion and a feeling of veneration for his own gods, is more likely to take in the idea of the true God and the way of salvation by Christ, than one of these heady, proud, and vain individuals, puffed up with the conceit of a smattering of knowledge. We ought therefore to look upon such defective unsanctified knowledge in this way, and to expect that the majority of those young Hindus who come out of a college or school, where all religion is excluded and banished by regulation, will turn the knowledge, which they acquire against their Masters, and what is still worse against the religion of their Masters, with deadly fatal aim. Had we not *One* on our side who is mighty, mightier than the god of this world, *ONE* before whose wisdom and infinite understanding all the plans of Satan and the ungodly are broken to pieces, all their plots unraveled, and all their snares snapped asunder, we might well hang down our hands in despair. But even in this also the Lord is a refuge for us.

The great mass of this people, men, women and children are living to this day in pure brutish ignorance of all that concerns them most to know as spiritual and undying creatures. They are ready to believe any thing but the truth. They are so credulous, as to be quite at the mercy of every story and tale, however monstrous and unlikely to be true. Their fears caused by the late baptism are not a mere panic, and will not soon pass away from their minds. They are as really affected by the stories and lies afloat, as if they were great and certain truths. Under their potent influ-

ence they confine and chain their sons, and carry them off to the country, or to some idol temple, to invoke the aid of their gods. They look upon the Missionary who taught their sons as a magician. Every act of his is watched; every medicine that he gives to heal the body is supposed to carry some deadly spell. Ah! my Friends, *they believe these things*. This is the very misery of this people, they believe. They firmly believe that the Missionaries, who love the souls of their offspring, hate and seek to destroy them by making them Christians. This is our great burden. These are our trials. Christ alone can help us through them. To have all your good evil spoken of; to have your love counted as enmity; and to hear your blessed Master reviled at the moment He is saving one of their sons from wrath, and is willing to save the parents also in spite of their blasphemies against him, are trials so sharp and painful, that one's heart almost ceases to beat. This is to know in some feeble measure what our blessed Lord knew, when he bore the contradiction of sinners against himself, and what his faithful servant Henry Martyn knew, when he first preached the doctrines of grace to his baptized ungodly countrymen at Calcutta.

It is grace, the Spirit of Christ, the power of Christ crucified brought home to their consciences, it is this that sinners cannot bear. It is then that their enmity breaks forth, and that a community like this casts up mire and dirt and darkness, till the whole city rests under the smoke of horrid calumnies and lies. Then we see and believe that the carnal mind is enmity against God and his Christ.

At such seasons of excitement, they show their ignorance in another way. They think at such times that every book given by the Missionary to their sons has a power in it. These books may lie unheeded at other times. Now they are feared and dreaded; and though the power supposed to be in them is only a magical power, a power like that in some of their own books, no matter. The word of God is seized and burned: mothers take it out of the hands of their sons and burn it in the fire. The same spirit of fear and bigotry which thus makes them burn the Bible would urge them, if they had their wish, to burn the Missionary.

I mention these things, not as charges against this community, but that you may know how deplorably far they are gone from God and righteousness. Perhaps there never was a people more sunk, and desolate than they are. No Hindu father ever thought for half an hour as he ought to do that his son had a soul to rejoice in heaven or to perish in hell. Hindu parents have no pity for the souls of their tender offspring. The Brahman priests are dumb dogs, gaping each man after his lucre, and never teach this people what they must do to be saved, and have no bowels of compassion, no pity for their souls. Let *our* hearts be pained and feel for them; let *us* have pity for their case; if hopeless, let us at least weep over and pray for them, as our Lord wept over Jerusalem. If the parents are not melted, our tears over them may move some of their children to cast in their lot with Christians, to turn from their idols to Christ.

Another way to measure the power of darkness in this city is to view it in connection with the power of light in a single individual. I remember that in 1843, I went to see a Brahman youth of *seventeen*, dying of a pining consumption in one of those long and rich idolatrous streets. I found him weak and helpless, in the midst of hearts as hard as stones, of ungodly selfish relatives, and of the sounds of idolatrous processions. He was dying; but he was cleaving to Christ, as closely as his skin was cleaving to his bones. His soul was cleaving to the Lord Jesus Christ, as his Saviour. He was not baptized. But he had received faith to take hold of Him who is the resurrection and the life. And O, it was a joyful thing to be there. He was one of the little despised ones—one of the mean and base things of

the world :—but the Lord Jesus passed by and looked on him, and he was saved. As we returned down that street to our home, and saw nothing but fulness of bread, pride, and marriage processions, how we felt the power of Satan! and yet how we felt assured that this Brahman would not be the only example of the mightier power of Christ to save whom He pleases.

I will come still nearer, and show you what means this heathen enmity employs to quench the light of the Gospel. No sooner is it discovered that the Gospel has been received by any youth into his heart, than the most painful means are resorted to, to crush and root it out. I do not mean simply violence—this might defeat its own end: they take other more effectual means, when the soul of a youth has felt the divine touch, or is under conviction of sin; they employ diabolical means in some cases; to shake this faith they get Moonshees to destroy conviction by subtle infidel objections; they try other means that must not be named—such means as could not be employed save by a people who have lost all proper sense of right and wrong. The seed of the Word is destroyed, the conviction is gone; and they do a thing to the mind of their son from which he never recovers. They ruin him body and soul.

I have seen a youth thus destroyed, since the late baptism of the Brahman, one who was himself baptized, and went out from the church of Christ to live again with his people and his gods. Poor youth, his soul is trodden down like salt without savour. He came to us for sympathy. We prayed; and on being asked, he prayed for himself as a lost sinner. His prayer, it was painful to listen to. The light of the Gospel in his soul, still full of the remembrance of the truth, was like the light in a dark sepulchre, full of rottenness and dead men's bones. He confessed that he was under the power of Satan, and had blasphemed Christ: his relatives had gotten him to blaspheme Christ, and he is miserable. He promised to return to us: but we have not seen him again.

This single instance shows what a deadly influence heathen relatives put forth on apostates from Christianity; they utterly destroy both the present and eternal happiness of their sons, because they are in darkness and know not what they do. There are cases of other souls known to us, which are equally, if not more, deplorable. But let this one instance suffice.

I now turn to the *Mahomedan Community*. For seven years, we have had some dealings and intercourse with Mahomedans, more especially during the last five years. I have seen what effects God's Word has wrought on some of them who have been under its action for years; and I must declare here, in the presence of all my Brethren, that as far as a creature can judge or know, I have never yet witnessed for a single half hour any marks of right concern for his soul in any one Mahomedan youth. Is that, think you, because Christ is not set forth daily crucified before their eyes? Is it because God did not chastise and smite some of them down with cholera? No: they have come back from the gates of death only to become more hardened. It is because they have a reprobate mind, which hates and loathes the light. If there is a people under the face of heaven that bears marks of having a reprobate mind, the Mahomedans are that people. The Word of the living God seems to lose its power on them, except in creating enmity and blasphemous opposition. The only Mahomedan Christians I have been called to see are such as have apostatized from Christianity: during these seven years I have seen no Christian from among the Mahomedans, but apostates.

O friends, are Mahomedan souls not precious too? If we are to wait, to labour, to pray and to strive for their conversion and see no other fruits than these, surely may we not say with our Lord in the prophecy, "I have

laboured in vain; I have spent my strength for nought and in vain." Yet the Lord is accomplishing his purposes, whether we see the fruits or no. Blessed be His holy name, success is not the measure of our duty. He is working, and who shall let it?

Let me now draw your attention to the note of a Christian Friend, who knows much about the state of the Mahomedans of Southern India: he has a heart to feel for their condition, and has laboured long in his Master's service and fervently in prayers for them: he has written tracts to produce conviction in their minds, and knows their language perhaps as well as any other man in this part of India.

MAHOMEDANS OF SOUTHERN INDIA.

The Mahomedans of Southern India are chiefly of the 'Soonnee,' or what may be called the Orthodox sect. They esteem '*Iman*' or faith, to be the key of Paradise; but, this faith, consists, not in believing the revealed truth of God, but, that there is no God but one God, and that Mahomed is his prophet. Of their "*Deen*" or practice—the performance of ablutions (by water or Sand), their prostrations and rites of prayer, giving of alms, fasting and pilgrimage to Mecca—are the chief essentials. There is another religious duty called "*Juhad*," or, the making war against infidels; to which, it is believed, that (through the preaching of the many fukeers and other low and disaffected men, to be found in every bazar) they are now, constantly being exhorted; and hence, a great degree of caution in dealing with the false dogmas of their creed, appears, at this time, especially called for.

In conversing with those amongst them, who are capable of reading the Koran, or any of its numerous commentaries, it will generally be found that to the four chief Angels—Gabriel, Michael, Azrael, and Azraphel, they attach great respect: they abound also, with fabulous and childish traditions, of their performances; and in this, the Jewish Talmud and the Mahomedan's Koran, and '*Misheat al Musabith*,' and other collections of Traditions—bear striking affinity. Of the fabulous mountain of Kaf,—of Nimrod, and of Solomon, they have marvellous legends, without number. They speak respectfully of Mareem, or the Virgin Mother—but often confound her, with Miriam, the Sister of Moses. But all these, like the Seven Sleepers in the cave, are alike the offspring of fanaticism and superstition, combined with that deep design and cunning, which the fanatic's character, so often is found to exhibit.

In regard to any common ground with the Christian, they admit the Pentateuch ('*Taureet*'), the Psalms of David ('*Zuboor*'), and the Gospels ('*Injeel*') to have been revelations from God. But to these three of their four sacred books, they add '*Forcan*,' or The Koran of Mahomed.

In the first three books, they declare there were many intimations of the future coming of Mahomed, but which the Christians have since expunged. In the 16th and 14th chapters of St. John's Gospel, this mutilation, is particularly insisted upon, for where mention is made of the coming of the Paraclete or Comforter, the Mahomedans declare there was a direct reference to Mahomed, but which the Christians have struck out. This charge I have met with, in almost all the modern controversial tracts of late sent forth by the Mahomedans of India. But I have met with none, amongst them who are capable of answering the simple refutation, which Grotius, in the 6th Book of his work entitled "*De Veritate*," has advanced. For says he, "We ask whether this alteration of the Gospel, was made before, or after,—the coming of Mahomed. It could not have been *after* he came, for at that time, there were extant all over the world, numerous copies of the Gospel in the Greek, Syriac and Arabic languages, and through the previous

and extended circulation of which, any subsequent mutilation must have immediately been detected. If it is said, that the passages were expunged *before* Mahomed came—we ask what reason or motive could Christians have had, for such a change; for it might have been expected, had such notice of him existed in the Gospel, that he would have come not to oppose but to propagate the truth of the Gospel, whilst Christians could not have foreseen, that his doctrines would have been so contrary to the Gospel, as they are.

But to argue with the modern Mahomedan, on the Evidences of Christianity, is a vain and idle task. For, I have invariably found them taking refuge in the most childish quibbles and *courting* rather than disliking polemic controversy. In an attempt to adapt the objection, urged by Mr. Leslie in his 4 Rules with the deists, against false miracles, I objected to the miracles of Mahomed's night journey to heaven, and of the moon's being cleft into two parts—that the things then said to be done, were *not* performed in the face of the world, but in secret, and that they wanted the first essentials of evidence—viz. the testimony of competent witnesses to the fact: but this objection was met by a quotation from 2 Cor. xii. 1, where St. Paul narrates his translation into the third heavens and the unreasonableness of our receiving this narrative without evidence, whilst we reject the night journey of the prophet, was triumphantly advanced, and in this same way, the most ingenious quibbles are advanced against all the peculiar doctrines of Christianity.

To talk of Al-sirāt and Juhunnum, or the bridge which leads to their hell, and of that hell itself, to narrate childish stories of the Angel Gabriel and speak of His Highness 'Jesus the prophet,' in all this, they delight to take refuge; and hence the necessity I think, for abandoning all *out works*. For the root of the malady here as elsewhere is not in the head, but in the heart. The Mahomedan perhaps more than any unbeliever, is the bond-slave of the grossest licentiousness and wickedness of life. In him the poison and fretting leprosy of sin, breaks out in all the wounds and putrifying sores of filth and uncleanness of living.

There is no *exterior* decency even, preserved amongst them. They are given up avowedly to vile lusts and passions—and rejecting the atonement and mediation and Sonship of Jesus, the Son of God, and denying the offices and existence even of God the Holy Ghost (the true Paraclete); they as a sect remain *fast bound*, above almost any other class in the world, I think, in the iron bondage and chains of Satan, the father of lies. In all efforts for their conversion therefore, my experience (but which has not been very great), would lead me to wave all discussions in the first instance, on doctrine, and to direct all my first attacks to the cardinal points of the utter corruption of the heart, of their dead and lost condition by reason of the leprosy of sin—of the necessity, that the *justice* of God should be satisfied, and hence the need of an atonement—of the personality and efficacy of the Holy Ghost—and of their need of regeneration in heart and affection, and of a living faith in Jesus, the Son of God. That, whilst God is most merciful, so also is He most Holy and *Just* and therefore must punish sin in the sinner, except a satisfaction can be made for this by another.

This last point is the more essential, because they cling so pertinaciously, to the attribute of "most merciful" ("Al-ruheem"), whilst they make light of the holiness and justice of God.

[The above document was written about two years ago. It is a mournful feature in the Mahomedan mind, that those of them who are taught the Scriptures turn and wrest them so as to favour Mahomed and their own system. In the present state of their knowledge, we agree with the writer that it serves little purpose to argue about the Evidences and outworks of Chris-

tianity with them; and hence we do not now attempt polemic controversy, for we also have seen that they court it, and have pleasure in debating apart altogether from any desire to find out the truth. It is the only thing however which the Missionary in many cases can do with them, as controversy is the ground on which they choose to meet him. As to their objection about there being no evidence that Paul was taken up to the third heavens, and that Christians nevertheless believe it on his own word, it is sufficient to say that there is undoubted evidence of Paul's apostleship being accredited and confirmed by miracles which he wrought publicly in many of the chief cities of the Roman empire. Where did Mahomed work his miracles? Before what eye-witnesses and in what cities? His night-journey to heaven may be believed on his own single authority, when the miracles that he wrought are as well attested as Paul's were.]

This, my friends, is a document which deals with the faith of the Mahomedans as it is, and with the disease of their souls as it is. Their hearts and their vile lusts are the grand barrier. This is the reason why no amount of truth, no love of Christ in dying for sinners has hitherto reached and moved them. The English language is one of the ways, by which some of the young Mahomedans in Triplicane and Madras have been partially reached. The writer of this document has reached them in another way—through their own languages the Persian and Hindustani. He has come into direct contact, with some and made known to them the Gospel: he is a man of faith and prayer and of a broken and contrite spirit, and well acquainted with Missions and Mission work, and yet, as far as I remember, he told me that he had never found any to take hold on God in Christ, and that he had never yet seen one Mahomedan who gave satisfactory evidence that he had passed from death unto life, and had seen and felt the power of that Jesus, the Son of God and the Saviour, whom Mahomed has robbed of his Divinity and done all that he could to destroy.

Is it not an awful thought that *thirty thousand* Mahomedan souls, taking them at the estimate of one who has the best means of knowing, are lying under the yoke of Satan and the wrath of an angry God? Is it not to be deplored that people in such a state should regard their best friends as their enemies, and should hate and persecute them when they are doing all that they can to rescue their children from perdition? Is it not fearful to think of a community of aged men and women, middle-aged men and mothers with their tender little ones perishing and going down to wrath?

Ought not this to move us, Christians, to pray, to wrestle with God, to hope, to desire, and to look to Jesus for help, when our own strength and might are gone, that the yearnings of His bowels may plead with the Father on their behalf.

The Mahomedans, we regard, as in some respects worse than the Jews in their enmity to the truth. They do all they can to hinder the progress of the Gospel. They can use two or three languages, and are thus enabled to quench its progress in the minds of the Hindus. What then is to be done? This at least we can do—we can pray that the veil that now covers their hearts may be rent, and drawn aside, and that the Lord may look on their enmity as He did on Paul when near Damascus. Some Mahomedans oppose the Gospel maliciously, we believe; the great mass, like Paul, do it ignorantly and in unbelief, and think that they are doing God service. O that Jesus would look on them in majesty and tenderness, for all argument is vain. He must look on them: they must hear His voice, otherwise they will only persist in their hatred and unbelief. When He looks upon them, the veil will be taken away. Then they will hear, and see, and look upon Him whom they have pierced, and live.

I call upon every one of you to lay the case of the Mahomedans to heart. I remember the words of one now at rest,*—of one whose body sleeps in the deep but whose spirit is now in glory. Let his words knock at your hearts, my friends. "We look," said he, "on the Mahomedans as fated, as doomed to perdition: we look on their case as so hopeless, that, though Christians, we seem to regard their doctrine of *fate* as true when applied to their present condition; and so we leave them to perish." These are weighty words. *Thirty thousand* Mahomedans in Triplicane and Madras are far from righteousness; they are the enemies of truth, and grieve and vex and resist the Spirit of God daily. When any sign of light breaks out in the community, they do their utmost to quench and put it down. Now surely this ought to move us; for if we are not moved by such realities, what will move us? If Cholera does not move a Mahomedan who knows the gospel, but hardens him, what shall we do? If the love and power of Christ in saving some souls at his door do not move him, what shall we do? If he seem to have tasted the power of the world to come and yet draw back, what can we do? If we find his heart wholly set upon his lusts and worldly enjoyments, with a price to get wisdom in his hand, but yet with no heart to it, whither shall we turn for aid? If this picture is a true one, and the Mahomedans are thus hopeless,—Christ must put forth His power and make them willing to submit to His yoke. Christ must do for them what all His Missionaries cannot do: He must do that for which Henry Martyn prayed in the orchard at Tocat where he breathed his last, praying, "Thy kingdom come." He must do it for them; otherwise, we shall all die, and they will perish, and Christ will not see of the travail of His soul in them. O that these things may move us; for verily we are not guiltless concerning the souls of our brethren, the Mahomedans. Let none of us say, like Cain, "Am I my brother's keeper?"

Another deadly barrier to the progress of the Gospel in both communities is, *natural affection*. In one sense Hindus and Mahomedans may be said to have no natural affection,—at least such right affection as those pious Jewish parents had whom the Scriptures describe, and as Christian parents now manifest to their offspring. But animal strong affection, operating with deadly force comes out, when the Gospel threatens to separate their Children from them. They love their Children: they are their all. And therefore the affection of Hindu and Mahomedan mothers is deadly against the Gospel where love to Christ is weak: it makes a man a little child, and in the day of his fiery trial, it makes his heart melt like water and prefer his mother to Christ. There is something peculiar and mighty in this affection of the flesh, and, where the Spirit of God is not present, it tells with deadly effect, and with a power that seems stronger than the affection that is purer. Hence this affection meets the Gospel at every point as an obstacle. Whenever the heart of a youth is touched with love to Christ and His Word, this affection discovers it. The heart of the heathen mother is true to her own. This affection is watchful: there may be no words: all may be silent, and yet she knows when her son's heart is away: she seeks till she finds out the cause: she gets the secret from him: she presses him to her bosom: his heart gives way. Now there is triumph over the truth, and the soul of her son perishes.

This natural affection acts with a power equally deadly among the Mahomedans. Not a few of them, in their affections, are sensual, carnal, and devilish. Look at them beside their graves clinging to the dust of the departed, long, long, after that dust has been taken away from their view. Listen to

* The Revd. John Smith of the London Missionary Society, who perished at sea last year.

the songs they sing, so touching, so pathetic. See how the tears roll down, as if they had lost their friend yesterday. They live upon their affections: they cannot live, without going to these graves. This is the work of Satan. This is the soul seeking rest in its own affections; cleaving to its own dust, and weeping over it.

It is thus that Satan triumphs through the selfish and subtle workings of these affections. It is in this way that all the affections of the heathen, all their lusts, desires, and sympathies are against us. All their antipathies are to Christ. There must be a new creation; and these base and carnal affections must give place to those new affections which are the workmanship of the Spirit.

Just as Joshua of old, when he stood on the plains of Jericho, and looked at its high walls which to the faint-hearted spies from the wilderness seemed to rise up to heaven, and meditated, how with a host not accustomed to scale such walls, he should make himself master of the city,—saw a man over against him with a sword drawn in his hand and asked him, “Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come;”—so should we, my friends, amidst difficulties so great, desire by faith to see the same MAN who appeared to Joshua. We should desire to see the Captain of the Lord’s host before this Jericho of idolatry and these strongholds of Mahomedanism, that He may fight our battle for us, make these walls fall down flat, and give us strength to go up over them and take possession for Him.

O that he would arise and plead His own cause in the earth, and drive His enemies before Him like chaff before the whirlwind, and show those who wait for Him how divinely, how lovingly, how like a God, He can save.

It was through faith that the walls of Jericho fell down. This is the victory that overcometh the world, even our faith. And that WE may have the victory, let us take hold of the MAN, which Joshua saw on the plain and get the triumph through Him.

“When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee; and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise.” That promise was not merely that many children should spring from the loins of Abraham—that there should be many Jews, but that he should have a great multitude of children, by faith, out of every kindred, and nation, and people, and tongue; from among the Hindus and the Mahomedans, as well as the nations of Europe, who should believe in the God of Abraham and in Him whose day Abraham saw afar off and was glad. When all was dark to sense, what did God do to establish the faith of Abraham? “Because He could swear by no greater, he swore by Himself; that by two immutable things—His promise and His oath—in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whether the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec.”

So then, Brother Missionaries, and ye aged soldiers of Christ, who have seen many strange things in your day in the way of judgment, and so many glorious things in the way of mercy and salvation, let us not faint nor be dismayed because of our present troubles. The promise was made to us in Abraham. Our faith may not be so strong to take hold of the promise as his was: but let us gripe it, let us hold it fast. God cannot lie. He has given two immutable things, as a firm foundation to our hope, and strong encouragement to go forward in our work. Our hope, as an anchor of the soul, both sure and steadfast, takes hold upon Jesus, who, as our Forerun-

ner, hath entered for us within the veil; who ever liveth as our High Priest to plead His own cause and ours at the right hand of the Father; who, as a Prince, has power to prevail with God; who shall see of the travail of His soul and shall be satisfied; who will magnify His power most where the enemy's strength is greatest; who will break the rocks to pieces, and thrash the mountains for us. The idols He shall utterly abolish; He will drive the wicked one and his hosts and all the ungodly into hell; He will save whom He pleases and bring many sons to glory; He will reign, and triumph and reign, till He hath put Satan and all enemies under His feet; and Death, the last enemy shall be destroyed,—and there shall yet be Salvation for this land.

Let us comfort one another with these hopes. India and her people shall not always sit in darkness, and groan under Satan's yoke. These heavens shall burst asunder, and the Lord shall pour out of His Spirit upon this people, and then those who have known the love and the power of Christ shall teach Him to their countrymen as they never taught before, and those who before knew Him not shall rejoice; the Spirit shall breathe into this great valley of idolaters, and the dry bones shall live and be clothed with beauty and perform the functions of living men, and the Spirit shall dwell and walk in them, and the Lord's right hand shall do valiantly. Amen.

May the Lord do as He has promised and sworn, and may His saints wait upon Him, and take hold of their High Priest until He do it for them.

It will form an appropriate sequel to an address on the present state of the Hindus and Mahomedans in Madras and Triplicane, to draw the attention of our readers once more to Idolatry—that visible engine of Satan—by which between *four and five hundred thousand Hindus*, men, women and children, are in Blacktown and its vicinity enslaved and kept in bondage. If the facts in the address be true it behoves Christians to gird up their loins for unceasing warfare with it; for more than aught else, than any other outward cause, has it tended to create and perpetuate the moral and spiritual disease under which the Hindus are to this day groaning and lying prostrate. A Venkataramiah in his letter, with great feeling and individuality, traces it in its workings among all classes of the Hindu Community, and, by graphic and touching examples, proves its mischievous and all-pervading power. He handles and searches it out as the enemy of his country men, and as hateful in God's sight. He deals it some fatal blows with the sword of the Spirit which is the word of God.

But conscious of the impotency of all human might, he lifts his soul up to Him who can alone deliver this people from its present and future consequences. May the picture that he draws and the yearnings of his compassion over his people sitting in such misery and danger, move the Christian to pray, and the young Hindu to reflect and to turn without delay from his dumb idols to Christ.

IV.—*Has Bráhmanism been always the religion of India?*

Both the proud and narrow-minded Bráhman, as well as many semi-paganised European residents in India, have been constantly urging the objection against Missionary efforts in India,—how vain is it to expect that the Hindus will abandon a religion which has existed in India since the first tide of emigration set in on its shores; a religion which has from an immemorial antiquity been indelibly engrafted into the national character. The Abbé Dubois argued that from the inveteracy of Hindu prejudices it was quite evident that God had predestinated the Hindus to eternal reprobation, and that Missionaries ought forthwith to withdraw from India. In the evidence taken before the House of Commons, in 1813, on India affairs, T. Graham, Esq., who had been a resident in India for 39 years and a member of the Supreme Council, stated, that “the habits and prejudices of the Hindus were of a fixed and unchangeable nature.” Sir T. Munro declared that “the Hindus were, without exception, as unchangeable as anything can possibly be.” Almost all the witnesses summoned on that occasion gave the same testimony, which was urged as an argument against allowing the free admission of Europeans to India, as it was alleged the immutability of religious and civil usages would lead to constant dissensions and quarrels with European strangers.

We shall endeavour to show by historical evidence, that bráhmanism in India is comparatively modern; that it is an exotic in India like Muhammadanism, both systems being introduced by the strong arm of military power combining with priestly intrigue. The assumptions of bráhmanism to a hoar antiquity, and to being an indigenous plant in Hindustán, will as little stand the test of historical investigation as the arrogant claims of the Romish Church to the “quod semper, quod ubique, quod ab omnibus.”

Historical data show very clearly that a frequent and regular intercourse of both a commercial and religious nature was carried on between China and India at an early period of the Christian era. The invasions of the Tartars caused the decline of Buddhism in the north of China in the 4th century. Fa Hian, a Buddhist Chinese priest, made a visit to India A. D. 399, on a mission of inquiry respecting Buddhism. His Journal was written in Chinese and bears the clearest marks of genuineness; it has been lately translated into French by Messieurs Klaproth, Remusat, and Landresse of Paris, and received by the literati of Europe as an historical document of unquestionable verity. He establishes the following facts, that Buddhism originated in the country lying between the Nipal hills and the Jumna; Sakya Mun was born at Kapila near Oude, his father being a prince of the country and tributary to the king of Magadhor Baher, who resided at Pataliputra or Patna, his ministry was accomplished in the provinces of Oude, Benares and Northern Bahar. Buddhism had maintained in those countries a political superiority as far back as the tenth century B. C., traditions and monumental records confirm these facts. It had penetrated into Bengal and as far as the mouths of the Ganges.

Bráhmānism in India is of modern origin. Professor Wilson says, "It is highly probable that of the *present popular forms* of the Hindu religion, *none assumed their actual state earlier* than the time of Saṅkara Acharya, the Great Saiva Reformer, who flourished in all likelihood in the eighth or ninth century." The oldest inscription known in a Linga temple is not of earlier date than the tenth century. Fa Hian makes no mention of the followers of Shiva, though he is so minute on every particular. Hian Thsang, a Chinese traveller, is equally silent, though he does not omit the notice of even the isolated temples of heretical bodies. According to the data collected by Fa Hian it appears that Buddhism had flourished uninterruptedly in India for fourteen centuries. Porphyrius, an author, who died A. D. 303, describes the Bráhmans as a tribe with Buddhist usages and confined to a few localities. St. Ambrose, who died within two years of Fa Hian's arrival in India, mentions that his friend Bishop Musceus had travelled into India and China but had not met with a Bráhmān. Chinese testimony goes to show that as late as the seventh century the bráhmān kingdoms were confined to the Panjab, that the Bráhmāns were considered as a tribe only, not as the hierarchy of a whole people, and were possessed of formidable religious and political power, but as a foreign community in a state, (like the Moriscoes in Spain). The Rev. W. Taylor in his analysis of the Mackenzie MSS. says, "Originally the bráhmāns were most certainly *foreigners* to the Peninsula, and to know that is one important step toward tracing their remoter origin. The dates of the greater part of the Sanskrit inscriptions in the South are of the fourteenth, fifteenth and sixteenth centuries." Professor Wilson states, "The earliest seat of the Hindus on the east of the Panjab is of very circumscribed extent and could not have been the site of any numerous tribes or nations." Dr. Stevenson of Bombay, a learned oriental scholar, says, "Bráhmānism, as first established or afterwards revived in the Maratha country is *universally* by the natives, traced to Saṅkara Acharya in the ninth century, whom they deem an Avatar of Shiva, raised up to put down Buddhism." The people of Ava believe that Buddhism was universally prevalent throughout India until after the introduction of the bráhmāns.

Professor Wilson after strict investigation has come to the conclusion that "the oldest of the Purānas is not anterior to the eighth or ninth century, and the most recent not above three or four centuries old." Colonel Wilford says, they are certainly a modern compilation. Dr. Wilson of Bombay states, "that the Bhágavat Purāna, which is the *greatest practical authority at present*, cannot claim an antiquity much exceeding *six centuries*." In his Oxford Lectures, Professor Wilson says, "the determination of the Purānas, modern and unauthenticated composition deprives them of the sacred character which they have usurped, destroys their credit, impairs their influence, and strikes away the main proof on which, at present, the great mass of Hindu idolatry and superstition relies; in their decidedly sectarial character; in the boldness with which they assert the Pantheistic presence of some one deity; in their numerous and almost always frivolous and insipid and immoral legends, they betray most glaringly the purposes for which

they were composed, the dissemination of new articles of faith, the currency of new gods." The Puránas appear to be legends invented to serve the ends of a grasping and haughty priesthood, as much as the Decretals of the middle ages were forged to sanction the supremacy of the Pope of Rome. Bráhmānism was in its original form monotheistic, as the Vedas prove, has, like Judaism, Buddhism, the Chinese system and ancient Christianity, degenerated into polytheistic principles. The conclusion Professor Wilson has arrived at on this subject is thus stated in his preface to the Vishnu Purána: "It is commonly admitted that the bráhmānical religion and civilization were brought into India from without. Certainly, there are tribes on the borders and in the heart of the country, who are still not Hindus; and passages in the Rámáyana and Mahábhárata and Manu, and the uniform traditions of the people themselves point to a period when Bengal, Orissa, and the whole of the Dekhin, were inhabited by degraded or outcast, that is, by barbarous tribes. The traditions of the Puránas confirm these views, but they lend no assistance to the determination of the question whence the Hindus came; whether from a Central Asiatic Nation, as Sir W. Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian as conjectured by Klaproth, Vans Kennedy and Schlegel. The general conclusion derivable from the actual presence of barbarous and apparently aboriginal tribes, from the admitted progressive extensions of Hinduism into parts of India, where it did not prevail when the code of Manu was compiled—from the general use of dialects in India, more or less copious, which are different from the Sanskrit—and from the affinities of that language with forms of speech current in the western world, is—that a people who spoke Sanskrit and followed the religion of the Vedas, came into India, in some very distant age, from lands west of the Indus."

The Vedas contain the earliest form of the Hindu religion. They recognise the unity of God, and do not teach hero-worship or the doctrine of incarnations, while the worship recommended is chiefly domestic worship, consisting of prayers and oblations, presented not in temples by priests, but in private houses by individuals. The Rig Veda gives the form of a hymn to be chanted at the sacrifice of a cow. The Rámáyana mentions that a bráhmān at Allahabad feasted the brother of Rám with "pork and potent spirit."

Buddhism was dominant in India from the sixth century, B. C., till the fourth century, A. D., both politically and religiously. Fa Hian found the whole of the nations between the frontiers of China and the Indus followers of Buddha, and ruled by Buddhist princes. Chinese history shows that Buddhism had flourished without interruption for a thousand years in what the Puránic fables repute the holiest places of bráhmānism, Muttra, Benares, Allahabad, Oude and the banks of the Jumna and Ganges. Asoko was the Buddhist monarch of all India from B. C. 325 to 288. In the seventh century, with the exception of Assam and Orissa, there was not an instance of bráhmāns having attained to political power. The splendid and numerous Buddhist cave temples and monasteries tell us, even in their ruins, that the wealth and power of Government must have been devoted for ages to their

completion. Buddhism was in fact for one thousand years the state religion of India, and one of the most tolerant of those political mixtures. In an annual address delivered before the Royal Society in 1840, the Marquis of Northampton, in pronouncing an eulogy on the late J. Prinsep of Calcutta, remarked, "Mr. Prinsep ascertained that at the period of Alexander's conquests, India was under the sway of Buddhist Sovereigns and Buddhist Institutions, and that the earliest Monarchs of India are not associated with a bráhmaical creed or dynasty." Fa Hian says, "having passed to the eastward of the deserts of Jaysulmeer and the Jumna, *all the kings of the different kingdoms in India are firmly attached to the law of Buddha*, and when they do honour to the ecclesiastics they take off their diadems." When Hiun Tshang, a Chinese traveller, visited Benares, A. D. 635, he found there thirty Buddhist monasteries and 3000 Buddhist priests and disciples. Buddhism was then in a rapid state of decay. Ougein was eminently Buddhist as late as the third century of our era; it was the residence of Asoko, a Buddhist prince, 300 B. C. Fa Hian found in the kingdom of Tamluk, near Calcutta, 24 monasteries all peopled with ecclesiastics, by the side of the town was one of Asoko's towers.

Coins and inscriptions bear strong testimony to the modern origin of bráhmaism. Abel Remusat says, "of the thousands of coins, found in India up to the period of Fa Hian, there is not one that has any relation to bráhmaism, and the same may be said of the numerous inscriptions." J. Prinsep states, "the great majority of the coins, most of which are older than the Christian era, from Scinde, the Panjab, Ougein, Kanouj, are with Buddhist emblem upon them, indicating that they had issued from the Buddhist mints of Buddhist princes. We have also the foundation of the comparatively modern origin of all the celebrated Hindu temples and tirthas; the Puránas being invented or compiled between the fifth and twelfth centuries of our era; the history of Kashmir being written A. D. 1148: the Hindu dramas being written from the second to the fourteenth centuries; and finally the nine gems (literary men) of the golden age of Hindu literature, are made contemporaries of a Rájá Bhoja, the first of the name flourishing A. D. 483, the second A. D. 665, and the third A. D. 1035!"

Many other facts could be stated showing the modern origin of bráhmaism in India; the evidence here brought forward may be of use in encouraging Missionaries to assault a system as shallow in its evidence as it is haughty in its demands.

REVIEWS.

1. *Inquiries concerning the Intellectual Powers and the Investigation of Truth; with the Philosophy of the Moral Feelings.* By John Abercrombie, M. D., Oxon. and Edin. V. P. R. S. E. Fellow of the Royal College of Physicians, Edinburgh; Member of the Royal Academy of Medicine of France; and First Physician to Her Majesty in Scotland.

This work is well fitted to supply a long felt desideratum in the Education of Native youth. There is no question that the native mind, in its more cultivated state, is prone to run into metaphysical subtilities. Neither can it admit of debate that, if left to its own wild and unregulated impulses, it will run into regions of subtilty that leave reason and common sense far behind. Is it wise, then, on the part of the friends of Native Education, to neglect this important mental bias and predilection? Or, would it be wise to attempt to crush it? We presume not. The tendency, viewed as a characteristic of national intellect, may, if left to itself or unduly fostered, run into extravagance and abuse. And so may every other original gift or endowment of a gracious Providence in a world of fallen and disordered humanity. But, in itself, the metaphysical tendency is of a somewhat elevated character, and ought to be sagely developed, rather than rudely repressed. And if so developed, and rendered *practical* in its varied bearings, and predominant direction, it may steer an undeviating course through the intricacies of human error, and pierce with discriminating gaze into the purities of the Upper Sanctuary.

Hitherto, however, one grand drawback in this country has been the want of a sound and trust-worthy text-book. Most of the works to which the attention of Native youth has, by divers parties, been most influentially directed, labour under various and often grievous disqualifications. Bolingbroke's Philosophical Works and Hume's Essays, which the wicked recommendation of certain Europeans has made the prime favourites of the rising generation of Hindus, are saturated throughout with the essence or double-distilled poison of Infidelity. Locke and Brown, in the hands of a judicious master, might be turned to valuable account. But, besides being ill fitted for beginners, both contain many speculations of a doubtful or even dangerous character;—speculations, whose *tendency*, if not duly pointed out and guarded against, is any thing but favourable to the cause of the highest and noblest *Truth*. Reid and Stewart, the soberest perhaps and most cautious of all original inquirers into the philosophy of mind,

and, therefore, on the whole, the least objectionable guides that could be followed, are not without their faults and deficiencies. Their works, moreover, are not accessible in such number, or in such shape and form, as to be available extensively in the process of a wide-spreading Educational system. Nor, as regards the Philosophy of Morals, is the case one whit better. The two most popular works, and those hitherto most widely used, are Paley's Moral Philosophy and Adam Smith's Theory of Moral Sentiments. Both labour under insuperable objections, if followed implicitly as authorities. Paley's system, besides leading to the denial of *conscience*, as an original and primordial power, faculty, or susceptibility of the human soul, is little better than a scheme of grovelling though somewhat refined utilitarianism. The perusal of it forces one to feel throughout that it is "of the earth, earthy." The fundamental theory of Adam Smith, that moral sentiments are no connate or integral part of the mental constitution, but are secondarily generated from the diffusive non-moral principle of *sympathy*, is radically and demonstrably erroneous. And the error is of so vital and fatal a character as not to be atoned for by the beauty of many isolated passages and minor disquisitions with which the work unquestionably abounds.

Another grand objection to most works on Mental and Moral Philosophy, viewed as text-books for the young and inexperienced, is, that, instead of being didactic treatises, setting forth the ascertained facts and principles of these sciences respectively, they are rather controversial records of pre-existing errors, and confutations of false or unfounded theories. This is a grave and serious drawback. What would be thought of class books on Geography or Astronomy, which, instead of at once expounding the indubitable principles, and lucidly arranging the incontestible facts, of these branches of Physical science, would be found to consist mainly of statements and refutations of the absurd and preposterous theories respecting them, which have prevailed in different ages and nations? Interesting, doubtless, all this might prove in an *avowed history* of the rise and progress of the sciences, and the triumphs of varied error, ere struggling truth had made good its way to the throne of acknowledged ascendancy. But miserably out of place must all this be in works that are destined for the instruction of the young. In these, the only effect of so largely introducing the catalogue of contradictory errors, must be to perplex, embarrass, confound, and disgust.

At length, however, we have obtained a work which is free from all the preceding objections in a far higher degree than any other with which we are acquainted. It is the reprint of

Dr. Abercrombie's treatises on the Intellectual Powers and Moral Feelings, in one volume. As the work of a Christian, of sound evangelical sentiments, it is free from every thing like mischievous error, whether in its more latent and insidious, or in its more open and undisguised, forms. As the work of a man of calm, sober, chastened judgment, it is not marred by any speculations whatsoever, of a useless, dubious, or harmful character. As the work of a Philosopher of extensive learning and research, it happily seizes on the leading generic features of every subject,—disencumbering it of loose, incoherent, irrelevant details—and presenting it in its own proper shape and dimensions to the unembarrassed mind. As the work of a Philanthropist, who earnestly longs for the improvement of his fellow-men, it abounds with hints and inferences that admit of an indefinite variety of profitable application. Altogether it is exactly *the sort of work* which has so long been needed for conducting the education of the more advanced classes of Native youth. After its contents have been thoroughly mastered, the persevering student is thereby at once fortified and prepared to encounter any of the more abstruse and recondite works on the different subjects. The Calcutta Christian School-Book Society, therefore, deserve well of the Indian public for effecting the arrangement which has rendered it so easily accessible to Indian youth. By Mr. Rushton, it has been printed in a style of superior neatness and elegance. It may be had at the Society's Depository (Hay and Meik), at the exceedingly moderate rate of *two* rupees per copy, while the British Editions of the same works cost about *nine*.

To prevent misapprehension or disappointment, it is proper to state explicitly that the work is designed for the use of *Native Institutions only*, (including however, *East-Indian* youth.) This will appear from the NOTE which is prefixed to the work, and which is as follows :—

“The present edition of Dr. Abercrombie's two works on the Intellectual Powers and on the Moral Feelings, has been reprinted by the CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY, by *special permission* from the Author and the London Publishers, for the exclusive use of Native Institutions,—that is, of Institutions established for the Education of Hindu, Musalmán, and other native youths. No copies can be had except by direct application to the Secretary or Secretaries of this Society, and parties who shall offer the fullest guarantee for such an exclusive application of them. Further, it is hereby declared illegal to buy or sell any copies, for any other purpose whatever, except that above specified.”

In conclusion, our deliberate conviction is, that the conductors of superior Native Institutions cannot do better than recommend the work to their pupils, and adopt it universally as a standard text-book for their higher classes.

A. D.

2. *An Essay towards the Conversion of learned and philosophical Hindus; to which the prize offered through the Lord Bishop of Calcutta has been adjudged by the University of Oxford; with notes and illustrations from the Fathers, and other sources. By the Rev. John Brande Morris, M. A. London, 1843.*

In all our experience as Reviewers, we never met with a book that we thought more deserving of a thorough and unsparing exposure, and which yet we found it so difficult to expose. We hesitate not to pronounce it an unchristian book in its tendency: and yet with the exception of a few passages, there is very little in it that we can single out as directly unchristian in statement. We say not unguardedly that the work is unchristian in its tendency, for it venerates not the Bible; it discourages the preaching of the gospel to sinners; and it misrepresents the way of salvation which the Bible propounds. It brings another gospel than that which the apostles of our blessed Lord brought; a gospel which indeed is not another, yea no gospel at all. Yet withal is this so insidiously done, that it is difficult to lay our hand on single passages which we could quote as directly assailing the christian system, or propounding heretical doctrine. This makes our task the more difficult, and will we fear make our article longer than the intrinsic merits of the work under review demand. When a snake rears his ugly head full in our view, a single blow with a sword or less dignified weapon is all that is required to despatch him, but when he turns and wriggles beneath a pile of brushwood, more time is lost in hunting him out than would be needed to despatch a dozen of his brethren that had courage enough to shew fight.

The Essay consists of four dialogues between one Laurence, who, we suppose, is intended to represent a Missionary, and a Pandit named Rádhákánt; the former is as unlike what a Missionary ought to be, as the latter is unlike what any Pandit that we have ever seen is. As to the argument, we can scarcely tell how the author manages to spin it out to the length to which he makes it extend, seeing that to our apprehension the arguing parties are in the main agreed from the outset and throughout. Every one knows that the proper Hindu Pandit ought to consider Christianity just as true as Hinduism. Well then, the Missionary considers Hinduism just about as true as Christianity, and there the matter should have dropped. The Missionary should have gone home to Oxford, and contended with men like Lord Ashley, who really differ from him, and who hold a system which in his estimation is far more unsound than Hinduism. As an argument therefore against Hinduism

the Essay goes for nothing, so much so that with all seriousness and solemnity we declare that we do not think any Hindu would be an object of moral blame who should refuse to forsake Hinduism and embrace Christianity, were Hinduism and Christianity what Mr. Morris represents them respectively.

Dismissing then for the present the professed design of the book, as an essay towards the conversion of the Hindus, we shall view it merely as a theological composition, and point out some of the leading errors which disfigure it.

I. First of all we must lift up our voice against the author's view of inspiration. And here that we may do him no wrong, we shall quote his own words :—

RAD. You have told me that you think the Vedas were the offspring of collected traditions, and that those traditions came from some country further off, and that in this last country the human race first took its rise. But you have not said how far you think they kept up that tradition in a pure form. When you spoke of the musical instruments travelling from one nation to another, you remind me of the Chhandas, which is necessary in order to the right reading of the Vedas; but you at the same time also suggested, that as in regard to musical instruments, so in regard to sacred truth, some nations through want of right discernment, perverted it. Now how far have the sacred music of the Vedas, their accents, and their singing, kept the doctrine also pure?

LAUR. That, Rád'hákánt, is a very wide question, and one which cannot be easily answered; yet I will attempt such an answer as may be in my power. My belief that Vyása and others received the sacred learning by the sense of hearing, be it remembered, does not imply that I deny that there was some gift of a supernatural kind likewise necessary, in order to lead him to arrange them as he did, or to give him guidance in retaining this or dropping that, so as to make the book serve the ends for which it was designed. Now if you wish to know of what precise kind this supernatural power was, I will tell you what an ancient tradition reports concerning it. After a time men on earth grew wicked, and a flood was sent to punish them; only a few were saved, and they all spoke one language, but as they availed themselves of this for unholy purposes, they lost this oneness of speech; and though a slight resemblance is traceable in languages of the most remote nations, still they were all divided; and the tradition says it was into seventy-two different nations, according to the number of the angels of God. Thus, besides the outward and visible governors of nations, there were certain angels set over them. Hence there was a prince of Persia, and a prince of Tyre, and a prince of the Jewish people, among these angels. And according as the angels were mighty or not, they obtained blessings for their nations. Thus the Jews received the Law by the disposition of angels, and so other nations may, according to this tradition, have retained different amounts of true doctrine. And wherever we find true doctrine to have been kept up, there we may suppose an angel to have interfered, and to have been the messenger of true knowledge.

RAD. But what are these angels?

LAUR. They are ministering spirits who wait upon the most high God to execute his commands.

RAD. And do you really believe that the Vedas were inspired by one of them, in so far as the invisible and unseen part of the revelation is concerned?

LAUR. I only said it might have been, that so far as they kept up the truth.

a good angel interfered in order to secure to them that amount of truth which they have preserved. But it will be more important for us to consider the external than the internal means of the revelation. We have already made some advances towards showing that the ancient doctrines of your countrymen came from the country of Cashmere, and so probably from some country still further off, which was nearer to the primitive seat of the ancient tradition. And how long your countrymen kept up a communication with this source of primitive tradition I will not venture to determine; though the fact that there is no mention of incarnations in the Vedas, may be perhaps taken to look as if they had had communication with the old centre of traditions mediately, or immediately, after Vyása's time. I know, indeed, that the doctrine of incarnations was once widely spread over the world, east and west; but I believe it came from primitive tradition to you, not through the Chinese, who preserved it very faithfully, but through some other source.

Was this written by a Christian man with his Bible in his hand? What does the Bible say in regard to the composition of its several parts? "God, in sundry times, and in diverse manners, spake unto our fathers by the prophets;"—"Holy men of God spake as they were moved by the Holy Ghost." "Unto the Jews were committed the oracles of God." And what saith it, in regard to the knowledge of Divine things possessed by the Gentile nations? Read it in the first chapter of the Epistle to the Romans. But what, on the other hand, says Mr. Morris, in regard to this serious and solemn matter? Why he retails a silly rabbinical legend of a scramble that took place between some angels, in which the tutelar angel of the Jews, being stronger than the others, carried off the largest portion of the booty of truth. If this be not a virtual denial of all that, in truth, and in the estimation of all Christians, constitutes the inspiration of the Scriptures, we know not what would constitute a denial of this fundamental doctrine of our faith. The Bible is to the Christian not only the best book, but *the* book. It has not only no equal but no second, inasmuch as there can be no comparison between that which is divine and that which is human, between that which is the word of the living God and that which is at the best the work of a sinful fallible mortal.

But the passage we have quoted is by no means the only one in which the inspiration of the Scriptures, in the sense in which Christians must hold them to be inspired, is virtually denied. Take for example the following passage: "I do not at all deny the absolute necessity of an inward and invisible grace working along with an outward and visible or audible means. All that I insist upon is, that so far as we know, the senses are necessary to the attainment of Divine knowledge. I do not say that at any given time the outward and inward means must necessarily co-exist, or otherwise no revelation can take place;

but what I say is this, that so far as I know, no man ever existed, to whom revelations were made, who was not fitted for the reception of them during some period of his existence, by means of information conveyed through the senses." That is to say, in other words, that Mr. Morris does not deny that it might have been possible for God to inspire men with knowledge which they had not previously obtained through tradition, (for this is what he means by knowledge derived through the senses,) but that he does not believe that he ever did so. This then reduces inspiration to a mere superintendence exercised by God over the arrangement of the truth contained in the Sacred Writings. What then, we would ask, were the meaning of saying that the Scriptures were *given* by the inspiration of God? What were the meaning of the passage that states that the prophets did search diligently, what or what manner of times the *Spirit that was in them* did signify? Assuredly, if there be significancy in language, or if the words of the Bible be not indited with the purpose of misleading and deceiving, the inspiration of the holy Scriptures is as different a thing from that which Mr. Morris represents it, as any two things can be different from each other. It is true that he does once state that he does not "hold that the whole of Moses' inspiration lay in selecting out of existing tradition," but what good purpose is served by this solitary sentence in the midst of whole pages of direct statements to the contrary? Only this;—that Mr. Morris can interpose it as a buckler between himself and the weapons of truth and orthodoxy. If this be really Mr. Morris's opinion, it only makes the matter worse; for is he not altogether inexcusable if he believes that Moses had any real inspiration for the composition of any part of his writing, and yet keeps it altogether in the back ground?

II. Corresponding with this erroneous doctrine in regard to the inspiration of the Scriptures, is the author's view of the interpretation of them. The Bible teaches us that the Spirit of God enlightens men, and opens their understanding to understand the Scriptures; the Essayist, on the contrary, every where teaches that tradition is the guide to direct men in the understanding of the word of God. Here again we must, in order to do our author full justice, make a long quotation from his work. The following is a note to the first dialogue:

I have stated in the text that the nation which most faithfully kept up the oral tradition had also fresh written tradition given to it. It will be my object, in the present note, to show, as concisely as may be, first, the existence of an oral tradition amongst the Jews; and secondly, that there were colleges of prophets, who were trained up in the study of it, and the commissioned teachers of it. The evidence offered for this will, I fear, necessarily

admit of cavil, and must not be considered as the whole of what can be adduced in its support, but merely as a sample which will suggest to thoughtful readers of Holy Writ the mode in which such evidence may be continually amassed.

First, then, I think it will be allowed that there is an appearance of ceremonialism, as it might be called, about the law of Moses. The rules and regulations for sacrifices and offerings are numerous and minute, and enforced with very severe sanctions in some instances. And the general way of modern commentators and of some ancient ones, perhaps, is to assume that the prophets gradually abrogated this ceremonialism; and in particular, that any sanctions of a temporal kind were spiritualized only after a lapse of ages. I hope I shall not seem opinionated if I state that my own growing conviction is, that such a mode of interpretation is an untenable one. For does it not seem to involve a direct contradiction of such a passage as Jerem. vii. 21—23? "Thus saith the Lord of Hosts, the God of Israel, Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well unto you." Here, then, we see that the ceremonial law was not the real object of the legislator, even from the very first: the moral law was given first in the decalogue; the ceremonial was added after, because of transgressions. (See St. Irenæus, iv. 17. § 3. St. Cyril de Ador. p. 58, and St. Ephrem and St. Jerome on the place.) But were there any interpreters of it from the first? Jeremiah proceeds, ver. 25, "Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them." Here, then, an uninterrupted succession of prophets is asserted. And we find that it is not at a late, but at an early period, that the ceremonial law is disparaged in comparison of obedience. See 1 Sam. xv. And with regard to the theory of temporal rewards and punishments, is it not Solomon, the most prosperous of all the kings, who teaches that "all things come alike to all; that there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean . . . *under the sun?*" Eccles. ix. 2, 3. Is it not David who owns that he is a stranger and sojourner, as *all* his fathers were? Moses, who is excluded from the temporal land of promise? Asaph, who is perplexed at seeing the ungodly in such *prosperity?* Say what you will to good men and saints, having so much higher a view as to be able to suffer patiently, as looking to the recompense of reward, still the prosperity of the wicked seems wholly unaccounted for upon the theory of temporal promises. It is in the law that we are taught that the poor shall never cease out of the land; and it is the law which abounds with exhortations to be kind to the poor, and which bids men give temporal goods to those who, upon this theory, do not deserve them. For if poverty, and temporal evil, were a mark of sin, may we not well ask why should such great care be taken throughout the Pentateuch to make men of wealth feel that the poor were objects of love, tenderness, and compassion?

It seems, then, that these things force one upon supposing, *à priori*, that there must have been an interpretative system of some kind from the first, even if the passage just quoted (Jer. vii. 25.) had no appearance of asserting it. And Malachi, who at the very last bids men recur to the law of Moses, also tells us that the priest's lips should keep knowledge; to the intent, doubtless, that the dark sayings of the law might not be hid from the successive generations. (See Ps. lxxviii., Mal. ii. 7. iv. 4, and the place of Euseb. given in note 12.)

This passage requires some remark. We confess we do not know what commentators assume that the prophets gradually abrogated the ceremonialism of the law of Moses. We had always supposed that the ceremonies of the law were, from the beginning and throughout, a shadow of good things to come. If the Spirit of God were the teacher of the church under the Jewish dispensation, he must have taught the pious Jews to look through the veil of types to Christ Jesus the great antitype. That this would be handed down as a tradition there can be no doubt; but what we contend for is, that the pious Christian Jews were not *dependent* on tradition for the knowledge of it; but that the Bible in their hands, and the Spirit in their hearts, were amply sufficient to lead them from the law, which made nothing perfect, unto him who was the end of the law for righteousness to every one that believed. We may safely assert that God has never appointed tradition as the medium of authoritative teaching. Even Christ himself commanded the Jews to search the Scriptures, assuring them that in them they should find the testimony of God regarding him. And the apostle commended those, as being of a noble spirit, who referred even his own inspired teaching to the Bible as the only standard, and would not take even his statements on trust. Mr. Morris, however, and his fellow-disciples of the so called "Anglo-Catholic" school, would move earth and heaven, if they could, rather than lose an argument in favor of an irresponsible order of teachers whose statements are to be credited without reference to the word of God.

In keeping with this is the way in which Mr. Morris constantly quotes the writings of the Fathers, as authoritative proofs of his sentiments. This he does throughout in his notes. No matter how absurd is the tenet to be proved. He finds the absurdity vouched for by some one of those who are called the Fathers of the Church, and straightway his point is established. "To the law and the testimony," says the Bible;—"to the Fathers," says Mr. Morris. "Search the Scriptures," says the Bible;—"Search the Fathers," says Mr. Morris. Were it not that we wish to get through our task as quickly as possible, we should cite a few of the absurdities that Mr. Morris quotes as Catholic verities on the authority of these writers. We shall only instance a few; such as that legend, to which we have already referred, regarding angels struggling for the securing of truth for the several nations that were committed to their tutelage;—belief that the sons of God who came in to the daughters of the men were the angels;—that every person who is baptized is saved, and every child who dies without baptism is eternally condemned. This last doctrine is stated in the following pas-

sage extracted from Augustine, as well as implied in many others, and indeed assumed throughout the whole of the essay. "Non habitat Deus in corpore subdito peccatis, et tamen operatur hominem in utero meretricis. Adtingit enim ubique propter suam munditiam, et nihil inquinatum in Eum incurrit. Et quod multo est mirabilius, aliquando adoptat in filium, quem format in utero immundissimæ fœminæ; et aliquando non vult esse filium suum, quem format in utero suæ filiæ. Ille quippe ad Baptismum nescio quâ provisione pervenit; iste repentinâ morte non pervenit. Atque ita Deus, in cujus potestate sunt omnia, facit esse in Christi consortio, quem formavit in diaboli domicilio; et non vult esse in regno suo, quem formavit in templo suo." This passage, Mr. Morris says, ought to suggest fearful thoughts to sinners. We confess we cannot see the train of association by which these fearful thoughts are to be suggested, although we could see how such doctrine should be very terrifying to saints.—Mr. Morris very plainly implies that the blasphemy against the Holy Ghost either is the exercise of private judgment, or is almost sure to be the consequence of such exercise.

"In regard to the credibility of the theory itself (a theory regarding the power and knowledge of evil spirits), the proper question for serious people to ask themselves before rejecting it, seems to be the same as in other cases of concordant testimony of the Fathers—whether or no they believe the Holy Spirit in any sense to guide the Church into all truth; and if they do, whether they can refuse to believe that he does so guide her in cases of universal consent; or whether they will run the *risk* of blasphemy against him by making light of what, perchance, he has guided the Church to. It does seem that if Christians will not fearlessly and uncompromisingly ask themselves these questions, they are coming before God, as revealing His will in His word, with their own idols in their hearts; and one cannot be surprised if he will not be at all enquired of by them. For opinions, self-chosen and without submission to the Church, are as much idols as solid things are; there is no worshipping of God, save as she teaches; all others worship idols; i. e. creations of their own heart."

This passage requires no comment. May God keep the Hindus from conversion to such a system.

III. But the most grievous fault of the work is yet to be stated. The author tells us in his preface that "Much else might have been expected to be found" in his work, "which is purposely omitted." And what will our Readers suppose those things are which this essayist "towards the conversion of the Hindus" has purposely omitted? Hear his words. "For instance there is no statement of what the Christian system is, or how its evidences may be best studied." And what reason can be assigned for this strange omission? Here again listen to the author's words, "One reason for omitting such subjects is, because there would evidently be a want of delicacy

in treating of them before heathens ! !” Oh admirable delicacy ! How happy are we to have lived in these days of refinement and exquisite taste ! How unfortunate was the rude Luther, in not having had the opportunity of learning a prettier and more delicate way of converting men, than by proclaiming to them the truth of the gospel, preaching repentance towards God and faith in the Lord Jesus Christ to the heathenish Papists amongst whom he labored ! But the miner’s son was by nature rude and indelicate, and perchance Mr. Morris’s attempts to inculcate delicacy into his stubborn frame might have been labor lost. Perhaps, then, Philip Melancthon, the gentle and the good, the scholar and the gentleman, might have been an apter learner in this school of refinement. But unfortunately for our hopes, with all the refinement of a pure classic mind, he had that about him which men call honesty, which we fear would have made him nearly as inapt a scholar in Mr. Morris’s school as his more stern associate. If Paul the Apostle could have studied a few years at Oxford, would not he have been convinced of the utter indelicacy of knowing nothing among those to whom he preached but Jesus Christ and him crucified ? Might he not have learned that instead of there being woe to him if he preached not the gospel, he was guilty of a grievous offence against delicacy in preaching it at all ? We dare not carry our irony further, and therefore say in downright earnest that either our blessed Lord was in error when he commanded his disciples to go into all the world and preach the gospel to every creature, or else that Mr. Morris is the advocate of an antichristian system. Delicacy forsooth ! It is such antichristian delicacy that He will destroy with the breath of His mouth, and with the brightness of His coming. Men have souls of immortal duration and incalculable price. They are in a state of condemnation by reason of sin. The Bible is sent to them to make known a way of deliverance of God’s own appointment. This word is committed to men for their benefit, and these traitorous men deem it indelicate to make known to their poor perishing fellow-sinners the way of deliverance ! Away with such delicacy to hell, whence it had its origin. It is the delicacy of liars, the delicacy of traitors, the delicacy of murderers. If the men who exercise it have Apostolic succession, it is the succession of Judas ; the mark of the traitor is upon them, and if they repent not, the doom of the traitor shall be theirs.

IV. But what *is* stated of the Christian System is utterly false ; the doctrine which is sparingly doled out is an unchristian doctrine. In support of this assertion we must burden our already over-charged pages with another extract :

RAD. Assuredly it would! yet one seems to want something more; one looks for forgiveness in some method: and it was in this light I thought the Gospel was a scheme of mercy.

LAUR. Doubtless you are right in this: the Gospel is a scheme of mercy or forgiveness. But then let us consider what forgiveness is. If it is in any sense the obliterating of the consequences of past sin, then it must be supposed to obliterate the worst consequences of it. Now nobody that at all makes it his business to obey God can have the slightest doubt that one of the worst consequences of past sin is inability to obey Him. Men would be angels if they could do His will on earth, as it is done in Heaven. Your own doctrine of metempsychosis is but one great and cumbrous expression of the plain truth, that the commission of sinful acts entails upon a man a necessity of sinning again, unless there be a very vigorous exertion of the moral principle upon his part. For if we substitute our brief life here for the period of a Manwantara, a man who sins in the Satyajuga of childhood often, in his after life comes to a Rajoyuga of peevishness and disobedience; and then follows the Tamoyuga of an undistinguishing spirit, and good and evil are confused before his spirit. This, then, is the most miserable of the effects of sin, that it disables men from obeying; and that forgiveness of sins which did not remove this disability would be no forgiveness at all. If a man's sins made him blind and lame, he could not be said to have those sins perfectly forgiven, until he could see and walk. Forgiveness of sins, then, and grace to walk uprightly for the future, are as inseparable from each other as the concave and convex of a circle. I am wholly unable to separate them even in thought, though I have often tried to do so. The Gospel, then, is a scheme of forgiveness, because it gives grace and strength to obey; it holds out diverse means to this end; it professes to be a system under which God has chosen to Himself a peculiar people zealous of good works. And if it happens that men by leading careless lives make these means of no effect, that no more disproves that they did give spiritual life and strength, than the drunkenness of the vicious would disprove their having had natural life and strength. If ten lepers were cleansed, and only one of them was careful to maintain his restored health, this would not prove that the others had never been cleansed.

In this view of the gospel the whole of what constitutes it a *gospel* is studiously left out. The distinction that the Bible every where maintains between justification and sanctification is annihilated. The doctrine of the atonement is denied. The taking away of the sin of the world by the Lamb of God is denied. The name of Jesus is deprived of all its significance, and man is left with all the burden of his past sin to drag him down to the depths of perdition. The Bishop of Calcutta, through whom the prize was offered to which this essay owes its existence, says well and truly in his recently published charge, that in the teaching of the party to which Mr. Morris belongs, the doctrine of the atonement, the meritorious sufferings, the cross of Christ, "is explained away by self-mortification, prostrations, the cross of Christ within us, visible representations of his sufferings, exclusive exhortations to conformity to the cross of our Lord by the Holy Spirit, which, when the merits and atonement wrought out by that cross are comparatively suppressed, sink, as every age has pro-

ved, into mysticism and superstition. Thus the error comes after and defeats the truth." But Mr. Morris sedulously refrains from stating the truth at all, and thus the error walks the course. Again, says the Bishop—"justification is continually spoken of; but it is explained away by the Tractarians. It is no longer the justification of the New Testament, but of the Council of Trent. It is made to consist of an infused righteousness within us, as well as of pardon without us"—Mr. Morris says nothing of the pardon without us at all—"and thus the entire body of Scriptural theology is silently corrupted; the ground of our acceptance with God shifted."

All this and more is applicable to the Essay on whose title page it is the misfortune of Bishop Wilson himself to have his name inscribed. We trust that he will publicly abjure the hateful and abominable doctrine taught and every where implied in the essay, and so vindicate a name which has ever been known as that of a champion of the grand doctrine of justification by faith alone.

And what kind of sanctification is it that he seeks? A sanctification as different from that effected by the Spirit of God through the truth as the truth itself is different from error, as light is different from darkness, as holiness is different from sin. It is the holiness of the Sunyasí, the holiness of perhaps the greatest miscreants of the human race. "Calmness of the mind, with fitness for receiving the good things of another life, cometh out of the devotion of the Sunyasí, who leaves father and mother and houses and lands and all that is dear, for the mere hope of seeing what he believes to be truth."

But it will be asked, (and now we are glad that we are coming within sight of our ending), if the author wishes the conversion of Hindus even to his system of so-called Christianity, what is the ground on which he requires them to rest their acceptance of it, since even a statement of the mode in which "its evidence may be best studied" is one of the things over which delicacy requires him to cast a veil in the presence of the heathens. We find only one point on the subject of the evidence of christianity; and were the subject one which admitted of any thing but pity or indignation, it were a very ridiculous one.

Christians are entirely forbidden to strive and cry in the world, and try to display a front: I have no hesitation in saying that it is a false Christianity which attempts to do so. We are commanded most strictly to pray and give alms and fast in secret; and, in proportion as the whole body of Christians has among it those who do so, in that proportion is it rewarded openly. And from the continuance of Christ's kingdom upon earth, with its bishops as princes in all lands, I infer that these duties are still observed; and my belief is, that when the last day of account comes, we shall find that all the whole sum of outward and stirring exertion has done a mere nothing towards

the promotion of His kingdom, when put in comparison with the effect of these unostentatious duties.

Here then is the evidence on which the Essayist rests the truth of the Christian system. It is neither more nor less than the fact that Christian Bishops have in some countries attained temporal influence and power! We have been accustomed to point to the sufferings of the Christian Martyrs and Confessors, as shewing the excellence of that system which induced them to deem all things but loss in comparison of the glorious realities to the enjoyment of which Christians are called; but henceforth we must look on the other side of the picture. We must not look henceforth to the scaffold and the stake, but to the throne and the crozier; not to the joyful triumphant death-beds of the lowly and pure-minded, but to the stately dignity of the lofty and dominant. On the ground we presume of this evidence, the evidence that is afforded by the Bench of Bishops in the House of Peers, the missionary calls upon his Pandit "after a long and proper probation, to be baptized." Then the church will tell him what he ought to believe, but until then he is to be content with the sight of the mitres and the lawn sleeves, as an evidence that Christian prayers and Christian fasting and Christian tears are accepted before God.

It is of little consequence to enquire as to the amount of talent that is displayed in the composition of such an Essay. Enough that its powers of mischief are not very great. With a perpetually obtruded display of research, and with a general appearance of profundity, it possesses many of the essential elements of shallowness. Of course, as the Pandit Rád'hákánt and his arguments are altogether of Mr. Morris's own creating, he can easily answer all these arguments in his own way; for he takes care to create no argument that he has not got a quotation from some Father or other ready to oppose. If he had to deal with a real, living, vedantist Pandit, he would find his arguments altogether of another stamp. As a single illustration, but one of essential importance, he introduces the doctrine of Pantheism only as a subsidiary part of his opponent's system, and refutes it by arguments that no real vedantist would listen to for a moment. If he had chosen to put this in the fore-front of his adversary's defence, and given it the position which it really occupies in the vedantic system, the said adversary might have kept him at bay for ever. It is impossible however, within a moderate compass, to shew his ignorance of the Hindu system in its various bearings and developments; we shall therefore, just in order to shew that the self-confidence with which he puts forth his knowledge of that system is no voucher for the profundity or accuracy of

that knowledge, quote an instance of the way in which he speaks of a subject that every moderately intelligent school-boy knows, but of which he is as ignorant as an infant. Speaking of the Hindu astronomical periods he says :

“ Several nations agree with you in speaking of enormous periods during which the world has lasted : the notion is a favourite one with those who do not admit the teaching of our Scriptures. Now these enormous periods do not coincide with each other, and therefore do not form a universal consent against Moses' account. But it has been thought by some that these enormous periods have concealed in them a near approximation to the Mosaic period ; for, according as each nation pleased, they multiplied the truer number by another, which served to conceal that truer one from the vulgar gaze. And in general, some number connected with the position of a star much observed by the nation was selected for that purpose. Now supposing ax to represent one of these enormous periods, and that the factor x represents the multiple selected by any nation ; dividing by it, you will, in each nation, find that the whole sum ax is reduced to a quantity a , which is a tolerably close approximation to the period assigned by Moses for the world's duration.”

The period of 1463 years, which enters as an elementary period into the Egyptian astronomy, is the cycle, after the revolution of which their years, which were too short by a quarter of a day, would begin at the same actual time at which they began at the beginning of the epoch ; and therefore that period may be, somewhat vaguely, but not very incorrectly, said in Mr. Morris's language to be connected with the position of some star. But the grand epoch of the Hindu astronomy is that at which all the planets were, according to their tables, in conjunction, and this had nothing to do with any particular star at all. But it is not his ignorance of the Hindu astronomy that we charge Mr. Morris with in connexion with this passage. It is his ignorance of ordinary arithmetic, in using the term *multiple*, instead of the term *multiplier*. This, as we have said, betokens an amount of ignorance of a simple elementary subject which would be discreditable to a school-boy. In regard to the subject of Hinduism generally, our Readers may be aware that Dr. H. H. Wilson delivered and published two lectures expressly for the purpose of assisting the competitors for this prize. From these lectures the whole of our Author's knowledge of Hinduism is derived, and there is not any view in the whole book that is worth any thing, that is not taken from these lectures.

And now one word in conclusion in regard to the deeply important theme to which Mr. Morris has done such grievous injustice. We are not of those who think that an uniform *method* of preaching the gospel to all classes of men is to be adopted and rigidly adhered to. It is because we are of those who hold with our blessed Lord and his apostles that the same

gospel is to be preached to all,—and that gospel, the very gospel contained in the Scriptures of the Old and New testament,—that we have spoken in terms of unreserved condemnation of the essay before us. But while we hold that the same gospel is to be preached to all, Brahmans and Sudras, learned and unlearned, we are of opinion that the preachers of the gospel ought assuredly to become all things to all men in regard to the manner of commending this gospel to the acceptance of different classes of men; and we therefore hold that the best mode of propounding the gospel to various classes of men is a very legitimate subject for discussion, and a subject whose treatment in a Christian and evangelical spirit would be highly advantageous. We should suppose that Mr. Morris could have had no competitors at Oxford, else the university which recently suspended Dr. Pusey from preaching in its pulpits, would surely not have given the prize to him. We hope, however that the evangelism of England will be awake to this vitally important subject, and that Mr. Morris' Essay will do good by calling men's attention to the subject, and drawing forth a work from some able Christian as really and substantially good as the present essay is fundamentally and entirely bad.

T. S.

3. *A Treatise on Physiology, by St. Epiphanius, Bishop of Constantia in Cyprus, translated from the Original Greek.*

PREFACE.

In a little work published in London about ten years ago, and having for its title "Thoughts in the Cloister and the Crowd," the author brings forward some speculations concerning the builders of the Pyramids, which he concludes thus :

"What a lesson to those who desire a name in the world does the fate of these restless brick piling monarchs afford! Their names are not known, and the only hope for them is, that, by the labors of some cruelly industrious antiquarian, they may at last become more definite objects of contempt."

The task, however, which I propose to myself, is neither to discover the builder of a pyramid, nor to exhibit him or his motives, as objects of contempt. It is a *system* which I wish to disinter from the grave of things past away, grey with the dust of antiquity, and a relic of the illustrious dead.

My attention was first directed to this investigation by No. 89 of the Tracts for the Times, where a certain system, as developed in the writings of the Fathers, is declared to have had the direct sanction of God himself, if it were not rather the

inspired work of his Holy Spirit. It may be briefly defined, as the way in which Christian antiquity would withdraw us from the speculations of mere natural philosophers, like Bacon and Newton, and teach us the higher or real significancy of the material world. For besides the scientific aspect, which must be rejected, there are three other ways of regarding this visible world; the *Poetical* phase, which draws from it imaginative associations; the *Moral* phase, which draws from it parabolical lessons of conduct; and the *Mystical*, or Christian, or Theological phase, "reducing it to a particular set of symbols and associations, which, we have reason to believe, has, more or less, the authority of the Great CREATOR Himself." No. 89. p. 143.

The reasons which we have to believe, in this high sanction are set forth in the following extract:

"There is a wonderful agreement among the Fathers, in the symbolical meanings which they assign to most of the great objects in nature; such an agreement as completely negatives the supposition of the whole having sprung from mere poetical association. It were against all calculation of probabilities, that so many writers, of various times, nations, and tempers, and in such different lines of life, should either light on the same set of figures independently of one another, or coincide in imitating any one who had gone before them with no special authority; more especially, as many of the symbols are far from possessing, at first sight, that exquisite poetical fitness, which would be required, regarding the whole as a matter of taste; on the contrary, not a few of them are blamed by the disparagers of Antiquity, on this very account, that they are forced, overstrained, and irrelevant, and what classical judges might perhaps call ψυχρά.

"Thus they complain, not perceiving that the fact on which they rest, if it were granted, tends on the whole to make us suppose a higher origin for the imagery in question, than any man's poetical or imaginative taste." pp. 145, 146.

There are, however, three formidable objections to this reasoning, which are considered pp. 160 and 161. 1. That the figures used by one writer appear to be irreconcilable with those used by another, or even by *himself* elsewhere. 2. That many of these mystical allusions are grounded on *fable*. 3. That many of the applications are cold, strained, and irrelevant. The inconsiderate blasphemy with which we are warned of the danger "of indulging any light or disrespectful thoughts of such similitudes or associations, or of the writers who pointed them out," I care not to transcribe: it is habitual with these writers, and a shame and a disgrace to Christian men. If, however, we are still unconvinced, and unwilling or unable to perceive the transcendent beauty of the system, then we may be sure, either that "we ourselves may be unworthy to decypher the writing, or that our age may have lost the key to it,—which is most desirable for us to know, were it only that we might learn reverence in dealing with the subject!" p. 145.

The validity of these conclusions I leave unquestioned ; but, that the public may have at least some notion of the system, I shall endeavor to set before them, not a few carefully selected bricks, but a complete building in very tolerable repair. It consists of an express treatise on Physiology in its *mystical* aspect by a Father, himself the most orthodox of the orthodox, who refuted 80 heresies in one Book ; who published another, as an Anchor for the faithful ; who condemned Origen as a heretic, and refused to communicate even with Chrysostom himself. Not much can be said for his judgment, and still less for his style, which is indeed execrable ; but as a faithful expounder of the orthodoxy of his times, his authority is beyond question.

This little treatise was published probably about the end of the fourth century, as Epiphanius died in 402 or 403. It is undoubtedly genuine, and was first printed by Ponce de Leon, with a Latin translation, in 1587.

I follow the edition of the whole works of Epiphanius, published at Paris in 1622, by Petavius. The work is not entire : for three chapters seem to have been lost, and eleven were omitted as unintelligible from the defects of the MSS. Enough remains however to afford a very perfect specimen of that system, which, after the slumber of ages, the *cruel* industry of the Tractarians would again drag into the light.

A Treatise of St. Epiphanius, Bishop of Constantia in Cyprus, addressed to the Physiologist, who has discoursed concerning the nature of all kinds of wild beasts and birds.

CHAPTER I.—Let us begin by treating of the Lion, the *king* of wild beasts and indeed of all animals : for Jacob, blessing Judah, saith, “Judah, my son, thou art a Lion’s whelp,” &c.

Of the Lion.—When the Lion is wandering on the mountains, and the scent of the hunters reaches him, he effaces his foot marks with his tail ; lest the hunters, following in his track, come upon his den and destroy him.

Interpretation.—So our Lord Jesus Christ, the Spiritual Lion that prevailed, of the tribe of Judah, the root of David, having been sent by his Father, concealed his spiritual traces, that is, his Godhead, until the time of his death : for he came down into the womb of Mary to save the erring race of man ; “and the word was made Flesh, and dwelt among us.” On this account, they, who knew not that He had come down from heaven, said “Who is the king of glory ?” but the Holy Spirit answereth, “The Lord of Hosts, he is the king of glory.”

Another Interpretation.—So thou, O spiritual man, when thou givest alms, let not thy left hand know what thy right

hand doeth, lest the devil trace thee out by thy good works, and entice thee to evil !

CHAPTER II. *Another characteristic of the Lion.*—When the lioness brings forth her whelp, seeing it to be blind and without breath (lifeless), she sits watching it for three days. After these three days have expired, the Lion comes and breathes upon it; and immediately the whelp receives sight and life.

Interpretation.—So the Gentiles who believed not, through the three days' burial, and the resurrection of our Lord Jesus Christ, received sight and life. For, before baptism, they were called dead and blind; yet they were watched over by the *lioness*, that is, by the Holy Spirit, during the three days of the lying in the grave: but when the *Lion*, that is, the living word came, and breathed into them the Holy Spirit, He gave them life, and raised them all from the dead.

CHAPTER III. *Of the Urus.*—The Urus is a very large animal much exceeding others in size, and resembles the ox. It has two horns jagged like a saw, and is dreadful to behold beyond all other animals: for, rushing against lofty trees, he cuts them through with his horns, and lops off the branches, and there is nothing living that can stand before him.

This same Urus feeds near the ocean, and, becoming speedily intoxicated, strikes the ground with his horns, like an ox. Now there grows there a shrub called *Tanys*, having the appearance of a vine with white branches; and the Urus, dashing his head among its boughs, has his horns entangled in them: then the hunters coming up, and finding him caught by the horns, kill him.

Interpretation.—Do thou, then, O spiritual man, consider how much nobler than the Urus, God has made thee: for instead of two *horns*, he has given thee two *Testaments*, to wit, the Old and the New, as a horn against adverse powers, that the evil one may not come nigh thee: for the Prophet has said, "Through thee we will smite with the horn our enemies."

Another Interpretation.—The Ocean signifies abundance of riches: the *Tanys*,* the pleasures of life. A man entangled amidst the pleasures of life, neglects the faith; and the hunter,

* Ponce de Leon, who printed an edition of this treatise in 1587, with a Latin translation and notes, has an ingenious little theory here, which I hasten to submit to the reader. "May not" says he, "this allegory have been founded on the Hebrew signification of this word?" The name is written indifferently *Tanys* or *Tamys*: but *Tamus*, or *Thammuz* was the same with *Adonis*, the favorite of *Venus*. See *Ezekiel* viii. 14. And may it not be, in allusion to this similarity of name, that *Epiphanius* makes the wild vine the symbol of pleasure?

Upon the whole it may perhaps be concluded that this morsel of learning is too heavy for a pun, and too light for any thing else.

that is the devil, coming, and finding him thus entangled, and neglectful of the faith, overpowers him.

CHAPTER IV.—[This chapter treats of the Elephant; but, being at the same time false and disgustingly indelicate, it is omitted.]

CHAPTER V. *Of the Deer.*—The deer resembles in appearance the wild antelope. Its horn has three branchings, even as its life has three renovations. It lives fifty years, is a beautiful runner, and haunts the forests and valleys in the mountains. It discovers the lurking places of serpents by the scent, and, as soon as it perceives that there is a snake within, it puts its nostril to the mouth of the hole, and inhales strongly: the snake immediately comes out, and glides into the deer's mouth, who forthwith swallows him.* From this circumstance its name is derived.† The deer then hastens to the nearest fountain, for if it does not drink water within the space of three hours, it dies: but, if it finds water, it lives for fifty years longer. Therefore said the prophet, "As the hart panteth after the water brook, so panteth my soul after thee, O God."

Interpretation.—And thou, O spiritual man, hast also three renovations,—the baptism of incorruption, the gift of filial adoption, and repentance! When therefore thou findest in thy heart the serpent, that is sin, flee at once to the springs of water, that is (according to the interpretation of the prophets) TO THE FOUNTAINS OF SCRIPTURE, and drink living water, that is, the holy gift (John iv. 14, as compared with Isaiah xii. 3): for continuing in repentance, thou shall by it be renewed again, and sin shall be put to death within thee.

CHAPTER VI. *Of the Eagle.*—The eagle is the king of birds, and has its name from its long life; for it attains to the age of a hundred years.

But when old age comes on, its beak curves downwards, and its eyes grow dim, so that it can no longer see, or eat. So it soars to a great height on the air, then stooping dashes itself against a steep rock, and breaks off part of its bill: it then bathes in cold water, and sits in the rays of the sun; when the scales fall from its eyes, and it begins again to renew its youth.‡

* Those who have the presumption to doubt the reality of this singular renovation, should know that Tertullian and Origen vouch also for its truth.

† This notable etymology, being beyond the powers of the English language, is subjoined for the benefit of scholars in the original Greek: *Διὰ τούτο ἔλαφος ὀνομάζεται, διὰ τὸ ἔλειν τοὺς ὀφθαλμοὺς ἐκ τοῦ βάρους!*

‡ Jerome vouches for the first part, with the additional particularity, that the eagle dips beneath the water exactly *three* times; and Augustine is most minute in describing the overgrowth of the bill, and its effects, the rough surgery by which the cure is effected, and its happy result: then you will again perceive, saith he, "vigor in every limb, splendor of plumage, strength of wing: the bird soars aloft, as of yore, and a certain resurrection takes place."

Interpretation.—Thou, also, O spiritual man, when thou hast sinned much, go up on high, that is, into thy conscience; and, dashing thyself against the rock, that is, the orthodox faith, weep over the multitude of thy sins: cleanse thyself in water, that is, in thy tears: warm thyself in the sun, that is, in the church; and hasten with all speed through the Holy Spirit to the warmth of repentance. Cast away from thee the scales of sin, and thy youth shall be renewed, like the eagle's, and thou shalt be counted just with God.

CHAPTER VII. *Of the Vulture.*—The vulture exceeds all birds in voracity: it fasts for forty days; but then, when it finds food, it devours forty pounds at one meal, and so makes up for its forty days' fasting.*

Interpretation.—And thou, O spiritual man, who has fasted forty days, waiting for the resurrection of the Lord, do *not* give way to sensual indulgence, lest thou lose the fruit of thy forty days' fasting!

CHAPTER VIII. *Of the Pelican.*—The Pelican loves its offspring, more than any other bird does: and the female sits on the nest, watching her young ones, and warms, and fondles them; but, striking too hard with her kisses, she bores holes through their sides; so they die. When the male pelican comes, and finds them dead, he has great sorrow of heart; and, being overcome with misery, he strikes his own side, and makes holes in it: and, when the blood flows, he allows it to trickle upon the wounds of the dead young ones: and so they are restored to life.

Interpretation.—Thus it was with our Lord Jesus Christ, whose side a lance pierced, and blood and water flowed out: for He poured out his blood upon his dead children, that is Adam and Eve, and the other prophets, and upon all the dead; and He gave light to the world, and life to them through his three days' burial, and his resurrection. Therefore, He saith by the prophet, "I am like a Pelican of the wilderness."†

CHAPTER IX. *Of the Partridge.*—The Partridge is very prolific. As soon as the female has made her nest, she lays eggs every day: nor is the fruit of her own womb sufficient to

* For what reason, I know not, Epiphanius does not here allude to the fable, that the female vulture conceives without the male, which is so often and so confidently alleged by the early fathers, e. g. Origen, Basil, Ambrose, and Cyril of Alexandria, as a natural proof of the miraculous conception of the Virgin Mary.

† Of all the analogies of the Fathers, there was none more famous, or more common than this; and the Pelican struggled with the Crucifix, as a striking symbol of our redemption. The claims of the female pelican to the same high honor are thus vindicated by Augustine:

"But how can the female pelican typify Christ, seeing that she herself kills her offspring? And does she *not* typify Him then, seeing it is written, (Deut. xxxii. 39.) "I kill and I make alive: I wound, and I heal?"

satisfy her, but, stealing the eggs of other birds, she carries them to her nest.*

Interpretation.—So thou, therefore, O spiritual man, though thou hast done many alms-deeds, let not these content thee; but flee to the other commandments, and fill thy nest abundantly; *that is*, purify thy heart, and strengthen thyself firmly against the powers of evil.

CHAPTER X. *Of the Turtle Dove.*—Of all birds, the turtle dove loves her partner the best: the male and female hatch their young together: and, when they are separated, they remain in widowhood until the end of their lives.

Interpretation.—So thou, O spiritual man, when thou art laden with iniquities, and a season for repentance presents itself, cast from thee thy evil-workings, and fall not again into other filth (*marriage, to wit*), that is, into other sin; but keep to thy single nuptials, that is, to the limits of thy wife, that thou mayest find a mansion (prepared for thee) at the second coming (of the Lord).

CHAPTER XI. *Of the Phœnix.*—The Phœnix is a more beautiful bird than the Peacock: for the Peacock has plumage glittering with gold and silver: but the Phœnix sparkles with the hues of the sapphire and the emerald and the most precious stones, and she has on her head a tiara, and on her feet (spurs?) The Phœnix is to be found near India, and lives for five hundred years among the cedars of Lebanon without meat or drink; for she feeds on air. After five hundred years are fulfilled, having her wings laden with spices, she leaves her own place, when the priest of Heliopolis gives notice, and goes to the priest; and, entering with him into the temple, every part of her is reduced to ashes upon the sacred altar: on the following day, he finds her wings formed; and on the third day being entirely reformed and renewed, she salutes the priest, and returns to her own place.

Interpretation.—How then could the wicked Jews disbelieve the resurrection of our Lord Jesus Christ on the third day? and, seeing that this bird is restored to life again after three days, how was our Lord Jesus Christ unable to raise himself from the dead? therefore said the prophet, “The righteous shall flourish, like the Phœnix.”†

* Origen, I am afraid, here differs irreconcilably with our author: for he asserts, in his 4th Homily on Jeremiah, that it would be impious to compare “a creature so malignant, unclean, and deceitful” to any thing good, and argues at some length that the nature of the partridge can only rightly represent the devil, and his ministers, Valentinus, Basilides, and Marcion.

† The Greek word *φῶνιξ* is rightly translated in the English Bible, Psalm xcii. 12, “a palm tree:” though it has various other significations. This fabulous bird is frequently spoken of by the fathers, and its history is generally made use of

CHAPTER XII. *Of the Peacock.*—The Peacock is the bird that of all others admires itself the most. Its form is indeed graceful, and its plumage beautiful: and, while it struts about, it keeps looking at itself with delight, bending its head downwards: but whenever it sees its feet, it screams violently, thinking them quite unsuitable to the rest of its body.

Interpretation.—Thou too, O spiritual man, when thou beholdest the commandments, and the good things (given) thee, rejoice, and be exceeding glad: but when thou beholdest thy feet, that is, thy transgressions, cry out to God and weep; and hate thy sins, as the peacock hates its feet, that thou mayest appear righteous to the bridegroom.

CHAPTER XIII. *Of the Serpent.*—Christ says in the Gospel, “Be ye wise as serpents, and harmless as doves.” The Physiologist mentions various properties of the serpent.

First property of the Serpent.—When old age approaches, its eyes grow dim; and, if it wishes to become young again, it fasts for forty days, until its skin hangs loosely about its body: it then seeks a rock with a convenient cleft, and grovelling forces itself through the opening: it thus casts its skin (metaphorically “old age”), and, having got rid of it, enjoys youth again with delight.

Interpretation.—So thou, O spiritual man, if thou wishest to cast off the skin (old age) of this world in the strait and narrow way, mortify thy body by *fasting*; for “strait is the gate, and narrow is the way, which leadeth to the kingdom of heaven.”

CHAPTER XIV. *A second property of the Serpent.*—If the Serpent sees a man clad, it fears him greatly, and runs away: but if it sees a naked man, it boldly attacks him.*

Interpretation.—And do thou consider spiritually, how so long as thy father Adam was in Paradise clad in a vesture prepared for him by God, the devil could not attack him, but fled far from him: but so soon as he became naked, having transgressed God’s commandments, then the evil one prevailed over him.

CHAPTER XV. *A third property of the Serpent.*—When one

to prove the doctrine of the resurrection; although Ambrose, Cyprian and Rufinus consider it to be a type of the miraculous conception of our Lord; while Nazianzen more soberly typifies by it the mortification of the soul by repentance, and its regeneration by grace.

* Isidore, a writer supposed to be Jerome, and others, assert the direct contrary, —and with equal truth. Not less contradictory is the confusion between the literal and the metaphorical clothing of Adam that pervades the interpretation, and not less surprising the result,—that the devil did *not* approach our first parents while in their state of innocence.

tries to catch the serpent, it exposes its whole body, and is careful for its head alone.

Interpretation.—We therefore ought also in a time of trial to deliver our whole body to death, preserving the head alone; that is, following the example of the holy martyrs, we ought not to deny Christ: for “Christ is the head of every man,” as it is written.

CHAPTER XVI. *A fourth property of the Serpent.*—When the serpent goes to a fountain to drink water, it does not carry its poison thither: but leaving it behind by its lurking place, it goes harmless to the water, so that those, who drink afterwards, may not be poisoned.

Interpretation.—We ought also to hasten to the pure and perennial fountain flowing with divine and heavenly eloquence within the Church of God, not carrying with us the poison of wickedness: but leaving behind us all evil and railing, and every sinful imagination, we should enter the Church of Christ blameless and harmless, lest we poison our own souls.

CHAPTER XVII. *Of the Ant.*—Solomon saith in the Proverbs, “Go to the ant, thou sluggard.” The Physiologist describes various properties peculiar to the ant.

First property of the Ant.—When all are busily employed, collecting grain, none says to those who are bringing it, “Give to us,” or strive to take it from them by force; but all cheerfully go and collect for themselves.

Interpretation.—This is to be found in the parable of the wise and foolish Virgins!*

CHAPTER XVIII. *A second property of the Ant.*—When the ants have stored their grain, they divide it into two parts, lest it should be spoiled by the approach of winter, and they be left to die of famine: for the ant is a wise insect, and knows beforehand, when great heat or cold may be expected. If therefore you see the ants carrying grain into their cell, know that winter is approaching; but if you see them bringing their grain out, you may be sure that the weather will be fine.

Interpretation.—So do thou, O man, distinguish the words of the Old (Testament) from the spirit: for “the letter killeth.” And Paul saith, “The law is spiritual:” for the Jews of old, not attending to the law, perished by famine.

CHAPTER XIX. *Of the Fox.*—The fox is a cunning animal. When it is hungry, and in want of food, it goes to a sunny place, and stretching itself upon the earth, and keeping in its breath, and pretending to be dead, it lies prostrate, with its

* The meaning probably is that the foolish virgins ought to have behaved like the ants, and that the wise virgins did so.

eyes and its feet upwards : but when the birds flock round to devour it, suddenly it lays hold of them, and eats to its heart's content.

Interpretation.—In like manner the devil, when he wishes to ensnare a man, tempts him to pray negligently, and so easily has him noosed.*

CHAPTER XX. *Of the Owl.*—The Psalmist sayeth, “ I am like an owl of the desert.” About this bird therefore the Physiologist affirms that it loves the night better than the day.

Interpretation.—So our Lord Jesus Christ loved us, who were sitting in darkness and in the shadow of death, that is, the nation of the Gentiles, more than the nation of the Jews, who had formerly obtained from the Father the adoption and the promise. On this account the Saviour saith, “ Fear not, little flock, for it is my Father's pleasure to give you the kingdom.”

You will object perhaps that the owl is an unclean bird ? but hath not the Saviour declared by his apostle, that “ he hath made him who knew no sin, to be sin for us ?” He humbled himself, that He might exalt all : all things were made by him, that He might save all.†

CHAPTER XXI. *Of the Bee.*—The wise man saith (Ecclesiasticus xi. 3.) “ The bee is small among flying things, but its fruit is the fountain of sweetness.”

Interpretation.—So the works of God are unsearchable by men, and wonderful in high places, and sweeter than honey, or honeycomb, or any created thing.

CHAPTER XXII. *Of the Frog.*—The land frog is exposed to the burning heat of the sun, to frost, and showers, and wind, and storms, and bears all without shrieking : but the water frog can endure none of these : so, when the winter approaches, he sinks to the bottom of the water ; and when the sun shines out, he comes up to bask pleasantly in the rays : so soon however as the heat increases, he cannot endure it, and again betakes himself to the depths.

Interpretation.—So those indolent monks, who are not true ascetics, are not able to endure hunger and thirst, nakedness, abstinence, and sleeping on the bare ground : but monks, who

* The connection in this case between the text and the comment, we are not perhaps “ worthy to understand ;” and as Ponce de Leon is of opinion that Æsculapius himself could not mend a dislocation so complete, it is in vain for me to attempt it.

† Our author himself appears to suspect that this comparison is not a little irreverent and unbecoming, and defends himself with his wonted “ curious infelicity” and confusion of ideas. His annotator suggests that the owl does not love the darkness for itself, but because of the mice and other animals on which it preys, who then come out of their lurking places ; and, that in this light, the interpretation is more happy !

are always engaged with their proper avocations, fast with the greatest pleasure, and endure the whole. *

CHAPTER XXIII. *Of the Charadrius.*—There is a bird, called the *Charadrius*, which the Physiologist describes as perfectly white, without a single speck of blackness.

Now when a man is sick, and his sickness is unto death, the *Charadrius* turns away its head from him : but if the sickness is to be cured, the bird looks stedfastly at the sick man, and the sick man at the bird.

Interpretation.—So Christ our Lord is altogether white, having nothing of the blackness of this world : and He turns away his face from the reprobate, but looks favorably upon the saints.

But, you will say, the *Charadrius* is an unclean bird : how then can it typify Christ ? The Serpent also is unclean, yet Christ made use of it as a type, saying, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.”

CHAPTER XXIV. *Of the Wood-pecker.*—The Wood-pecker is a bird of different colours, and in that respect not unlike the Devil : it goes into the woods, and taps the trees with its bill, and listens to the sound : and if the tree is heartless or decayed, it cuts a hole, and enters : but if the tree be sound-hearted, it flies away, and seeks another.

Interpretation.—Even so the Devil goes through the wood, that is, through human nature, and sits upon the trees, that is, upon mankind, and, turning their hearts towards impurity, he taps, and listens. If then the man is heartless or decayed, he enters in, and makes his nest there : but if the man be whole hearted, he quickly flees away, and tries some one else.

CHAPTER XXV. *Of the Stork.*—(This last chapter, like the 4th, is omitted, and for the same reason).

ENVOY.

Reader ! my task is accomplished ; you have before you a specimen complete in itself of that vaunted system, for which the Tractarians can find no words forcible enough to express their admiring veneration, and for which they claim the sanction of Almighty God. It may be asked not unreasonably, are they *sane* ?

Supposing that a Tractarian preacher should have the temerity to read this very treatise to any Christian audience in Great Britain, would it not be received by the worldly with shouts of inextinguishable laughter,—by the Christian, as an unworthy

* Not venturing to dispute the resemblance, it may, after all, admit of further question, whether the water-frog be not the wiser.

desecration of sacred things? Yet it is no effusion of mere individual extravagancy: it is property held, as the Puseyites rightly affirm, by nearly all the Fathers in common; and I doubt not, that Epiphanius could show, that he is not personally responsible for any one of the absurdities it contains.

Moreover, should we resolve to adopt this system, *we are bound to adopt it exactly as it is developed by the Fathers.* All the splendid discoveries, all the magnificent acquisitions, which Science has gathered together in the course of fourteen hundred years, must be thrown aside as worthless dross: we must eradicate from Nature the true, the beautiful, and the sublime, and henceforth, turning from the Book of God's works to the heavy folios of the Fathers, learn to feed upon husks, and to receive with devout thankfulness every "old wife's fable" which it has pleased them to collect, and all that mixture of the heterogeneous, the illogical, and the absurd, which it has pleased them to designate, as the *mystical*, or religious import of the material world. It is amazing how men in their senses should endeavour to identify a system of feeble absurd conceits, founded on falsehood, with the glorious religion of Christ! They may rest assured, that by so doing they will only bring down shame on their own heads, and that no intellectual galvanism can give even the semblance of life to that, which is not only dead, but decayed and in ashes.

W. S. M.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Rev. W. Gillespie, of the London Society, together with Dr. and Mrs. Macgowan, of the American Baptist Mission, sailed for China on the ultimo.—Rev. Mr. Sandberg and Mrs. Sandberg, newly arrived Missionary, of the Church Missionary Society, sailed on the 24th on the river Steamer *Sutledge* for Benares. Rev. H. Fisher, Senr., left Calcutta by the same vessel for the Upper Provinces.

We regret to announce the death of the Rev. Mr. Daniel of the Baptist Mission, Ceylon. Mr. D. was one of the most devoted Missionaries in the East.—Intelligence has been received of the safe arrival in England of the Rev. S. Hutchins of the American Mission at Madras. The health of our esteemed brother, we regret to state, has not been much improved by his voyage.—The London Missionary Society's Missionaries at Pinang have been removed to China. The Mission which has been long established on that island is given up.—We regret to announce the death of the Rev. W. Beighton of the London Society's Mission at Pinang. Mr. B. had been a long, tried and faithful Missionary.—The Bishop of Calcutta and his party were by the last accounts at Simla.

Letters have been received from the Rev. G. Mundy from St. Helena. Mr. M.'s health was materially improved by the voyage. The *Glorinna* had made a splendid voyage to St. Helena; all the passengers well.

2.—THE MONTHLY MISSIONARY PRAYER MEETING CONNECTED WITH
THE LONDON MISSIONARY SOCIETY,

Was held at the Union Chapel, on Wednesday evening, the 12th ultimo. The address was delivered by the Rev. T. Boaz;—subject the importance of arriving at clear and intelligent views of the special field of Mission labour, in which we are engaged as an intelligent ground of hopeful success. The devotional parts of the service were engaged in by the Rev. Messrs. Gillespie and Boaz.—The attendance was very good.—*Cal. Christian Advocate.*

3.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Circular Road Chapel, on Monday evening, the 3d ultimo. The address was delivered by the Rev. W. Yates, D. D. Subject, the certainty of success in prayer and labor in the cause of missions; arising from the character of Jehovah, the nature of the work, and the inseparable connection between the work of missions and the Divine Glory. The discourse was founded upon Ephesians iii. 20, 21.—The devotional services were conducted by Rev. Messrs. Evans and Ewart.—The attendance was good.—*Ibid.*

The friends of the Rev. J. Charles, D.D., Senior Chaplain of St. Andrew's Kirk, have presented him with a service of plate, value about 5000 rupees, together with an address, expressive of their esteem for him as a preacher, pastor, and friend.—*Ibid.*

We regret to learn, that from indisposition, and pressing duties connected with the Benevolent Institution, and other efforts to do good, the Rev. W. W. Evans, has been compelled to resign the pastoral charge of the Baptist Church in Lál Bazar.

We regret this on account of the causes which have led to the resignation, but are glad because of the excellent Institution over which Mr. Evans presides. It will now reap the advantages of his entire labors. May the good Lord follow with his blessing the late pastoral connection, and bestow his continued favor on the future efforts of our devoted fellow-laborer, to train up the rising race in the fear and nurture of the Lord.—*Ibid.*

4.—CALCUTTA—RECENT BAPTISM.

On the 21st of April three believers, an East Indian young man, and two native women, were baptized in the Kalingá chapel. But we are sorry to say that this addition to the Church does not counterbalance the losses which it has sustained by death or suspension since the commencement of the year. Of the two who died, one experienced the truth of the blessed promise that the righteous hath hope in his death; and respecting the other we have no reason to entertain any gloomy apprehensions, but her faculties having been impaired by old age, there was not, in her case, the same positive evidence of joyful confidence in Christ.

The editor of the Herald will feel obliged to his brethren, both in Calcutta and other places, for short notices of baptisms.—*Baptist Missionary Herald.*

5.—DEATH OF PRAN-KRISHNA.

It becomes our painful duty this month to announce the death of our aged and much esteemed brother Pran-Krishna. For a period of thirty-

eight years he had been a member of the Church of Christ, and for nearly the same period a useful Missionary of the cross, in connection with the Serampore Mission. He departed this life on the 10th June, after an illness of eighteen hours, in the 65th year of his age. His unblemished character as a Christian, and his labours in the cause of Christ, in various parts of the country, demand more particular notice than our limits will allow us; but we hope in our next, to give our readers a brief memoir of this truly good man.—*Evangelist.*

6.—THE CALCUTTA THEATRE CLOSED.

The Theatre is closed, and no man knoweth when it will open again. It has been an unfortunate season: a large sum of money must have been taken at the doors, but the outgoings have been larger than the incomings. The lamented death of Mr. Morell was perhaps its heaviest blow: had he lived, come what might, the House would hardly have been shut for longer than the ordinary recess. It has many well-wishers, but no friends; no one to say, "reduce your expenses and carry on; the future may redeem the past; in the mean time here is a bank." The *Calcutta Review*, a new quarterly publication which is to be "out" on the 15th inst. says, the theatre has more actors than patrons, a figurative sarcasm that is a little too severe: it is not very long since we saw a house crowded to the walls: *Venice Preserved* brought for Mrs. Deacle's Benefit a bumper, and during the season there were many excellent houses. There has been much said about want of support! it might have been more liberal; but not want of support, but too heavy expenditure has involved the concern.

At the beginning of last season, say about November, the salaries were something as under—

Mrs. Deacle,	Rs. 400 p. month.
Mrs. Leach,	„ 400 „ „
Miss Cowley,	„ 200 „ „
Mr. Vining,.....	„ 450 „ „
Mr. and Mrs. Barry,.....	„ 400 „ „
Mr. and Mrs. Ormonde,	„ 600 „ „

Rs. 2,450

In addition to this there were the whole of the subordinates to pay; so much was in fact paid for services that the Theatre was rather a professional than an amateur one. It is just possible that had there been no original debt, the receipts might have been sufficient to keep things going; as it was, the thing was out of the question. Add the salaries of the subordinates to the above; the non-professional establishment, the orchestra, wardrobe, lighting, constables, &c. &c., and it may be safely said Rs. 5,000 would leave nothing to spare. The average number of performances may be taken as three in a month—so that the curtain could never be drawn up under an expense of nearly Rs. 1,700 a night. Is it very astonishing the Theatre should not pay? A writer in the *Calcutta Star* has pointed out that in addition to the above salaries, the management was at the expense of paying the passage out of several parties, and this alone for those who came last year cannot have been much (if any thing) under Rs. 5,000. Mr. Vining was the only one whose engagement could possibly have been other than a dangerous speculation to the Theatre. He was a gentleman, a good actor, and with varied talent; he had an intimate acquaintance with the stage, and great experience in management, to which he was able to bring singularly courteous and conciliating manners. His departure was very much to be regretted, and it is just now we feel how fortunate it would have been—and not improbably for himself—had he remained in Calcutta.

The Company is broken up. Mrs. Leach and Mrs. Ormonde, both women of great talent, particularly the former, have left a larger than the mimic stage—they are in their graves. Mr. Vining we may soon hear of on the London Boards. Mrs. Deacle has gone to the Straits, and thence I presume proceeds to Bombay. Mr. Barry, it is said, is turning his attention rather to his easel than to the Boards, and Mr. Ormonde is leaving the country. Mrs. Barry and Miss Cowley alone remain.

And what is to become of the Theatre? Are we to see it converted to some other use, a Chapel, a School, Hospital? or will any thing be done to preserve it for the ends for which it was designed,—good, in the opinion of a number quite sufficient to uphold them, if they desire to do so. It may safely be prophesied that if the *Sans Souci* be transformed, it will be long before Calcutta has again a Theatre. Dramatic entertainments may indeed be attempted in hot and inconvenient rooms, but the Drama will know no fitting Temple for years to come—*Notes of the Week by an Idler. E. Star, May 12.*

7.—JESSORE.—GRIEVANCES OF NATIVE CHRISTIANS.

I am sorry to say, that the cases of the poor Native Christians have not as yet been decided. The Magistrate ordered the Jamadár of the Nyabad Tháná to investigate the facts, and to send in a report upon them. This police officer paid particular attention to the statement of the Tálukdár's witnesses, who being his ráyats, deposed in favour of their landlord. The Magistrate, on receiving the Jamadár's report, very properly passed the following order:—"If the complainants are dissatisfied with the Jamadár's enquiry, they are at liberty to petition the Magistrate for a re-examination of their cases." They did so, and thus witnesses have been summoned. I am glad to find that the statement made to the Jamadár, by the Tálukdár and his ráyats, regarding the cattle and rice belonging to the poor Native Christians having been sold by the Collector's Amín for arrears of rent, proves to be utterly unfounded. Their property was never attached, nor did the Amín ever issue a notice and sell their property. This statement, however, tends to prove that the poor people have been deprived of their goods.

Four poor converts were kept in custody for upwards of a month; their legs were fastened with ropes, and they were subjected to hard labour, without being allowed to rest on the Sabbath; they were supplied only with one full meal a day; and at night were locked up in a little pakka building, which was used as a privy before. The poor sufferers begged of the Tálukdár in question, to allow them one night to sleep in an open place, as they were nearly suffocated with the heat of the little room in which they were confined. He assented to their request, and providentially the Chaukidár, who was desired to watch them at night, fell asleep, and the innocent prisoners managed to make their escape. They took a very circuitous route to return to their Christian friends. Though the distance from Nápára to Kadamdi, a Christian village, is not more than six or eight miles, the poor people wandered about for a day and a half, and frequently concealed themselves in bushes when they felt alarmed in observing any person whom they suspected to be in search of them. When they arrived here and related to me the sufferings they had endured, I was deeply affected, and observing the marks on their persons, occasioned by their arms being very tightly bound with ropes, and their being severely beaten with sticks on their backs, I immediately took them over to the Civil Assistant Surgeon of the Station, a very humane and kind man, who having examined the marks in question, was of opinion that they were occasioned by the means above alluded to, and very kindly gave me a certificate to that effect, which I forwarded with the petitions of the sufferers to the Magistrate. An order was passed by him

on the petitions of the complainants, that a Parwanah be sent to the Dárogah of Nyabad Thánà to enquire into the merits of their cases. I hope this Police Officer will do justice, as it is likely he is desirous of having a good name in consequence of having been promoted lately to a Dárogahship of the first grade.

I have given you a plain statement of facts as I received them from the poor Christians, and I have no reason to doubt the truth and accuracy of the above statement. In conclusion, I have only to observe that these converts have firmly confessed the Lord Jesus Christ under all their sufferings. Had they recanted and embraced again their former religion, which was Muhamnadanism, they might easily have escaped persecution. I bless the Lord's name for his mercy and grace bestowed on these poor Christian professors, who are I believe weaker than babes. Behold in the present case, the efficacy of Divine grace, the weakest are made strong, and the fearful bold and courageous. May grace abound towards these dear people, so that they may henceforth live entirely to the glory of God.

8.—MEDICAL MISSION TO CHINA.

We rejoice to find that notwithstanding the efforts to prejudice the Christian community against Dr. Macgowan's Medical Mission to China, he has realized a goodly sum; by many the more cheerfully given from the truly un-English attempt to injure a foreigner and a stranger in carrying out a really good and disinterested work, in a country on which we had inflicted the two-fold injury of opium and war.

Dr. Macgowan thankfully acknowledges the receipt of the following sums for his Hospital at Ningpo in China:—

Hon'ble F. Millet, 100; D. S. 100; M. C. 100; C. J. Richards, Esq. 50; J. W. Alexander, Esq. 50; J. Norman, Esq. 10; C. Huffnagle, Esq. 50; R. Smith, Esq. 50; J. A. F. Hawkins, Esq. C. S. 50; A. B. 57; A Friend, (R. B.) 50; Lackersteen Brothers and Co. 75; Thomas De Souza and Co. 100; Jardine, Skinner and Co. 100; J. Calder Stewart, Esq. 25; Rustomjee Cowasjee and Co. 50; D. C. Mackey, Esq. 50; Captain Bedford, 20; Friends at Kishnagur, through Rev. H. Blumhardt, 46; Dr. Garden, 20; Rev. Thomas Boaz, 25; Calcutta Baptist Missionaries, 50; J. M. Voss, Esq. 20; D. Macdonald, Esq. 10; John Lyall, Esq. 50; J. Rennie, Esq. 50; Alexander Fraser, Esq. 20; F. Broadhead, Esq. C. S. 16; J. Hughes, Esq. 10; Mrs. Twisden, 10; Dr. Duncan Stewart, 25; Dr. Nicolson, 38; Rev. W. W. Evans, 5; Mrs. Wells, 5; Archibald Grant, Esq. 10; G. Massey, Esq. 32; C. S. Leckie, Esq. 10; H. Andrews, Esq. 5; R. Frith, Esq. 6; Rev. Henry Fisher, 10; E. Grey, Esq. 10; S. Ransom, 7; L. H. Ransom, 2; Celia, through the *Friend of India*, 10; Lt.-Colonel Parsons, ditto, 100; A Friend, 25; 30 Volumes of Medical Books, through the Rev. J. Freeman, Allahabad.

Any additional subscriptions can be forwarded through Macleod Wylie, Esq., the Rev. Dr. Duff, the Rev. Dr. Yates, Rev. J. F. Osborne, Rev. A. F. Lacroix, Rev. Thomas Boaz, or J. C. Marshman, Esq.—M. Wylie, Esq. will forward the amount of future subscription to China.

9.—THE OVERLAND MAIL,

Up to the 6th of May, reached Calcutta last Saturday.—The following are the principal items in the *London Mail*, which have direct reference to that which chiefly interests us—religion.

The first missionary to China this year by the Church Missionary Society, is a graduate of Trinity College, Dublin, Rev. Mr. Banford; he is to proceed from New Zealand, to labour in that vast empire.

The Church Education Society of Ireland held its fifth annual meeting, at Dublin Rotunda, on the 11th April. The Bishop of Kildare presided; and there were present several dignitaries and clergymen of the Established Church, the Earl of Erne, Lord Castlemaine, some Members of Parliament, and other gentlemen. The report said:—"From the returns lately received from the several Diocesan Societies and from schools in separate connexion, it appears that there are at present connected with the society 1,647 schools, having 99,165 children on the rolls, of whom 13,895 are Protestant Dissenters, and 32,788 Roman Catholics. Compared with the corresponding returns for the year 1842, this statement shows an increase of 275 schools, of 13,063 children on the rolls, and in the number of Protestant Dissenters and Roman Catholic children an increase respectively of 5,530 and 3,176. It is with feelings of much satisfaction your Committee announce that the income of the society for the past year has exceeded that of any former year; your receipts for 1843, exclusive of the sale of books, and the sums received from various Diocesan Societies on account of inspection, having amounted to 2,005*l.* 13*s.* 7*d.*; which, added to the funds of the several Diocesan Societies, and of schools in separate connexion, exhibits an amount of 27,392*l.* 13*s.* 5½*d.*, contributed to the support of the schools connected with your society." The report was unanimously adopted. Among the resolutions passed was one declaring the society's "fixed determination to decline co-operating with any system of education in which the scriptural instruction of every pupil is not recognised as the fundamental principle of Christian education." No mention was made, either in the report or the speeches, of the rumour circulated by the *Dublin Evening Mail*, that Sir R. Peel had notified that no clergymen would receive patronage but such as should support the national system of education.

A meeting of the Presbyterian body was held on Monday night, in the Rotunda at Dublin, to petition Parliament for the removal of the disabilities under which Protestant Dissenters have been recently declared to labour in the celebration of marriages. There were more than two thousand persons present, including many Presbyterian ministers. One of the speakers dwelt strongly on the fact that there are no Repealers among the Presbyterians; inculcating the policy of treating justly a body that maintain the connexion of Ireland and Great Britain.

The Rev. Henry Grey is to be proposed as Moderator of the ensuing General Assembly of the Free Church.

The scheme of the Rev. Mr. M'Donald, of Blairgorrie, to raise 50,000*l.* for the erection of 500 schools in connection with the Free Church, is so far successful, that he has some 42,000*l.* subscribed on paper.

The Free Church deputation to America have remitted to this country upwards of 5000*l.*

The Rev. Mr. Law, of the Free Church in Dundee, has given his reasons for resigning connection with the "Free" Church, and returning into the Establishment. In his explanation he states, that he considers the non-intrusion principle secured by Lord Aberdeen's bill; and that that reason for separating is now removed.

We collect, from a report moved at a late meeting of the Wesleyan Missionary Society, that it has at present 274 stations in various parts of the world, 387 missionaries, 1,640 other paid agents, 4,884 unpaid agents, 101,137 full and accredited church members, 5,066 persons on trial for memberships, 64,307 scholars, and 7 printing presses. The gross receipts during the year 1843, including a previous balance of 523*l.* 13*s.* 6*d.*, amounted to 110,620*l.* 0*s.* 3*d.*; and the expenditure to 112,908*l.* 5*s.* 2*d.*, being an increase over income of 2,288*l.* 4*s.* 11*d.*—The old income of 30,000*l.* being, however, now completely paid off.

TO BE HAD AT THE BAPTIST MISSION PRESS,

BAXTER'S PICTURE,

SPLENDIDLY PRINTED IN OIL COLOURS,

OF THE

ORDINANCE OF BAPTISM

AS ADMINISTERED BY THE BAPTIST MISSIONARIES IN
JAMAICA;

TO ONE HUNDRED AND THIRTY-FIVE PERSONS IN 1842.

Price 6 rupees each, or Proof impressions 10 rupees.

Just Published

AT THE BAPTIST MISSION PRESS,

Price 6 Rupees,

THE INVISIBLE WORLD,

BY THE

REV. W. ROBINSON, BAPTIST MISSIONARY.

*** This work treats on the state of disembodied souls, both that of the saved, and that of the lost; but chiefly the former.*

ALSO,

Price 8 Rupees,

THE NALO'DAYA,

WITH

A METRICAL TRANSLATION,

AN ESSAY ON ALLITERATION,

AN ACCOUNT OF OTHER SIMILAR WORKS,

AND A GRAMMATICAL ANALYSIS.

BY THE REV. W. YATES, D. D.

ACKNOWLEDGMENTS.

BENEVOLENT INSTITUTION.

W. A. Braddon, Esq.	Rs. 16 0 0
A. Wilson, Esq.	10 0 0
S. Nicolson, Esq. M. D.	8 0 0
Mrs. King, for Feb.	2 0 0
Capt. Birch,	10 0 0
T. B. Swinhoe, Esq.	10 0 0
J. Weaver, Esq.	10 0 0
G. M.	16 0 0
A. De Souza, Esq.	8 0 0
J. Holmes, Esq.	10 0 0
Rev. Andrew Leslie,	5 0 0
A Friend,	50 0 0
F. Cardew, Esq.	12 0 0
J.	24 0 0
F. R. Hampton, Esq.	10 0 0
Chas. Smith, Esq.	50 0 0
Bábu Rommanauth Tagore,	10 0 0
M. D'Aguiar, Esq.	10 0 0
L. D'Aguiar, Esq.	10 0 0
R. Smith, Esq.	16 0 0
J. Shaw, Esq.	5 0 0
J. M.	10 0 0
C. Stewart Palmer, Esq.	10 0 0
M. Macleod, Esq.	5 0 0
J. Carrington Palmer, Esq.	20 0 0
A Friend,	5 0 0
A. S.	4 0 0
W. B. C.	2 0 0
A. H. M.	1 0 0

W. W. EVANS, *Sec. and Supt.*

BAPTIST MISSION TRANSLATION FUND. Thro' Rev. W. ROBINSON, Dhaka.

J. Dunbar, Esq.	Rs. 25 0 0
J. Cooke, Esq.	20 0 0
Dr. Lamb,	20 0 0
Capt. Swatman,	20 0 0
Capt. Western,	16 0 0
J. Coul, Esq.	10 0 0
Capt. Nation,	10 0 0
Dr. Taylor,	10 0 0
A. H. Arathoon, Esq.	8 0 0
J. G. N. Pagose, Esq.	5 0 0
C. Butcher, Esq.	5 0 0

J. THOMAS.

SEAMEN'S FRIEND SOCIETY.

G. F. Brown, Esq.	Rs. 50 0 0
Col. Powney,	25 0 0
Rev. F. Mason,	25 0 0

THOMAS BOAZ, }
HY. ANDREWS, } *Hon. Secs.*

BENGAL AUXILIARY MISSIONARY SOCIETY.

R. O'Dowda, Esq.	20	0	0
Dr. J. Maxton,	10	0	0
A. B. Macintosh, Esq.	10	0	0
J. F. M. Reid, Esq.....	16	0	0
E. Edmonds, Esq.	10	0	0
G. Grant, Esq.....	10	0	0
Dr. Nicholson,	10	0	0
Children in Chinsurah School,	9	0	0
Col. Powney,	25	0	0
Col. Powney, for Christian Institution,	25	0	0

THOMAS BOAZ, *Hon. Sec.*

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER
FOR 1844.

J. Lamb, Esq.	Rs.	10	0	0
General Department, 2 Copies, ..		10	0	0
T. K. Loyd, Esq.....		32	0	0
Hon'ble W. W. Bird,		20	0	0
Rev. J. Paterson,		6	0	0
Rev. J. H. Parker,		6	0	0
Capt. Sutherland,		29	7	6
H. Sweetenham, Esq.		10	0	0
D. Macdonald, Esq.....		10	0	0
Rev. J. Brooks,		6	0	0
P. Humfray, Esq.		10	0	0
Rev. J. Jamieson,		6	0	0
Lieut. H. Yule,		10	0	0
J. Ramfry, Esq.		10	0	0

NEW SUBSCRIBERS.

H. Sweetenham, Esq.
J. Ramfry, Esq.
Major Stewart.
Capt. J. J. R. Bowman.
W. F. Gilmore, Esq.
H. Beedle, Esq.
M. Uvedale, Esq.

Lieut. H. Yule.
John Allan, Esq.
Capt. R. Wyllie.
J. Borradaile, Esq.
J. A. C. Plowden, Esq.
A. M. Dowleaur, Esq.

HAY, MEIK AND Co.
Publishers.

June 26, 1844.