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Established June, 1832.

NEW SERIES, VOL. VII. No. 83.—OLD SERIES, VOL. XV. No. 174.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NOVEMBER, 1846.

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

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CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

1846.

Published by Messrs. G. C. HAY & Co., 56½, Cossitollah.

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.

TO CORRESPONDENTS.

“Received the communication of J. A. S.” but too late for publication in our November number.

The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 2d of November, at the Union Chapel. Service to commence at 7 p. m.

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

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

ASSORTED TRACTS.

The Committee of the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, being anxious to assist such Christians as may be desirous of doing spiritual good to their native servants and others around them, have had an assortment of tracts in the various languages suitable for distribution in this part of India, put up into packets each containing 100 tracts. There may be had on application to Mr. G. C. Hay, at the Society's Depository, No. 56½, Cossitollah. Price R. 1 per packet.

By order of the Committee,

Calcutta, May 29, 1846.

THOMAS SMITH, *Secretary.*

Just Published.

An Address entitled “DORCAS,” preached on the occasion of the Death of Mrs. Herklotts of Chinsurah.—By Rev. T. Boaz, Price 1 rupee per dozen.

This Address is intended for distribution amongst Christian women in India. To be had of G. C. Hay and Co. or at the Baptist Mission Press.

Just Received,

THE JUVENILE MISSIONARY HERALD,

For 1846.

PUBLISHED BY THE BAPTIST MISSIONARY SOCIETY.

Copies of the 1st volume of this interesting Publication have just been received from England, and may be had at the *Baptist Mission Press*. Price—10 ans. each.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VII. No. 83.—OLD SERIES, VOL. XV. No. 174.

NOVEMBER, 1846.

I.—*Aborigines of India.*

KHASSIAS.*

Origin—Annals orally transmitted seldom retain their original form, in their passage from one age to another; if memory be once interrupted, it cannot be recalled, and the losses in unwritten history caused by one generation of ignorance can never be repaired.

Hence arises a great, if not insurmountable, difficulty in tracing the origin of a people whose language has not been reduced to writing and whose knowledge is gathered from tradition.

The Khassias are strangers to letters, and possess not the least intelligence even of an oral kind respecting their early history. Nor have they any antique remains by which it might be ascertained with some degree of probability to what section of the human family they belong, and whence they emigrated to the mountains which bear their name. Their monumental columns erected in honour of the dead cannot with propriety be designated works of art, for they exhibit traces of manual labour only, and none of mechanical skill. The circular stone-slabs which cover their tombs are likewise of rude make.

It is true that the stone-bridge in the Jynta mountains is of considerable dimensions and contains proofs of art, but it is probable that it has been constructed in recent times by Muhammadans in the employment of the king, and charged with the public works.

The language of the Khassias is dissimilar to those of the neighbouring mountain-tribes, and has no affinity to that of the people who inhabit the plains; verbal analogy however affords but a slight foundation on which to build an hypothesis; for nations exist that speak different languages who have been traced to a common origin.

But the Mikes, a people who came from the frontiers of Bootan and Nipal, to settle at Measpara on the southern bank of the Brahmaputra, resemble the Khassias in language, in many of their customs and especially in those relating to marriage.

* Otherwise called Khasiyas, Khasees, Casias, Khyee, and Mike.

The Khassias are designated by themselves Khyce, but among the Kacharis, a neighbouring and powerful clan, they are called Mike. This similarity in name, language and customs affords, though not demonstrative, presumptive evidence, that these two tribes are branches of the same family.

The opinion which is entertained of their being nearly or distantly related to the Chinese is refuted by their personal appearance. Their physical conformation, and particularly the size and shape of the eye lead us to believe that they originally came, not from the celestial empire, but from some country west of their present abode.

Locality.—The mountainous territory occupied by the Khassias is situated in northern latitude $25^{\circ} 40' 30''$, and in eastern longitude $91^{\circ} 32' 0''$. It is elevated from two to four thousand feet above the level of the ocean, and covers an area of three thousand five hundred miles, measuring in length seventy and in breadth fifty.

It has for its boundary on the south Sylhet, on the north the valley of Assam, on the east Khachar, and on the west the Garrow hills.

The valleys and undulating grounds are suitable for the growth of trees, grass, or grain; some of the table-lands are covered with masses of granite and boulders, and present to the eye one extended view of dreary desolation; but others have a rich and fertile soil.

The temperature is considerably lower than in the plains, and consequently less enervating to the body, and destructive to health. At Nanklow from the 23d to 31st May, 1828, the thermometer varied from $67^{\circ} 4'$ to $75^{\circ} 7'$, and from 1st to 14th June $68^{\circ} 6'$ to $72^{\circ} 5'$.

Government.—The Khassias are divided into separate and independent states, each of which is governed by an assembly of elders invested with legislative and executive powers, having for its president the king, whose influence depends not on his rank, but his personal character and ability to guide the deliberations of the council, without which nothing relating to the commonwealth can be decided; but though subject to no common superior authority, they confederate to secure mutual protection and support. Nuspung, Mahram, Churra, Muriow, Bor-manik, and Kyrim, six of the principal states, contain one hundred and ninety-two villages, which gives to each an average number of thirty-two.

Villages.—The villages are usually formed on the declivity of hills and surrounded with a stockade of sharp-pointed stakes. The houses, each erected in a yard fenced with a stone-wall, rise one above another and present from a distance a pleasing view. Built on posts about four feet from the ground, having a floor of bamboo, sides of boards and a thatch of long grass, they afford protection both from rain and cold, and are neat and comfortable abodes.

The space under the stage on which the dwellings are reared is occupied by fowls, pigs, goats and cows.

Productions and occupations.—They have the plantain, pine-apple, citron and orange of an excellent quality; and honey, bee's wax, Indian-rubber, cotton, ivory, lime, and iron in great abundance. The potatoe is produced in plentiful crops both in the valleys and on the declivities of the hills.

The above articles are conveyed to markets in the lowlands, where they are sold for money or given in exchange for goats, fish, rice, salt and tobacco.

On the summits and sides of the mountains they sow wheat and barley, and after the rainy season is over, migrate in multitudes to the plains to pasture their cattle, and cultivate in the driest and most fertile parts of the forests the same grain, which they reap in the month of April, and then return to gather in the later crops at home.

“We met,” says Bishop Heber, “two or three companies of Khassia peasantry going down to their annual cultivation in the forest. The men were all middle-sized, slender, and active, of not dark complexions, but very poorly and scantily dressed. All were unarmed excepting with large sticks. The women might have been good-looking if they had been less sun-burnt and toil-worn, or if their noses and ears had not been so much enlarged by the weight of the metal-rings with which they were ornamented. Their dress was a coarse cloth wrapped round their waist, with a black blanket over the head and shoulders. All had silver bracelets, and anklets, apparently of silver also, a circumstance, which to an European eye, contrasted singularly with the exceeding poverty of their general appearance.

“Their industry seems very great. In every part where the declivity was less steep, so as to admit a plough or a spade, we found little plots of ground, sometimes only four feet wide, and ten or twelve long, in careful and neat cultivation. Some of these were ranged in little terraces, one above the other, supported by walls of loose stones, and these evidences of industry and population were the more striking, because we literally did not pass a single habitation; and even at Beemthâl, besides the Company’s guard-room and warehouses, only one miserable hut was visible.”*

A considerable number of the people are employed as bearers of burden both at home and abroad. “A group of Khassia women,” observes a traveller, “passed by, bearing at their backs conical baskets, suspended from their foreheads by bands of matting, and heavily laden with lumps of smelted iron ore. My baggage was carried in the same manner. The women are the best porters, and young boys and girls also bear their appropriate loads.”†

“We passed every day,” says Heber, “I think above 100 Khassias, all with burdens on their heads, toiling along these rugged paths. In Kemaon the head and neck seem the constant vehicles; but the Ghurwali, or inhabitants of the western district of our mountain provinces, who are said to be a more intelligent race than their brethren, carry their burthens on the back, with a truss like that of an English porter. They thus do more work with more ease to themselves. But the adherence to ‘dustoor,’ or some other cause, it can hardly be poverty, has as yet kept the Khassias from imitating them. Of the poverty of these people, however I had no idea till I saw this day the bread they eat. It is the grain of a kind of holcus, and looks like clover-seed: the flour, bran, husk and all, is made into thick coarse cakes, like those for ele-

* Bishop Heber’s Journal, Nov. 23d, 1824, Vol. I. p. 476.

† H. Walters, Esq. Asiatic Researches, Vol. XVII. p. 500.

phants, and these are not baked as the elephant's bread is, but laid on the fire and scorched or toasted there, so that part is raw dough, part ashes."*

From their kilns which are situated on the banks of the Soormah, lime is exported to Dacca, Calcutta and other parts of Bengal.

They have a large kind of green caterpillar that feeds on the leaves of a tree indigenous to their forests; from this insect they obtain a course yellow silk which they weave into cloth and dispose of to the Assamese.

The iron mines yield not only a sufficiency for home consumption, but a large quantity for exportation. The works afford ample returns to the masters and a livelihood to many of the people. Besides the hands employed in digging out the ore, washing and smelting it, a very considerable number are employed in manufacturing the metal into arrow-barbs, axes, hatchets, javelins and swords, and other implements of husbandry and war.

Religion.—Of the immortality of the soul and the existence of a future state of being they have no conception, their religious views, hopes and fears are confined to the present life.

They acknowledge a supreme God, believed to be the creator of the world, but do not suppose him to be an eternal, omnipotent, infinitely wise and all-pervading deity: both his attributes and the spheres in which they are exercised are said to be limited. Unable or indisposed to govern mortals, he takes no cognizance of the actions of individuals and scarcely any of public affairs, but rules over the nations of the earth by deputies, a number of inferior deities.

These minor gods visit the Khassias with distress, affliction, disease and death, and are not to be appeased except by the shedding of blood; fowls, goats or oxen must be offered on their altars, and up to the period of 1832 human beings were immolated.

In the above year one of the chiefs seized four subjects of the English government and sacrificed three of them, the fourth escaped to carry the sad tidings to the British authorities, who immediately demanded the perpetrators of the barbarous and horrible deed to be surrendered, and on the Khassias delaying for more than two years to obey the summons they determined to annex Jyntapore, the district in which the murders were committed, to our dominions and made known their intention by proclamation. A military force was dispatched, commanded by Captain Lister, which eventually took possession of the country.

The chiefs with their vassals rigorously opposed the troops and yielded not to the fortunes of war, till all hope of victory vanished; they then retired to their mountain-fastnesses and impenetrable forests, where as opportunities presented, they continued to annoy and cut off their enemies. Teerut of Nanklow, a chieftain who had instigated and been accessory to innumerable deeds of cruelty, was at length seized, and sentenced to be confined for life in the Dacca jail, where he died about ten years ago.

A few of the Khassias have been converted to the religion of Brahma, and admitted into the sudra or servile caste, but even these retain many of their national superstitious practices.

* Bishop Heber's Journal, Dec. 3d, 1824, Vol. I. pp. 507, 508.

Omens.—Reading the mysterious marks made by an evil spirit on the entrails of a fowl, they ascertain the causes of sickness. Addressing an incantation to an egg and breaking it on a board strewed with a little rice, they discern on the largest piece of shell the signs which indicate a fatal termination of the disease or a speedy restoration to health.

Ordeal.—When all other means have failed to settle conflicting claims and to remove imputations on personal character, the parties have recourse to the ordeal of water, in which he who emerges first is pronounced guilty.

The friends of each assemble in separate houses, and dance for several hours, the women forming an inner and the men an outer circle. After which they proceed by different ways to a stream consecrated for the purpose and place themselves in front of each other on the opposite banks, where they renew the dance, and present sacrifices to propitiate the favour of the gods. “The disputants, says the Rev. Mr. Lish, are led into the water and made to stand beside two stages reaching from the bank about four feet into the water, in a triangular form. On each of these a man is seated holding in his hand a staff which he fixes in the ground. The disputants wash their mouths in the sacred stream, and looking at each other like beasts of prey, grasp the staffs planted in the water, suddenly lay themselves flat on their stomachs, and sink down about a foot, a stone being placed on which the chest rests. The excitement into which the multitude is thrown is greater than can be described; all eyes are steadfastly fixed on the waters which conceal the contending individuals. When one of them emerges, both are dragged out, often in a state of perfect insensibility. Rather rough means are resorted to for the restoration of life. The head of the exhausted person is held by an individual who emits warm breath into his nostrils, another rubs his chest and stomach, two are engaged in recalling warmth to his hands, while other two heartily shake his legs. These means generally succeed in restoring life, when they retire to hear the decision of the umpires. This puts an end to the business, and the successful party is taken to his abode amidst the shouts and acclamations of his friends.”*

The stocks, imprisonment and fines are the usual punishments for minor offences; adultery, rape and murder are capital crimes, but except the case be a very outrageous one, the life of the culprit is ransomed on the payment of a large sum of money.

Personal appearance of the Khassias.—In stature they are above the middle size, have strong muscular limbs, a cheerful countenance and complexion fairer than that of the people in the plains.

Dress and ornaments.—The common garment of the Khassias is a piece of cotton cloth folded round the loins, and the war-dress a tunic of various colours made of the same material but of stronger texture. In the cold season they wrap themselves in a long black blanket. The women adorn themselves with jewels, massive ear and nose-rings, anklets and bracelets, made of brass or silver.

Food and drink.—In eating and drinking they consult no rules but those of their own appetites and passions, take what food they please,

* Calcutta Christian Observer, March, 1838, pp. 134, 135.

and often indulge in strong liquors distilled from rice and other grain till they are beastly drunk.

Weapons.—Their bow is made of bamboo, and instead of cord is strung with a slip of the same wood which as it never softens in rain, answers the purpose better than twine. Their arrows are iron-headed and barbed, but never poisoned, it is said, except when used in the chase. Besides the above instruments they have the axe, hatchet, javelin and sword.

Marriage.—Matrimonial alliances are formed by the parties themselves when arrived at years of discretion. If a young man have placed his affections on a girl and desire to be united to her in marriage, he sends a friend to make known his feelings and wishes to her and her parents. Should a favorable answer be given to his suit he is permitted to visit the house and woo in person. The nuptial day is appointed by the young people, and consequently not preceded, it may be supposed, by a very long courtship. In the presence of their mutual relations and friends assembled at the house of the bride's father they publicly express their desire to be united, and their parents publicly give their consent. Without the performance of any ceremony these mutual avowals are considered binding and constitute them husband and wife. Then all who have honoured the wedding with their presence sit down to a feast, at which they give expression to every joyous feeling.

If both parties request it, for it cannot be allowed at the solicitation of one only, a divorce is easily obtained and attended with no expense. In the presence of their relations and friends they declare their mutual desire to be separated; then a man selected for the purpose takes from the hand of the husband five cowry-shells and five from the hand of the wife, puts them together and throws them out of the house, which simple ceremony dissolves the marriage-bond and gives the released pair the liberty to form new connections.

Concubinage is tolerated, and some men keep as many as three or four mistresses. Polyandry, it has been thought, prevails, and from the law which constitutes in many cases females inheritors of property, and excludes males, it is not improbable it did in former times; but no satisfactory evidence has been adduced to prove it is continued now. The supposition of its present existence may have arisen from the great facility and frequency of divorce, and the consequent low state of morals.

Funerals.—They keep the bodies of kings a considerable time, probably to communicate intelligence of the death to branches of the family that reside at a distance, whom they summon to attend the remains. In the year 1837 the body of a chief was fumigated and preserved in the hollow of a tree for the period of three months; but the corpse of a common person is kept in the house, and usually not more than five days.

On a bier made of mats fastened to two poles, the ends of which rest on the shoulders of the carriers, the body is borne to the place of concretion, attended by relations, friends and neighbours, who proceed singing songs of lamentation to the notes of a rudely formed fife. At the place of burning the corpse is deposited in a coffin which is laid over the pyre, and on the pile being lighted the attendant priest prays

to the gods, and presents sacrifices and offerings to the spirit of the departed. The ashes are gathered into an earthen-vessel and taken home, where they remain till the arrival of a propitious day, when they are deposited in the family tomb. On removing the urn from the house to the sepulchre volleys of one or two minutes are fired from muskets both in going and returning. A company of thirty or forty men engage in a sham fight, holding in one hand a naked sword, and in the other a beautiful chowry. Virgins and widows, married women being deemed ineligible, composing an inner circle, and males an outer one, dance or rather hop and skip to instrumental music. The ceremony closes with a feast given by the family of the deceased to the persons who formed the procession, which lasts four or five days.

If the deceased be a chief of celebrity, three or four bullocks are killed, dressed and served up to the guests. The heads of the animals are suspended to a monumental column sometimes twenty feet high, formed of slabs of granite, separated from the rock by blasting.

These pillars are erected on the sides of hills adjacent to villages, and held in great reverence among the people, believed to immortalize not only the memory of the departed but the names of the pious relations who build them. There may likewise be seen in the groves on the declivities of the mountains, two or three hundred slabs near each other in rows, varying in diameter from two to eight feet, supported by upright stones which enclose the space below. These are the tombs of the Khassias, but on state days they are used as seats on which each person takes his place according to his rank in the commonwealth.

These tombs resemble the ancient monuments found in Caithness, Cornwall and Wales, called Cromleches, supposed by many able antiquaries to have been appropriated to the reception of urns containing the ashes of the dead.

It is however the opinion of some men distinguished for learning and research, that the Cromleches were not tombs but altars. In the absence of all historical information and with no lights even from tradition to illumine the path of inquiry, it must be allowed that certainty is not to be attained: they may have been used as tombs, or altars, or have served, which is not altogether unlikely, the purposes of both.

But the striking fact that the Khassias, a nation in the same stage of society as the ancient Britons, use such stones at the present day for sepulchres, gives the hypothesis that the Cromleches were likewise tombs, an air of probability.

II.—Recent Conversions at Berhampore, Orissa.

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

The enclosed is the substance of a letter recently sent to the Rev. J. G. Pike, Secretary of the Orissa Missionary Society. Should you think it will be acceptable to your readers, it is quite at your service. Pray for us that the Lord would make bare his holy arm, and

Believe me, dear brethren,

Your's in Christ Jesus,

J. STUBBINS.

Berhampore, near Ganjam, Oct. 2, 1846.

MY DEAR BROTHER,

Frequently have I written you since our return with a considerable degree of anxiety, and indeed distress; none seemed to be coming forward to own the Lord that bought them; we went forth weeping, bearing precious seed, but it appeared to fall on an unfruitful soil. Often with sighing and trembling and tears, have we entreated for the outpouring of the Divine Spirit, that these barren wilds might rejoice and blossom as the rose, but our prayers only seemed to return to our own bosoms. Often have we been almost overwhelmed at the thought of these mighty masses perishing in wilful ignorance and sin, notwithstanding the continued efforts of the servants of the most High God for their salvation. I have mentioned in some of my letters to dear friends at home that "I felt as though I could not live if we continued without at least some evidence that the pleasure of the Lord was prospering in our hands," and when under these circumstances we called upon our friends to *pray for us*, we feel we cannot now but call upon them to unite with us in *praises*, for we trust a brighter day has dawned upon us. The candle of the Lord is shining round about us. At present everything is excitement, and it is said the "whole of Berhampore is travelling." O that it might be so, and the base fabric of dreadful superstition and sin might fall to rise no more! This however, is certain, that we were never before privileged to see in this place such things as we now see,—such an indescribable commingling of joy and sorrow, gladness and mourning, praises and curses! Yes, there is a mighty contention between light and darkness,—the powers of heaven and hell! The Lord make his truth victorious. We have to depend upon his power, to lean on his arm—we feel all else will fail us; and this is what we wish—*ever* wish to feel.

We were delighted in the first instance by two of the children in whom we felt the deepest interest, viz. Ikidei, in Mrs. Buckley's school, and Andrew in Mrs. Stubbins's, giving the most pleasing evidence of a decided change of heart. The former is one of the first scholars I had when I came to this station eight years ago. She is a girl of superior mind and capabilities generally, and we have long seen she would be a great trial, or a great blessing to us. She has often been the subject

of serious impressions, but her extremely volatile disposition as often led her to forget her resolves and turn again to folly. Now however, the change is so striking that it is most satisfactory to every one who knows her. She was one of the poor victims rescued from the Khunds. Her heart's blood was to have been spilt in the murderous *Meria*, but now through grace divine that heart has been washed in atoning blood. Andrew is an amiable and intelligent youth. He was taken some years ago by his poor widowed mother to Mrs. Wilkinson at Ganjam; we cannot but rejoice over him as one alive from the dead. About the time they expressed a desire to unite with the church, a Khuma bráhman of the highest caste made his appearance early one morning in the pouring rain. As I did not understand Telugoo and he did not understand Oriya, I sent for Dina Bandhu to converse with him. He told us that he had been concerned about his soul, that he was a native of Vizagapatam, and had received some instruction from our brethren of the London Mission there; that twelve months ago he went to Mr. Dawson at Chicacole and wished to remain, but was violently persecuted by his caste people, who seized and shut him up for eight days, and then sent him under a guard to his father's house. There however he could not remain in darkness and left for Ganjam, where he staid for some months, but still uneasy in mind. At length he came to Berhampore, where he had frequent interviews with the native brethren. He said, he "could no longer bear to be like a man between two boats, and he felt that the boat of Jesus Christ was the only one in which he could pass safely over the sea of this life to the peaceful shores of heaven; he had therefore decided to risk all consequences and become a Christian." Of course we encouraged his doing so. He remained with the native brethren that day and at night went to the house, where he had been staying, and fetched his wife, or rather the woman with whom he had been living for years as such, and united with our community; the church as in all such cases rendering him some pecuniary assistance till he might obtain the means of procuring a living, apart from the lying superstitions in which he had been engaged and by which he lived. He can read well and his improvement for the time he has been here is very considerable. We have reason to believe he is building on that foundation which can never fail. His wife appears promising but at present we do not feel satisfied that she has experienced a change of heart, though her conduct is certainly much altered. They came on the 20th of July.

Next to these, on the 17th of August, a weaver and his wife, with two fine interesting children (boys) joined us. He has for a considerable time heard the gospel, and has often been to our house to inquire about religion, and has had frequent conversations with our good old friend Erun, who to this day has stood as "a light shining in a dark place." When we went to his house for his things, we found that most of them had been carried off, but by a little stir they were all recovered, and we experienced little difficulty compared with what we expected. The circumstance, however, excited considerable commotion, and the countenances of many looked sadly fallen as they exclaimed, "he is gone—he is gone." After getting his few articles of furniture, weaver's

brushes, stretchers, &c. away, we commenced upon the multitude assembled. The effect was of the most pleasing character, and a deep impression (oh that it might be a lasting one!) was evidently produced. The church furnished him with a small hut, loom, &c., and now he is labouring with all his energy to obtain the bread which perisheth, while he is increasing in that knowledge which is able to make wise unto salvation. Both himself and his wife appear hopeful, he especially so. I should however state, that they too had not been legally married. When we felt satisfied as to their motives in uniting with us, I married them, and the former couple, in our chapel. We have taken the elder of the boys into our school.

The day after these came out, as our native brethren were going to the bazar, they saw a poor wretched devotee performing his devotions before a temple at the entrance of Berhampore, dedicated to Hanumán. He had been calling, but of course in vain, to this block of stone, and at length exclaimed with some feeling, "O stone, hear me." It was just at this time that our brethren saw him. They said, "truly that is but stone, and how do you expect it can hear you?" They spoke to him of the folly of idolatry and directed him to the Lamb of God that taketh away the sin of the world. He accompanied them to the bazar and heard us preach, evidently with much interest. He came home with the brethren talking much about the religion of Christ. As it was getting late they invited him to stay with them all night, to which he agreed; his mind became considerably enlightened by their prayers, conversations, &c and his resolves strengthened. He arose early next morning and went to a neighbouring math, where he had been staying for a short time, and brought away his gods, &c.; as soon as he brought them into the house of our young brother Dámudar, he set his foot on them, saying, "with these things I have long wandered in error, but henceforth I will have nothing to do with them," and again he stamped upon them. He then proceeded to wash off his filthy marks, and to do what he had not done for years, bathe! Mr. Bailey and I were going over to see him on his return, when Dámudar pointed us out to him. Though in the middle of the road, and many persons were passing by, he clasped us round the waist and threw his head upon our necks and wept for joy, saying, "I have been wandering about for ten years seeking rest, but finding none. Now I have found it, bless the Lord, now I have found it!" We went into the house, where we had a good deal of conversation with him, and closed with fervent prayer; it was one of the most delightful but affecting interviews I ever experienced. He gave me his wallet, containing a number of stone gods, holy clay, poitá, málás, canes that he wore round his waist, deer-skin on which he used to sit to repeat the names of his gods, &c. He is awfully ignorant, and every faculty of body and mind seems almost destroyed by his wanderings, fastings, austerities, &c. From his present appearance the most we can hope for is, that he will be able so far to understand religion as to find the way to heaven. What an accursed system is that which neutralizes every power and makes next to idiots those who otherwise might have been distinguished for wisdom and intelligence! He has visited every large place, except Calcutta, in all the vast continent of

India. He is a native of a village about 13 miles distant, and is about 40 years of age. He often repeats with rapture, "now I have found it, yes, now I have found what for ten long years I wandered about to find but in vain," &c. O Lord, write thy law upon his heart, and lead him to that Jesus who is the Saviour of all them that believe!

The next is the case of a young man named Jagannáth Sáhu. He too is a native of a village a few miles distant. It seems he left his home a few weeks ago, partly with the view of joining our Christians, but when he got to Berhampore, his courage failed him and he stayed with one of his friends in the bazar. Here however he felt very unhappy, and on the 31st August, resolved to enlist for a soldier. He was going to the Adjutant's office for this purpose when Balajee (a native preacher) recognized him, and when he understood his intention, pointed out the folly and sin of his conduct, and exhorted him to enlist under the banner of the Lord Jesus, "the Prince of Peace." The young man gave heed to the things which were spoken, gave his fears to the winds, and came home with our native brother and immediately renounced caste, expressing a wish that his only desire henceforth might be to serve Jesus Christ. The native brethren soon brought him over to our house, where together we rejoiced, thanked God, and took courage. He seems a highly promising young man of about 19 years of age, is remarkably quick and energetic, and should he go on well, we have hopes of his becoming a useful character—he is now in our school learning to read, &c. He is of good caste, indeed so high do they regard themselves that they would consider themselves defiled by receiving anything from the hands of even the highest caste bráhmans. Now we know that caste is nothing, still it is matter of rejoicing when persons of distinction in this respect come forward, it is a complete breaking down of all the ancient superstitious barriers which Satan himself has raised, for the protection of a system, which as a whole seems the perfection of infernal malice, wickedness and ingenuity, and is a complete refutation of what has again and again been urged both at home and abroad, "that if converts are made they will be from among the lowest castes, the more respectable will never be prevailed upon to subject themselves to such degradation," &c. We see the truth of the divine word that the weapons of our warfare are "mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It is really a singular fact that, apart from those who have been trained in our schools, scarcely any in our mission is of low caste; nay *many* of them are very high. Let the *slanderers* of missions consider this! But were it otherwise, the soul of the vilest and most down-trodden sudra is as precious in the sight of God as the soul of the haughtiest bráhma who proudly considers himself defiled by even the shadow of the sudra passing upon him! The young man is married, but has never lived with his wife, she is yet in the home of her childhood and, indeed, is still scarcely more than a child.

The next is the case of Sárthi Maharan, and is one of peculiar excitement and interest. He is about 24 years of age and is by trade a

carpenter and blacksmith, and a very superior workman, especially in the latter branch. For some years he has manifested great concern about his soul, and used frequently to come down for religious conversation, attend public worship, &c. On many of these occasions he brought with him a number of his own caste people, who seemed favorably disposed towards christianity. He is naturally rather timid, hence the difficulty to him of coming out was very great, beside which he had an aged widowed mother living with him, to whom he was much attached. On the morning of the 2nd inst. however, he came to me with some work, when I seriously urged the question, "How long haltest thou between two opinions?" exhorting him by every consideration, if he believed christianity was true, to avow fearlessly that belief, and the eternal God would strengthen him to do so, if he sought his aid. He left me and went over to the native Christians. After much conversation with them, he said, "why should I longer delay? I know not how soon I may die; I believe that Jesus Christ alone can save me, and henceforth I will serve him and him only!" He then broke caste by bathing and eating with the christians. Soon after, I had all our delighted band together with Sárthi, bold now, as a lion, to declare all that had been done. I had a great deal of most interesting conversation with him, and at the close supplicated the divine blessing to rest upon him; and that strength might be given him to endure with christian magnanimity the trials that awaited him, when his friends should know of what he had done in bringing down, at least in their estimation, seven generations of his ancestors from the thrones of bliss, on which they had been seated in all their heavenly enjoyments; hurling them into the deepest pit of perdition, and cutting off all hope from his descendants to the latest period of time. It is truly no wonder that the Hindus should oppose conversions to christianity, when they consider them in this fearful aspect!—I encouraged him to go for his tools, &c. with some of the brethren in the afternoon, but to go trusting in heavenly strength and to go expecting opposition, to go therefore from a "throne of grace." Accordingly they started off rather early, when it was too hot for us safely to go, but wished them in case of a disturbance to send for us immediately. His house was not more than half a mile from ours. After they had been gone about an hour, a messenger arrived in breathless haste, saying they had seized Sárthi and dragged him into his house, and there had fastened him up:—that the mob was about to fall on the native christians and what would the end be!" But all this was spoken in such broken sentences, owing to the agitated and breathless state of the man, that I could scarcely make out any thing as to the real state of things. However, brethren Buckley, Bailey and myself were soon on the spot, and found the native brethren singing the "Jewel Mine" at the top of their voices, in the midst of a dense, confused crowd, but Sárthi was shut up in his house near. I stopped the singing and commenced preaching as loud as I could, which I continued till quite exhausted, when Dámudar commenced,—but had not said many words, before there was a tremendous rush on the opposite side of the road. The fact is, Sárthi had broken his bands asunder and forced his passage through a crowd infuriated as incarnate demons.

O! I shall never forget the scene! Some were dragging his hands, some his hair, some his cloth, some were pushing, some screaming, some cursing, his mother beating her head upon the ground, his sister tearing her hair, beating her naked breasts, and wailing in agony. All was done that could be, to force him back to his house. We all went to his assistance, and amidst many rather hard blows and kicks and curses, succeeded in getting him on a stone on the other side of the road. Here he sat with the perspiration streaming down him, smeared over with dust, mud, &c. &c. his hair hanging down, his body trembling, his eyes as though they would start out of his head, and himself ready to die with fatigue. Opposite stood his sister just raised up from a bed of charcoal dust, ashes, and filth, the upper part of her body bare, her hair dishevelled, her face writhing, expressive of language words fail to convey. One would have thought she had forced her way from the pit of perdition, and had come to exhibit the infamy and torture to which the lost are subject! Others were forcing his mother along, in all her sad dejection, from a pond where she had been to drown herself. She was presently brought and placed at the feet of her only son, and that son worse than dead! This aggravated the affecting character of the scene! Here she sat beating her withered breasts, saying "O my son! O you wretch! was it for this you hung on these? for this I fed you? for this I carried you on these old worn sides?" &c. "O Sárthi, you wretch, what have you done, what have you done!! How have you brought down your father and ancestors from heaven to hell; and how have you opened the flaming pit for me and all after me! You wretch! you wretch! what shall I do, what shall I do!!" and again she wailed, and wept, and writhed, and knocked her head upon the stone, and stretched herself upon the ground, and rubbed her streaming eyes on his feet. He chuckled her lightly under the chin and gently tapped her shoulders, saying "Mother, why do you thus? why should I go with you to hell? come rather with me to heaven, come with me, and I will feed you, I will work for you, I will give my life for your's, come with me: I cannot go with you to hell, come with me to heaven, come with me to Jesus Christ, come with me to heaven!" &c. Having rested ourselves a little, as well as the crowding mob would let us, we were anxious to get Sárthi off, his mother having left him with sobs, and tears, and bitter wailing and curses; but we saw we should have great difficulty. He got up to go with us, but the crowd rushed on him, seized his hair, hands and cloth, and threw him to the ground, when first one dragged him along by his hair, and then another and another, through mud, over stones, broken bricks, &c. till we really feared they would have killed him. Their object was to get him into the house again, but he determined not to go if he could possibly avoid it. It was a dreadful struggle! we were pulling him by his own wish one way, and his people trying to force him another, some saying "kill him, kill him, kill them all; we shall only be fined a little," &c. Some bráhmans now came up and encouraged the people in their violence. Bálájí lay sprawling on the ground, some beating, some kicking, some dragging him along, soon a regular battery of stones, bricks, mud, iron cinders, &c. opened upon us and what the end would be we were at a loss to

conceive. Amidst the fire of the enemy we succeeded in getting Sárthi off to some distance, but the people came upon us again and again, dragged him back, and several of us received some severe bruises; however, after all we managed to get him off. Mr. Buckley fortunately went away just as the extreme violence commenced, to be ready to take Sárthi home when he should be liberated, so that he escaped all harm. A large stone past just before Mr. Bailey's head, which must have seriously injured him had it hit him,—as it was, he only got pretty well speckled with mud. I came in for rather a worse portion; for after a severe blow on the leg with a stick, a large iron cinder came on my back with a tremendous thump and nearly knocked me down. Our native brethren, servants, and in fact all our people who were there, were more or less hurt. When we got Sárthi fairly out of their hands Mr. Buckley conducted him home and drest his wounds and bruises. Bailey and I returned to the scene to search for Bálájí, who had remained behind. We found him quietly talking to the people. I again preached, and was listened to with considerable attention to the close, but when we left, they gave us a little more mud and a regular Hari Bol. On our return home we found Sárthi being rubbed with embrocation, but abundantly rejoicing in the Lord. After having my own wounds attended to, five or six of the native friends came in to have theirs examined and dressed. It was really amusing to hear their expressive exclamations of O's, bá's and kerde kátuchi, &c. &c. All this over, our missionary circle met to spend the evening. Together we rejoiced, sang, and praised God, feeling sure the Devil would never be able to extinguish the candle that had that day been lighted at Bhá Pore. The delightful but eventful day was closed, by singing, "Watchman, tell us of the night," &c, and by Mr. Buckley offering one of the sweetest and most appropriate prayers I ever heard.

The next day we held our church-meeting, when it was agreed to baptize Ikidei, Andrew, Lachman (the Telugu bráhman) and Sárthi, also two women to whom I have not yet referred. One of them has been living for some years in the family of our native brother Bálájí. She has given our friends generally a great deal of distress by her extreme ignorance and stupidity. They have all frequently conversed with her, but she seemed as though she could not or would not understand any thing. The change in her has been most striking—it is life from the dead! She manifests it everywhere and in every thing. A sermon I preached some time ago from, "How shall we escape, if we neglect so great salvation?" seems to have been greatly blest to her. To use her own forcible expression, "it turned her mind over." She wept much, as she thought of the pain her hardness and indifference had caused our whole circle. The other is a woman living as servant in the family of Dina Bandhu. Till hoary hairs she has been a poor deluded idolater; she has been several times to Jaganwáth, Gangá and other holy places. It pleased the Lord, however, at length to afflict her, which was the means of bringing her to the house of our native brother, whose prayers, conversation and reading the word of God, soon impressed her mind, led her with deep agony to confess her sins, and seek forgiveness through redeeming blood. Such were the six candidates who it was agreed should be

baptized, D. V. on the following Saturday. Shortly after noon on Saturday the clouds which for a considerable time had been pouring down torrents of rain, parted, and the sun appeared in his cheerfulness and majesty ; about 4 p. m. the gong was struck as a signal to our friends that it was time to depart. In a short time about 80 persons, young and old, made their appearance on the road, all drest in their full, white flowing robes ; they mostly joined hands in pairs and moved on in a line with the greatest order and delight. We were soon in front of the party, and led them on with more interest than ever generals led an army to the battle-field. We felt that we were doing the will of God, and that he who said, "Lo I am with you alway even to the end of the world," was with us of a truth. It was perfectly amusing as we past through the bazar to see how the people rushed to their doors to behold a sight so wonderful, a sight the like of which had never before been witnessed in Berhampore. All looked on with perfect amazement. We continued our uninterrupted course till we reached a large pond by the roadside near Berhampore, where we halted, "because there was *much water* there." We were quickly surrounded by a crowd of not less than two thousand people. We commenced by singing a beautiful Oriya hymn, "No hope but in Christ," &c. I then prayed, after this our four native preachers and myself addressed the people. Next Mr. Buckley offered a most appropriate prayer. Mr. Bailey then gave out another hymn, and soon "went down into the water" followed by the candidates, whom he baptized "in the name of the Father and of the Son and of the Holy Ghost." When they had "come up out of the water," we sang, "From all that dwell below the skies," &c. After which I gave another short address, and concluded with the benediction. The vast crowd were generally remarkably attentive the whole of the time, and separated with the utmost decorum, greatly wondering at what their eyes had seen. Gladdened as our hearts were with all this, we still look forward to the time when, according to the divine promise, we "shall see greater things than these." The Lord in the riches of his infinite love hasten it !

On the following morning, Sunday, our friends assembled together as usual at 7 o'clock for a prayer-meeting, when the Lord seemed to be pre-eminently present ; at half past ten all assembled for public worship, when I preached from, "Be thou faithful unto death and I will give thee a crown of life." Glorious prize ! may we ever keep it in view. At half-past three p. m. we again assembled. Mr. Buckley commenced the service by a short, but appropriate and impressive address to our newly baptized friends, whom I afterwards addressed with the whole church at greater length from, "See that ye walk circumspectly, not as fools, but as wise," and then received our friends into the church, giving a few words of counsel and the right hand of fellowship to each. The ordinance of the Lord's supper was then administered, and brother Bailey closed the service by giving out that precious hymn, "When I survey the wondrous cross," &c. In the evening Mr. Buckley preached in English from "Behold the Lamb of God that taketh away the sin of the world." Thus closed the labours of one of the happiest days I ever did or ever expect to enjoy on this side heaven, where there is fulness of joy, and pleasures for evermore.

The next day Sárthi went accompanied by several of the native brethren to Jelasore Khandi, to try to recover his wife, who was staying there with her friends. Mr. Bailey and myself followed at night, but owing to the almost impassable state of the roads, if roads they might be called, we were from 10 o'clock P. M. till near 8 o'clock A. M. travelling the 15 miles. When we arrived, we found our people surrounded by a large and furious mob, who were about proceeding to violence. On our approach however the ring-leaders dispersed. After refreshment we sent for the brother of the wife, and requested him to give her up to her husband or at all events to allow him an interview with her; he however most obstinately and insultingly resisted all entreaty. Before leaving the village, we made another effort to accomplish our object, but received nothing but the greatest abuse for our pains. Finding we could do nothing we advised Sárthi to present a petition to the magistrate, praying that his wife might be summoned into his court and in his presence be made to declare her sentiments about living with her husband; this case is now in court and will, I suppose, be decided *pro* or *con* in a few days. Hitherto the magistrate has acted most promptly in the business, has sent peons over two or three times, but they have returned without the woman, reporting a variety of excuses; most likely bribes are at the bottom of this conduct on the part of the peons, at least so it is reported. But the "Lord reigneth, and he will make the wrath of man to praise him."

In conclusion, allow me, my dear sirs, to request an interest in your prayers and in the prayers of all your readers who love our Lord Jesus Christ and his cause, for the more—far more abundant prosperity of his cause among the deluded millions of Orissa, the emporium of Idolatry; especially for the conversion of the almost heart-broken mother and sister of Sárthi, and believe me,

Dear Sirs,
Your's sincerely,
J. STUBBINS.

Berhampore, via Ganjam.

III.—The Durgá Pujá.

Previously to the Durgá Pujá festival we endeavoured to discharge the duty we owe to the Christian religion by exhorting our fellow-Christians to abstain from attendance on the náches.

The chief reason adduced by us in enforcing this Christian course on Christian people was the direct sanction such attendance affords to idolatry. This view of the subject has, we know, been disputed by those who, from whatever motive, have been desirous of attending and seeing the náches. With such the evidence of the secular and native journals may have influence when our opinion would fail to convince. In the *Englishman* of October 1st, we find the following evidence on the subject. It is contained in the intelligence department of our contemporary, and is evidently written by one familiar with the nature and influence of the Pujá.

“Once a year we have such entertainments, and our friends the Rájahs lay out large sums on such an occasion. But alas! *It is to do honour to the Durgá!* To say nothing of the idol itself, a well thinking mind cannot but deplore the folly. Eyes the Durgá has, but she sees not, ears she has but she hears not, a mouth has she but she speaks not. And she is the object of honour, respect and adoration. *We hope the time will come when our Hindu brethren will from reflection, and by dint of reason, clearly see the folly and renounce the idol-worship IN TOTO.*”

Here we have an attendant—and if we mistake not, an intelligent native,—on the festival, on the principle of reason and common sense, expressing a wish that the wealthy natives may soon be induced to abandon the worship of those very idols which Christians by their attendance on these occasions serve to uphold.

The *Bháskar*, the most liberal and intelligent of the native journals, writes on the subject as follows :

“The Durgá Pujá does not bring gaiety and mirth to the Hindu community alone, but also to the *Christians*. They may be seen in every house (native of course) partaking of dainties offered to the goddess along with bumpers of sherry and champagne. Good singers and nách-girls are retained at these festivals to entertain the *European friends* of the Bábus. What would the *Christian Advocate* say of this? He inveighed against the Government for allowing the Hindu holidays, but does he intend to bring these *liberal* fellow-countrymen of his within the pale of his tenets? *Our countrymen consider everything connected with the Christian religion impure, but Christians, it seems, are more liberally disposed towards our faith. Thus we have hopes that our religion will rather meet with encouragement than checks at the hands of those good Christians.*”—*Englishman's Correspondent*, Oct. 1, 1846.

Here we have also the direct testimony of another native well acquainted with the Hindu system, that the dainties of which Christians partake at the náches are offered to the goddess. The irony in which the *Bháskar* indulges at the expense of our professedly fellow-Christians is most pointed, and the rebuke administered appropriate and deserved. Well may he ask, not only, what will the *Christian Advocate* say of this? but what does the Bible itself say to Christians on such subjects? “Come out from among them and be ye separate saith the Lord. Touch not, taste not, handle not the unclean thing”

Our contemporary asks, how we can bring these, our *liberal* fellow-countrymen, within the pale of our tenets, and well he may ask us,—and we may ask them how they can reconcile their consciences as Christians with the word of God, this liberal and shrewd Hindu himself judging them. The *Bháskar*, in irony of course, thinks Hinduism more likely to find favour with such than Christianity is with the Hindus, and in one sense we agree with him. If the upholders of Hinduism will provide nách-girls, singing-women, equestrians, champagne and suppers at their festivals, they will make many converts, at least to these exciting appendages, if not to idolatry: but how far they will do honour to Hinduism, we leave our readers to judge from the following extract from the article in the *Englishman* previously referred to.

“ It is necessary to allude to the disorderly, indecent and riotous manner in which many of the Rájah's guests behaved at their place. There were seen the last night a great number with hats on, and not a small number with cigars, whilst a body of young jokers were seemingly inclined for a row, being noisy, jocular and loose in their behaviour. Rája Apurva Krishna was induced to call for the help of the police to remonstrate with such people, but they appeared to care little for the constables, who it may be said, in justice to them, acted strictly according to their orders.”

Let such join themselves to what religionists they please, they are evidently lovers of pleasure more than of God, whose God is their belly, and who glory in their shame, and would evidently make neither good Hindus or Musalmáns until they had undergone a great change.

We regret to state that such were not the only guests at the náches. An extract which follows from the *Hurkaru* is confirmation strong of the sad fact, that not a few of the more respectable members of the Christian community were present on the occasion. The *Star*, also in his intelligence department, has an item on the subject from which we extract. Writing of Rája Rádhákánth Deb's party, he says, “ While dancing and singing were proceeding down stairs (native), the party here (upstairs) were entertained on the piano-forte played by two or three of the company. It was attempted by some of the gay young folks in the room to get up a quadrille, but they could obtain no seconders to the motion, and it fell accordingly. By way of relief native dancing was introduced at about one, and at three it concluded.” Had this proposal succeeded, we should have had another addition to the previous sanctions of Christians to the náches and a further degradation of the professed Christian character in placing the Christian women present on a level with the Bá'ees or native dancing women. However much we may lament the presence of Christian women at such places, and some there were, we are glad to find, that they had respect enough for themselves to abstain from that which would have been deemed by the natives most humiliating to them as women. To respectable natives nothing could be more offensive than for any woman, save those hired for the purpose, to indulge in such capers, and especially at such a time and in so conspicuous a position. It is quite degrading enough to hear of Christian men being engaged to do honour to the Durgá, as the people of the Circus have this year, and the rope-dancers and singers in former years, but it would have been the most complete humiliation of all, if any lady having the slightest claim to character had acceded to the proposal referred to by the reporter of the *Star*.

A friend has kindly favoured us with the following fuller translation of the article from the *Bháskar* :—

(From the *Bháskar* of Tuesday, 29th September.)

THE DURGÁ PUJÁ.

To-day is the *Mahá Nabamí**—to-day the great autumnal festival comes to a close. In a few hours hence Bhagabatí's worshippers will

* “ The great ninth,” i. e. the 9th lunar day of the moon's increase in the month Ashwin.

say to her, "Mother, depart!" Christians are in the habit of grossly abusing the gods and goddesses of the Hindus; but observe what condescension these deities exercise towards their votaries. At their call they come, when told to go they take their departure!—The officiating priests on the 7th of the moon (*Sunday*) thus invoked the goddess: "Ágachchha, bara de, Debi! shatru khyaya jaya prade:" i. e. "Come, bestow a blessing, O goddess! destroy our foes and grant us the victory." On this Bhagabatí kindly took up her abode in the painted earthen figures, into which her votaries invited her to enter, and graciously accepting the grass, leaves, flowers, water, rice, or plantains, whatever offerings they have it in their power to present, has vouchsafed them her blessing. To-day they will request her to take leave; and to-morrow morning they will say; "Nimajjámhasi Durge twang! i. e. Sink now, O Durgá, in the waters!" After which her devotees having bound her, will carry her away, and drown her in the river. Yet, the Hindu deities are content, and bless their worshippers notwithstanding such treatment, and after one year or after ten,* they readily return, when the invocation "Ágachchha, &c." is renewed.

(The editor goes on in the same strain to contrast this *complaisance* of the Hindu deities with the manner in which, he says, Jesus Christ and the Holy Spirit, the objects of the Christian's adoration refuse to manifest themselves to their worshippers, though their presence is invoked every Sunday throughout the year; and then goes on to say:) On this account Christians frequent the houses of the Hindus, to fill their bellies, on the recurrence of every festival. They do not in person meet with their own Lords, but they see plainly before them the deities of the Hindus; and in consequence many among the Christians are devoted to the *favor*† of the gods and goddesses.

What will the Editor of the *Christian Advocate* now say to this? He blames the Government for aiding the Hindu religion, by observing the Hindu festivals as holidays; but what is he doing to prevent his countrymen from resorting with their whole families to the houses of native gentlemen, to devour the *prasád* of the debtás? Should the said Editor wish to see it, let him come to-night, and we will go along with him and show him, in many houses, ladies and gentlemen with their children, &c. sitting at their tables. In this respect Hindus are more praiseworthy than they. Hindus do not resort to the houses of Christians on English holidays, to eat and drink and pass away their time,—they consider it a *sin* to do so: but mark the habits of the Sáhib caste, they increase the attachment of the people to a system of religion which they themselves have no regard to, by frequenting the houses of the Hindus, and partaking of the *favours* of the gods. We know it to be a fact, that the feasting, dancing, singing, &c. now so common at the celebration of

* There seems here to be an allusion to the fact noticed by the Editor in the close of this article, viz., that Bábu Prasanna Kumár Thákur, who for some years has been known as one of the leading men of the new school, has this year had *pújá* performed in his house on a grand scale, "Every one is aware," the *Bháskar* concludes, "that *Idolators* may become *Reformers*, but it is something strange that a *Reformer* should become an *Idolator*."

† *Prasád, favor*, is generally applied to *food* which has been offered to the idol, which the worshippers afterwards partake of. In this sense the writer uses it here.

the Durgá pújá, are got up *only* on account of the English visitors. If they did not attend, Hindus would not spend so large sums of money on these occasions; so that the English are in reality the true cause of all this lavish expenditure.

Without accepting the polite invitation of the editor of the *Bháskar* to witness this sad sanction of heathen idolatries by Christian people, we have affecting confirmation of his testimony in the following account of the reporter of the *Hurkaru* of October 1st.

“If the sermon, last Sunday, at the Scotch Kirk, has had any effect in deterring parties from attending the náches given by the Rájahs during the present native festival, it has been of an extremely partial nature. For the last two nights, the house of the Rájahs Rádhákánt and Shiva Krishna—but especially of the former—have been thronged by Christians, many of them men of rank and standing in society. On Monday night, the entertainments consisted of performances by the Equestrian Company: on Tuesday, of native singing and dancing. The visitors, on both occasions, were equally numerous and respectable, members of the Military Service and the Legal Profession forming a large portion of the whole. The amusements appeared to be always well enjoyed; and the company did not separate until after the setting in of the ‘small hours.’”

Sermons were preached on the subject not only at the Kirk, but we are inclined to think at most if not all the Christian places of worship in Calcutta immediately preceding the festival, and we know in many instances not without the best effect.

Christians are here told by a Hindu, and one who would that his countrymen should discontinue these expensive and foolish customs, that their attendance is the chief reason why náches in honour of the Durgá are kept up. This is or ought to be a sad reflection to those who are anxious even for the temporal improvement of the natives. By their attendance on such occasions, they principally (so says our native contemporary) uphold a tottering idolatry and retard the progress of that reformation which religion and education are striving to accomplish. The immense sums spent at the náches might, if Christians would but cast their sanction over the work, be devoted to education and other means of improving the people. Thus not only is sin committed against heaven, but the light of religion and education are prevented from flowing to the people.

We are further assured by this Hindu witness that his countrymen are in this respect more consistent than Christians. They are not seen in the houses of Christians eating and drinking and spending their time, they think it a *sin* and will not do it. Christians either do or ought to know that to sanction idolatry is a *sin* against the Lord of Heaven and Earth, and yet they sanction it and are rebuked by the very heathen for the deed.

The editor of the *Bháskar* asks what we are doing to prevent such a course? Our reply is, all that we can. If our ability were equal to our desire, not one would merit by his attendance the rebuke he has so justly administered, but our labour, and those who think with us, must be a labour of years. The diffusion of a knowledge of religion, morals

and science, in connection with constant agitation of the subject by Christian and native journalists, will, we doubt not, ere many years have passed, check the practice. Some from right motives and others from shame will be deterred from gratifying their curiosity or pleasure at the shrines of the idols of India. This is our hope: in this hope and in dependance on the promise of a faithful God we labour, warning, reproving, exhorting, and, as far as we are able, guiding our fellow-men into the way of truth. Truth is great and must and will prevail, and we believe that that truth which God has revealed in his Word, will prevail in India much earlier and to a greater extent than even many Christians are now prepared to believe. Let us not as Christians retard, but advance its progress, that the nation may soon be blessed in Christ.

One of the papers stated during the week, that sepoys had been granted to the native gentlemen to keep guard during the pujás. Surely this must be a mistake. It can scarcely be, now that the Government of the benighted Madras has just abolished the attendance on the native festivals, that the Supreme Government should grant their sanction to idolatry, by turning out the sepoys to guard and honour the festivities of an idol.—*Calcutta Christian Advocate.*

IV.—*Abolition of Sati in Jyepore.*

The *Calcutta Government Gazette* of the 7th October, announces the gratifying intelligence that the Regency of Jyepore has abolished the rite of Sati in the country under its rule. This humane enactment has no doubt been chiefly effected through the influence of Col. Sutherland, the Governor General's agent for Rajpootana, and Major Ludlow, the Political Agent at Jyepore. The native council appears to have been unanimous in their decision and sincere in their desire for the suppression of the barbarous practice. They have moreover suggested to the neighbouring states the eligibility of adopting a similar course; with these states, viz. Joudhpoor, Beekaneer, Kishengurh, Harowtee, Ulwur, &c. the daughters of the Jyepore princes have formed matrimonial alliances, it is therefore but natural that they should desire the abolition of the rite in those states, lest the daughters fall victims to a superstitious and cruel ceremony, which their fathers have had wisdom and humanity enough to discountenance and abolish. How pleasant it is to mark the humanizing influence of the British rule when freed from the pressure of harrassing and cruel wars. Would that we had peace on our borders and in our midst, that the genial influence of a Christian rule might be felt, in the development of the resources of the country, the elevation and correction of the mind of the nation, in the suppression of those manifest violations of the laws of humanity and love, and the cherishing of all those nobler and more sacred feelings and actions which bind man to his fellow, and all to God.

We append the Proclamation.

Translation of a Note, addressed by the Jyepore Council of Regency, to Lt.-Col. Sutherland, Agent to the Governor General, for the States of Rajpootana, and of date corresponding with the 23d August, 1846.

Throughout a long period, influenced by the force of example, it has been the practice here among Hindus on a death taking place, for the wife of the deceased, in the excess of her love and affection, to burn, and she is stated to have become a Suttee. Having well reflected upon this act, it is regarded as having nothing to recommend it, but on the contrary to be an evil, and a source of regret. We have considered it wrong that a living woman should burn on the natural death of her husband; and therefore for the prevention of the practice a Proclamation has been issued on the subject, throughout the limits of this Raj, and a copy is sent to you herewith from which you will learn all particulars connected with this matter. In the Shastras the act is pronounced to be a crime, and tested by reason it must be so regarded. Formerly Maharaja Sawæe Purtap Singh directed its prohibition, and at Joudhpoor Maharaja Bheem Singh, and at Boondee Maha Rao Rajah Bishen Singh ordered the practice of Suttee to be discontinued. Thus the most illustrious Sovereigns, who considered the rite improper, have enacted that it should cease. Its continuance up to this time arises from misapprehension and the force of example.

In this Raj Suttee is of rare occurrence; and now that a Proclamation has been issued for its entire abolition, the arrangement will be effectual and no other Nobles. Suttee will henceforth take place. Many *Sirdars recently approved this course, but the practice has not been suppressed in the other States, viz. Oodeepoor, Joudhpoor, Beekaneer, Kishengurh, Harowtee, Ulwur, &c. and if it should be there abolished by the favour of those Sovereigns and through your assistance, the course would be a very eligible one.

(The usual conclusion.)

Translated,

(Sd.) J. LUDLOW, Political Agent.

Proclamation by the Raj of Jyepore, of date corresponding with the 23d August, 1846.

Throughout a lengthened period, and by force of example on the demise of an individual among the tribe of Hindus, the wife possessed of a strong feeling of love and affection, burns in the fire, and is stated to have become a Suttee. This practice having fallen under reflection and discussion, it has been ascertained that it is improper, nay that it is an evil, a wickedness, for a living woman of her own choice to burn in the flames, it is therefore proclaimed for general information, that no woman calling herself a Suttee shall henceforth be permitted to burn within the limits of this territory. This practice is strictly prohibited, and it must be provided against. Wherefore all Sirdars, Jagheerdars, Zumeendars, Bhoomeeas, Zilladars, Thanadars, Jemadars, Tuhseeldars, Talookdars and others belonging to the Raj, or in its service, shall securely provide against any living woman being suffered to burn as a Suttee.

Should any living woman burn in any one's Ilaqa it will be regarded as a grave offence attaching alike to the proprietor, to the relatives of the deccused, to those who reside near the spot, to those who bring firewood, &c. and to those who willingly shall neglect to (use exertions for) preventing the sacrifice—all such persons shall be summoned here (to the Capital) and whoever among them shall be convicted of the offence of failing to exert themselves to prevent the act of burning, or of bringing wood, fire, &c. shall be regarded as criminal offenders according to the proofs which may be exhibited against them, and will be punished accordingly.

It therefore behoves all persons to consider well the purport of this Proclamation, and to effect arrangements whereby no living woman may burn in this Ilaqa.

(Sd.) RAWUL SHEO SINGH, Nathawut.
 „ BHOPAL SINGH, Rajawut.
 „ SOOR SINGH, Chutterbhojot.
 „ BHEEM SINGH, Kungarot.
 „ RAJA HURDEO RAM, Bankawut.
 (Translated)
 (Sd.) J. LUDLOW, Political Agent.

Translation of a Note addressed by the Jyepore Council of Regency to the Political Agent, and of date corresponding with the 23d Aug. 1846.

Considering that, for a living woman, calling herself a Suttee, to burn (which practice is continued from the force of example) is a great evil, we made our requisition of the Burra Sahib (the Agent Governor General for the states of Rajpootana) in person. We stated that Suttee was of rare occurrence in the Jyepore Ilaqa, but that a Proclamation would be issued on the subject in order that no living woman might burn, or that, in the event of a Suttee taking place, the parties who assisted or brought wood, or applied the fire, should be punished according to the nature of their offence, upon which the Burra Sahib approved of the course. Therefore, for the prohibition of the act a Proclamation will be issued, and a copy of it, together with a letter from ourselves to the address of the Burra Sahib Bahadoor, has been prepared, which letter is sent to you in original, together with a copy—you will be pleased to transmit to that gentleman a transcript of the copy of this Proclamation and the letter in original; and you will yourself become acquainted with its purport from the copy (which is sent to you).

The Burra Sahib is favourable to the course proposed, and we request you to write in terms whereby the effectual prohibition may go forth in other Principalities through his exertions and favor, and in order that Suttee may every where cease to be practised.

It is proper that by your united efforts, and by favor of the other Sovereigns, the abolition should be rendered effectual throughout Rajwara.

(Signatures as above.)

V.—CHRIST ALL IN ALL.—*Scriptural Arguments for the Deity of Jesus Christ ;—by the late Mrs. Mary Eleanor Grant, of Calcutta.*

(Concluded from page 751.)

We come now to the second head of my text, that is—

2. “*Justified in the Spirit.*” —this Jesus certainly was, as I hope clearly to prove. He had declared Himself at different times to be the Christ, or the Messiah, the son of God, and in unity with the Father; yet was He, at the last, *betrayed by one disciple, denied by another, and forsaken by all; scourged, buffeted, reviled, jeered at, and spit upon, by the soldiers and His countrymen; made to bear His cross; ignominiously put to death without the city, as the vilest of criminals, and in company with two of them.* The spiritual desertion, and desolation, which He experienced, had also been proclaimed by His own pathetic appeal to His heavenly Father, when He exclaimed—“*my God, my God, why hast Thou forsaken me.*” After such degradation, such, “*open shame,*” which placed Him on a level with the basest of impostors, and deceivers, there was *need of justification* to prove Him still the holy and exalted Being, He had, till then, seemed to be. *This was commenced even at the period of His utmost humiliation, His savage murderers but confirming the verity of His word in the measures which they adopted for His dishonour and death.* Hear His own prophetic enumeration of the sufferings which He was then about to endure:—

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

And they shall scourge him, and put him to death: and the third day he shall rise again. (Luke, xviii. 31—33. See also, in harmony with the foregoing, Matt. xx. 17—19, and Mark, x. 32—34)

But though man was thus the unconscious, and unwilling agent of his Maker’s justification, nature stood boldly faithful to her God; the sun veiled himself in darkness, the earth shook to her centre; and the rocks rent their adamantine breasts in awful declaration of the Godhead of Him who was thus basely slain.* So dreadful were the convulsions of nature at this awful spectacle of man’s heinous impiety and injustice, that,

* “But it is now the 6th hour, even noontide—an unnatural darkness steals over the land, day over the earth; for it is said to have made Dyonysius, the heathen, in a distant land, exclaim, ‘Either Nature is expiring or the God of Nature is suffering!’—THE SUFFERING SAVIOUR; by the Rev. J. MacDonald.

according to one evangelist, "the Centurion and they that were by, watching Jesus, greatly feared, saying, Truly this was the Son of God;" and, according to another,—“He glorified God saying, Certainly this was a *righteous* man. And all the people that came together to that sight, beholding the things which were done, *smote their breasts* and returned.”* Justification was *carried on* in his resurrection, on the *third day after His death, agreeably with His own prophetic declaration*, thereby establishing still further the verity of His word. When the blasphemous scribes and Pharisees, to add, if possible, to their past wickedness, demanded from our Redeemer a sign or miracle—

—He answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. (Matt. xii. 39, 40.)

Towards His disciples He showed no reserve, as two of the Evangelists thus testify—

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief

* Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama sabachthani?

* * * * *

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. (Matt. xxvii. 45, 46, 50—54.)

(See also in harmony with this account that of Mark, xv. 33—39; and that of Luke, xxiii. 44—47.)—NOTE. “That this general darkness was wholly preternatural is evident from this, that it happened at the *Passover*, which was celebrated only at the *full moon*, a time in which it was impossible for the sun to be eclipsed, natural eclipses happening only at the time of the *new moon*.” Marginal note—COMPREHENSIVE BIBLE.—Omitting the supposed attestation of this fact by *Phlegon*, whose testimony is cited by *Tertullian*, *Origen*, and *Eusebius*, and also the supposed mention of it by *Thallus*, who is cited by *Julius Africanus*, it is to be remarked, that *Tertullian* (Apol. 21.), in his Apology for the Christians, which was addressed to their heathen adversaries, expressly says, “At the moment of Christ's death, the light departed from the sun, and the land was darkened at noon-day; which wonder is related in *your own annals*, and is preserved in *your archives to this day* ;” and both the darkness and earthquake are expressly recognised, and mentioned as facts, by that acute adversary of Christianity, *Celsus*, *Origen*, cont. *Cels.* l. ii. § 55. p. 94.—Introduction COMPREHENSIVE BIBLE.—See also Ferguson's “ASTRONOMY,” ch. xxi. on “the Times of the Birth and Death of Christ.”

priests and scribes, and be killed, and be raised again the third day. (Matt. xvi. 21.)

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed; and after three days rise again. (Mark, viii. 31.)

For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. (Mark, ix. 31.)

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again. (Mark, x. 32—34.)

But even His disciples, to whom He spoke so openly, did not clearly comprehend their Lord's prediction. "It should seem (remarks Mr. Williams, in his excellent "Cottage Bible") as if Providence had cast, as it were, a mist over the eyes of their minds, that they might fall under no suspicion of acting a part to deceive others." Thus John ("the disciple whom Jesus loved") describing the visit which he, with Mary and Peter, paid to the sepulchre, after the Redeemer's resurrection, and their alarm at not finding the body, adds the confession:—

For as yet they knew not the scripture, that he must rise again from the dead. (John, xx. 9.)

But alas! for the priests and Pharisees, who had no mist before *their* eyes to blind their understandings: they both understood and remembered the prophecy of Him they crucified, and Matthew has testified against them in these words;—

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, ye have a watch: go your way, make it as sure as you can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (Matt. xxvii. 62—66.)

The seal and the watch, however, were of no avail against the will and the word of the Almighty. Christ, on the third day, rose from the dead, and the angels thus declared His resurrection to the women who sought His body:—

—Why seek ye the living among the dead?

He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words. (Luke, xxiv. 5—8. See also Matthew, xxviii. 1—7.)

And our Lord, himself, after his resurrection, addressed His disciples in these words :—

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : (Luke, xxiv. 46.)

Justification was *more* fully accomplished in his glorious ascension. Brief is the record of that event as thus simply described by Mark and Luke :—

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (Mark, xvi. 19.)

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke, xxiv. 51.—See also, Acts, i. 1—11.)

And Justification shall be completed *fully* and triumphantly on that great day when He shall come in clouds and in the Glory of His Father to judge the quick and the dead ; when every eye shall see Him, and they also which pierced Him ; and when “ at the name of JESUS every knee shall bow,” and “ every tongue confess that JESUS CHRIST is LORD to the Glory of GOD the Father.” (Phil. ii. 10, 11.*)

I leave the candid reader to decide whether, after what I have already said of *Jesus* as “ GOD manifest in the flesh,” under that the first head of my text, and after what I have just shewn concerning Him, under this the second head of my text, it can be questioned that both these heads refer to Christ ?

3. “ *Seen of angels.*” This is *peculiarly true of Jesus alone*, who was “ seen of angels” from His *very birth*. It was *an angel* who prophetically announced His birth to Mary His mother.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin’s name was Mary.

And the angel came in unto her, and said, Hail, *thou that art highly favoured*, the Lord is with thee : blessed *art* thou among women.

And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary ; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said

* I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. (Isaiah, xlv. 23.)

Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke, i. 26—35.)

An *angel* appeared unto the shepherds, as they tended their sheep, and published the glad tidings of the Saviour's birth, directing them where they should find Him; and while thus directing them, he was joined by a *multitude of the heavenly host* praising God.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a *multitude of the heavenly host*, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. (Luke, ii. 8—14.)

An *angel* warned Joseph to flee into Egypt with the infant Saviour and His mother, to escape the consequences of Herod's cruel mandate.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him. (Matt. ii. 13.)

And on Herod's death an *angel* told Joseph to return with Jesus and His mother, to their native land.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. (Matt. ii. 19, 20.)

Angels ministered unto Jesus after His temptation in the wilderness.

Then the devil leaveth him, and, behold, angels came and ministered unto him. (Matt. iv. 11.)

An *angel* strengthened Him in His last agony in the garden.

And there appeared an angel unto him from heaven, strengthening him. (Luke, xxii. 43.)

An *angel* rolled away the stone from the door of the sepulchre in which He was interred, and told the women, and His other disciples, that they should find Him in Galilee.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow.

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.

He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is-risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you. (Matt. xxviii. 2—7.)

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment : and they were affrighted.

And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified ; he is risen ; he is not here : behold the place where they laid him,

But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you. (Mark, xvi. 5—7.)

Luke tells us of “two men in shining garments” who informed the women that He had arisen, desiring them to “remember how He spake while He was yet in Galilee.” (Luke xxiv. 4—8, 23.) John also tells us of “two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.” (St. John, xx. 11, 12.) And after Jesus’s ascension, while the disciples yet looked steadfastly toward heaven—

As he went up, behold, two men stood by them in white apparel ;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts, i. 10, 11.)

I have, I trust, now succeeded in showing you, that of *Jesus it is peculiarly true that He was seen of angels*; for he was attended by *angels* from the moment that He took on him the form of a servant, that is, “the likeness of man,” to that of His glorious ascension into Heaven, where the *angels of God do worship Him!*

4. *Preached unto the Gentiles.** Jesus who was the promised “root of Jesse,” whom the “Gentiles should seek,” their “light,” in whose name Isaiah prophesied that they should

* “GENTILES, גוֹיִם *Goyim*, a word employed in reference to foreign people, rendered “Gentiles” in Genesis x. 5—32; Nehemiah, v. 8. It is often used to convey the notion of enemies or barbarians. (Psalm, ii. 1; ix. 5; lix. 5—8.) In the rabbinical writings, a *Goi* signifies one that is not a Jew. In the New Testament, *τα εθνη*, which in the Jewish sense implies the Gentile nations, is spoken of *all who are not Israelites*, such as are ignorant of the true God, and who practise idolatry. (Matt. iv. 15.) St. Paul, in his writings, generally denotes the *Gentiles* as *Greeks*, (Rom. i. 14—16; 1 Cor. i. 22—24; Gal. iii. 28;) and it is a Scriptural designation for *all the nations who were not descended from Abraham*. St. Paul is significantly and appropriately known as the *Apostle of the Gentiles*.” BIBLE CYCLOPÆDIA.

“trust,” and “the glory of His people Israel,” was “preached unto the Gentiles.”

It was to preach “Christ crucified” unto the Gentiles, that is, the *Gospel* (or *glad tidings*) of *salvation by Him*, that the “*Gift of tongues*” was bestowed on the day of Pentecost. It was for this purpose that Peter was favoured with a vision, acquainting him with the will of God towards the *Gentiles*, which was, that they should be partakers, with the Jews, in the blessing of salvation by Jesus. (Acts x. and xi.) It was for this purpose that Paul was chosen of God, to become an Apostle, that he might “*bear the name of Jesus to the Gentiles.*”

Ananias, the chosen minister of Saul’s baptism, at first, in fear, hesitated at even the divine command—

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, *to bear my name before the Gentiles*, and kings, and the children of Israel: For I will show him how great things he must suffer for my name’s sake. (Acts, ix. 15, 16.)

It was for this purpose that Paul wrote his Epistles to the *Romans, Corinthians, Galatians, Ephesians, Phillipians, Colossians, and Thessalonians*. Hear his own words in his Epistle to the Romans:—

Paul a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God.

Which he had promised afore by his prophets in the holy scriptures,

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

And, further on, referring to the direct object of his ministry to both Romans and Greeks (or Gentiles) he continues—

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, *even us among other Gentiles*.

I am debtor both to the Greeks and to the Barbarians, both to the wise and unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the Jew first and also to the Greek..* (Romans, i. 13—16.)

Take another instance: Paul in his 1st Epistle to Timothy, after saying that “there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time,” adds:—

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) *a teacher of the Gentiles* in faith and verity. (1 Tim. ii. 7.)

Again, in his 2nd epistle, speaking of the “life and immortality” brought to light “through the gospel,” he adds—

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. (2 Tim. i. 11.)

And again—in his address to the Ephesians, on the then existing mystery that the Gentiles should be saved,—

That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel;

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; (Eph. iii. 6—8.)

It was to disseminate the Gospel of Christ in parts where the name of Jesus was unknown, that Paul journeyed from country to country, and from city to city; to use his own words, He strove “to preach the Gospel not where Christ was named,” lest he “should build upon another man’s foundation, but as it is written, to whom He was not spoken of, they shall see, and they that have not heard, shall understand.” (Rom. xv. 20. Isa. lxx. 1.)

Paul’s missionary labours, though “chiefly confined to Palestine, Syria, Asia Minor, Greece, and Italy,” it is believed, by many, extended to Spain, Gaul or France, and even Britain.* “It is now universally allowed that the Gospel was preached and a church planted in England in the time of the Romans, at a very early period of Christianity, and probably by St. Paul himself, who is said by his intimate friend and fellow-labourer, St. Clement, in an Epistle to the Church of Corinth, to have preached the Gospel “even to the utmost bounds of the West,” which the British Isles were at that time supposed to be. Accordingly, we read of British Bishops having assisted at various Councils, particularly the Councils of Arles, in France, in the year of our Lord 314; at Nice, in the year 325, at Sardica in 347; at Arminium, in Italy, 359. The Church, thus early planted in England spread over the whole of these Islands, into Scotland and Ireland. And many passages in ancient Ecclesiastical writers show that the faith, doctrines, rites, and church government were the same in these as they were in the other Christian churches.†

In conclusion of this division of the text I especially draw your attention to Paul’s account of his conversion, given when brought before Agrippa, which, as I think it important, I sub-join:—

* See “Companion to the Bible,” (R. T. S.) Part 2. p. 124. 1831.

† See outline of Ecclesiastical History before the Reign of Mary, in the 1st Chap. of a tract (of the R. T. S.) entitled “Persecution of the Church of England by Queen Mary.”

As I went to Damascus, with authority and commission from the chief priests. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.*

And I said, Who art thou, Lord? And he said, I am JESUS whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, *to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee*; Delivering thee from the people, and *from the GENTILES, unto whom now I send thee*; To open their eyes, *and to turn them from darkness to light, and from the power of Satan unto God*; that they may receive forgiveness of sins, and inheritance among them which are sanctified, *by faith that is in me.* (Acts, xxvi. 12—18.—See also Acts, ix.)

Thus miraculously chosen as “a minister and a witness” to the very faith and doctrines against which he had previously carried on an unholy war, truly and triumphantly did the after services of Paul confirm the word of the Lord, who, in a vision, addressing Ananias, and referring to the conversion just described—

Said unto him, Go thy way: for he (Saul) is a chosen vessel unto me, *to bear my name before the Gentiles, and kings, and the children of Israel.* (Acts, ix. 15.)

And nobly did Paul merit the title by which, in this day, he is “significantly and appropriately known as the Apostle of the Gentiles,” for though no other apostle in his time, and no christian missionaries in times since had “preached the Gospel to all nations,” the history of Paul’s ministry affords sufficient evidence of the fact that even early in the first century of the Christian era, “*God (as Christ) was preached unto the Gentiles.*”

5. *Believed on in the world.* It was for *this* that Jesus was sent into the world. *Faith in Christ* was, and is, the mean appointed by God for the salvation of sinners: “*for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*” (St. John, iii. 16.)—It was by *faith in Him* that the sick were made whole, the blind received sight, and the lame walked; miracles which were performed as well by His disciples after His ascension, “*through faith in His name,*” as by our Saviour, Himself, during His stay on earth.

The *brazen Serpent* mentioned in Numbers, xxi. raised for the Salvation of the Israelites, was a type of Him who said, in reference to the numbers who would believe on Him *After His crucifixion*, “And I, if I be lifted up from the earth, will draw *all men unto me* :” (St. John, xii. 32,) or to use His own words on another occasion—

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ;

That *whosoever believeth in him* should not perish, but have eternal life.

For God so loved the world, that he gave his only-begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world : but that the world *through him* might be saved.

He that *believeth on him* is not condemned : but he that *believeth not* is condemned already, because he hath *not believed* in the name of the only-begotten SON OF GOD. (St. John, iii. 14—18.)

Faith in His ability to administer relief was all that Jesus sought from the subjects of His mercy ; thus we see in the case of the two blind men, (Matt. ix. 27—29,) ere Jesus healed them He enquired, “ *Believe ye that I am able to do this ?* ” They said unto Him, *yea Lord.* Then touched He their eyes, saying, *according to your faith* be it unto you.” Again, to Jairus, the ruler of the Synagogue, we find Him saying, “ Be not afraid, *only believe.* ” There are numerous other instances throughout the Gospels, which I could cite in which “ *when Jesus saw their faith He healed them.* ” The Centurion of Capernaum, who, though “ a man under authority,” when our Saviour engaged to “ come and heal ” the servant on whose behalf he had appealed, in faith, said—

Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed.

Of this appeal two more verses from the Evangelist will briefly tell the sequel :—

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And Jesus said unto the centurion, Go thy way ; and *as thou hast believed, so be it done unto thee.* And his servant was healed in the self-same hour. (Matt. viii. 5—13.)

The ruler who “ worshipped him, saying, My daughter is even now dead, but come and lay thy hand upon her, and she shall live.” (Matt. ix. 18, 19, 23—26.) The woman who had been afflicted with an issue of blood twelve years, and who, in faith,

Came behind him, and touched the hem of his garment :

For she said within herself, If I may but touch his garment, I shall be whole—

When Jesus turned about and said,—

Daughter, be of good comfort ; thy faith hath made thee whole. And the woman was made whole from that hour. (Matt. ix. 20—22.)

And the woman of Canaan whose daughter was “ grievously vexed with a devil,” but whose importunity, in faith, against every repulse, induced the answer,—

O woman, great is thy faith : be it unto thee even as thou wilt. (Matt. xv. 22—28.)

These were exemplary instances of the Faith referred to.

Faith in Christ was one of the grand essentials required by the apostles from the candidates for baptism and salvation ; thus to the Ethiopian Eunuch who desired baptism,—

Philip said, *If thou believest with all thine heart* thou mayest. And he answered and said, *I believe that Jesus Christ is the Son of God.*

And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him. (Acts, viii. 37, 38.)

In like manner when the Philippian Jailer enquired of Paul and Silas—“Sirs, what must I do to be saved ?”—

They said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Acts, xvi. 25—34.)

It was for *faith in Christ* that His disciples were persecuted by Paul, then Saul, who in his defence before Agrippa (Acts xxvi.), which contains an account of the Apostle's life before and after his conversion, in accounting for the cruelties which he, one time, practised against the disciples of Jesus, says—“I verily thought with myself, that I ought to do many things *contrary to the name of Jesus of Nazareth.*” —*Faith in Christ* is the grand theme of the Epistles of all the Apostles ; “*that through His name, whosoever believeth in Him, should receive remission of sins.*”

I now cite a few texts to shew that Jesus was “*believed on in the world*” by numbers. Paul, speaking of the appearance of our Lord, after His resurrection, to His disciples, says :—

That he was seen of Cephas, then of the twelve :

After that, he was seen of above five hundred brethren at once. (1 Cor. xv. 5, 6.)

In Acts ii. we read that on the day of Pentecost, when the *Gift of Tongues* was bestowed on the Apostles for the *dissemination of the Gospel of Christ*, after Peter had preached *Christ* and repentance of sin, “there were added about *three thousand* souls ;” and these formed a mixed multitude consisting “of Parthians, and Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians,” who though *then* congregated in Jerusalem, must have carried the *word of God, or the faith of Christ*, far and near.

In Acts iii. we read of Peter and John curing a lame man in the name of Jesus Christ of Nazareth, and in consequence of this miracle, and Peter's subsequent preaching of Christ, we find that *five thousand men* believed.

Howbeit many of them which heard the word believed ; and the number of the men was about five thousand. (Acts, iv. 4.)

That believers were numerous the 32d verse of this chapter further testifies, for it speaks of “*the multitude of them that believed.*” In Acts vi. we are told that in consequence of the increased number of *disciples* or *believers in Jesus*, His apostles were obliged to appoint seven Deacons for the discharge of secular duties, that the apostles might devote themselves exclusively “to prayer and to the ministry of the word.” From the 19th chapter we learn that *many* even of the Jewish sorcerers who practised “curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver! So mightily grew the word of God and prevailed.” And by Acts xxi. we find that *many thousands* of Jews were believers.

And when they heard *it*, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. (Acts, xxi. 20.)

On the same authority it is declared that, under the preaching of Peter and his fellow-apostles, “Believers were the more added to the Lord, multitudes both of men and women.” (Acts, v. 14.)—Indeed, the extent which belief had gained, even during the incarnation of our Redeemer, is testified in several parts of the Gospels, as on the occasion, described by Matthew, of His entrance into Jerusalem when—

A very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest! (Matt. xxi. 8, 9.)

And in the instance of His miraculously feeding “a great multitude,”* who had remained with Him in the wilderness for three days; to say nothing of the various occasions on which our Lord was followed by the people, the majority of whom *must have believed*, however little they were converted.

Having, I trust, now sufficiently shown from the *word of God* that *Christ* was “*believed on in the world,*” and that by *numbers*, during His stay on earth, and that the number of His disciples multiplied greatly during the lives and ministry of His apostles, I proceed to the 6th and last head of my text.

6. “*Received up into glory.*” These words can refer to *Jesus alone*, who is “*the Lord of glory.*”†

* Of “4000 men, besides women and children.” Matt. xv. 38.

„ “About 4000 men.” Mark, viii. 9.

„ “About 5000 men.” Luke, ix. 14.

„ “About 5000.” St. John, vi. 10.

† But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory;

Which none of the princes of this world knew: for had they known *it*, they would not have crucified *the Lord of Glory.* (1 Cor. ii. 7, 8.)

The candid inquirer will at once perceive this from the following account of our Lord's ascension by the two Evangelists, Mark and Luke ;—

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (Mark, xvi. 19.)

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke, xxiv. 51.)

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (Acts, i. 9.)

Jesus was glorified in His ascension into heaven; and in His exaltation to His seat at the right hand of God, where he ever liveth to make intercession for us as our High Priest; *this* was the reward of His sufferings for which He so earnestly besought His heavenly Father shortly previous to His crucifixion :—

Father, the hour is come : *glorify thy Son*, that thy Son also may glorify thee : * * * * *

And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was*. (St. John, xvii. 1—5.)

And it was because "*He humbled Himself, and became obedient to death, even the death of the cross,*" that God "*highly exalted Him,*" and gave Him a name above every name, that at His name "*every knee should bow,*" and "*every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*" (Phil. ii. 5—11.)

The following passage from the 1st Epistle of Peter, strengthens this view of the subject. The apostle, addressing "*the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia,*" and referring to the end of their faith in Jesus, even the salvation of their souls through Him, continues,—

Of which salvation the prophets have inquired and searched diligently who prophesied of the *grace that should come unto you* :

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand *the sufferings of Christ, and the glory that should follow*. (1 Peter, i. 10, 11.)

Further—John, in his gospel, says that,—

In the last day, that *great day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive : *for the Holy Ghost was not yet given : because that Jesus was not yet glorified*. (St. John, vii. 37—39.)

The question which arises from this is, When was the Holy Ghost bestowed? It was bestowed after Jesus' ascension, on the day of Pentecost; and the inference, therefore, naturally is—that *Jesus must then have been glorified*, for otherwise, the Holy Spirit would not have been given. This inference will be

strengthened by a comparison and due consideration of the following passages of Scripture.

Just prior to His being betrayed by Judas, we are told,—

These words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come : *glorify thy Son, that thy Son also may glorify thee :*

I have glorified thee on the earth : I have finished the work which thou gavest me to do.

And now, O Father, *glorify thou me* with thine own self, *with the glory which I had with thee before the world was.* (St. John, xvii. 1,* 4, 5.)

And-after His resurrection, when he appeared to the two disciples at Emmaus, referring to the particulars of His own sufferings as communicated by them whilst “their eyes were holden that they should not know him,”—

He said unto them, O fools, and slow of heart to believe all that the prophets have spoken !

Ought not Christ to have suffered these things, and *to enter into his glory ?* (Luke, xxiv. 25, 26.)

Paul to the Hebrews, arguing the duty of obedience to Christ, in gratitude for His sufferings for our sakes, remarks—

But we see Jesus, who was made a little lower than the angels, *for the suffering of death, crowned with glory and honour ;* that he by the grace of God should taste death for every man. (Heb. ii. 9.)

Elsewhere speaking of the Christian’s rest, and the means of obtaining it, Paul adds—

* Parenthetical as they are to the subject under consideration, the 2d and 3d verses of the chapter above quoted are omitted, but as the 3d verse is one on the authority of which the Unitarians endeavour to base an argument against the divinity of our Lord, it is here given to avoid the charge of garbling the text or evading the question, and at the same time justify the introduction of a few words in reply. The verse referred to is the 2d of the two following verses :—

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

“And this is life eternal, that they might know thee *the only true God*, and Jesus Christ whom thou hast sent.” (St. John, xvii. 2, 3.)

“Unitarian writers (observes Mr. Williams) lay great stress upon the third verse, as appropriating the term “*true God*” to the Father *only* ; but as most of the august epithets applied to GOD the Father (including every thing great, and wise, and good) are also applied to the Son, (See, for instance John, xxi. 17 ; Rev. ii. 23 ; Matt. xviii. 20 ; xxviii. 20 ; &c.) so we conclude that the term “*only*” was not intended to exclude the Son of God, but merely the *false* gods of the Gentiles, who had no just title to the name. This may seem a little strange to us, who “know that an idol is nothing in the world ;” but it must have appeared different in that age, when the far greater part of the world were accustomed to apply many of the same epithets to Jupiter, and other “*Gods major*” of the heathen. But surely, if JESUS CHRIST be not truly GOD, to associate the knowledge of Him with that of the FATHER, and to make it equally essential, is highly indecorous ; and, is, if we may be allowed to use a commercial term, putting the CREATOR and the CREATURE *in the same firm.*” (COTTAGE BIBLE.)

Seeing then that we have a great high priest, *that is passed into the heavens*, Jesus the Son of God, let us hold fast our profession. (Heb. iv. 14.)

In his "Notes" on the 1st of the last two texts, Mr. Williams says—"In our translation, it should seem as if the death of Christ was subsequent to His exaltation, which is exactly the reverse of the fact; Dr. Macknight, therefore, transposes the passage thus:—But we see Jesus, who for a little while was made less than angels, that by the Grace of God He might taste of death *on account of every one*, for the suffering of death, *crowned with glory.*"* (COTTAGE BIBLE.)

Paul when writing to Timothy could have had reference to no other event than Jesus's ascension in using the words "*received up into glory.*" Maintain a contrary opinion and where is the event to which the language of the apostle refers? There is not another event in the whole history of God's dealings with man, to which it can have reference. *GOD as GOD never left His glory. GOD as the MAN, Christ Jesus, "suffered the loss of all things" for our sakes.*

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (2 Cor. viii. 9.)

That the CHRIST was GOD the following texts will further testify†—Revelations 1st Chapter 13 to 18, contains a description of our Saviour "the Son of Man;" in the last part of the 17th He (*Jesus*) says, "I am the first and the last," and in the 18th He further says, "I am He that liveth and *was dead.*" Now it is certain that the last passage, can have *no* reference to GOD, and can apply to no other than the Saviour—for GOD as GOD could not die—and yet who but one possessing the Eternity of the Deity could, as stated in the 11th and 17th verses of this chapter be "the first and the last,"—"the alpha and omega?" The 8th verse of the same Chapter establishes the point beyond a doubt, for in that "the Alpha and Omega" are called "the ALMIGHTY!"—Further, in John (i. 29,) John the Baptist, on seeing Jesus, says, "Behold the Lamb of GOD who taketh away

* "The Doctor admits (adds Mr. Williams) that the original text is in the order of our translation; but he adds, "This inverted order the Greek language admits, by reason of its peculiar structure, but in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to their natural order, as is done in the new translation."—(Compare with this passage, Phil. ii. 9—11.

† Fresh arguments for the Divinity of our Saviour are here introduced, although the discussion of that subject may appear to have ended at page 750.—This portion of the manuscript, in rough draft, unfortunately, was not discovered until too late for insertion in a more fitting place, and is now added as being thought too important to be cast aside.

the sin of the World"—and (in the 35th and 36th verses) on a second occasion, he draws the attention of two of his disciples to Jesus by saying, "Behold the Lamb of God," and in John (xvi. 33) the disciples of Jesus are informed, by Him, that in the world they should have tribulation:—

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (St. John, xvi. 33).

Compare the foregoing texts with Rev. vii. 9—14. In the 9th v. "a great multitude clothed in white robes" are mentioned as "standing before the throne of the Lamb"—and John is informed "by one of the elders" that "these are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Comparing the texts John i. 29, 32—36, and John xvi. 33, with Rev. vii. 9—14, we naturally come to the conclusion, that Jesus "the Lamb of God" pointed out by the Baptist to the attention of his disciples, is the Lamb who was seen by John (of the Apocalypse) sitting on the throne with the great multitude clothed in white, standing before him—and that the multitude were the disciples of Christ collected from all countries and nations whom he had redeemed with his precious blood and taken to himself. By a reference to Rev. xvii. 14, we shall see that this same Lamb is styled "Lord of Lords and King of Kings," the title which (in Rev. xix. 13—16) is applied to the "word of God" or Christ, who (in John i. 1) is called GOD!"—The title of Lord of Lords and King of Kings can be applied most faithfully to the Deity alone, and when applied to CHRIST it can signify nothing less than this, that *He is GOD*—The Mystery of the Trinity in Unity being above our finite reason is no proof of its being *irrational*;—e. g. a man of limited capacity cannot comprehend subtleties which to a man of superior intellect are plain and easy of apprehension; does it therefore follow as a necessary consequence that what the one cannot comprehend is *irrational*? In other words, is the mystery of the incarnation of the Divine Being an *irrational absurdity*, because we poor worms cannot comprehend it? We would all laugh at, or pity the individual who would advance such a position in regard to matters of science, yet some of us are *unhappily less candid* in matters which concern our eternal interests, the nature of the Deity, infinite alike in all points, is necessarily above our finite understandings. His manifestations of himself, in his revealed will, particularly in the incarnation of our Saviour, who was perfect GOD and perfect man at one and the same time, partake consequently and naturally, greatly of the *incomprehensibility*, the *mystery* in which things infinite must be invested towards things

finite, because that which may be grasped is less than the hands that grasp it; that which may be valued is less than the senses which rate it. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven: what canst thou do? deeper than hell; what canst thou know?" (Job, xi. 7—8.) It becomes us therefore to be humble and believe when things are "*above and not contrary to reason*;" philosophers adopt this course in matters of science where some things are obliged to be taken as *of course*, as data to work upon, and where, if they waited till they had solved every difficulty, they would never arrive at any conclusions; and *why* not pursue this course in *Religion*—the highest science—the study of God?!?!—We must *believe* that Christ *was God and man*,—when He came to save us—*man* in order to *possess our sympathies* and to *suffer*—and *God* in order to *save us*,—and not endeavour to *understand* HOW HE COULD be *both* at the same time. If we wait till we thoroughly understand the Mystery of Redemption ere we give it our credence, we shall wait in vain—for as we can never bring the nature of the Creator down to the level of our own finite capacities—we shall never comprehend it, and thus we shall never believe it—and if we do *not believe in Christ as God, as well as Man*, we shall certainly be lost to all eternity. There is *no miracle* whatever in one *man* dying for *other men*—this is done by the soldier and the hero in the field of battle; but the miracle of *grace* and of *love* is, that GOD should take upon HIM the form of a servant and die for *man*—rebellious, sinful, sinning, ungrateful, proud, *man*. There is *not any thing* to EXERCISE our *faith* in the *first instance, much, VERY MUCH, to EXERCISE* it in the *OTHER*.

"A truth so strange, 'twere bold to think it true;

"If not far bolder still to *dis-believe*."—YOUNG.

"By how much any divine mystery is more unpalatable and incredible, by so much the more honour is given to God in *believing*, and the *victory of our faith* is made more noble."*

In further proof of the divinity of our Saviour compare Zechariah with John. In Zech. (xii. 10.) GOD, as speaking of Himself, says, "they shall look upon *me* whom they have *pierced*," &c. and in John, Jesus is mentioned to have been "*pierced*" by a soldier with a spear:—

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

* Lord Bacon's "Advancement of Learning," Book 9th.

And again another scripture saith, 'They shall look on him whom they pierced. (St. John, xix. 34—37.)

See also the Apocalypse, in which *Jesus* is described as coming to judge the world :—

Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen. (Rev. i. 7.)

Now we know that God, " who is *over* all," as God *could not* be pierced, setting aside His *Spirituality*—but we know that God as Christ was " pierced"—and yet if God and Christ be not one and the same being, God would never have spoken thus of *Himself as God*, and not as the man Christ Jesus our sacrifice and redeemer. Compare also Isaiah, viii. 13, 14, and xxviii. 16, in connection, in which God is called " a stone of stumbling and a rock of offence," and the corner-stone " which the builders rejected," with Matt. xxi. 42.—Mark, xii. 10, 11, and Luke, xx. 17, in each of which *Jesus* is mentioned as quoting this Scripture in reference to *Himself*, and thus giving offence to the Pharisees who rejected Him as the promised Messiah—and the Apostle Peter in Acts, iv. 8—12, and in his 1st Epistle, ii. 7, as directly applies the passage to Jesus;—it follows then, as a *just* inference, and not as an overstrained construction, that if in Isaiah—God be called " the Corner-stone" and in all the other Scriptures just quoted the term be applied both by *Jesus* and His *Apostles* to *Himself*, that this appellation similarly with other appellations, before noticed, has been indiscriminately applied to the Father and the Son because of their *oneness* or Identity, otherwise their respective appellations would have been respectively or distinctly, applied to each.

But the 1st epistle of John, contains overwhelming, irrefutable evidence of the Deity of our Redeemer—the Apostle thus speaks :—

Hereby perceive we the love of God because He laid down His life for us. (1 Epis. John, iii. 16.)

Unless Jesus be God—when did God die for us? We are told (in Rom. viii. 32) that God " Spared not His own Son"—Christ—" but delivered Him up for us all"—and the apostle John, as we have previously read, tells us that " God evinced His love to us by laying down His life for us"—but one or the other of these *divinely inspired* men must assert that which, to say the least of it, is a gross error—if we deny the Saviour's Divinity. Take another example—David speaks of God—" the Lord of Hosts" as " the King of Glory,"—

Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in.

Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The LORD of hosts, he is the King of glory. Selah. (Psalm, xxiv. 7— 0.)

But the Apostle Paul in his first epistle to the Corinthians (ii. 8.) calls our Saviour “the Lord of Glory”—in these words—“for had they known it, they would not have crucified *the Lord of Glory.*” Again—in Revelation, “the Lamb” (who is as we have already seen, Christ Jesus our Saviour) is said to be the light of the heavenly Jerusalem;—

And I saw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. (Rev. xxi. 22, 23.)

But in the following chapter “the Lord God,” or the Almighty, is declared to be the light of the inhabitants of the heavenly city:—

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (Rev. xxii. 5.)

What a confusion in the application of terms is there in these passages if we deny the divinity of Jesus; but *all* is *one consistent whole* if we take an opposite view of the subject.

Moses said to the children of Israel—

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. (Deut. xviii. 15.)

They who deny the Divinity of Jesus, educe this text in support of their opinions; they say that as Jesus is herein stated to be like Moses—he must *therefore* have been *man* and not God, but how so—may not one individual be *like* another, and yet be, beyond all comparison, superior to the other?—The *good* shall hereafter partake of the image of their heavenly Father—but do we from this argue that each sainted spirit shall become *a God* in its nature and capacity? Far from it. Let us now see wherein Moses and our blessed Lord resembled each other—Moses, we must bear in mind, was like Joseph and other patriarchs, a type of Christ—Moses was a meek man, so was Christ—Moses was a prophet, so was Christ—Moses was the leader of Israel to the *promised land*, the expected Canaan—Christ was the Captain of our salvation and our leader to the heavenly Canaan; Moses was the lawgiver of Israel—Christ was our Divine lawgiver and Teacher in righteousness; here, however, the comparison ends—for Moses was but *a man*—whilst the Son of Mary, was the Omnipotent *Creator of the Universe!*

The fact of many of the texts in the *New Testament* declaring the supremacy of *GOD the Father*, does not diminish the claim of *CHRIST the Son of GOD*, to the Godhead, Equality, or *oneness* with the Father; because as the *New Testament* contains the account of our Lord's life when He came to show forth His *obedience* unto our heavenly Father *as man*—*as "a servant"* and *not as GOD*—at such time He *would not* be forward to declare His *deity*, but His *subjection* and *obedience* to the God and Father whom man had *dis-honoured*—and whom He desired to *honour* and *obey* in every particular, and as the great exemplar of the human race. Acquiescence in—and subjection to His heavenly Father's will, breathe throughout the life of our blessed Saviour, as depicted in the scriptures of Truth; had He adopted a contrary line of conduct, He *could not* have been our *Great Pattern* in obedience. Nevertheless, He has not left Himself without evidence sufficient of His Godhead to satisfy every candid and sincere enquirer after "the Truth." He left His *works* to induce our faith. If we would not believe a man *good* by his *actions*, we surely would not believe Him such by his *words* or *assertions*—if we would not believe Christ to be *God* by His *works*, and particularly that of *Redemption*, which required the abilities of a *God*, and *not of a creature* to accomplish, we surely would not believe Him simply on His verbal declarations. If His very office of "Redeemer of mankind" insist not, *most rationally, upon His Deity*, His simple assertion *should not*. The importance which our Lord attached to His *works* John will evidence:—

Believe me that *I am* in the Father, and the Father in me: or else believe me for the very works' sake. (St. John, xiv. 11.)

See also Matt. xi. 2—6, inclusive, in which He especially refers to His *works* as testifying and declaring who He was. He became man that He might be *fitted to suffer* in our stead—because, *God, as God, cannot suffer*; *suffering implying subjection*; and "God is over all blessed, for ever." But Christ *was* God because, God's Almighty arm could alone deliver us from the dreadful doom which otherwise *inevitably* awaited the whole family of man—everlasting death, and immeasurable suffering, both as to its nature, and as to the extent of its duration—and which still awaits us, if we do not believe in Christ aright.

The more we search the Scriptures the more clearly shall we *see* and the more confidently shall we *believe* in the Divinity of our Saviour. It is for want of fair and thorough investigation of this subject that a contrary opinion has obtained amongst men who in other respects are both sensible and learned.

If Jesus had not been *GOD*, the Disciples, as they were holy men, would have made some distinction so that persons read-

ing their Gospels and Epistles could not be misled—but feeling and knowing Him to be GOD, they call Him, indiscriminately, “the Lord”—“the Christ”—“the Lord Jesus,” &c. They must, otherwise, have perceived that their manner of speaking and writing would lead to error, serious and dangerous error;—but Paul directly encourages our faith in the purity of the Holy Bible by the assurance that “All Scripture is given by inspiration of GOD.” (2 Tim. iii. 16.—See also 1 Peter, i. 10—12.)

We come now to “the conclusion of the whole matter:” we have seen that “God was manifest in the flesh” in Christ Jesus the Son of Man; that He was “justified in the Spirit” in the same Divine Being; and that of the same Jesus or “God manifest in the flesh,” is it peculiarly true that He was “seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” I have only to ask, can that which refers to Christ so manifestly and exclusively under each of the six heads into which I have consecutively divided my text, refer to any other than Him as a WHOLE? I think not. If then it refer wholly and exclusively to Christ, the inference is that “Christ is GOD, the Alpha and Omega the beginning and the end, the first and the last, He that liveth and was dead—the Almighty!”—(See Rev. i. 8, 10—18; xix. 11—16.)

Hitherto I have drawn your attention, in most instances, to separate passages of Scripture in support of our Lord’s Divinity; each text has been viewed in its own light, with such comments as I thought necessary; but I now purpose placing before you these very texts, with the addition of a few others, *without* intermediate note or comment, that they may be viewed simply in the light and strength which they afford each other. I do not desire to *bias*; taking *Scripture as the rule of our faith*, let *conscience and reason* be the arbiters in the matter.

CHRIST (*the Word*) one with GOD, as CREATOR, from the beginning.

In the beginning God created the heaven and the earth. (Gen. i. 1.)

In the beginning was *the Word*, and the Word was with GOD and the *Word was GOD*.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

He was in the world, and *the world was made by him*, and the world knew him not. (St. John, i. 1, 5—10.)

And, Thou, Lord, *in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands*:

They shall perish, but thou remainest ; and they all shall wax old as doth a garment ;

And as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail. (Heb. i. 10—12,—referred to Christ by Paul, who, in these words, quotes Ps. cii. 25—27.)

Christ—the Word—the KING of KINGS and LORD of LORDS (a title applicable to the Deity alone.)

And I saw heaven opened, and behold, a white horse ; and he that sat upon him was called Faithful and True ; and in righteousness he doth judge and make war.

And he was clothed with a vesture dipped in blood ; and his name is called *The Word of God.*

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Rev. xix. 11—16.)

The plurality of the person of GOD, with whom CHRIST and the HOLY GHOST are ONE.

And God said, *Let us make man in our image, after our likeness ;* (Gen. i. 26.)

And the Lord God said, Behold, the man is become as one of us, to know good and evil : (Gen. iii. 22.)

And the LORD said, Behold, the people is one, and they have all one language ;

Go to, let us go down, and there confound their language, that they may not understand one another's speech. (Gen. xi. 6, 7.)

CHRIST the first and the last, the Alpha and Omega, the ALMIGHTY.

Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts ; I am the first, and I am the last ; and beside me there is no God. (Isaiah, xlv. 6.)

Hearken unto me, O Jacob and Israel, my called ; I am he : I am the first, I also am the last. (Isaiah, xlviii. 12.)

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY.

I was in the spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last : * * *

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

And in the midst of the seven candlesticks one like unto the Son of man.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last :

I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death. (Rev. i. 8, 10—18.)

I am Alpha and Omega, the beginning and the end, the first and the last. (Rev. xxii. 13.)

Christ identical with GOD, as the purchaser of our Redemption “with his own blood.”

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it :

For this is my blood of the new testament, which is shed for many for the remission of sins. (Matt. xxvi. 27, 28.)

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luke, xxii. 19, 20.)

I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (St. John, vi. 51.)

Being justified freely by his grace, through the redemption that is in Jesus Christ:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. (Rom. iii. 24, 25.)

For even Christ our passover is sacrificed for us. (1 Cor. v. 7.)

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulis and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Heb. ix. 11—14.)

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts, xx. 28.)

Christ IMMANUEL, or GOD with us.

Therefore the LORD himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah, vii. 14.)

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is, GOD WITH US. (Matt. i. 22, 23.)

Christ the Mighty God, the Everlasting Father.

For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isaiah, ix. 6, 7.)

Christ by God, through Jeremiah, called the LORD our RIGHTEOUSNESS.

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (Jer. xxiii. 6, 6.)

Christ the Lord of glory.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory. (1 Cor. ii. 7, 8)

Christ in glory, with GOD, before the world was.

These words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. (St. John, xvii. 1, 4, 5.)

Christ before Abraham, and identical with the great I AM (the LORD GOD).

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus, iii. 13, 14.)

Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.

Then took they up stones to cast at him. (St. John, viii. 51—59.)

Christ Equal with GOD.

The man departed, and told the Jews that it was Jesus which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. (St. John, v. 15—18.)

Christ, the Son, and GOD the Father, are one.

I and my Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. (St. John, x. 30—33.)

Christ (the Son) addressed as GOD, by GOD Himself.

Thy throne, O GOD, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalm, xlv. 6, 7.)

But unto the Son *He saith*, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom :

Thou hast loved righteousness, and hated iniquity ; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. (Heb. i. 8, 9.)

Christ the LORD (JEHOVAH), our GOD.

Behold, I will send my messenger, and he shall prepare the way before me : and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts. (Mal. iii. 1.)

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight. (Mark, i. 2, 3.)

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for OUR GOD.

Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain :

And the glory of the LORD shall be revealed, and all flesh shall see it together : for the mouth of the LORD hath spoken it. (Isaiah, xl. 3—5.)

And thou, child, shalt be called The Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways. (Luke, i. 76.)

In those days came John the Baptist preaching in the wilderness of Judea,

And saying, Repent ye : for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of *the* LORD, make his paths straight. (Matt. iii. 1—3.)

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

* * * * *

He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. (St. John, i. 19—23.)

Christ the GOD and Saviour prophecied by Isaiah.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them *that are* of a fearful heart, Be strong, fear not ; *behold, your GOD will come with vengeance, even God with a recompence ; he will come and save you.*

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. (Isaiah, xxxv. 3—5.)

Now when John had heard in the prison the works of Christ, he sent two of his disciples,

And said unto him, Art thou he that should come, or do we look for another ?

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see :

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is *he*, whosoever shall not be offended in me. (Matt. xi. 2—6.)

Look unto me, and be ye saved, all the ends of the earth ; for I am God, and *there is none else.*

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. (Isaiah, xiv. 22, 23.)

Let this mind be in you, which was also in Christ Jesus ;

Who, being in the form of God, thought it not robbery to be equal with God ;

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men :

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 5—11.)

Christ (the Shepherd) the Fellow, or Equal of the LORD of Hosts.

Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the LORD of hosts : smite the Shepherd, and the sheep shall be scattered ; and I will turn mine hand upon the little ones. (Zech. xiv. 7.)

Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. (Matt. xxvi. 31.)

And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the Shepherd, and the sheep shall be scattered. (Mark, xiv. 27.)

Christ the Lord the most high GOD.

And the LORD sent fiery serpents among the people, and they bit the people ; and much people of Israel died. (Num. xxi. 6.)

Yet they tempted and provoked the most high GOD, and kept not his testimonies ; (Psalm, lxxviii. 56.)

Neither let us tempt CHRIST as some of them also tempted, and were destroyed of serpents. (1 Cor. x. 9.)

Christ the King, the Lord of Hosts.

Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the LORD of hosts. (Isaiah, vi. 5.)

These things said Esaias, when he saw his (CHRIST'S) glory, and spake of him. (St. John, xii. 41.)

Christ incarnate—GOD manifest in the flesh.

And without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Tim. iii. 16.)

Who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the

promises ; whose *are* the fathers, and of whom, as concerning the flesh, CHRIST came, who is over all, GOD blessed for ever, Amen. (Rom. ix. 4, 5.)

Let this mind be in you, which was also in Christ Jesus :

Who, being in the form of God, thought it not robbery to be equal with God ;

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ;

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. ii. 5—8.)

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. (St. John, i. 14.)

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ :

For in him dwelleth *all the fulness of the GODHEAD bodily*. (Col. ii. 8, 9.)

Christ the Lord and GOD of his Disciple.

Then saith he to Thomas, Reach hither thy finger, and behold my hands : and reach hither thy hands, and thrust *it* into my side : and be not faithless but believing.

And Thomas answered and said unto him, *My Lord and my GOD*.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed. (St. John, xx. 24—29.)

GOD in Christ.

Believest thou not that *I am in the Father, and the Father in me* ? The words that I speak unto you I speak not of myself : but *the Father, that dwelleth in me*, he doeth the works.

Believe me that *I am in the Father, and the Father in me* : or else believe me for the very works' sake. (St. John, xiv. 6—11.)

To wit, that *GOD was in Christ*, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. (2 Cor. v. 19.)

Christ worshipped by his disciples, who thus acknowledged his Divinity.

And when they saw him, they worshipped him. (Matt. xxviii. 17.)

And they worshipped him, and returned to Jerusalem with great joy ;

And were continually in the temple, praising and blessing God. Amen. (Luke xxiv. 52, 53.)

Christ, the LORD (JEHOVAH) the Saviour.

I, even I, am the LORD ; and beside me *there is no Saviour*. (Isaiah, xliii. 11.)

But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen. (2 Peter, iii. 18.)

And many more believed because of his own word ;

And said unto the woman, Now we believe, not because of thy saying ; for we have heard *him* ourselves, and know that this is indeed *the Christ, the Saviour of the world*. (St. John iv. 41, 42.)

Christ ubiquitous or omnipresent.

For where two or three are gathered together in my name, *there am I in the midst of them*. (Matt. xviii. 20 ; also see John xiv. 14 ; 1 John, 14, 15.)

We thus see from the texts quoted that as the Father is almighty—so is the Son; as the Father is eternal—so is the Son; as the Father is omnipresent—so is the Son; as the Father is unchangeable—so is the Son; as the Father is incomprehensible—so is the Son; and we must naturally come to the conclusion (for this leads us naturally to the conclusion) that as the FATHER is GOD, so is the SON.

“If JESUS CHRIST be GOD, then, exclaims the Christian, I perceive how great are my obligations to Him, for taking human nature to save a lost world! How inexpressible was the love which brought him from the highest throne in glory to the cross and the grave! How inestimable that heaven to which with such exertions He would raise me! How deep the depravity, ruin, guilt and misery from which the Son of God could rescue me only by taking my nature and dying for my sins! But if I could look on Jesus Christ as merely a man, I should have none of these views and feelings. I should see no more in the love of JESUS CHRIST than in the love of PAUL. I should discern nothing in what He did that could peculiarly display to me the depth of my sinfulness, the worth of my soul, the love of God, or the value of heaven.” (Pike.)—Thus this momentous question affects all the branches of religion and religious truth, and with them our eternal interests: happy they who believing shall endure unto the end, for they, amidst the revelations of heavenly joy, shall hear their glorified Redeemer proclaim—

I AM the FIRST—and I the LAST;
Time centres all in me;
The ALMIGHTY GOD, who was, and is,
And evermore shall be!

VI.—*The work of a Biblical Translator.*

Critical remarks upon versions of the Sacred Scriptures having repeatedly found a place in the pages of this periodical, it will not appear unsuitable, if a brief article is devoted to a consideration of the work of a biblical Translator.

The leading features of a good version of the Bible or any portion of the Bible, intended not for the use of the learned class exclusively, but of the public at large, are easily discernible. In the first place, a translation should be *faithful*, expressing, as far as practicable, the exact sense of the original, without addition or omission, and without any exaggeration or diminution of its import.—In the second place, *the phraseology should be suitable*. It should be as intelligible to all, as a due regard to faithfulness will permit: it should also be acceptable,

so as not to repel the reader: and it should be what may be called durable, i. e. foreign terms which may become obsolete when foreign influence ceases, and fashionable terms which may change with the fashion or party that has introduced them, should be carefully avoided. Faithfulness and a suitable style should be combined, if possible, with a third quality, viz. the highest attainable degree of similarity with the original in all minor matters. Faithfulness is the most important quality; and suitability of phraseology the next, whilst similarity with the original in minor matters may be more easily dispensed with.

The work of a translator who wishes to produce such a translation, may be divided into three parts, 1, ascertaining the exact primary sense of the original;—2, expressing that sense faithfully in a foreign language; and 3, exercising his taste in the adoption of a suitable phraseology.

I.—A translator must, first of all, ascertain the exact primary sense of the original. This is not always the literal sense. According to the literal sense Jezebel accused Naboth of having *blessed* God and the king; but the primary sense of her charge was that he had *bid* God and the king *good bye*, i. e. renounced his allegiance to them. According to the literal sense the people of Israel, in the wilderness, were commanded to contribute to the erection of the tabernacle, *whatever their hand could find*; but the primary sense of the command was that they should bring whatever they could *afford*.

Whilst it is important to distinguish between the primary and the literal sense, it is not less important to distinguish between the primary and the *ultimate* sense. In parables which are followed by an explanation, this distinction is palpable; and there are portions of the Bible, (such as the book of Revelation,) in which the primary sense is clear enough, whilst the ultimate sense is obscure. But there are numberless passages in which it is not easy to distinguish between the primary sense and the explanation of it, or in which a translator may be tempted at once to substitute the latter for the former.

To find out the primary sense, is often a difficult task, even in passages which at first sight appear simple. As an illustration of this we may refer to the use of the word *διαθήκη* in the New Testament. Does this word always mean *a covenant*, and never *a will* (or testament)? and if there are passages in which it means *a will*, which are the passages? For ourselves we believe it always means *a covenant*, but there are some texts in the epistle to the Hebrews, where a contrary opinion may be defended by arguments which are highly plausible.

Take again the expression, *from faith to faith*, in Rom. i. 17. We are of opinion that it is to be understood like the phrase

from sea to sea, or from shore to shore; and that the apostle intended to say that God's righteousness, as revealed in the gospel, stretches from one end of faith to the other, in other words, that the justifying grace of God extends just as far as faith extends, and that it knows no other limits than those of faith. But we have never yet met with a commentator who viewed the passage exactly in this light; most of them believe the meaning to be this, that whoever is justified, is continually growing in that faith by which he was justified from the first: or to express it more briefly, that the righteousness of God both pre-supposes and produces (or increases) faith.

Again take the words in Isaiah liii. 8. "Who shall declare his generation?" What is meant by his *generation*? Does it mean his origin, or the length of his life, or his contemporaries, or the number of his descendants, (i. e. his people?) Each of these views may be defended by very plausible arguments and by great authorities.

The examples now quoted present few difficulties to an English translator. He can render $\delta\iota\alpha\theta\eta\kappa\eta$ by *testament*, and leave it to the reader to judge whether a covenant or a will be meant. He can say *from faith to faith*, and can use the term *generation*, without any great inconvenience. But one who has another language than the English to deal with, may be compelled to make up his mind before he ventures to translate. There are languages where one word serves both for *house* and *household*; but in translating Hebrews iii. 2—6 into English, a translator must make his choice between these two words; and taking the passage as a whole, he will feel himself compelled, to use *household* throughout, and not *house*.

Whilst a preacher, however erudite, will rarely take great pains to ascertain the exact primary meaning of those passages or parts of Scripture which he is not likely to make use of in the pulpit, a translator is obliged to take the same pains with all passages, whether interesting or uninteresting; and the latter often present great difficulties. There is perhaps no part of the Bible more obscure, even as to its primary sense, than Ezekiel's description of the temple. A preacher or practical commentator passes it over: but a translator must grapple with the difficulty and call into exercise the same patience of research, which it would give him far greater pleasure to bestow upon the Epistle to the Romans.

In this department of his labour he will find that the following qualifications are essentially necessary:

1. *A familiar acquaintance with the whole Bible*, such as can only be derived from a daily intelligent and devotional perusal of it, persevered in for years. To obtain this familiar acquaint-

ance with the sacred volume, he should read it in a pretty good translation—for this purpose the commonly received English version is quite good enough—and he should combine with it an extensive course of reading on Bible history and geography &c. No other acquirement, no amount of skill or erudition can supply the defect of this first requisite. The translator who is not at home in the Bible and in the times and places to which it introduces him, will miss the true sense of very many passages, which allude to other parts of the word of God. Some of the minor prophets, in particular, will be a sealed book to him.

2. The second requisite is, *a competent acquaintance with the original languages*, which shall enable him to form an independent opinion, or to consult, with real advantage, the authorities from which he may derive additional information. The languages referred to, are Hebrew, Greek, and Chaldee; this last on account of the Chaldee sections of Ezra and Daniel.

3. To avail himself aright of the stores of knowledge, implied in the two preceding acquirements, he should also be possessed in a high degree of two mental faculties, which admit of being strengthened by cultivation, viz. a faithful *memory*, and a *judgment* at once sound and independent.

He needs a faithful memory partly to save him the labour of consulting books, and partly to suggest to him those things which cannot well be treasured up even in dictionaries, concordances, and collections of parallel passages. The Israelites were commanded by God, to learn by heart the song of Moses (Deut. xxxii.), and unless that song is continually present to the translator's memory, he will be at a loss how to understand a number of passages in the prophetic, and even the historical books. A person who has not had occasion to make the experiment, can hardly form a correct estimate of the numerous recondite allusions to the single book of Deuteronomy, which occur in almost all the subsequent books of the Old Testament, and especially in the prophets. Thus again a translator, who has a constant vivid recollection of the discomfiture of Sennacherib, will understand a number of passages in Isaiah much more readily than one whose memory fails to remind him of that event.

4. A translator also needs to have a judgment at once sound and independent; sound, that it may guide him aright, and prevent him from following any merely fanciful notions; and independent, that it may preserve him from yielding to the authority of names and parties: for whilst it is natural to suppose that in the interpretation of important passages the harmonious agreement of ancient and modern authorities accords with the

truth, it is nevertheless certain that both ancient and modern authorities have often erred. A sound judgment will counsel the translator to keep in the beaten track, when it is the right one; and an independent judgment will enable him to know whether it is the right one or not.

During the process of translating he should carefully read the original text; and when he has arrived at what he considers its real meaning, he will find it profitable to compare his opinion with that of other commentators. This precaution will act as a salutary check upon him, in preventing him from going far astray. When translating passages which he cannot readily understand, he will naturally enough consult such authorities: only he should beware of following any one guide indiscriminately in all his opinions. Thus Lowth's commentary on Isaiah is always worth consulting, though not always deserving of approbation. And we know of no work which, if cautiously used, may be consulted with greater advantage by a translator, than Boothroyd's Bible. Even his numerous errors are instructive.

II.—The second part of a translator's work, is when he has ascertained the exact primary sense of the original, to express that sense faithfully in another language. The faithfulness here referred to is twofold, first regarding the matter or the sense, secondly regarding the manner or the words. That translation which combines both these elements of faithfulness in the highest degree, is the most faithful translation.

To be qualified for this part of his work a translator must first of all be a conscientious man, determined to express the mind of the Spirit of God, as far as he can, in the same manner in which that Spirit has expressed it in the original. Next he must be a man of patience, determined when he has failed, to try again and again, until he has succeeded, in some measure, to his satisfaction.

The intellectual qualities which this part of his work requires, are the following:

1. The power and habit of expressing his ideas clearly and with precision in any language, especially in the one which he has to employ in translating. A man whose ideas are vague and confused, or who is unable to express in words the precise idea which he has on his mind, cannot be a fit translator of the Bible, because he cannot be faithful in his renderings.

2. He should be familiar with the language which he has to employ: so as to be able to tell at once, whether any given term or phrase in that language does or does not convey to those who use it, the exact sense of the original, which he intends to express.

3. He should have a perfect command of that language, so as to be able to express himself either concisely or somewhat at length, as occasion may require; and to throw the different parts of a compound sentence into any order that may appear desirable. Very few men ever succeed in obtaining such a mastery over any language which is not their mother-tongue.

It is this part of a translator's work—that of expressing the meaning of the original faithfully—which is pre-eminently difficult.

The language he has to employ may be destitute of some of the terms he is in need of, terms of greater or less importance. Thus there is no term, in English, that exactly expresses the meaning of the Greek *μετάνοια*. The word *repentance*, unless explained, only expresses one half of the idea which it should express.

The language to be employed may not be supple and unshackled enough, to admit of its words or sentences being arranged in imitation of the Hebrew or Greek. Thus the order of words in French is fixed by such strict rules, that we believe it to be an absolute impossibility to produce a French translation of the Bible, and especially of the Epistles, that shall be at once both so faithful and so acceptable as the English version. The same remark applies to Bengálí and Sanscrit.

But even supposing that there is no particular defect in the language, numerous dangers have to be guarded against. The translator may err by being too literal or not literal enough; by using vague language; by obscuring the connexion, &c. Thus in the English version the sentence (Luke i. 63), "He asked for a writing table, and wrote, saying, his name shall be John," is too literal, because the word *saying* is apt to be understood as equivalent with *pronouncing*, which is not the sense of the passage. Again in I Cor. iv. 4, the words, "I know nothing by myself," are quite vague: their meaning is, "I am not conscious of anything:" but who can discover this meaning in them? What we mean by obscuring the connexion, may be illustrated by an example in which the fault is quite immaterial: (Rom. iv. 4, 5.) "that we through patience and *comfort* of the Scriptures might have hope. Now the God of patience and *consolation* grant you, &c. Here either *comfort* or *consolation* should be used in both places; to show that the patience and comfort of the Scriptures are derived from the God of patience and comfort. Whilst in this passage the fault, as we said, is quite immaterial, there are others, in which similar negligence would readily obscure the connexion.

The great difficulty of the work of producing a faithful version lies in this, that very often if the sense is to be faithfully

expressed, the manner cannot be faithfully imitated. We have seen a German version of the Epistle to the Colossians, which was an accurate imitation of the Greek, almost word for word, by a first rate scholar who was well acquainted with the meaning of the original. His version is as much Greek to a German reader, as the original itself, perhaps more so. When it is impossible to combine a faithful rendering of the sense with a close imitation of the manner, the latter, as the least important, should of course yield to the former.

The danger into which a translator is most apt to fall, is that of giving a comment instead of a translation; a version of his own instead of the version; or a rendering which admits of only one explanation, instead of one which admits of several. This is only allowable in cases of necessity: and such cases will become more and more rare, just in the same proportion in which the translator improves in skill and experience. Some such cases, however, will always remain.

As an illustration of the danger here referred to, we may again mention the expression *from faith to faith*. This expression is an example of a really faithful rendering: for whatever meaning the original may have, may also belong to this rendering. But not all languages can supply words so convenient as *from* and *to*. In some languages the translator is under the necessity of giving a comment. But if an English translator should adopt other words than *from* and *to*, if e. g. he should say, *out of faith unto faith*, or, *beginning with faith and ending with faith*, he would not give a faithful rendering, because he would thereby, without any necessity, limit the passage to one explanation only.

III.—The third part of a translator's work consists in exercising his taste in the adoption of a suitable phraseology.

The language of every version ought to be grammatically correct: but this is not enough: it might be quite correct, and yet very unsuitable.

I. The first essential characteristic of a suitable style is, that it should be *intelligible*; but intelligible to whom? The answer is obvious: to all who are likely to read it. A translator need not descend to the low level of those who are absolutely illiterate; but he should descend to the level of those who can read intelligently. His language therefore should not be that of the learned or the refined, to the exclusion of plain readers.

Here, however, a most serious difficulty has to be encountered. The style of Job, of Isaiah, of the Song of Solomon, and of many other parts of the Bible is refined in the original: what is to be done in a translation? The answer is, It is better to make it more intelligible, than to make it more refined. If with a

due regard to faithfulness both as to matter and to manner, it can be made more intelligible, so much the better. The language of Paul often paints the very flash of thought ; but there can be no harm in softening down the vividness of his style, if this can be combined with faithfulness.

2. The second characteristic of a suitable style is, that it should be *acceptable*. Of what use is a book, if it is not read ? And who will read a book, the style of which is not acceptable ? We are not now speaking of the style of composition ; that must be an imitation of the original : but of the words and phrases employed. If these are vulgar, or high flown, or artificial, the readers will be few. A vulgar phraseology will repel educated and pious readers : high-flown terms will discourage plain readers : and artificial terms will displease all sensible readers.

What then is a criterion of a phraseology at once acceptable and intelligible ? We scarcely know a better one than that adopted in the school-books of the upper classes of plain popular schools, intended to prepare young men for daily life. The style which a youth belonging to the middle class of society, and just about to leave school, can readily understand, or that which one would wish him to adopt in his conversation or correspondence, as the most natural and the most becoming, is the style that should be adopted in a translation of the Bible : for the simple reason that it is most desirable that such youths should understand their Bible.

3. The third characteristic of a suitable style is that it should be of a *durable* nature, or in other words, that only those terms should be introduced in it, which may be supposed to survive political changes, or transient fashions, or local associations. In Bengal many Muhammadan terms are now becoming obsolete, because the political power of Muhammadans is gone : in like manner many English terms have been introduced in consequence of English political supremacy ; and it is easy to foresee that they will become obsolete, if that supremacy ceases. Such terms therefore should not be used in a translation of the Bible. Again, if Dr. Johnson had made an English translation of the Bible, it would now be in danger of being antiquated. And if Coleridge or Jeremy Bentham had made one, it would have been intelligible only to a small circle of readers, and would soon have ceased to be understood at all.

We shall conclude these thoughts by a few remarks of a general nature.

There is perhaps no translation of the Bible in existence which will bear comparison with the commonly received English version. It is deficient with regard to faithfulness as to the sense of a number of passages : but upon the whole it may,

even in this respect, be pronounced a very faithful version. What constitutes its peculiar excellence is, that as far as we know there is not another translation, which combines with so high a degree of faithfulness as to the sense, the same degree of faithfulness as to manner and the same suitableness of phraseology. Luther's German version is neither so faithful, nor in point of style so suitable as the English version.

It is remarkable that almost every translation which has enjoyed popularity, bears the impress of one mastermind, that of the principal translator. The English version is mainly Tyndal's, corrected by the Committee appointed by king James. If that Committee had undertaken to make a new version, instead of revising an old one, there is no saying when its labours would have been completed. Luther consulted his friends, but the main part of the work, and especially the final decision of differences in opinion, depended upon him. This shows that a translator should, in a great measure, be allowed to work independently: he should not be unequally yoked together with others. If he possesses the necessary qualities, he will naturally consult others and listen to their advice, and so do the work well and *con amore*; but if he is fettered by having to yield to authority, he will be discouraged, because wronged. If he does not possess the necessary qualities, he should not be encouraged to undertake the work at all, unless in case of necessity. Though not sufficiently qualified to make a good translation, he may be better qualified to make a translation than any one else.

A really good translation can only be made by a man who is able both to ascertain the sense of the original, and to handle with perfect ease the language which he is employing: in other words he should be a thorough biblical scholar, and the language into which he is translating, should be his native language, and fully at his command. Most of the Indian translations have been made by European scholars, with the aid of learned natives, This has been a matter of necessity, and in fact it is the only method which, under existing circumstances, could have been adopted with any hope of success. Translations were needed. and this was the best practicable method of preparing them. But we hope the day will come, when some Native Christians shall be thorough biblical scholars, and at the same time able to wield their own language with due precision. From such translators a standard version may be finally expected.

We conclude by remarking that a biblical translator should, at every stage of his work, live and labour in prayerful dependence on the aid of that Holy Spirit, by whom the Scriptures were indited, and who alone is able to guide into all truth.

VII.—*The Progress of Christianity and Civilization among Savage Nations.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Will you do me the favor to republish in the *Observer* the following articles, which I have cut from papers recently received. They exhibit in a strong light the power of the Gospel, not only to regenerate individuals, but to civilize and refine whole nations. It must be remembered that twenty-five years before the occurrence of what is related respecting the Sandwich Islands, the natives were perfect savages. How amazing that a change so mighty should be effected in so short a space of time! Is not this a nation born in a day, according to the sure word of prophecy? And by what means? By none other, in the first instance, than the preaching of the cross. Never again let it be said by the enemies of missions, that men must be educated and civilized before they can become Christians. A greater absurdity cannot be conceived. Civilization—all that deserves to be called so—is the effect of Christianity; in no sense the cause of it. The Sandwich Islanders have obtained a place among civilized nations, only because by the blessing of God on the labours of Christian missionaries, they have become so refined, in less than a single generation, as to be entitled to that distinction. These Islands furnish a spectacle of almost unsurpassed sublimity. The transformation of national character and national institutions, which twenty-five years of Gospel influence has here produced, is one of the greatest wonders of this nineteenth century: nay, it may justly be accounted one of the wonders of the world. And the same thing is being accomplished among the savages of other islands and of other climes. Who then demands miracles to prove the truth of Christianity? Here are stupendous miracles wrought before our eyes: for where, I ask, and when, has science, or literature, or philosophy, or any power of man, either alone, or aided by religions of confessedly human origin, wrought any thing to be compared with these prodigies of the Gospel?

The speeches of the Choctaw and Wyandot Indians are exceedingly interesting, and cannot fail to cheer the hearts and encourage the faith of the friends of missions. But it ought to be mentioned, for the benefit of those who are but slightly acquainted with the history of the North American Indians, that some of the other tribes are still further advanced in civilization than the Choctaws and the Wyandots. Such especially is the case with the Cherokees.

That is a capital idea of the good Wyandot—"Take that, and give the Gospel and the push." Every contribution is *another push*.

Your's, &c.

JOHN NEWTON.

Oct. 10th, 1846.

PARLIAMENT OF THE SANDWICH ISLANDS.

The Legislative Council of the Sandwich Islands, consisting of a House of Nobles and a House of Representatives, convened on the 20th May. This native Parliament appears to have been organized after the English forms, with the usual ceremonies—a throne, seats for the ministers of state, foreign consuls, nobles, representatives, clergy, commanders of vessels of war, &c. &c., the King being dressed in a *new* military suit, and the Queen in a figured straw-colored silk dress, bonnet of the same color, with white ostrich feathers! The fort announced his Majesty's entrance into the Legislative Hall by a national salute—21 guns. The foreign vessels of war responded with the same number of guns. When their majesties had ascended the throne, the Rev. Mr. Richards, American missionary, addressed the throne of Grace, which being finished, the King ordered his assembly to be seated and then read his speech,—worthy of all commendation :

SPEECH FROM THE THRONE.

Nobles and Representatives of the People—

We have called you together to deliberate on matters connected with the good of our kingdom. In the exercise of our prerogatives, we have appointed Gerrit P. Judd, Esq., to be our Minister for the Interior Affairs of our kingdom; Robert C. Wylie, Esq., to be our Minister for Foreign Relations; and John Ricord, Esq., to be our law adviser in all matters relating to the administration of justice. We have ordered our Minister to lay before you Reports of their several departments.

The independence of our Kingdom has been most explicitly recognised by the United States, Great Britain, France and Belgium. From each of these powers we have received the most friendly assurances.

It is our wish to cultivate the relations of peace and friendship with all nations, and to treat the subjects of all with equal justice.

With this view we recommend to your consideration, the better organization of your Courts of Justice, the division of powers, and a careful revision of the Laws.

The laws regulating licences, the tenure of lands, the registration of vessels, the harbor regulations, the duties, the fines for the punishment and correction of offences, the laws for the collection of debts and taxes generally, deserve your attention.

Our minister for the Interior will lay before you the estimate of the expenses required for the ensuing year, for which it is incumbent on you to provide with a due regard to economy and the means of the people.

It is our desire that you take measures to ascertain whether the number of our people be diminishing or increasing, and that you devise

means for augmenting the comforts and the happiness of the people of our islands.

We consider it the first of our duties to protect Religion, and promote good morals and general education. It will therefore be your duty to consider by what means those blessings can be best promoted and extended among the people of these islands, and also among the foreigners resident in our dominions. We are well aware that the Word of God is the corner-stone of our kingdom. Through its influence we have been introduced into the family of the independent nations of the earth. It shall therefore be our constant endeavour to govern our subjects in the fear of the Lord ; to temper justice with mercy in the punishment of crime ; and to reward industry and virtue.

The Almighty Ruler of nations has dealt kindly with us in our troubles, in restoring our kingdom, together with special guarantees for its existence as an independent nation. May He also aid you in your deliberations, and may He grant his special protection to us, to you and our people.

This being concluded, one of the Nobles, Gov. Young, offered resolutions of thanks to the Governments of Great Britain, France, Belgium and the United States for recognizing the independence of the Islands, which passed unanimously. On the next day, 21st, both Houses replied to the King's address, concluding with " God preserve the King !" The ministers presented their reports and estimates on the same day, and the ordinary business of the session commenced.

The 31st of July was to be observed as a Thanksgiving for the Divine favour towards the Islands. The duty on imports had been raised from 3 to 5 per cent. The citizens of the United States have appealed to our Government from some decision in the native Courts.

There are two packets now running between Oregon City and Honolulu. The voyage between the two places averages 25 to 30 days. The Polynesian newspaper advertises salted provisions, barley, oats, peas, beans, butter, &c. &c., from Oregon. The *shingle* trade is very brisk, an evidence that the Yankees are at work on the banks of the Columbia.—*N. Y. Observer.*

WESTERN INDIANS.

Mr. Editor,—It is generally known, that some tribes of our Western Indians are represented in Washington by men of a high order of intellect and refinement ; but it may not be so commonly known, that most of these persons are humble and zealous members of the Church of Christ, exhibiting a more than ordinary degree of the simplicity and godly sincerity of the gospel. At the last Monthly Concert, held unitedly by F Street and the Second churches, we were favoured by the presence of two of these our western brethren—Col. Pitchlyn, the chief and delegate of the Choctaws, and Mr. Armstrong, a member of the Wyandot Delegation. Their addresses were listened to with the utmost attention and delight ; and I send you a slight outline of them, hoping that they may not be without interest to your readers.

Col. PITCHLYN, being introduced to the congregation, remarked, that all present would perceive him to be an Indian ; one of those of

whom, twenty years ago, it was said that all attempts to civilize and christianize them, would be fruitless. But how had the trial been made? A few young men, the sons of chiefs, had been brought to the east, and here been educated; and when they returned to their people, with none to countenance them in their new habits—with no congenial society, they were almost necessarily forced to relapse into their former condition. This was not the way to regenerate a people. God had pointed out a more excellent way, in the command, “*Go ye into all the world, and preach the gospel to every creature.*” This was the only way. No effort to civilize a people, or to raise them, in any way, in the scale of nations, would, or could succeed, that had not the Bible for its foundation; and that blessed book could not be brought into contact with a people, and be taught them diligently and prayerfully, without drawing after it all blessings. It is the cause and support of all your might and glory as a nation. Take it away, and you too, in no long time, must also become a nation of barbarians.

Twenty years ago, said Col. Pitchlyn, the Choctaws were perfect savages; the men were warriors and hunters, and the women were the labourers; and, strange as it may sound, it is the case among all savages, that the females perform all the heavy labour, and no where, but in gospel lands, are they admitted to their proper station, as the equals and companions of the men.

Now many are loud in their praises of a *state of nature*. The Indians, they say, are happy: their manner of life suits them: why send your missionaries to teach them what does not suit them, and to break up and destroy their present happy state? But, said he, I know something of this. I was born, and grew up to manhood, in what I may truly call “*the dark ages*” of my country. That state of nature was, and always must be, one of misery, and not of happiness. War, war, was the constant occupation of the people; and every little tribe was at enmity with its neighbours; each seeking to destroy the other. Only a small river separated our people from the Creeks, and, in my childhood, many a time, upon an alarm of the enemy, has my mother caught me in her arms, at dead of night, and hurried off, some twenty miles distance, to save our lives, it might be at the loss of everything else. We were in a state of constant alarm, and could neither sow nor reap in security. Our living was precarious and full of suffering. The sad condition of our females, and the evil influences of ignorance and superstition—for all superstitions degrade and brutalize—added to this, may serve to show the beauties of a state of nature.

About twenty years ago, God put it into the heart of his people to send us missionaries. They came to us with the Bible in their hands. They were good men. They sought the true interests of our people. They have laboured zealously and faithfully, and now they see the fruit of their labours. We have now among us many churches, Presbyterian, and Methodist, and Baptist, with their regular congregations, and with many hundreds of upright and consistent members. We have our numerous schools of every grade, even to large boarding-schools for girls, and for boys; and every school in the nation, I am happy to say, is under religious superintendence, and is conducted upon religious princi-

ples. Fully half of our people speak the English language, and all the branches of education are taught in our schools. Our men are now farmers, with their houses and fixed homes, their gardens, and their orchards, with all the blessings of civilization; and our females are as the ladies of Christian nations. These are the blessings which the Book of God, in the hands of his servants, has brought to us.

And this has been done, not by the power of your government, but in spite of it. The policy of the government towards the Indians has been uniform and evil. It has always been a little land here, and a little there; pass beyond this river: get you from this valley to that; go out into the great west, and hunt the buffalo. The Indians have been kept constantly moving—never being allowed to remain stationary long enough to gather around them the arts of civilization; and without a stationary home, men can never be anything but wandering barbarians. No, all the good among my people, is owing to the benevolence of those of God's people in these United States, who sent to us the missionaries with the word of everlasting life.

I well remember when the missionaries first came to us. No one of our people thought that they would ever accomplish any thing. "They will never get a Choctaw," said they, "to believe in their religion." By and by two little girls were admitted into the church: "Well," said they, "this is strange; it may do for the women, but they will never get a man, a warrior, to join them." However, it was not long before even proud warriors were bowing at the feet of the Saviour.

One of these devoted missionaries I will mention particularly, and that is Miss Burnham, a name dear to the Choctaws. She came first to my father's house. In my untutored wildness, she was a wonder to me. Why, said I to myself, have those Yankees at the east sent you here? I could only suppose that she had come to cook for the others; but she seemed too delicate for this. And she told my father, that she had come to teach the children, and to do good to the people. Thought I, you might just as well go home again. But, under God, the influence of that woman alone would have saved my nation. She established and sustained Sabbath and other schools in all directions; her pupils growing up followed her example; as I visited all our schools, this fall, as a trustee, I found their children in them all; and having thus set in motion an influence for good, that will go on widening forever, she has gone home to New England, to die there, with the blessing of a nation upon her.

We too, said Col. Pitchlyn, have our missionary societies, and our contributions are sent to the common treasury, as a thank-offering, to carry the gospel to those yet in darkness—and God grant that we, who have his blessed word, which alone can do men good, may never forget our obligation to send it to those who have it not, until its light shall shine upon a whole world converted to God."

Our Wyandot brother, ARMSTRONG, then followed in a speech of much pertinency and power, fully sustaining all the positions of Col. Pitchlyn. When he thought of all that had been done by the missionaries, he could hardly restrain his feelings; his heart was almost too full for him to speak. They had come to his tribe, about the same time, that others

went to the Choctaws. But they met a very cold reception. In a council of the nation they were advised to go away. They were told that their religion did not suit the Indian—that their God was not the God of the white man. But they persevered, and God blessed them; and the result with them, the most northern tribe, had been the same, as just described, by his brother from the most southern. They too had their missionary society, and when the first member, an old warrior, laid down his subscription, “there,” said he, “take that, and *give the gospel another push.*” And so should we all feel, when we contribute of our substance, or our endeavours. We are giving the gospel another push, until, by the blessing of God, it will encompass the whole earth, and fill every land with thanksgiving and praise.

Comment from me is unnecessary. I only wish that every enemy of missions, and every cold-hearted Christian, could see and hear these men thus “*giving glory to God.*”—(From a Correspondent.)

W. W. E.

Washington, December, 1845.

VIII.—*Detached critical Remarks upon some passages of Scripture.*

(Continued from page 339.)

IV.

Gal. iii. 20. ‘Ο δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.

Now a mediator is not a mediator of one, but God is one.

Dr. Bloomfield, in his valuable commentary, introduces his remarks upon this passage by saying: “This is confessedly one of the most obscure passages in the New Testament, and perhaps above all others *vexatus ab interpretibus*, if it be true, as Winer affirms, that there are no less than 250 ways of explanation.” After such a statement it may appear presumptuous to make a fresh attempt to elucidate these words. Our object however, is not to find out something new, but to state a few reasons for adhering to what we conceive to be the simplest and most ancient view of the verse under consideration,—the view naturally conveyed to the mind by the English version.

The argument, of which these words form a link, is briefly this: “God had proclaimed justification and salvation through grace to Abraham, promising that from Christ, the seed of Abraham, these blessings should flow to all nations. True, the law was given afterwards; but the law cannot annul the promise of grace. The law was intended to be only temporary: it was added because of transgressions; it was the school-master leading us to Christ: it was ordained by angels in the hand of a

mediator. Now a mediator is not a mediator of one ; but God is one : and the law of God is not contrary to his promise.”

The greater part of this argument is very clear ; but there are some difficulties in it. One is, to understand the expression, that the law was added *because of transgressions*. The brevity of these words causes them to appear obscure. Their probable meaning is : a promise that all nations should be blessed in Christ, had been given : but at the time it was given, the nations of mankind were so completely sunk in idolatry and sin, that unless God interposed in a miraculous manner, the means of preserving a hope of the Saviour’s coming, and of preparing and introducing that event, would have been wanting. The progress of mankind in sin resembled the onward movement of a wild mountain torrent, spurning all control and spreading desolation all around. By giving the law to Israel, God, so to speak, confined one portion of the tumultuous waters to a narrow channel, which they could not overleap, and through which they were compelled to advance towards the point whither God intended to lead them. By the law Israel was checked in its transgressions, and separated from the rest of mankind : and at the same time by convincing the conscience of sin, by revealing the terrors of an offended God, and by preserving a hope of the coming Saviour, the law was calculated to lead Israel on towards Christ. Thus it was a school-master, severe, keeping in check those committed to his charge, now driving, now leading them on towards Christ, the better guide.

In the words which we are considering, it is said that the **law** was given by a mediator. That mediator undoubtedly was Moses ; for he stood between God and the people ; receiving the words of the law from God, and communicating them to the people, who were terrified at the voice of God, speaking from Sinai. (See Deut. xviii. 16, 17.)

A mediator is not the mediator of one : but God is one. Moses was the mediator between God and Israel, not between the God of the promise, and the God of the law. God is one : the same God who had given to Abraham the promise of grace, afterwards gave to Israel the law of Sinai. Although Moses was a mediator, yet it does not follow that the promise and the law were contradictory to each other : they both were given by God, who is one : can the law of God then be against his promises ? God forbid.

From this paraphrastic explanation, it will be evident, that we take the word *one* in its strictest and simplest sense, more plainly expressed than if the mathematical term *unit* had been employed. We would neither supply *party* as some have done ; nor *person* as others have done ; though we have little to object

to the latter. God, however, is *one*, not only in the sense that he is *one God*, but also in the sense that he is always *the same God*.

This we believe is the sense conveyed to most minds by the rendering of the English version, and we are persuaded it is the right sense. We conclude by simply remarking that the beginning of the 21st verse would have greater force, if translated thus: "Is the law of God then against his promises?"

V.

1 Peter iv. i. *Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔνοιαν ἀπλάσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ πέπαιται ἀμαρτίας, εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.*

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, that whoever hath suffered in the flesh, hath ceased from (done with) sin; that for the remainder of your time in the flesh ye may no longer live to the lusts of men, but to the will of God.

The above rendering differs from the one which is given in the received version mainly by this, that we translate *ὅτι* by *that*, not by *for*. This difference, apparently slight, changes the whole drift of the passage. Usually it is viewed as an exhortation to Christians to endure bodily and temporal affliction in the same spirit in which Christ endured it: we consider it as an exhortation to be dead unto sin, and alive to God and his service.

The verse under consideration is closely connected with the 18th verse of the preceding chapter, which reads thus: "For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." . . . "Forasmuch then as Christ has suffered for us in the flesh," &c.

This reference to a preceding verse shows that by saying that Christ had suffered in the flesh, the apostle did not intend to speak of all his afflictions indiscriminately, but principally of his death. This is further evident from the expression, *Christ suffered for us*, the just for the unjust, which expression indicates that Christ suffered in the flesh as our substitute, in other words that he died in our stead. We may therefore say that to suffer in the flesh is the same thing as to suffer the extreme penalty, or to be put to death.

Accordingly the tenor of the passage is this: Christ was put to death as our substitute: after he was put to death, the imputed sins of mankind had no further hold upon him: death had no more dominion over him. Now arm yourselves with the same mind; realize the truth that in the person of Christ, as your substitute, you have been put to death. A criminal put to death has done with sin, he can neither practise it again, nor

suffer any further punishment: view yourselves in this light; then you will be enabled to remain dead to sin, and alive to God.

This passage therefore contains the same sentiment, which is dwelt upon more at length in the 6th chapter of Romans.

VI.

Eph. iii. 9, 10. Who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

This passage is one of those which, though plain in themselves, have been disfigured and rendered obscure by the arbitrary division into verses. It is hardly possible to conceive how it came to pass that the 9th verse was made to conclude with the words *Jesus Christ*,—an arrangement by which the whole sentence, to most readers, conveys an idea materially different from the one intended by the Apostle. If in the 9th verse the words *hid in God* were followed by a full stop, and *who* resolved into *For he*, no intelligent reader could mistake the real meaning.

VII.

Col. ii. 23. "Ατινα ἐστιν. . οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός.

Which things . . . are of no value, (serving only) to gratify the flesh.

The words οὐκ ἐν τιμῇ τινι cannot, we believe, be translated better than by, *of no value*; ἐν stands for the Hebrew ז, by which words expressive of *price* or *value* are often preceded.* The real difficulty of the passage lies in the word σὰρξ, *flesh*. Many interpreters think it means *the body*; we differ from them, because πλησμονή, *filling*, is usually employed in a bad sense, much like the English term *stuffing*. Assuming this view of πλησμονή to be correct, it follows that the two clauses must be kept apart; for that which serves to stuff the flesh, cannot possibly be of any value or honour. If the two clauses are separated, then *flesh* cannot signify the body; for the austerities referred to are very far from calculated to gratify the body. The only explanation of *flesh* which appears suitable, is that by which it is understood of a carnal or pharisaical mind, or *spiritual pride*.

VIII.

2 Tim. i. 13. Ὑποτίπωσιν ἔχε ὑγιαίνόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας.

Hold fast as a model of sound words those which thou hast heard of me.

This rendering differs from the one commonly received simply by not inserting an article where there is none in the original. We are aware that when in classical Greek two nouns, one of

* So Isa. ii. 22. Wherein is man to be accounted of? i. e. at what value is he to be set down? or, what is he worth?

which (being governed by the other) is in the possessive case, ought both to have the article before them, then the Greek of the New Testament often follows a different rule, derived from the Hebrew, viz. that only the noun in the possessive case is accompanied by the article. *The form of sound words*, in classical Greek would be τὴν ὑποτύπωσιν τῶν ὑγιαίνοντων λόγων; in the New Testament it might be ὑποτύπωσιν τῶν ὑγιαίνοντων λόγων. But when neither noun has the article, then it should not be put in by the translator, unless the noun in the possessive case is a name, or the word *God* or *Lord*. Thus although υἱὸς Δαβὶδ means *THE Son of David*, and ἄγγελος Κυρίου *THE angel of the Lord*, yet ὑποτύπωσις ὑγιαίνοντων λόγων can only mean *A form (or model) of sound words*.

IX.

2 Tim. ii. 22. Peace with them that call on the Lord out of a pure heart.

This beautiful and most suggestive passage is usually marred by a comma being put after *peace*, where there ought to be none. ‘Peace with them that call on the Lord out of a pure heart’ was one of the graces, which in addition to righteousness, faith and charity the youthful Timothy was exhorted to cultivate.

X.

2 Tim. iii. 16. Πᾶσα γραφή θεόπνευστος.

All Scripture is given by inspiration of God.

This simple declaration has been very ill-used even by pious commentators: yet rightly considered it affords no scope for doubt. τὰ ἱερὰ γράμματα, *the sacred writings*, are mentioned in the preceding verse, as able to make men wise unto salvation through faith in Jesus. Immediately upon this the Apostle says, πᾶσα γραφή θεόπνευστος, *every writing is given by inspiration of God*. How is this to be understood? “You know the Psalms; every psalm is instructive” is a sentence which would easily be understood. “You know the merchants; every merchant is bent upon making a fortune,” is language which no one would misinterpret. So here Paul says to Timothy, Thou knowest the sacred writings, every writing is inspired: can the sense be mistaken?

But it will be replied, first he says γράμματα, afterwards γραφή; the words are not the same. True, they are only similar, not the same, because πᾶν γράμμα might have meant *every single letter*. Now though every single letter might be inspired, yet it would have been nonsense to say that every single letter was profitable for doctrine, for reproof, for correction and for instruction in righteousness. To prevent such mis-interpretation (which, as the history of the Hebrew vowels shows, would assuredly have ensued) the word γραφή was substituted for γράμμα.

But what are we to understand by *every writing* being inspired? Clearly not every writing in the wide world, but every writing which forms a part of the sacred writings or the Old Testament: for it was of the Old Testament in particular that the Apostle was speaking. Now the phrase *every writing* may be explained in three ways, probably all comprehended in the meaning which Paul intended to convey: 1st. each of the three classes of books in the Old Testament, viz. the Law, the Prophets, and the Psalms, inclusive of the other Hagiographa;—2dly, each separate book of the Old Testament;—3dly, every sentence or text or passage; for the word *γραφῆ* may mean just what we call a text or passage.

This interpretation (*every writing*) cannot be objected to by the most fastidious critic; and it shows that the common rendering, *all scripture*, however often cavilled at, is perfectly correct and about the plainest that could have been adopted.

XI.

Gal. ii. 2, 3, 4. I went up by revelation, and communicated unto them (but particularly to those who were of reputation) that gospel which I preach among the Gentiles, lest by any means I should run, or had run in vain. But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. (I say not compelled,) because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour.

After Paul and Barnabas had been made the instruments of converting many Gentiles to Christ, they found, on returning to Antioch in Syria, certain Christians of Jewish extraction, who maintained that all Gentile converts to Christianity ought to be circumcised and commanded to observe the ceremonial law of Moses. As these men occasioned much disputing and many heart-burnings, Paul and Barnabas went to consult the brethren at Jerusalem on the subject. In the Acts it is said that the church at Antioch deputed them; here Paul says he went up by revelation. Undoubtedly both statements are correct, and they may easily be combined harmoniously. The object which God and his servants had in view was, that the efforts made by Paul, and after him by many others, to lead the Gentiles to the Saviour, might not be in vain.

Arrived at Jerusalem, Paul stated before the church what gospel he was in the habit of preaching: and he also conversed on this topic at greater length and in private interviews with those who were of reputation, i. e. with James and Peter and John. These interviews, though private, were not clandestine ones, as some able commentators have strangely supposed.

The result was that even Titus, who accompanied Paul, was not compelled to be circumcised; in other words, Paul was not even compelled to have Titus circumcised.

So far all is clear : but at this point the apostle's language appears to be elliptical, and the best way of supplying the omission is to suppose, that Paul meant to imply, that at last it became a question of compulsion or non-compulsion ; that it was an unusual thing for him, in his intercourse with brethren, to assume an attitude of defiance, and to refuse to yield, unless he was compelled to it ; but it was necessary to be resolute in resisting the demands of those who attempted to make the salvation of the Gentiles, and their standing as Christian brethren, dependent upon their adopting and observing the ceremonial law.

Such appears to us to be the meaning of a passage which has proved very perplexing to commentators.

IX.—*History on Christian Principles.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

There is no trouble in convincing you, that of all the books composed or compiled in this country, for the purpose of teaching children the truths of history on Christian principle, there are few so well adapted to the purpose as Archdeacon Corrie's little work on that subject. That well-known history not only records all the events which have taken place in the world from the creation up to the subversion of the Roman Republic, (the last event in ancient history) but also is replete with moral and religious observations, which circumstance alone, irrespective of the other merits the work possesses, renders it highly valuable. Those who are engaged in the work of education in Christian schools, will be able to appreciate duly the value of the observations above alluded to ; they not only enable the learner to understand fully the truths which are taught to him, but also produce in his mind serious impressions which are not very easily effaced.

Now, decidedly interesting as this work is, it is no longer procurable, which is really a very lamentable fact. Not long since I stood in absolute need of a few copies for a Christian school, and accordingly rummaged over almost all the book-shops of Calcutta, but to no effect. I only succeeded in getting one or two copies, which were again as old as books can be. Now, Mr. Editor, can you let me know why are they so scarce ? Have they been out of print ? If that be the case, why are they not reprinted ? Cannot the Tract Society or the Christian Knowledge Society undertake such an important task ? I doubt not that if a thousand copies be struck off, they may be sold in no time.

Yours,

16th October, 1846.

A CHURCHMAN.

X.—Annual Report of the American Baptist Mission in Siam.

Bangkok, Siam, July 1st, 1846.

During the missionary year now drawn to a close our direct labours for the good of the Siamese have been mostly suspended. Since the departure of brother Jones in September last, we have only been able to give a few tracts to those calling for them. In this way 2837 tracts and books have been distributed. The continued illness of Mr. Chandler has prevented the completion of the Siamese type.

In the Chinese department our labours have been very similar to that of last year, including daily morning and evening worship, two services in the Chapel on the Sabbath, and two or three weekly meetings at the houses of different brethren, and daily visiting from house to house. Two good native assistants, Kiok Cheng and Hong Kit have been constantly employed, one at Bangkok and the other at Lengkiachu. We have printed new editions of four different tracts and have distributed 1336 copies which have gone to various parts of the country. Considerable work, though mostly of a preparatory kind has been done towards the translation of the New Testament in Chinese.

Some advancement has been made towards the preparation of two founts of Chinese type, besides what has been done to improve the workmen, and in experiments to ascertain the best size and form. About 500 characters have been cut on Pica body and a larger number on double Pica condensed. Considerable has also been done in the Foundry to assist His Royal Highness Chau Fa Yoi in a fount which he has been preparing.

We have also during the past year enjoyed the ordinary amount of encouragement in our labours. About the same number as formerly have been disposed to come together to hear the truth, and about the same proportion have been willing to listen to it when carried to their doors. But in this last respect a very manifest change has gradually taken place. Formerly multitudes listened carelessly but politely to our message, and would neither favour or approve nor even seem to concern themselves much about it. Now a large proportion of this class oppose, and will not give even a polite attention.

This we think shows that the truth has become more understood, and the opposition of the depraved heart is stirred up and there is more of taking sides and less of that polite indifference. Five Chinese have during the year been received into the church and continue to give encouraging evidence of piety. One has died, and one has been excluded, leaving our present number twenty-seven. There are now several inquirers, two or three of whom appear very encouraging.

From this brief report it will be seen that we have shared the common lot of all the Missions in this eastern world, namely, severe bereavements and trials intermingled with mercy and encouragement. Seldom in the history of missions has there been a time like the past two years, when sickness and death have visited almost every station and when such numbers have been obliged to return to their native land. We think no Christian can look on these peculiar dispensations

of providence with indifference. It is no mere chance. We as missionaries feel called upon to be personally ready for the coming of our Lord, and to do with our might what our thoughts design and our hands find to do, and at the same time we are taught not to lean on an arm of flesh or to attach undue importance to human instrumentality. What is man, especially in these tropical climes, to be accounted of?

We have also been watching with much anxiety for the effect of these peculiar providences on the church in our native land. Are our christian friends prepared to have their work sifted as wheat? Are they prepared to see those on whom they have depended to preach the gospel to the heathen, and whom they have been at the expense of sending out; early sicken and die or return to their native land? We have had fears lest our Christian friends should not be prepared for all these things,—lest they should be discouraged or should infer it is not the will of God that these labours should be continued. Such an inference we think would evidently be unwarranted and wrong, for there has been much of blessing, and encouragement intermingled with these bereavements. At the stations which have been most sorely tried, souls have been converted as we trust to God and the cause of Christ advanced, and his name honored; in a word, we believe that the Holy Spirit has been given to accompany the efforts that have been put forth, and we cannot believe it is His will that these efforts should be discontinued.

What then is the lesson which Christians should learn from these providences? We have long been under the painful impression that the greatness of the missionary work has not been suitably realized. It has seemed to be regarded as a work to be done at our ease and according to our convenience, or even as a work already nearly accomplished. The voice which we have often heard has seemed more like the song of victory than the shout for the battle. But this is not the true view of the case;—the work is one of the greatest in which man can engage, and it is yet scarcely begun. What has yet been done to win Siam or any other heathen country over to the Redeemer? Compare it with the recent expense of life and property incurred by the English in the conquests of the Sikhs in the north of India. In their first battle it is stated that more than two thousand were killed or wounded. Among the slain were upwards of eighty European Officers. The loss of the enemy was much greater and the expense of money must have been immense. And this battle was succeeded by three others no less destructive than the first.

Now how do all the efforts of Christians to win the kingdoms of this world over to the Redeemer compare with the expense, loss of life and efforts for this one conquest? True missionaries die at their post or retire wounded from the field, yet in numbers bearing no comparison with the slain and wounded in battle.

And hence if the recent peculiar providences of God relative to missions shall serve to impress on the minds of Christians the idea that there *must be* an immense expenditure of life and property before the kingdoms of this world will become the kingdoms of our Lord, they will serve an important purpose, and if Christians learn to engage in the

work as a really great one, they will we think, learn the lesson which was intended.

What is it to subdue one nation to the rule of another compared with the subduing it to the dominion of Christ? and why should we expect to accomplish the latter more easily than the former? Why should every thing be hazarded and expended to sustain national honor and so little to sustain the honor of our Lord and Saviour? Truly "the children of this world are in their day and generation wiser than the children of light."

But we would beseech our Christian friends not to be discouraged by these difficulties but rather gird themselves to meet and overcome them, though they should prove a hundred times more formidable than any which have yet arisen. Let them be met with all the perseverance and devotion of talent, life and property which the exigencies may demand, and we may rest assured that our labours will not be in vain in the Lord.

In behalf of the Mission of the American Baptist Board of Foreign Missions in Siam.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. M. Woollaston, of the London Mission, Mirzapore, sailed for Europe on the *Bentinck* on the 8th September. The Rev. W. S. Mackay and family of the Free Church Mission, have sailed for India on the *Alfred*.

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held on Monday evening, the 5th of October, at the Lal Bazar Chapel. The address was delivered by the Rev. T. Morgan.—*Subject*—Prayer.

The devotional services were engaged in by the Rev. Messrs. Lacroix and Herdman.

3.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, October 7. The address was delivered by the Rev. A. F. Lacroix.

The speaker gave the meeting an account of some interesting occurrences which took place during an itinerancy which he undertook not long ago; and among these, reported at length a discussion which he had with a bráhman at Amptah, on the Pantheistic doctrine held by the Hindus, that God is the author of sin.

We understand that a young Hindu, a pupil of the Free Church Institution, was publicly baptized at the Free Church house of worship, Tuesday evening, Sept. 29th, by the Rev. J. Macdonald. This is the young man who a short time back went to reside with the Missionaries. May the good Lord, by His grace, enable him to live to his praise. Thus ever and anon have we evidence that our risen Lord lives and hath respect unto His

covenant, and that he sanctions the labours and prayers of His servants. What a happy contrast does the self-dedication of this young Hindu, who has left all to follow Christ, afford in the midst of the festivities of the Durgá, with the conduct of those Christians who have lent all the influence of their sanction to the idolatries of the day.—*C. C. Adv.*

4.—BAPTISM AT RA'MMA'KA'L-CHOK AND GANGRI.

We learn with pleasure that the Rev. A. F. Lacroix baptized two native women at Rímmákál-chok on the first Sabbath in August last; and on the Sabbath following, three young men at Gangri; and again an aged native man at the latter place on Sabbath October 11th. All these people have been long under instruction and have given pleasing proofs of their sincerity. Those of them who had children, dedicated their offspring to the Lord at the same time with themselves. May the blessing of the Almighty rest on these new converts, and His Spirit enable them to adorn the doctrine of God our Saviour by a holy and consistent walk!—*Ibid.*

5.—BAPTISMS AT BERHAMPORE, ORISSA.

We have much pleasure in announcing that our esteemed brothers of the General Baptist Mission at Berhampore, Orissa, have baptized six native converts recently. The public profession of these new disciples appears to have excited considerable interest, and stirred up not a little persecution in the native community.—*Ibid.*

The following extract from a letter from the Rev. T. Lessel, of the London Mission, Berhampore, affords another proof of the propriety of continuing in well doing, shewing that in due time we shall reap if we faint not:—

“*Berhampore, 22d September, 1846.*

“You will be glad to hear that I baptized last Sabbath evening, in our English Chapel, in the presence of the English congregation, a respectable bráhma. In common with other labourers in the Missionary field, we have had to mourn over the paucity of conversions from heathenism to the faith of Christ. Nor is it to us less a source of sorrow that in some instances those who come over to the side of Christianity furnish, eventually, proof that they had put on the badge rather than the power of our holy faith. We trust, however, that the man we have just baptized is of the right stamp. He is an up-country bráhma, of high caste, upwards of forty years of age, has a family and many disciples; some of whom are in this neighbourhood. He is also well versed in the Hindu Shástras. It was about two years ago that his faith in the Hindu religion began to be shaken from the perusal of a book in Hindi, containing a refutation of Hinduism and a vindication of Christianity. Judging from the manner in which the book is thumbed, and the references he can make to its contents, he appears to have read it carefully. It was not, however, till the other day that he had for the first time an opportunity of opening his mind on the subject which had so long engrossed his thoughts. Happening to pass by our native Chapel, where I and two of our Catechists were engaged preaching, he stopped and listened, and was struck with the resemblance between the statements we were propounding and those he found in the book before mentioned, which he had been accustomed to revolve in his mind. He returned to the preaching three or four successive nights, and unaging he had found those who could teach him the way of God more perfectly, he essayed to join us.

“From all we can learn and see, after a strict and anxious scrutiny, we are of the conviction that it is the hand of God that has brought him amongst us. We have been accustomed, here, not more from a conviction of the general propriety of the thing than from dire experience of the lapses of native Christians, to postpone, and sometimes long postpone the baptism of applicants. But we think we have seen such features in the present case as to justify this solitary departure from our usual practice, by administering at once the initiatory rite of baptism.

“One word more. The present is one, among many more instances, that from time to time come to light of the good effects resulting from Tract and Bible agency. Who can tell that it does not happen in very many instances that never come to the light, that, as in the present case, persons are through the medium of these publications led to the knowledge of Christianity, its effects felt, and principles implanted without its being publicly avowed; and all owing to the want of opportunity of coming into contact with Christian minds.”—*Ibid.*

6.—BAPTISM AT POONA.

From the *Bombay Witness* of the 1st October we gather the following cheering item of Missionary intelligence:—

“By a letter from Poona, we are glad to learn that Wuzer Beg, the son of one Ally Beg, a well known Musalmán inhabitant of Poona, who has for some time been employed as a Teacher in the Rev. Mr. Mitchell’s schools, was publicly received into the Free Church on Thursday last.”

“Thus is the way to Zion cheered,
With here and there a traveller.”

The *Oriental Christian Spectator* gives the following more complete account of this baptism:—

“*Wuzir Beg*, a young man, we should suppose, about twenty-three years of age, has for a long time been the head native teacher of the Free Church English Institution at Poona. He has, for a considerable period, been convinced of the falsehood of Islamism, and the divine origin of Christianity. But it is only of late he has appeared deeply to feel his personal need of Christ. This has been most marked during the last month,—more so than in any case of professed religious concern among natives that the Rev. Mr. Mitchell has ever seen.

His baptism was to have taken place on Sabbath, the 20th September; but his father, who had come from Bombay, and the followers of his former faith, prevented it. Exhortation, argument, tears, caresses, curses—and finally personal restraint,—were all resorted to; until it became necessary to call in the aid of the civil power.

The Assistant Magistrate ordered him to be brought up to his office, whither Mr. Mitchell also was summoned. *Wuzir Beg*, his father, and a number of Musalmáns, were there. The Magistrate asked him, if he had been under restraint, and if he had been prevented from seeing Mr. Mitchell; he replied in the affirmative. *Magistrate*. Do you wish to become a Christian? *W. B.* (Firmly.) I wish to become a Christian. No sooner had he made this declaration than all the Musalmáns seemed struck with a thunder-bolt: some wept; others scolded; all recoiled from him, and began to curse him and to make for the door.

Wuzir Beg was thus left alone with his Christian friends, and after many thanksgivings and prayers, he made on Thursday, the 24th September, an open profession of his faith, and received the sign of ‘the washing of regeneration and renewing of the Holy Ghost.’

May he not only be 'kept by the mighty power of God,' but be richly blessed and made a blessing. May all his talents and attainments be sanctified by the Lord and consecrated to the Lord."—*O. C. Spectator*.

7.—GOOD NEWS FROM CHINA.

From a letter from Hong Kong, dated 29th of July, we learn that the Rev. W. Gillespie, of Victoria, baptised two Chinese in June. They have been under the eye of the Missionary for the last eight months. After examination by the senior brethren they were admitted into the church of Christ by baptism. They are men of prayer; "I wish," says the Missionary, "you could see the gospel of John belonging to one of them; it is so bethumbed and tattered as to be quite a curiosity. It was, says his employer, no uncommon thing for old Alok to get up at midnight, trim his little lamp and begin singing and reading the Sacred Scriptures. They took great delight in the Word of God, and still do. They and some others still meet with me every evening and morning. I visit in the bazars and shops every day with tracts, and we have many things to encourage us. Two native doctors appear very favourably inclined towards the reception of the gospel; I am not losing sight of them. At our last communion we had seven Chinese, two natives of India and about a dozen English and Americans, embracing opinions on minor points very different—Methodists, Independants and Presbyterians. It was an interesting and lovely sight to see Christians of widely different climes, and kindred, and tongues, thus agreeing to unite in celebrating the dying love of our Lord. I heard from Mr. Medhurst lately that he had baptised two men, and that two others had been baptised at Amoy by our American brethren. One young man brought his idols to Mr. Stronach's chapel and before all the people publicly abjured them. One striking difference between the heathen here and in India is the absence of virulent opposition manifested against the Missionaries when they attack their gods; in fact they rather join in the laugh against them, and in spite of constitutional gravity and an uncommon development of the bump of veneration, treat their gods generally with very little ceremony. They say that our religion has one recommendation: it is cheap, it does not cost anything in the shape of tallow candles and incense to pay our respects to the gods. They are a hard-hearted people; they have no religious patriotism for their country's good. Worshipping the gods with them is a mere matter of pounds, shillings and pence. One man lately told a Missionary he had given up worshipping the gods now as he had already made his fortune."—*C. C. Adv.*

8.—TEMPERANCE CONVENTION.

From our last London files we gather that the friends of Temperance have held—in London—what they call "The World's Temperance Convention." The business meetings were composed of the delegated representatives of Temperance Societies in different parts of the Christian world. They met morning and evening for four successive days in the City of London Literary Institution. The series of business sederunts was closed by a Soiree at the Free Masons' Tavern and a public meeting of all interested in the Temperance cause at Covent Garden Theatre. The spacious Theatre was filled by a respectable and intelligent audience. Amongst the eminent advocates of this good cause we see from America the names of the Rev. J. Beecher, D. D., N. E. Kirke, Esq., R. Clapp, Esq., Dr. Patton, the father of Temperance Societies, Dr. Marsh, and Mr. Elihu Burritt, the advocate of peace. Amongst the English representatives were the leading Temperance men of the day. The object of the convention appears to have

been to bring into a focus all the information possible connected with the rise, progress and present state of Temperance in the world, and to consult and concert for its better promotion in future. The meetings upon the whole appear to have answered the end for which they were convened, and will, we doubt not, be conducive in promoting more unity of purpose and temperance of spirit amongst the advocates of this good cause.—*Ibid.*

9.—THE EVANGELICAL ALLIANCE.

We hope next month to be able to lay before our readers, an account of some of the proceedings of the late meetings of the Evangelical Alliance in London, of which the last Mail brought us intelligence. Meanwhile they may form some conception of the interest of these proceedings, when we say, that the following Christian laymen among others were present :—

The Earl of Roden, Sir Culling Smith, Mr. Plumtre, M. P., Mr. Justice Crompton, Sir J. Bickerton Williams, Mr. Henderson of Park, Mr. Campbell of Monzie, Mr. Dunlop, Chevalier Bunsenn, Mr. Farmer, Mr. R. C. L. Bevan, Sir Thomas Bloomfield, Sir Andrew Agnew, and Sir David Brewster.

Of Episcopal Ministers there were, among others, the Hon. and Rev. Baptist Noel, Mr. Bickersteth, Mr. Haldane Stewart, Mr. Thelwall. Of the Independents, Mr. Jay, Mr. Angel James, Dr. Raffles, Dr. Wardlaw, Mr. Binny, and Dr. Leifchild; of the Established Church of Scotland, Mr. N. Macleod, and Mr. J. T. Brown. Of the Free Church the Moderator, Drs. Candlish, H. Grey, Buchanan, and Cunningham. Of the Wesleyans Dr. Bunting, Dr. Alder, and the President of the Conference. Of the Baptists, Dr. Cox, Mr. Steane, Mr. Winslow, and Mr. Hinton. There were also Professor Tholuck, of Halle, Dr. Patton of New York, Mr. Monod of Montauban, Mr. Panchaud of Brussels, Pastor Bost of Bergerae, Mr. Kuntze of Berlin, Mr. Kirk of Boston, Dr. Drew of Belfast, Dr. Urwick of Dublin, Dr. Beecher of Cincinnati, Mr. Scot of Stockholm, Mr. Audebez of Paris;—with many more like Dr. Symington of Paisley, Mr. Oncken of Hamburg, Pastor Bonnet of Frankfort, and Professor Laharfe of Geneva.

We shall probably have some observations to offer on the subject of the Alliance in our next number, and at present will content ourselves with extracting the following short passage written by a valued correspondent, a member of the Free Church, who is now in London :—“ It was certainly a wonderful sight to see a number of Baptist and Episcopal ministers, on the same platform. Imagine Dr. Wardlaw who wrote that work on Baptism, preaching in a Baptist pulpit! I heard him, and it was a sublime discourse, fit to come from so eminent a Christian. I also heard Angel James of Birmingham preach in the same pulpit. Both were in support of Union among Christians, and connected with the existing movement. I also heard, when at Hackney, Dr. Pye Smith, now aged and getting feeble, but his discourse was simple and sweet. I heard also Dr. Burder, (another Independent,) a fine, experienced, godly preacher, and much revered. It is truly pleasing to see so much feeling of Union exhibited.”—*Ibid.*

10.—MISSION SCHOOLS AT WALTHAMSTOW.

In a recent number we inserted an appeal on behalf of the schools established at *Walthamstow*—for the education of the children of Missionaries. To this appeal one friend kindly responded. We regret to find from the *Evangelical Magazine* for August that the Institution still languishes. We insert a letter from the Rev. J. J. Freeman, to the Editor of the *Evangelical Magazine*, on the subject, and shall be glad if its statements should induce our friends in India to add to the subscription already received.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I am happy to say that the urgent and appropriate appeal you so kindly made on behalf of this institution, in the June number of the *Evangelical Magazine*, has awakened the liberality of some of our friends, and will yet, I trust, provoke the zeal of many more. I have received several communications on the subject, conveying not only verbal expressions of good-will towards the object, but substantial proofs of interest. A few more similar contributions would effectually relieve us of embarrassment, and I am sanguine in the hope that those will be forthcoming. I earnestly wish they may during the present month. We could then hold our annual meeting in September, and announce the cheering intelligence that our debt was extinguished. This would form a new epoch in our history. It would give a new stimulus to our exertions. It would inspire the committee with fresh animation, and the hearts of the distant parents with delightful confidence. The idea conveyed in your appeal, that there existed even a possibility of our institution being abandoned, will be conveyed by the *Magazine* to our honoured missionary brethren in every part of the world, and I am persuaded will awaken many an anxious misgiving in their bosoms. "And where will our children be scattered?" they may painfully ask, "if the institution be closed?" And then with regard to the twenty youths expected in the *John Williams* next spring, what arrangements could be made for them? And besides all this, not a few who are now in the institution are orphans;* their fathers laboured with honour in the holy cause, and have entered into rest,—and shall we take no further interest in their offspring? For the sake of a few pounds, would the friends of Christian missions allow the breaking up of such a home; the extinction of such a system; and the scattering to the winds the hopes, the confidence, and the grateful pleasures of so large a number of devoted missionary parents? No, sir, I feel persuaded it cannot be—it will not be. The institution will be cherished by a kind-hearted and right-minded Christian public. Its friends are rallying round it; your summons has succeeded in calling some of them forth, and others have been prepared to co-operate with them for some time past.

It is due to the kindness and liberality of those friends who have favoured us with contributions, that we should acknowledge them. I trust your columns will afford space for the following letters, and extracts of letters. Their insertion may warm the hearts of your readers, and encourage them to "go and do likewise."

Among the first which I received, was one from two friends of mine, ladies residing at Walthamstow, who have shown in many ways a deep interest in the welfare of the school. They say, "In reply to Dr. Morison's appeal in June, and the 'Urgent Case of Missionary Sympathy' referred to in the July *Magazine*, we have the pleasure to send 25*l.* with our warmest and best wishes for prosperity, at length, to this, hitherto, too much neglected institution."

Another communication, an anonymous one, addressed to yourself, Mr. Editor, and which you allowed me a sight of when you sent the handsome remittance it contained, I hope you will permit to appear,—"A Response" presents his best respects to Dr. Morison, and encloses him 30*l.* for the Walthamstow Schools; viz., 20*l.* for the boys' debt, and 10*l.* for the girls' dormitory. That they should have afforded so opportune and suitable an asylum to the little Stronachs in their bereaved circumstances, is sufficient to commend them to any Christian parent's heart. He praises God that he has counted you faithful putting you into the ministry, and enabled you to be useful in your day and generation in the promotion of evangelical religion at home and abroad, and in the advocacy of brotherly love among

* Jones, Johns, Wright, Russel, Dyer, Stronach.

saints of every denomination, and hopes your course will be as the shining light, shining more and more unto the perfect day."

Another communication I found on my table, on my return home one evening: "An aged female, who has just attained her eightieth year, presents, as a thank-offering to God for all his mercies, the sum of five pounds to the Institution at Walthamstow for the Education of the Sons of Missionaries."

Besides the above 50*l.* on account of the boys' school, I have received, in answer to your appeal, various sums, as under:—

Miss Houghton £5; Mrs. Pearson 5; Mrs. Worsely 5; Per Dr. Morison—Mr. Radermacher 5; Ditto Mr. Ripley 1; Ditto Mrs. Langdon 1; Mr. Abley 10*s.*; M. N. Shrewsbury 1; Mr. Pritchett 5; Mr. Stephenson 1; R. N. M. 2; Mr. George Davies 5; E. R. S. 5; Miss Susanna Jowitt 5; Mrs. and Misses Muir 1; Mrs. Langdon 1; Mr. J. Hewlett 1; Rev. John Burder 1; Mr. Sedman 5.

These sums, though kindly and generously given, do not meet, it will be at once perceived, the demands of the case. Permit me to state that other efforts are also being made. Some few months ago various friends promised, that if the whole debt could be paid off they would give certain amounts toward it, and others became responsible for other sums, which they would either collect among their friends or give themselves. These sums, when realized, will amount to half the debt. They are contingent promises, it is true, and I confess I prefer absolute to contingent promises; but in the absence of the former, it is some comfort to have the latter. At any rate, these promised amounts bring the whole sum required within comparatively easy reach; and, by a somewhat vigorous effort at once, the object contemplated and so much desired may be realized. I quite long to state in the September number that it has been realized.

I am thankful to add, that the Committee have succeeded in obtaining the services of the Rev. Wm. Morton, late of Calcutta, in making a few short tours to some of the provincial towns, with the hope of obtaining some additional annual subscribers; a thing much to be desired, even when the present debt is extinguished, for meeting the current expenses and carrying forward the institution efficiently and successfully.

Very cordially yours,

JOS. JNO. FREEMAN.

15, Kennington-row, Kennington.
Evangelical Magazine for August.]

Our daily contemporaries announce the formation of a Temperance Society by Báhu Moti Lál Sil. It is, the reporters state, more especially intended for the members of his own *dal* or circle, and they further add that he is determined to carry out the teetotal principle with an unsparing hand!

We lately announced that the London Religious Tract Society had begun to publish what they call the "*Monthly Volume*,"—price sixpence. The last volume contains Cowper's Poems, complete, being *one hundred and ninety pages, well printed and bound for—sixpence!*

In the way of printing, this is indeed the age of wonders; would that the mighty influences of the press were always as well employed as in this cheap and useful reprint of Cowper's Poems.

Merle D'Aubigne's work on the Reformation has been published by the Society at 10*s.* and 6*d.* for the four volumes.

Shortly will be Published.

A DICTIONARY OF THE SANSKRIT LANGUAGE, by Rev. W. Yates, D. D., (containing upwards of 900 pages.) Price 16 Rs.

ACKNOWLEDGEMENTS.

FOR THE SANTAL MISSION IN ORISSA.

In reply to their Appeal on behalf of THE SANTALS, published in the Calcutta Christian Observer for September, the American Foreign Baptist Missionaries in Orissa beg to acknowledge with sincere thanks the following donation which they would regard as the EARNEST of success in this enterprise.

From "A Friend at Lodianna." Rs. 200

The same generous Friend pledges 10 Rs. monthly for the support of the Mission as soon as the new missionary shall arrive. Who will do likewise?

J. P.

LONDON MISSION.

The Committee of the Bengal Auxiliary to the London Missionary Society have been informed that it is the intention of the Directors of the Parent Society, compelled from the state of its finances, and the increasing claims of other fields of labour, to reduce the allowances hitherto made for the sustentation of the details of Mission labour in North India. This they have been induced to do in the hope that the increased liberality of the Christian church in India will enable them to employ the funds entrusted to their care on more needy countries.

Thus, comparatively left to their own resources, the Committee of the Bengal Auxiliary solicit the continued, and where practicable, increased liberality of the friends of the London Society. Their wants have hitherto been supplied, and they confidently hope and believe that they will yet be enabled to raise their "Ebenezer," and say at the close of each succeeding year, "hitherto hath the Lord helped us," not merely in the matter of funds, but in the far more important work, the conversion of the people of the land to the faith of Christ.

BENGAL AUXILIARY LONDON MISSIONARY SOCIETY.

Major General Tapp, Rs. 50 0 0
G. Edmonstone, Esq. 50 0 0

SEAMEN'S FRIEND SOCIETY.

H. Dear, Esq. 10 0 0

MISSION SCHOOLS AT WALTHAMSTOW.

G. G. Smith, Esq. 10 0 0

CONTRIBUTIONS RECEIVED FOR THE CALCUTTA AUXILIARY BIBLE SOCIETY IN OCTOBER, 1846.

J. Dodd, Esq. Rs. 50 0 0
J. Johnstone, Esq. 20 0 0
R. Kerr, Esq. 10 0 0
W. H. Bolst, Esq. 10 0 0
A. D'Cruz, Esq. 10 0 0
W. Bonnaud, Esq. 5 0 0
E. DeCruz, Esq. 5 0 0

Collected at Gyah by Hon'ble R. Forbes, received through the Hon'ble F. Millett.

Robt. Forbes, Esq. 25 0 0
Dr. Denham, 5 0 0
E. F. Latour, Esq. 4 0 0
W. J. S. 16 0 0
J. H. Hunt, Esq. 1 0 0
H. C. Maner, 1 0 0
C. Hollings, 10 0 0

W. BYRNE,

Calcutta, 31st October, 1846.

Cash Secretary.

BAPTIST MISSIONARY SOCIETY.

The undermentioned further special contributions in aid of the Funds of the Society are most thankfully acknowledged.

Already acknowledged, Rs. 5202 12 0

ADDITIONAL SUBSCRIPTIONS.

Mrs. Wright, through Rev. J. Lawrence,	30 0 0
J. Ferris, Esq. thro' Rev. J. Parry,	5 0 0
Bábu Beharí Lal,	2 8 0

Through Rev. J. Makepeace, Agra (Continued.)

The following additional sums have been promised :—

Mrs. Wright.....	50 0 0
Mr. Joshua Jehans,	5 0 0
Mr. J. H. Gibson,	3 0 0

J. THOMAS.

BAPTIST MISSION CHAPEL AT BENARES.

"A Friend at Meerut,"	Rs. 150 0 0
Lieut.-Col. Parsons,.....	100 0 0
Dr. Naismyth, Sultanpoor,	20 0 0
Mrs. J. Lowther Forest,	10 0 0
Brigadier Eckford,	50 0 0
Dr. Corbyn,	50 0 0
Amicus, (thro' Capt. Fagan,)	400 0 0
Major Tomkyns, Bolaram,	100 0 0
G. Edmonstone, Esq. C. S.	50 0 0
H. Dear, Esq. Monghir,	15 0 0

Contributions in aid of the fund will be thankfully acknowledged by the Rev J. Thomas, Baptist Mission Press, Calcutta; Rev. G. Small, Benares, G. Vansomeran, Esq., Madras, and Rev. R. Williams, Agra, or the Editor of the *Friend of India*.

LUCKYANTIPÓRE CHAPEL.

Collected by I. S. Biss, Esq.

F. H. Asphar, Esq.,	Rs. 8 0 0
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J. Stanley, Esq.,	5 0 0
E. Johnson, Esq.,	10 0 0
Owen Potter, Esq.,	5 0 0
E. D' Cruz, Esq.,	5 0 0

G. PEARCE.

Calcutta, Oct. 30th, 1846.

MR. PFFANDER'S WORKS ON THE MUHAMMADAN CONTROVERSY.

Received towards the Fund for reprinting Rev. Mr. PFFANDER'S works on the Muhammadan Controversy, from

"J. P. M." Rs. 20