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Established June, 1832.

NEW SERIES, VOL. VIII. No. 92.—OLD SERIES, VOL. XVI. No. 183.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

AUGUST, 1847.

\* \* \* 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.

1847.

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.

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 2nd of Aug. at the Circular Road Chapel. Service to commence at  $\frac{1}{2}$  past 7 P. M.

The Monthly Native Missionary Meeting will be held at the Vestry of the Intally Chapel, on Tuesday Evening, Aug. 24, at  $\frac{1}{2}$  past seven o'clock.

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

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

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## ADVERTISEMENTS

IN

### The Calcutta Christian Observer.

ADVERTISEMENTS sent for insertion on the Cover of the CALCUTTA CHRISTIAN OBSERVER, will, from this date, be charged at the rate of *one anna a line*: and it is requested that all such advertisements be sent to the Publishers by the 24th, or to the Press by the 25th day of each month.—*July 1st, 1847.*

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*In the Press and shortly will be Published, at the Baptist Mission Press,*  
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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VIII. No. 92.—OLD SERIES, VOL. XVI. No. 183.

AUGUST, 1847.

I.—*Missions in Asam.*

In a recent review of Missions in Bengal during 1846, we were unable to include the labours of the American Baptist Missionaries in Asam, having at the time no information concerning them at our command. A short time ago, however, we received a Report of the Nowgong Orphan Institution and other Schools conducted by our brethren, and by the help of this report and of information contained in various numbers of the "*Oriental Baptist*," we have drawn up the following sketch for our readers. The Report, we may add, is beautifully printed and does great credit to the Asam Mission Press.

In looking at the location which the American Missionaries abovementioned have chosen for their labours, we cannot but think that they labour under great disadvantages. We see in it another instance of that plan of scattering missionaries, which has hitherto obtained so extensively in this country, and which has divided labours, dissipated efforts otherwise useful, and prevented a solid impression upon the native community, whether by the example of a band of missionaries, or by their uninterrupted and concentrated toils, such as might have been made. Asam is an immense province on the N. E. frontier of Bengal, reckoned, we believe, about 700 miles in length, and on the average 70 in breadth; divided through its whole length by the Brahmaputra. Though it has intercourse with Bengal in many ways, yet being on its extreme border it never has had any great influence upon the country at large. And even if the whole of its inhabitants became christian to-morrow, it would not affect the country to nearly the same degree as would a similar event in any of the central zillahs. *In itself* it is of course an eligible sphere for missionary labour, so long

as it contains sinful men who resist the Gospel of God : but in its influence upon the rest of the country, it is inferior we think in importance to many others equally eligible. We think therefore that our brethren lie under great disadvantages in their present sphere; inasmuch as they find Hinduism as potent there as in the centre of Bengal, while they share but little, if at all, in the beneficial results of labours similar to their own. The disadvantage is increased, we fear, by the fact that the brethren labour in towns many miles distant from one another, and presenting therefore a scattered front to the foe whom they are opposing.

The following is the tabular statement of the mission for the past year; from which it will be seen that this mission is carried on at three places, Gowahati, Nowgong and Sibsagar : at the last mentioned place is the press.

| Churches.             | Pastors and Native Preachers.  | Added by Baptism. | Added by Certificate. | Died. | Dismissed. | Present No. of Members. | Schools. | No. of Scholars. |
|-----------------------|--|-------------------|-----------------------|-------|------------|-------------------------|----------|------------------|
| SIBSAGAR, {           | Rev. N. BROWN,<br>Rev. O. T. CUTTER,<br>Nidhi Levi,<br>Batiram Dass, | 4                 |                       |       |            | 12                      | 11       | 510              |
| NOWGONG,<br>GOWAHATI, | Rev. M. BRONSON,<br>Rev. C. BARKER,                                  | 8<br>7            | 1<br>2                | 1     | 1          | 14<br>15                | 5<br>6   | 200<br>238       |
| Total,                |  | 19                | 3                     | 1     | 1          | 41                      | 22       | 241              |

The brethren in their report have not entered at any length into the condition of the people among whom they labour. The following remark however shows that their work is beset by the same difficulties which beset and discourage others :

“ The ignorance of the mass of the people, the influence of the priests, and the strong bond of caste, render the introduction of the truth exceedingly slow and difficult.”

With regard to the general results of their labours, Mr. Barker wrote thus at the beginning of this year :

“ Our Mission has not been so well sustained and so vigorously prosecuted as we anticipated when it was established. Since we commenced our labours here (more than 10 years since) only five missionaries with their wives and one unmarried lady, have been sent out by our Board. Of this number four missionaries and their wives have been spared and remain, except one, now temporarily absent in America. We have been obliged to exclude one of our early converts and one native assistant; this has been a great trial to us, given cause for the enemies of Christ to blaspheme, and the cause so dear to our hearts has suffered a great deal therefrom. The first positions taken up have

been abandoned, in part from frontier disturbances, and in part from want of greater population in the immediate vicinity of the locations. This has also been a source of trouble and hindrance to us. The stations now occupied are Sibságar, Nowgong and Gowahati, where the population is much more dense than at the stations previously located in, and the field of usefulness great and promising. We had been labouring many years before a single conversion took place, and but little apparent success was manifest until the year 1845, when three were added to the church at Sibságar, and others about that time to the church at Nowgong. From this period our prospects began to brighten. The year which has just now closed has been one of special mercy, and will be long remembered by us as a season of refreshing from the Most High. And we doubt not there has been joy in heaven among the angels of God over penitent but long forgotten and long unpitied Asamese.

“The present number of the church in Sibságar is 12, of whom 8 are natives; in Nowgong 14, of whom 10 are natives; in Gowahati 14, of whom 2 are natives. In view of what has been done in our midst this year, we are led to exclaim—“What hath God wrought,” and we feel called upon to render devout thanksgiving to the Lord for his great goodness.”

In prosecuting their purpose, the conversion of the heathen, the missionaries seem, from the Report, to have given a greater share of attention to schools than to other branches of labour. The schools carried on have been of two kinds, day schools, and an orphan institution. The day-schools have been carried on at each station; and in their studies, the vernacular languages are fully kept in view. The advantages of such a plan, as they appear to the brethren in Asam, are thus stated:

“First. It is raising up in the shortest manner possible a *reading population*. At present the mass of the people are unable to read, and consequently the Press, that powerful auxiliary to all improvement, is rendered ineffective.

Second. It is one of the most effective methods of spreading true knowledge among the *adult population*. What the children of the schools learn, they communicate to their parents.

Third. The first step towards the rejection of error and the reception of truth is to excite a *spirit of enquiry*. This will be assuredly the natural result of multiplying christian schools.

Fourth. To convince the people of the folly of their shasters and there leave them, is not the proper work of Christian benevolence, *but to lead them to the knowledge of a better revelation.*”

The following is the report of the schools near Nowgong:—

“There are five village schools connected with this station at present, embracing 200 scholars in daily attendance. All these schools are situated so near that they can come in monthly for examination, and in nearly every case were established at the request of the people. They are continued throughout the year, and are frequently inspected.

About the first of February, a public examination was held of all the schools, in the following books : Barnamálá, First Reading Book in Asamese, Scripture History in Bengálí, 1st and 2nd Scripture Catechism, Fables, Arithmetic, and a few in the book of Genesis and Proverbs.

There have been many applications for the establishment of schools from the heads of villages, and had we funds we could establish them in every part of the district."

#### Report of the schools near Gowahati :

" The schools connected with the Mission in Gowahati and vicinity, except the one at Hirapara, have been continued through the year.

The school in the mission compound has increased during the past year, and the boys are more regular in their attendance and more attentive to their studies. The boys of Gowahati are at best poor school boys, and with few exceptions have to be sent for daily, and conducted to the school by a chuprasi.

One scholar of this school has recently made a public profession of the Christian religion, and is believed to be a sincere and true Christian ; and as he is the first from among the Káchári people, who has become obedient to the faith, his case is one of considerable interest. Through him access may be had to others of his own tribe. Already a class-mate of his, a Káchári also, has become much interested in the study of the Scriptures.

The school of bráhmans at Sialkusi continues to be well attended. Towards the end of the year, and since the public examination, some dissatisfaction has been manifested, and about 20 of the scholars threaten to leave the school. The chief cause of dissatisfaction arises from the Christian books in the school."

Other schools are reported on at Palasbari, among the weavers of Sialkusi, and the Dooms at the east end of Gowahati. In all there are six schools, containing 238 boys.

The schools at Sibságar differ in one respect from the former, in being kept up only part of the year, excepting a school at the station. The registers show in all 510 boys in the village schools, of whom 346 were in daily attendance. Beside these, two evening schools had also been carried on in the mission compound.

The chief school in the mission is, however, the Orphan Institution at Nowgong under the charge of the Rev. M. Bronson.

" The Institution was commenced under the belief that one of the best methods of introducing Christianity, overthrowing the destructive influence of caste, and the popular superstitions of the country, and hastening forward the general improvement of the people, is to train up and send forth companies of educated and Christian youth ; well acquainted with the absurdities of the ancestral religions, and qualified to defend the Christian faith before their countrymen."

To accomplish this end, the thirty orphans now in the school are separated entirely from intercourse with heathen children :

and a recent circumstance points out the necessity of observing this plan strictly.

“ Until the early part of the year, all the heathen children who desired, were allowed to attend the school in common with the orphans. But the habits of lying, deception, use of improper language, and many other evil practices everywhere prevalent among the natives, were exerting a most pernicious influence upon our own children, and thus counteracting in part the objects we were labouring to promote. This made it necessary to discontinue the practice.”

The following extract shows how their domestic comfort is sought after, and the sphere for which they are to be trained. It is from a letter by a friend of the mission :

“ The Bungalow, though built of perishable materials, of reeds, bamboos and grass, is plaistered, and whitewashed, and the floors of the different rooms matted throughout, and the utmost cleanliness and comfort preserved. The mess-room also allotted to the orphans is exceedingly clean, and the system of feeding them together, and allowing them to eat their food without the use of knives, or forks, or spoons, has been wisely and judiciously adopted, and will prevent the boys acquiring too refined habits for their future sphere of life.”

Amongst their studies, English forms a part, and though recently begun, some have proceeded as far as the “ Brief Survey of History.” They learn also both Asamese and Bengálí.

“ Above every other book, our aim is to give the Bible a prominent place, remembering that our great work is not merely to teach them science and the principles of Christianity, but by frequent and direct appeals to the heart and conscience to labour for their genuine conversion to God.”

Upon the instructions given to these lads the special blessing of God has recently descended. The way in which it has worked and the effects produced by it are thus related :—

“ In September last an unusual seriousness was apparent among the elder lads of the Orphan Institution, and a great improvement in their daily deportment, as well as a tenderness of conscience being visible, I felt assured that the Spirit of God was in their midst. About this time I introduced, as reading books, Bunyan's Pilgrim's Progress in Bengálí, and the Parables of our Lord with a short Commentary. These were blessed to their greater awakening ; often as they read of the man clothed in rags, burdened with sin, turning a deaf ear to the entreaties of his own loved family, that he might escape from the city of destruction and obtain eternal life, their own falling tears and earnest inquiries showed that *they too* felt their perishing condition and need of the Saviour's forgiveness. The same feeling was particularly manifest at our sabbath school and Bible class, which we hold on every Lord's-day evening. At length one of the eldest boys followed me home from worship, and begged to know what he should do? He said that his sins were a heavy load, he had no peace of mind, he had

long prayed in secret for light, and for a new heart, but his prayer was not heard, and he feared he must perish. After considerable conversation of this kind, bespeaking the greatest distress of mind, he knelt with me in prayer and most importunately entreated the Saviour's forgiveness. On conversing with others, I found that they were in a similar state of mind, and had for some time been in the habit of secret prayer. Such was the state of things on the 15th of November, the time appointed for our yearly missionary meeting. Our dear brother Brown reached us several days first, whose conversation and preaching was greatly blessed in exciting among them a still greater anxiety for the salvation of their souls. On the arrival of our remaining brethren and sisters, the state of feeling was such that we felt it our duty to suspend the school and all other business, and give ourselves up to the work of declaring the glad tidings of salvation. At sun-rise, noon, and evening, a good number of people came to hear the word of God, and the exhortations of their fellow-countrymen who had come down from Sibsagar.

Though several were young, yet as they had been long acquainted with the principles of Christianity, and now gave so clear evidence of sincere repentance for sin and love to the Saviour, who could forbid water that these should not be baptized who had received the Holy Ghost as well as we? Accordingly, on the 29th of November, at 5 o'clock, p. m., they were baptized.

Among the baptized were two interesting young women who have for some time been under Mrs. Cutter's instruction, and a young man from Mr. Cutter's Printing Office at Sibsagar. During the meeting a number of others openly renounced Hinduism and appeared to feel that they were destitute of any good hope of salvation, and were eager to obtain more light and information. These we hope will in due time become settled in their opinions and be willing to break the bonds of caste, and sunder every earthly tie for the love of Christ. The sacrifices that such a step involves are so great that the love of God can alone enable them to do it.

Thus *ten* in all were added to our little band, and in the evening we gathered around the Lord's table, twenty-four in number. May this be the beginning of good days for Asam."

The expenses incurred by this Orphan Institution for the maintenance and education of 30 orphans amounted in 1846 to 1709 Rs. ; those of the village schools to Rs. 1022 13, 7. These expenses are partly defrayed by subscriptions from Europe and America, and partly by the residents at and near the mission stations.

*Female education* has occupied but a small share in the labours of the brethren. They meet most probably with difficulties in finding scholars. The following are a few remarks on the school at Gowahati:—

“The Girls' school, under the superintendence of Mrs. BARKER, has as formerly been continued during the past year, with the excep-

tion of occasional interruptions caused by sickness in the mission family. The average attendance has been ten, though there are 18 belonging to the school. We are pleased to remark an increasing desire on the part of the older girls to become good readers and writers. We trust the religious instruction many of them have so long received is making some impression on their minds. Two of the pupils have we trust been converted, and were baptized upon a profession of their faith in December last. Another girl has for a month past appeared very serious, and is we hope a sincere inquirer after truth.

Since the commencement of the new year, we have had an increase of scholars."

Mrs. Cutter also, at Sibsagar, had two girls under her charge, both of whom have been baptized; one has recently married the first convert and Catechist in the mission.

Besides labouring among the heathen the American brethren have also turned their attention to the nominally Christian community. Their efforts among this class have met with such success as to alarm the resident assistant-chaplain, the Rev. R. Bland, who by visits and especially circulars, has endeavoured to prevent his congregation from leaving him. We regret that in these circulars, Mr. Bland has thought it his duty to defend his own cause by questioning the authority of the missionaries to preach, and urging for himself the doctrine of Apostolical succession. But especially must it be a matter of regret that any one calling himself a christian, and especially a clergyman, should have even hinted at the following unapostolical expedient to silence those whom he opposes:—

"VIII. Hitherto chiefly women and boys have been assailed, but if any one should begin tampering with others of the Church congregation and wish to re-baptize them, I really think that some man of strong mind and body, may very properly offer to do the same for the proposer instead, not by mere sprinkling but by a valid process of total immersion."

(Signed) "ROBERT BLAND."

"Gowahatty, December 14th, 1846."

In the labours of which we have now given a slight sketch, we wish for the missionaries in Asam the richest spiritual blessings of the Lord of the Church. Their field is a large one, souls are dying and man cannot save. They are sowing the incorruptible seed of the word; and have reaped the first fruits. May their harvest be a large one: for "there is no restraint with the Lord to save by many or by few."

II.—*The religious experience of Dugald Buchanan, author of the most celebrated religious poems in the Gaelic language.*

Throughout the central Highlands of Scotland there is not a name more revered by the people of God than that of Dugald Buchanan. Though the generation which enjoyed the comfort of his personal instructions and example has now been gathered to their fathers, the fragrance of both has been traditionally communicated to their children and their children's children. In this respect it is true of him, as of every eminent servant of God, that he, "being dead, yet speaketh!" But it is not merely, in this instance, by the cherished tradition of his memory that he yet speaketh. In the two poems of "the Skull" and "the Day of Judgment"—the most celebrated pieces of sacred poetry in the Gaelic language—he has left behind him the most striking monuments of his piety and consecrated genius. In artistic skill of composition, vigour of conception, energy of expression, boldness of imagery, touchingness of pathos, and sublime elevation of evangelical sentiment, these poems are not surpassed, if equalled, by any pieces of a similar description in the English language. The Highlanders are naturally passionately fond of poetry and music. In former times, the bard and the piper, next to the chieftain, were the most indispensable and honoured members of every clan or sub-division of a clan. While the former was wont to regale his eagerly sympathising hearers with original or traditionary songs and tales, of which the celebration of the heroic exploits of ancestors or kinsmen formed a principal part, the latter was usually present to lend his aid in heightening the feelings which the bard had inspired, by his martial or plaintive strains. And in the long winter evenings, when the members of the family, or of a number of contiguous families, were assembled around the fire, the favourite pastime was wont to be the recitation of traditional poetry and imaginary tales, interspersed with anecdote and song, and enlivened with graphic delineations of character, and dramatic sketches of memorable events. In these rehearsals there was a singular blending of the calm and the exciting, the tame and the terrible, the sprightly and the sad. Now, the feelings were roused into uncontrolled enthusiasm by the chaunting of heroic or joy-inspiring measures; and then, they were soothed, assuaged, and even tinged with an air of melancholy, by some solemn lament on a departed ancestor or friend. All this was in perfect unison with the character of the people, which exhibited, in various proportions, the contemplative and the active, the sedate and the giddy, the grave and the gay, the gloomy and the mirthful. But the gloom of

this character, and the real charm which was found in recitals of the awful and the sad, did not proceed from moroseness or monkish austerity. It was rather the result of the impression produced on warm imaginations and susceptible hearts by the sublime and impressive scenery amid which the people had been cradled and reared. From experience, we can testify to the literal accuracy of the following representation by the late Dr. Graham of Aberfoyle, in his unanswerable dissertation on the authenticity of Ossian :—"Accustomed," says he, "to traverse vast tracts of country, which have never been subjected to the hand of art—contemplating, every day, the most diversified scenery—surrounded every where by wild and magnificent objects ; by mountains and lakes and forests,—the mind of the Highlander is expanded, and partakes, in some measure, of the rude sublimity of the objects with which he is conversant. Pursuing the chase in regions not peopled according to their extent, he often finds himself alone in the gloomy desert, or by the margin of the dark frowning deep ; his imagination, tinged with pleasing melancholy, finds society in the passing breeze, and he beholds the very forms of his fathers descending on the skirts of the cloud. When the tempest howls over the heath, and the elements are mixed in dire uproar, he recognizes the angry spirit of the storm, and he retires to his secret cave. Such is, at this day, the tone of mind which characterizes the Highlander, who has not lost the distinctive marks of his race by commerce with strangers."

Such, truly, we can testify is the generic character of the Highlander's mind, at this day. Christianity has indeed produced a mighty change, but it is not in the way of extirpating what is peculiar and generic in this national character. The susceptibilities naturally so keen and sensitive—the feelings naturally so deep, intense, and fervent—Christianity has not annihilated. No ! It has only turned them into new channels, directed them to new objects, and thus tended to purify, exalt, and ennoble them all. The delight formerly experienced in listening to the tales of ancient heroism, is now experienced in a higher degree when perusing the records of faith's warfare and victory, as exemplified in the lives of patriarchs, apostles, prophets and the "noble army of martyrs." The rapturous joy formerly felt from the songs and chaunts of the ancient bards, is now felt in a purer measure from the inspired strains of the sweet singer of Israel and other sacred melodies. And where could the grave and serious turn of mind, combined with the ready aptitude for what is exhilarating and cheerful ; or the sentiment of awe and wonder, heretofore elicited chiefly by the steep frowning glories of a wild and romantic scenery which

fancy has peopled with the shadowy forms of an airy superstition ;—find more stimulating or appropriate nutriment than in the history of the marvellous and stupendous works of creation, providence and grace ; with all the soul-stirring themes of the fall of man and the cross of Calvary, death and the grave, the resurrection and the judgment, heaven and hell? When, therefore, a gifted bard like Dugald Buchanan, endowed with the genius that could give expression and embodiment to the liveliest conceptions of the mind and the strongest feelings of the heart, in the language of boldest metaphor derived from rocks and chasms, rivers and floods, cataracts and storms, seized the harp of poesy, and, striking it at once to the loftiest keynote of Death and Judgment, pealed forth one anthem after another, instinct with living energy and fire ; we need not be surprized to learn that the rehearsal of these has been found to stir up the quick and susceptible spirits of the pious Highlanders from their inmost depths, overwhelming them with a perfect tumult of mingled joy and sadness, fear and amazement, adoring gratitude and sacred awe.

But it is not with the Poetry of Dugald Buchanan that we have at present to do. To it we have thus cursorily referred at the outset, chiefly in order to excite a more vivid interest in his religious experience ; for it is to that experience, rich and varied and singularly instructive as it is, that we wish shortly to direct the attention of our readers. The Poetry, in its full power and practical influence, is of limited and local interest : translated out of the granite strength and ruggedness of the Gaelic into any other known tongue, it would be diluted into comparative feebleness and vapidness. But the religious experience of the man is a subject of universal intelligibility and interest to God's own people ; for the struggles of a soul in travail towards the new birth, and the resulting sentiments and feelings, however endlessly modified in detail, are essentially identical in all ages and climes.

Dugald Buchanan was born of humble but religious parents, in the year 1716, in the parish of Balquidder, Perthshire ; and died in Rannoch, a Highland district of the same county, in 1768, in the fifty-second year of his age. Of the first thirty-four years of his life he himself has left behind him a copious diary in which he relates the leading events and circumstances connected with the rise and progress of religion in his soul. This diary was published several years ago, along with as full a memoir of his life as could be compiled from existing documents and oral traditions. It is from this authentic diary and memoir, neither of which probably any one of our readers has ever seen, that we purpose to draw all the information which

constitutes the staple of the following narrative of God's dealings with the soul of this eminent saint.

Dedicated from infancy to the Lord by his pious parents, he was trained up as a child in the way he should go. His mother, on whom naturally devolved the management of the domestic circle, taught him to pray as soon as he could speak, accompanying all the means for his improvement by fervent addresses at a throne of grace for his conversion. She used also every imaginable precaution to keep him from the company of other children, who were let loose by their parents, lest he should be tainted by their vices. And long though the time was before he became ultimately reconciled to God, it cannot be doubted that to the impressions made upon his mind at this early period, are to be traced that seriousness and concern for his salvation, which, amid many sad intervals of backsliding and unconcern, ever and anon revived, with ever increasing intensity, until he made an unconditional surrender of himself at the foot of the cross. A mighty encouragement this to parents that fear the Lord, faithfully to do their duty, in the full assurance that their labour will not be in vain in the Lord.

Young Buchanan, in spite of the watchful solicitude of tender and affectionate and godly parents, was early made to feel that "foolishness is bound up in the heart of a child"—and that "the wicked are estranged from the womb, and go astray as soon as they are born." When between five and six years of age, an incident occurred which tended to illustrate the beneficial and salutary effects of that discipline to which his mind was at that early period subjected. His own account of it is as follows:—

"I went out one Sabbath-day without my mother's knowledge, and for some time diverted myself foolishly; and although I returned home before my absence was observed, yet my mind was filled with terror and heavy accusations of conscience, for breaking the Sabbath-day. And that night, after I had gone to bed and slept, I was greatly terrified with the following dream: I dreamed that the Lord Jesus appeared to me in great wrath, and said that he would be avenged upon me for breaking his Sabbath. After I awoke, I repented of the wickedness I had committed, and resolved to do the like no more. In consequence of this circumstance, I began to pray more frequently than before; for previous to this I did not pray, unless pressed to it by my mother. But now I began to pray without any entreaty."

To this act of disobedience, "which," says his biographer, "for some time occasioned him great mental anguish, and by which he was afterwards greatly convinced of the original depravity of human nature, he used frequently, in after life, to advert, and from it date the commencement of his spiritual convictions."

Shortly after this it pleased the Lord to call his affectionate and faithful mother to her eternal rest. He was then sent to

the public school. But there it did not fare so well with him. Deprived of the correction and instruction of the guide of his youth, he began to slight duty. The corrupt root began to bud again, and there being none to lop off the branches, he got leave to do what was right in his own eyes. But the Good Shepherd did not forsake him in his ungrateful and rebellious wanderings. The new course of dealings with his soul he thus describes :—

“ Then the Lord began to visit me with terrible visions, dreams in the night, which greatly frightened me : I always dreamed that the day of judgment was come ; that Christ appeared in the clouds to judge the world, that all people were gathered together before his throne ; that he separated them into two companies, the one on his right hand and the other on his left ; and that I saw myself along with others, sentenced to the everlasting burnings. I always saw myself entering into the flames, and so would instantly awake in great fear and trembling. These things used to set me again to my duty, at which I continued while the impressions of another world remained on my mind, but, like Pharaoh, no sooner did these thoughts abate, than I also abated in my duty. And the Lord dealt with me as he did with Pharaoh, for when I began to grow remiss and thoughtless, he always visited me with another of those terrible dreams, which generally drove me again to my prayers. At the time I dreamed these dreams, I believed them to be the strivings of the Spirit of God with me to induce me to forsake my sinful ways. These dreams continued for about two years, so frequent that scarcely a month passed by in which I had not some such dream, and subsequently became so very frequent that I did not regard them. At last, however, they ceased, and I was no more troubled with them. This was about the ninth year of my age. For ‘ God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed ; then he openeth the ears of men, and sealeth their instruction, that he may draw man from his purpose, and hide pride from man,’ Job xxxiii. 14—18. When these dreams ceased, I had no rest in my mind ; for one day while reading my Bible, I was particularly struck with the following Scripture : ‘ My Spirit shall not always strive with man,’ Gen. vi. 3. I was, as already observed, impressed with the idea that my past dreams were the strivings of the Spirit of God, and now thought that, because they had ceased, God had given me over, and would strive with me no more ; that he had striven with me for a long time, and that I had still resisted, till at last I had quenched his Spirit. My fears were also greatly increased by hearing some people say, that when once God had given over dealing with a person he would never return to him ; and that such a person would never find repentance. These thoughts greatly troubled me, and I would weep when alone, thinking that I had been forsaken of God. The thoughts which I now entertained of Him as an angry Judge, who would no more show mercy to me, made me neglect duty altogether ; for I thought it would be to no purpose ; yet I had such a fear of wrath for my sins as to prevent me sinning deliberately. Thus I spent from nine years of age till I was twelve, in a kind of stupid despair, and often thinking on these words, ‘ My Spirit shall not always strive with man.’ ”

At the early age of twelve, he was called to a family in a distant part of the country, for the purpose of teaching the children to read. The family proved to be a very irreligious one—“ each one of its members, exceeding the other in curs-

ing, swearing and other vices, with the exception of the mistress." She seemed to fear the Lord, standing out singular and alone, like Lot in Sodom, in the midst of a household, where "every thing that looked like seriousness was ridiculed and set at nought." Soon, however, the youthful tutor was destined to verify the saying that "evil communications corrupt good manners," and thus to exemplify the extreme danger of exposing to violent temptation persons of immature mind and experience, however well trained and disciplined in the principles and practices of enlightened piety. His own account of the matter is at once simple, striking, and instructive:—

"I was scarcely a month in this family when I learned to speak the language of Ashdod; yea, in a short time I exceeded every one of themselves, so much so, that I could not speak without uttering oaths and imprecations: and my conscience being lulled into a sleep, I sinned without restraint, except occasionally, when I would think of death; when I would become dejected and sad, concluding that I was undone, and that to refrain from sin now was unavailing. To relieve my mind from this despondency, I would set the evil day far away, and take comfort from the distance I conceived it to be from me. It happened, however, one Sabbath night, that the mistress of the house began to exhort us, and to speak of a judgment to come. Hearing these things, like Felix, I trembled; my former fears revived, especially when she began to describe the manner of the day of judgment and of the coming of Christ: namely, that he would in a moment break out of the third heavens, attended with power and great glory; and that it was the opinion of some divines, that this would take place upon a Sabbath night and in the winter season; and that some time before He would appear there would be great thunder and lightning with much hail. All this I heard with great attention, and my conscience gnawed me bitterly for my cursing, swearing, sabbath-breaking, and other sins. I endeavoured, however, to comfort myself in the thought that the time in which all this would happen, was far distant. But that night after we had gone to bed there came on the greatest storm of thunder, lightning, and hail, of which I have any recollection; and the windows being open, the hail poured into the room, while its walls were incessantly brightened by the vivid flashes of lightning. I trembled with apprehension that this was the beginning of sorrow, for every thing came to pass after the description the mistress had previously been giving; and the unfrequency of such storms in the winter season, confirmed me the more in my opinion, that it was the last day indeed. My trembling increased to such a degree, as to attract the attention of my companions who were in bed with me, who inquired the cause of my uneasiness; to which I answered, that the day of judgment was come, adding, at the same time, what would we do? They mocked me for my cowardice, and said that it was not. Yet I could not believe them, for I looked every moment that Christ would appear and cry to the dead to arise. O how happy I thought I would be if I could but lie under the ruins of the house, so that I might be hid from the face of the Judge! O the horror that seized me! And repentance I thought was too late. I remembered part of Mr. Gray's sermon, in which he describes the torments of the damned, and the consternation in which they shall be at the coming of Christ. O I thought if I had my life to begin again, how I should read, and pray, and keep the Sabbath! but alas! I was too late. A little after this, however, the tempest began to abate, and I was exceedingly glad for space to repent of my sins, if so be there might be repentance for me; and heartily

resolved against my sins, but my resolutions were soon at an end; for in less than eight days I was just what I was before. 'When he slew them, then they sought him, and they returned and enquired early after God,' Psal. lxxviii. 34."

After five months, he returned to his father's house, and once more began to attend school himself. He was now obliged to abandon his recently contracted habit of cursing and swearing, especially when in his father's presence. But no sooner did he get out of his sight, than he gave full vent to his sinful propensity. It thus happened unto him according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire." Meanwhile, the arrows of Jehovah were pursuing him. On one occasion he narrowly escaped a sudden death. He had gone to bathe; the loose sand gave way; he began rapidly to sink; a little girl was the only witness of his perilous situation; and by her sole exertion he was dragged out of the water in a state of insensibility. But even this remarkable providence, he tells us, was never laid to heart; he still continued as before. "I have guided thee, though thou hast not known me."

At the age of fourteen, he was sent to Stirling for the superior advantages of education. There, too, the Lord followed him. He was seized with fever; and as death began to stare him in the face, all his sins came fresh into his mind. His bodily trouble was great. Yet it was as nothing when compared to the anguish of his soul. "I looked," says he, "for no mercy from God since I had been disobedient all my days. O but the issues of sin lay heavy on my conscience! Then I prayed to the Lord that he would spare me, that I might have space to repent; and began to make vows and to bind myself to serve the Lord, if he would spare me." It did please the Lord to grant him deliverance from this sickness, and to bring him again from the gates of death. But he was scarcely recovered, when he forgot his vows! on which he himself quotes the appropriate text, "Nevertheless they flattered him with their mouths; for their heart was not right with him, neither were they stedfast in his covenant."

Not long after this he met with a book called, "Grace abounding to the chief of sinners." He was instantly struck with the title, which he thought so very applicable to himself. He was thus encouraged to read it. The effect was considerable. The author of the book had been a great sinner and yet obtained mercy. "Then," said he, "peradventure the Lord will be merciful to me also, since mercy is offered to the chief of sinners." Prayer and confession of sins followed. In these exercises, he found "such great meltings of heart, that sometimes he would

lie in a flood of tears, and resolved never to forsake the Lord all his days." The Scripture assurance, "My grace shall be sufficient for thee," made "a sweet impression on his mind." In this way of return to duty he continued for about three months. In good books, to which he had ample access, he took great delight. But, alas, in an evil hour, some works, such as Romances and Play-books, which had a very different tendency, fell into his hands. People profess to talk of the harmlessness of such books. On the aged and experienced, their effect may be comparatively insignificant, though never, we believe, even in their case, wholly innocuous. They tend to carnalize the affections, quench the ardours of devotion, and variously to damage the fine gloss of spirituality in the soul. But in the case of the young and inexperienced the effect may be utterly disastrous. Here is the recorded testimony of Dugald Buchanan; and let all who peruse it take timeous warning:—

"In a little time I began to lose any relish I had for reading good books, and to spend my time wholly in reading works of fiction and frivolous amusement, by which I became neglectful of prayer, and turned seven times worse than before. My old habits of swearing and other secret sins also revived, and I took great delight in telling idle tales to those with whom I associated, which gave me such a habit of lying, that rather than want stories of that kind I would endeavour to invent them myself, which practice ultimately led me to such an awful state that I could scarcely speak a word of truth. I was now become openly profane, and so dreadful was the custom of swearing I had acquired, that I could not even walk the way alone without cursing those who had become the objects of my animosity, because I could get no other revenge."

After spending two years in Stirling, where he experienced several remarkable providences, having more than once escaped a sudden and violent death, he was removed to Edinburgh, with a view of qualifying him for some profession. Here, however, he did not amend his ways. Rather, as he tells us, he "added to all his former wickedness." Having met with corrupted youths like himself, he plunged into one sin after another, being always himself "the foremost man" in every new course of iniquity. Yet, adds he, "even in the midst of my foolish merriment, I had great awakenings of conscience, and greatly dreaded the wrath of God; but thought it was in vain to repent. 'Thou saidst there is no hope, no; for I loved strangers and after them will I go.'"

Finding that there was no probability of his fulfilling the end for which he was sent to Edinburgh, his father urged him to make choice of some trade, with the view of earning at least an honest livelihood. But this was a measure to which, from his loose disorderly habits and long familiarity with an idle and unrestrained mode of life, he was extremely averse. Consent-

ing at last, however, he made choice of the occupation of a house carpenter, and went to Kippon, where he was bound with a relative, as an apprentice for three years.

Having now attained the age of eighteen, he once more found himself situated in a family which lived in the fear of the Lord. Cut off, on the one hand, from immediate and incessant exposure to sinful practices, and constrained on the other by the force of domestic example, to attend more regularly on the means of grace, he began to be apparently more serious. But not having the root of the matter in him, he went about to establish his own righteousness, verifying a truth which the condition of every self-righteous and unregenerate man sanctions, that "unless the Lord himself build the house, the workmen work in vain." At one time he would conclude that it was too late to be at peace with God—that the day of grace was past—and that God would never pardon him, because he had been so often a backslider from him. At another time, he would think on the sins of such men as Manasseh and Paul, whom he concluded to be as great sinners as himself, and who yet had obtained mercy. This consideration re-animated him with the hope that his sins were pardonable, and that the Lord might be gracious. So, says he, "thinking that my state could not possibly be worse than it already was, even should I perish; I resolved to try what the Lord would do." His own account of the struggles and exercises of this period is so edifying, so suggestive of reflection, and so well fitted to rouse the self-righteous slumberer to great searchings of heart, that we must quote it entire:—

"From this time I began to be a new man, prayed twice every day, and abstained from the grosser pollutions in which I had been formerly wallowing. I also found great brokenness of heart for my sins, and often great sweetness in the following promises: 'I, *even I, am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins,' Isa. xliii. 25. But whatever delight or sweetness I found in this promise, during all that time, my subsequent inclinations and practice sufficiently testified that I did not understand its true meaning; especially, that part of it, 'for mine own sake,' for my legal heart meant another thing; namely, my prayers, tears, and other acts of duty. I became now greatly reformed in the eyes of others, and no less so in my own, and spent all my hours of relaxation from business in reading my Bible and other devout books.

This was the first time I got any notional acquaintance with the Scriptures, so as to mind what I read.

There was a glen at a short distance from my father's house whither I always resorted to pray, and here I usually spent the Sabbath afternoons in reading, praying, and singing psalms.

Good people observing my attendance on the ordinances, began now to love me, and I began to love myself also when I found such inclinations in my heart, and such good doings performed by me, for I endeavoured, with all my might, to keep the commandments, and as to the outward walk, a Pharisee himself could scarcely say, 'brother, let me pull this or that mote out of

thine eye.' My former ways were now forsaken, but my lusts not being at all mortified, but merely dammed up from running in the same channel in which they had hitherto flowed, necessarily flowed in some other channel, for it is impossible to dry the stream while the fountain is running; yet it is very possible to set a dam before a stream that will turn it into some other direction, except in the time of a violent land-flood which carries all before it: I mean strong temptations which will break all vows and resolutions made in one's own strength. Consequently there was one particular sin by which I was frequently overcome, and which, every time I was assaulted by it, I found all my strength too weak to resist. This always prevailing destroyed my peace; I entered then into a covenant with God against this sin, binding myself with the greatest penalty, even everlasting damnation, in the event of my breaking it, thinking I would not be such a fool as to run the risk of damnation for the sake of one sin, when I had gotten, as I then thought, all the rest mortified. But the lock of my sin not being yet cut, when a temptation came, like strong Philistines, it broke all the cords by which I was tied. Such, indeed, was the strength and power of sin in me, that should hell itself in all its terrors appear before me, I would break through this hedge. Having passed the bounds of my obligation, my peace was completely destroyed. I fell into great despondency and saw that the Lord might in justice send me to hell since I broke my covenant with him, and that, in conformity with the sentence of damnation I had pronounced against myself. I thought, however, afterwards, that upon repentance and a more strict observance for the future, God might forgive me, and so vowed and resolved anew against my besetting sin.

"This was the manner and method of my covenanting; I vowed in express words, before the Lord, to serve him and abstain from all breaches of any of the commandments, and particularly that commandment which I most frequently transgressed; and as I repeatedly covenanted, I endeavoured to fulfil my engagement, watching against all outbreaks until the period to which I had limited it would expire, which was sometimes a month, and at other times two or three months, just as I might be in frame at the time of making the vow. The reason which led me to limit the vow to a particular time was this; I thought that my abstaining from my sin for a certain time would wear out the habit of sinning into which I had got, and that by frequent strivings against my lusts they would at last grow weak, and then be the more easily overcome. But it always happened that my lusts were stronger at the end than at the beginning; and if I thought that I had discharged my vow well, (which I seldom did) I would take a little indulgence in my sin. For while my vow remained in force against me, I would be in the greatest bondage imaginable.

"About this time I went to a neighbouring congregation, where the sacrament of the Lord's supper was to be administered, not to partake, for I was very unfit for such an ordinance. Here I had great awakenings of conscience by the doctrine I heard, being thereby persuaded, that, notwithstanding all my reformation, my state was yet wrong. Coming home at night I fell into great distress, and, no person being along with me, I remained a considerable part of the night upon the road, sometimes crying, sometimes praying, and at other times throwing myself upon the ground, careless of the hurting of my body. At last I arrived at home wearied with the journey and the distress of my mind. I cannot distinctly remember by what means my mind was pacified after this storm, but this I know, that it did not last long, when I got some false peace, either by looking to some good I had done, or expected to do in time to come. This peace, however, did not continue long, for all my foundation was entirely rased by hearing a sermon from the following words,

'Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.' Isa. xxviii. 16.

"When I saw that my foundation was wrong, and that I had never built upon that sure foundation, Jesus Christ, I remember that, for some days thereafter, I was exceedingly anxious to know how to build upon the right foundation; but how I got my conscience satisfied about this foundation, or to what conclusion I came, I do not now very well remember: but I remember that my building did not stand long after this when it fell, and great was the fall thereof."

Of the hollowness of the foundation on which he was vainly building, he soon gave a practical proof. Notwithstanding these efforts to amend his ways, he yielded to the violence and impetuosity of his natural temper, disagreed with his master before the expiry of his apprenticeship, left him, proceeded to Dumbarton, and there engaged with another. And not having been the subject of regenerating grace, he soon joined himself to wicked associates, and speedily fell away into habits of gross intemperance and profane swearing. "After," says he, "I became sober, I would heartily repent, and have recourse to my old habits of making vows, which were often no sooner made than broken. At last my building, which was made up of untempered mortar, fell to the ground, not all at once, but by degrees, from one step to another, till at last I found myself wholly sunk in the mire of sin, and joined with the rest of my companions in all their hellish courses." The downward progress by which he advanced from bad to worse, till he landed himself in downright atheism, is thus instructively described by himself:—

"As I was one day walking abroad in the fields, that scripture sounded a dreadful alarm in my conscience, 'when the unclean spirit is gone out of a man he walketh through dry places seeking rest, but findeth none; then he saith, I will return to my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.' Matt. xii. 43—45. O, how this went like a dagger to my heart! It put me in an agony to think of being forsaken by God and to become a habitation of devils. 'Cursed,' said I, 'be the day in which I was born; nay, rather cursed be the day in which I first departed from God! O cursed be the day in which I met with these cursed companions! O sad condition! to be given over to a reprobate mind. O miserable change! I was in that state that I could pluck my hair, and tear my flesh. It is, indeed, impossible for me adequately to describe the unutterable horror with which my soul was filled. I looked upon myself as being altogether forsaken by God, and as having no more hope, but a looking for a fearful indignation that devoureth all God's enemies.

"After this, I for some time became so melancholy that nothing could give me any comfort. But afterwards I began to consider what I had better do; I saw that heaven was lost; and that I had no other heaven to get if I did not take a heaven on earth. Therefore I began to cheer up my spirits, and began to take my fill of sinful enjoyment while I might have it. Then all

the bonds of restraining grace were broken, and I ran on in all manner of sin with greediness. I became like a wild ass in the wilderness, and used every means to lull my conscience asleep, which, however, I could not do. Company was the only remedy I found for easing my trouble, which made me flee to it on every opportunity; and because I could not be always in company, in order to divert my mind when in private, I learned all the ballads and songs I could get; which was but a bad cure for a wounded and festered conscience. Yet, notwithstanding all these means to which I had recourse, I could find no rest.

"Then I thought that if I could persuade myself there was no God, that I could get some ease in my mind. But all my efforts could not free my mind of the impressions of the existence of God. It was my earnest wish that there was no God; but I could not shake off the dread of his vengeance, and in the midst of all my jollity, whilst endeavouring to shake off all thoughts of God and eternity, an irresistible impression would come across my mind, that there was a God, and an everlasting state of being, prepared for all impenitent sinners. 'The fool hath said in his heart there is no God.' Ps. xiv. 1. I found the thought regarding the existence of God continually assailing me, and my doubts grew ultimately so strong that I concluded there was no God; nor could all my power and strength resist the violence of this temptation.

"I found now the sad effects of my former exercises, when I employed all my ingenuity and powers in persuading myself that there was no God, that I might sleep securely in my sins, although, as I have already stated, I could not, by all the means in my power, succeed in convincing myself of the reality of the object of this awful and blasphemous wish; all that I could do was merely to *wish* in my heart, that there was no God who might take vengeance upon me; and that temptation which I had before sought after with so much earnestness, came now itself without any solicitation; and I was now as unable to impress the belief of the being of God upon my mind, as I was before to shake it off."

Natural Theology, or the science which professes to demonstrate the being and attributes of God, by way of observation and rational deduction from his visible works, has by some been unduly magnified, and by others unduly descried. However perfect as far as it goes, it does not go far enough, as a religion for man in his present fallen state: it is not complete in itself. Even if its demonstrations were irresistible, it never could assume a higher position than that of being the vestibule of the temple of Revelation. It does not and cannot meet the peculiar wants of the sinner. But ought it, on that account, to be cast aside as useless? To do so, were indeed a contravention alike of reason and of Scripture. The voice of truth is that "the heavens declare the glory of God, and the firmament showeth his handy work"—and that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Doubtless, there are those who, from their high advancement in religious attainment and experience, no longer need the demonstrations of Natural Theology; though to such persons, these must appear arrayed with enhanced beauty and power. There are also those, who,

from deplorable deficiencies in head and heart, are wholly incapable of appreciating the force of such demonstrations, or wholly unwilling to acknowledge it. But, let it never be forgotten, that there are states of mind, in which the facts and evidences of Natural Theology present themselves with singular appositeness; and may even be the only facts and evidences that can present themselves with conclusive effect. The dark atheistic state of mind into which Buchanan had unhappily fallen was one of these. From his own account, his heart was a very fountain of corruption, and he had sunk into the very mire of actual transgression. In this condition the Bible, being the grand foe of all iniquity in heart and life, naturally became a hated book. And hatred of the book, which so stood in his way, as the reprover of all sin and impiety, urged him to challenge its truth, or even to wrest it in justification of his wicked deeds. But though the Bible were perversely assumed to be an imposture, there still remained the upraising voice of conscience within; and this voice, so long as the belief of an avenging God could not be got quit of, was armed with a terrible sting, that could inflict unendurable agony. Hence, next, in order to get rid of the fearful scourge, or at least mitigate its smart, the wish that there were no God, was followed by the endeavour to prove that there was none—an endeavour which fatally terminated in an utter disbelief of his being. Still, in this atheistic mood of mind the thought of a God would sometimes force itself upon him. An appeal to Revelation was useless, for he had already rejected its authority. How then was he delivered from the atheistic bog? He himself describes the process—a process purely in the way of Natural Theology. He was one day walking near an adjoining wood. His eye being arrested by the multitude of plants that grew around, he plucked some of them and began to examine them minutely. He was then suddenly led to “observe a most beautiful order in their form and structure.” This quickened his investigations. He was next induced to “consider the various kinds of birds and of beasts.” The evidences of contrivance and design—of “a wonderful order” and adaptation in every part—soon multiplied upon him. Then he enquired of himself, “How came these to be so?” But he “could not tell, unless by the power and wisdom of God.” At last, says he, “I concluded, surely there is a God who is infinite in wisdom and power, who is the great Creator of all things, and who ruleth every thing as He pleaseth.”

Thus it was, that, by the aid of Natural Theology, or an earnest consideration of the works of nature and providence, his mind was in “some degree settled as to the being of a God, and his providence towards his creatures.” This was a great

primary step gained ; but, oh, how inadequate to secure the great ends of life and salvation. The very devils, we are assured, believe, and cannot but believe in the being of God, and tremble. Such it proved in the case of Buchanan. Though now *intellectually* convinced of the being of a God—his heart being still unrenewed—that God was to him the object of moral hatred and dread. So great was the height of wickedness at which he arrived, that he not only “sinned openly and avowedly,” but even “gloried in his wickedness”—yea, and not content with making a boast of his own sins, he “ascribed to himself,” and even “gloried in being thought the author of the sins of other men.” Into his Bible he never looked ; for though he professed to regard its claims as invalid, he notwithstanding felt it to be “a terror to him.” The only books he studied were of a secular kind. And “for whatever I did,” says he, “I could not bear reproof, for the least reproof would arm my conscience with new accusations which would put my soul in an agony. I was one day reproved for my swearing, by a very ignorant, and I believe graceless person, when I thought the terror of my conscience made me so weak as scarcely to be able to stand.”

When thus tortured with the lashings of an upbraiding conscience, he met with a man of reputed learning, and enquired of him “what he thought of a future state, and also of the punishment of the damned in hell?” Like many of “the wise of this world” among ourselves, this spiritual “fool” replied, that “there was no such thing as everlasting punishment”—attempting, at the same time, to prove the assertion, by several arguments, especially from a consideration of the goodness of God ;—for how, he observed, “how could it consist with the goodness of God to torment poor creatures through eternity ; especially the heathen who had never heard of him ?” The effect of this new doctrine on Buchanan’s mind is thus stated by himself :—

“I was very glad, and thought with myself that there was yet hope of coming out of hell, since it was not eternal, but only to last for a time. O sweet doctrine to such as I was, who looked for nothing but everlasting punishment, that I might now, although never so short, indulge some hope ! When I parted with this man, I began to persuade others to be of my monstrous opinion, by arguing with them as he did with me. But none would believe it, and indeed no wonder, for I did not fully believe it myself. I could not get a full persuasion of it fixed on my mind, only I wished it was true, but all my wishes were crushed by this consideration ; viz. that there was a God, and that this God was a God of truth, that he said in this word, the punishment of the wicked in another world will be eternal, and that it was only a mere man like myself, who said it would be only for a time. Then I thought on these words, ‘let God be true and every man a liar,’ and said if God be true, I must be in hell through all eternity. Having no comfort

from this doctrine, I began to think how could I dwell with devouring fire ; and how could I abide with everlasting burnings ; and how could this feeble back bear the heavy and unsupportable wrath of God, which burns to the lowest hell ? Sometimes I thought that God would strengthen me to bear what he would inflict ; and again, that I would do as well as others, and harden myself in sorrows. These were, however, but melancholy meditations, and therefore I endeavoured to banish them from my mind."

At this time he specially notes a fact which greatly surprised himself,—and that was, that he "could never have full freedom in the company of wicked men, for although he was singular in wickedness himself, he could not love it in others, and frequently reproved them for their cursing, drinking, and other sins." When often tempted to run away and enlist in the army, the thought of being *obliged* to spend all his days in the company of them who habitually indulged in every kind of wickedness, coupled with the secret thought that thereby every opportunity of repentance would be for ever lost—as often prevented him. For occasionally, amid his most depressing reflections, a momentary gleam of hope would dart across his mind, that "some time or other he might return."

Another subject he specially notes at this time, and that is, the injurious effect produced by the loose conduct of many of the professors of religion whom he knew ; and also by the unsuitable walk of some ministers. "Dead flies," says Solomon, "cause the ointment of the apothecary to send forth a stinking savour : so doth a *little folly* him that is in reputation for wisdom and honour." How often has the enquirer, the young Christian, the weak believer been stumbled—and the heart of the wicked hardened in the ways of sin—and the cause of religion reproached—and the good way of truth evil spoken of—and the enemies of the Lord had occasion given them to blaspheme,—by the little follies, levities, drolleries, and indiscretions, not less than by the graver misdemeanors of those who profess to be the Lord's people and the shepherds of his flock ? Buchanan's weighty statement of his own actual experience on this head may well be seriously pondered by every reader of these pages :—

"I had a habit whenever I happened to be in company, either with ministers or professors, of diligently observing their behaviour, and discovering whether they conducted themselves agreeably to their profession ; and when I found their conversation vain and about worldly concerns, which did not beseeem them, then I concluded that they were either mere hypocrites, or that there was no such thing as that reality in religion which they affirmed ; since I was satisfied that if these men believed the reality of those things which they pressed upon others, it would make themselves walk differently from what I observed them to do. I thought also, if I were within the reach of mercy, how I would walk in all holiness. Hence, the conclusion I drew from my observations was, that these people were, in all respects, in as bad

a condition as myself. I served the devil publicly, and crowned him as my lord, and I appeared outwardly to be what I was inwardly, but they professed to serve God, and at the same time served the devil.—These things were very stumbling to me.”

About this time he experienced the powerful effect of a felicitous simile—a mode of conveying or illustrating truth which has no doubt been often abused ; but which, notwithstanding, has the sanction of Divine authority, and the common sense and the immemorial usage of all mankind in its favour. Indeed, it is often the only medium or channel, through which spiritual truths, or a faint glimpse of them can be conveyed to unspiritual minds—minds steeped in carnality and sense. Having, for the promotion of some bye-end of his own, gone to the parish Church, a place now seldom frequented by him, he heard the minister declare that “wearied blacksliders were like iron once heated.” His conscience instantly smote him, under the conviction that he was the man. He concluded, that, since he had been “so often heated and cooled again, he was turned like steel that could never be softened.” It flashed upon his consciousness, that having often essayed to serve the Lord, he was as often drawn back ; and that each time he drew back, he was many degrees worse than before—much more a child of hell,—plunged more deeply in the gulf of sin—and more unmistakably an heir of perdition. Even this bitter discovery—flashing on him with the suddenness and vividness of lightning—did not drive him to the only source of true consolation. On the contrary it seemed rather to shut him up under a deepening sense of reprobacy and despair :—

“And so to get some ease, I betook myself to my old trade of singing ballads and going into company. But in the midst of my mirth my conscience would stop my mouth by the consideration ; there is an everlasting burning abiding you, and how can you be merry ? I never, however, intended to let the trouble of my mind be known to any, for no man could help me, and God would not help me. I saw that in a short time I would go to my place, and soon be deprived of those common mercies which I enjoyed from that God who makes his sun to rise on the evil and on the good. I had continually a vehement thirst, and drank a great quantity of water, and when I got a drink, would say : O ! poor wretch, you will be, ere long, with Dives in the flames of hell, where you will not get so much as a single drop to cool your scorching tongue. I was greatly afraid of death, and like Cain, said every one who finds me will slay me. If it was but a little pain in the head, I would look upon it as the messenger that was to end my heaven. Something of that curse which Moses pronounced against the children of Israel followed me, ‘the sound of a shaken leaf shall chase them. The wicked flee when no man pursueth,’ Lev. xxvi. 36. Prov. xxviii. 1. But it pleased the Lord that during these four melancholy years I never had one day’s sickness, and I believe if I had, the terror of my mind would have distracted me. Yet, I believe it was easy for the Lord to have prevented my fears by allaying my trouble.”

In this agitated and distressed state of mind, in order if possible to divert himself, he went out one day to shoot. And as he was watching some game, he was overpowered by a sudden and strong impression that his death was not distant. Though then in perfect health, he stood still as one astonished; yea confounded to think of eternity. His feelings, thoughts and wishes, under this unexpected surprisal, he thus describes:—

“I bewailed my sad condition, and said how soon has my heaven fled! O how gladly would I be a dog or any other animal but a man! For in that case death would at once put an end to all my miseries. But now all my sorrows, which would know no end, were but beginning. I began then to consider in what way I might probably die; I thought I might die like Francis Spira, for although I succeeded hitherto in concealing all my troubles, yet that my trouble might increase my agony to that height that it would be utterly impossible for me to conceal it. Still I thought if my judgment remained, come what might, that I would conceal it. This thought was however superseded by another, what if Providence, as in justice he might, would take away my judgment: as I saw in the case of others who died stupid and senseless. In which condition I saw that I would die roaring and blaspheming. My reason for being so desirous to conceal my trouble was, first, that if I could succeed in doing so till the day of judgment, I would have a numerous company of damned reprobates to stand beside me, so that I would not be singular. Another reason was, the loss of my good name, for although I had no good name to lose in reference to religion, yet, I had in the estimation of the world a good name to lose, and if I died in raving despair, I was afraid that my name would become a by-word and a proverb among all who should hear of it; but if I could succeed in getting matters concealed, that there would no more be said of me than of any of the rest of the so called honest men of the country who died like lambs, and yet in my opinion, went to hell as certainly as those who died in roaring despair.”

Being, sometime after this, in a company where the conversation turned on religion, a certain individual, seeing him in a Highland dress, enquired, “What were his principles?” to which he replied, that “as yet he was like a sheet of clean paper, and that he (the questioner) might write any thing he pleased upon him.” “Are you indeed?” said his friendly interrogator, “If so I will give you an advice, take good care that the devil does not scrawl something upon you, and then you will no more be clean.” He was so confounded with this answer that he did not know which way to look. It pierced him to the heart to think how awfully it had been already verified in his case. The answer continued to stick fast to him like a barbed dart; nor could he by any means get it out of his mind. It ever and anon brought his “former despairing thoughts fresh upon him, and how the devil had already written his own law on his heart, and placed his image on all his actions.” But the dim grey dawn of what, in the end, turned out to be a glorious day, was now about to break on his benighted and tempest-tossed soul.

*(To be continued.)*

## III.—Aborigines of India.

## ABORS.

*Locality.*—The country which the Abors inhabit runs along the southern face of the Himala-range, and borders on Thibet and China, extending from  $94^{\circ}$  to  $97^{\circ}$  of eastern longitude, and from  $27^{\circ} 30'$  to  $28^{\circ} 26'$  northern latitude.

Considerable numbers are also found on the shores of the two great northern branches of the Brahmaputra, the Dihong and the Dibong; and of late years some have settled at the foot of the hills in the district of Suddia, where they live by agriculture.

*Villages.*—Their villages, which consist of about a hundred houses, are generally formed on the summit or declivity of hills surrounded with a stockade of bamboo, and vigilantly guarded.

The dwellings are usually erected near each other on posts rising about four feet from the ground, and the space underneath is occupied by cattle.

Every village contains a spacious hall which is used for the following purposes: to receive strangers, to hold general councils convened on public affairs, and to accommodate all the bachelors of the place who by the laws are not entitled to the aid of the community in erecting for themselves separate dwellings.

A curious custom of these young unmarried men may be here mentioned. At dawn it is their usual practice to go round the village to awaken those who are asleep, crying out it is time to commence the labours of the day.

Their granaries are well built, and erected at a little distance from the village, as a precaution against fire.

*Hospitality.*—“Though the snows of their mountain home have narrowed their means of subsistence, and limited their intercourse to their immediate neighbours, yet they are a hospitable and even a social race; and a constant round of festivity is kept up from one end of the year to the other. Each chieftain kills the fatted bullock in turn; all his associates are invited to partake of the good cheer: the host is in his turn a guest at the next feast; and thus a reciprocity of entertainment is insured. Nor are these hospitable rites allowed to be forgotten; the skull of every animal that has graced the board, is hung up as a record in the hall of the entertainer; he who has the best stocked Golgotha, is looked upon as the man of the greatest wealth and liberality; and when he dies the whole smoke-dried collection of many years is piled upon his grave as a monument of his riches, and a memorial of his worth.”\*

\* J. McCosh, Esq., Journal of the Asiatic Society, Vol. V. pp. 195, 196. April 1836.

*Food and drink.*—They eat the flesh of the elephant, rhinoceros, buffalo, deer, kid, hog, duck and fowl, and appear to have no prohibitions against any article of diet excepting beef, which they hold in great abhorrence; fermented liquors are in general use and sometimes very freely taken, especially at their feasts.

*Clothing.*—The common dress of the Abors is a coarse shaggy cloth made of the bark of the adál tree, and manufactured by themselves, which is fastened to a string tied round the loins, and hangs down in loose strips about fifteen inches long. During the winter those who can afford it have garments, in the shape something resembling a cloak, made of Thibetan woollens. Caps, made of reed or cane, partly covered with skins or ornamented with stained hair, which have sometimes the beak of the Buceros stuck on the top in front, and the beautiful red chowry\* flowing behind, are worn by many of the people.

*Ornaments.*—“They wear,” says Lieutenant Wilcox, “large necklaces of blue beads, which they esteem very highly, and they profess that they are not procurable now; they look exactly like turquoises, and have the same hue of greenish blue—but a close examination discovers in them minute bubbles, marking the agency of fire; they are extremely hard, but the only one I could get possession of, I broke with a hammer, and it had exactly the fracture of fine Chinese porcelain.”†

*Arms.*—All the Abors having a bow and quiver of arrows, are prepared both for the chase and war, in which they show various degrees of skill, some being expert archers, and others but indifferent marksmen.

In hunting, the arrows are tipped with a deadly poison made from an indigenous vegetable that in the course of half an hour proves fatal to the wounded beast, which is tracked through the forest till it staggers and falls. “The poison is of a very superior quality, and is in great request by all the neighbouring nations for destroying wild animals. It is contained in a small fibrous root, which they tie up into little bundles. It is prepared by pounding the root to powder, and mixing it up with the juice of the Otenga tree, to give it tenacity and make it adhere to the arrow-head. They keep the plant a great secret, and take the effectual precaution of boiling it before leaving their homes, so as to destroy all possibility of its being propagated.”‡

*Trade.*—Habituated to a cold climate and greatly dreading

\* Chowry, made of the Tibet cow's tail, peacock's feathers, or ivory shavings. The chowry is generally used as a whisk to keep off flies, and is set in a handle two feet long.

† Asiatic Researches, Vol. XVII. p. 403.

‡ Journal of the Asiatic Society, Vol. V. p. 196.

exposure to the temperature of the low lands during the excessive heat of summer, they descend from the mountains and visit the markets in the district of Suddia when the winter has set in, and return home before the commencement of the hot season. They bring along with them white kid skins very neatly tanned, fowls, fine large woolled sheep, ivory, copper pots, considerable quantities of vegetable poison used for tipping arrows, manjit, woollens, yarns, bags of musk; the musk is generally adulterated, a portion being extracted and its place filled up with dried blood. For the above articles they receive in exchange cattle and glass beads.

The trade with Thibet consists chiefly of rock-salt, woollens and smoking pipes of Chinese manufacture, for which ivory, musk and poison are given in return; formerly slaves were added to these articles of barter, but since Asam, the country from which the captives were chiefly taken, has been under British rule, the facilities for carrying on this traffic in human flesh have been cut off; well protected, the inhabitants can no longer be torn from their homes, sold and held in bondage.

*Bridges.*—“While many others of the mountain tribes seem superior to the Abors, in some points very few are found equally ready for a labour like that of constructing cane suspension bridges, of which there are great numbers over the rapid torrents that intersect their mountains. The skill, as well as the labour shown in the construction of these bridges is really surprizing, and is such, as would do no discredit to more civilized nations. The canes are passed over pegs in the supporting posts, and separately stretched and fastened to groups of trees, at either end. There are two good main suspenders to each bridge, and on these hang elliptical coils of cane at intervals of a few yards supporting the foot-way, which is not more than twelve or fourteen inches wide; elliptics are further connected by canes running along the sides, protecting the passenger from danger of falling; but though considerable stability is thus given to the whole structure by connecting its several parts, there is still a very unpleasant swinging and waving during the passage. The span between the points of suspension is frequently from one hundred to one hundred and fifty feet.”\*

*Government.*—The Abors are divided into numerous independent clans, each of which makes and administers its own laws. Every male has a seat and vote in the general council of his village. But though all are members on a perfect equality, those who are possessed of wealth and talent exercise great influence in the deliberations of the assembly, still they seldom

\* Robinson's Assam, p. 360.

make, it is said, a wrong use of their power, or betray, for the sake of bribes, the interests of their country.

An equitable share of public burdens, such as erecting a new house for any member of the community, making a feast for the entertainment of strangers, providing means for the maintenance of government and the prosecution of war, is assigned to each individual.

At the meeting of council a ceremony is observed of an extraordinary character, and the following account, which is given of it by Lieutenant Wilcox is amusing:—

“The Dúkú chief,” he observes, “had been down during our absence, and he now made his appearance again, a fine looking, well-dressed fellow, with very good manners, and a number of followers. When he stopped in front of our tent, he saluted us with a shrill whoop, more like the crowing of a cock than any other sound I can think of, and without appearing to take notice of us, he continued a long speech, during which he exalted his voice, as if calling to people at a distance, and never ceased beating his right foot on the ground, but every now and then the extraordinary whoop was renewed. When this was over he good-naturedly informed us that he had given us a specimen of the ceremony of meeting at councils amongst the Abor tribes.”\*

*Religion.*—Respecting their religion but little information has yet been obtained.

A malignant demon, believed to reside on the summit of a conical mountain, called Regam, and whose abode no individual can enter and live, is the deity they adore, to whom sacrifices are offered to appease his wrath and propitiate his favour.

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#### IV.—*Seventh Circular of the Calcutta Christian School-Book Society, for 1846.*

THE IMMEDIATE OBJECT of the Calcutta Christian School-Book Society, is to facilitate and promote, in this country, the progress of Christian Education, by providing and furnishing from one known source, all those literary supplies which individual agencies might otherwise find it exceedingly difficult to obtain. Its characteristic therefore is, rather to accompany, than to lead, the evangelistic movement of good to India; rather to conduct the necessary commissariat, than to pioneer the rugged march of the army of truth, through these regions of ignorant and impious superstition. Whilst it belongs to other agencies to create the demand, it is ours specially to present the needed

\* Asiatic Researches, Vol. XVII. pp. 408, 409.

supply; and thus to fill up a critical post in that grand division of labour which now distinguishes the religious as well as the civil world. At the same time our Society, though occupying one only department of work, would comprehend within its constitution, representatives of all evangelical denominations of the church of Christ: it is catholic in its basis, in its agencies, and in its operations;—so that all may have from its depositories those stores of Christian truth which they hold in common; whilst they are at liberty from their own private resources to supply themselves with all else that is peculiar to class or sect.

The Society's LAWS illustrate all that we have now said:—

I. The name of the Society shall be, the "CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY."

II. The bond of the Society shall be, those grand Christian doctrines in which the Protestant Evangelical Churches are agreed.

III. The special object of the Society shall be, to furnish a supply of Books in the English and Native languages, for promoting education on Christian principles.

IV. Such general School-Books only shall be kept by the Society, as are not inconsistent with the Word of God:—and such religious School-Books only, as are decidedly scriptural.

V. The necessary supply of Books shall be obtained by original composition, re-publication, or by purchase, as may seem best.

VI. The Society's works shall be sold at the lowest price consistent with pecuniary obligations, and the necessary expense of agency: and the Society shall retain a power, in special cases, to dispose of Books at reduced rates.

VII. The Society shall also be at liberty, if expedient, to use its influence, in any more general form, for the advancement of the grand object, Christian education.

VIII. There shall be a "General Committee" for managing the business of the Society, with a special "Sub-Committee" to superintend the preparation and publishing of Books.

IX. Subscribers to whatever amount, shall be considered members of the Society.

X. The formation of Local Committees throughout the country shall be solicited and promoted, in order to co-operate with the General Committee in Calcutta.

II. During the year 1846, there were received into the Society's depository, 7,578 copies of the various publications entered on its List. If to these be added, the stock remaining from the previous year, as well as the copies of works which still remain unbound, or in sheets, at the press, there may be reckoned about 15,000, to the advantage of the Society.

The number of books sent out during the same time, amounts to 8,146. This, on the supposition, that each pupil in the schools supplied by the Society, receives two books a year (a large supposition), would indicate that there are at present more than 4000 youthful native scholars, benefitted by our Society's Books. For this let us give thanks; and on account of this, let us make supplication to the Giver of all good: so that through His divine blessing our labour may not be in vain.

III. The value of monies realized during the past year, for books sold, amounts to Rs. 3528 12. The Society's receipts during the same period, from direct contributions, are Rs. 1005—constituting together an income, for the year 1846, of Rs. 4533 12.—The outlay during the year, in printing, purchasing, agency, &c., amounts to Rs. 5121; leaving a balance against the Society, on the 31st of December last, of Rs. 597 1 3. It is time that our friends exerted themselves more, in obtaining for us contributions. The Rs. 1005 above mentioned come from sixty subscribers.

IV. We subjoin, as usual, a list of Contributors; including some few who have aided the Society by other than pecuniary services.

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

1. THE FIRST ENGLISH INSTRUCTOR—30 pages—price 1 anna;—contains lessons from the Alphabet onwards to words of one Syllable:—Part I. Miscellaneous:—Part II. Religious.
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VII. IN CONCLUSION—it is but little that can be reported concerning the operations of an institution such as is the Calcutta Christian School-Book Society. It comes not into contact with that variety of human character which is so peculiarly the province of direct missionary operations—neither does it employ a band of selected christian agency, from which it might gather in stately its reports of efforts and results, so as to interest the sympathies alike of givers, hearers, or readers :—It labours thus under a peculiar disadvantage, so far as mere feeling and sentiment are concerned. A *School-Book Society*, when spoken of, excites in many minds no other idea than that of “schools” and “class-books,” and “a shop” or depository where these last are sold :—and probably, nay doubtless there are few indeed who reflect either on the grand principle of christian agency involved, or on the vast field of philanthropic ministrations presented, in the peculiar department of a religious educational Society.

Yet, we feel thankful that there are a few, (few compared with the multitude of indifferent ones) who do estimate the importance, and promote the operations of such a Society as ours :—and we have no doubt, when we contemplate various signs of the times, that, after a little while, the demand for such supplies as are essential to christian education will multiply exceedingly, and the friends of India's best interests will be glad to hear of Depositories already furnished with all the materials needed for accomplishing their spiritually philanthropic designs.

Our cause, whatever present opposition or indifference it may meet with, is destined to be a winning cause—for it is a part, and no mean part, of the grand cause of our Lord and Saviour JESUS CHRIST. Victory here is certain. EMANCIPATED INDIA shall yet be the trophy of the Gospel-King ;—the trophy of Him who hath gone forth “conquering and to conquer,” having already many crowns on His head. Would you share in the triumph ? Come, take part in the conflict !

READER ! can you do less than “LOVE YOUR NEIGHBOUR AS YOURSELF ?” Can we wilfully teach the Hindu youth less than will suffice to save him ? and can you refuse to help us to seek his salvation, whilst we educate him as we have ourselves been taught ? Is it said, Forgive, as you would be forgiven ? Then, say we, SAVE, as you would be saved ! Help us then—help us, to-day, whilst the purpose is in your heart—when you have read these lines, arise and help us !

JOHN MACDONALD, *Corresponding Secretary.*  
JOSEPH MULLENS, *Minute Secretary.*

CALCUTTA, 1847.

## REVIEW.

*Horæ Apocalypticae, or a Commentary on the Apocalypse, Critical and Historical. By the Rev. E. B. Elliot, A. M. London, Seeley, Burnside, and Seeley, 1846.*

The inspiration and apostolical authorship of the Apocalypse of John were admitted, with unanimous assent, by the most ancient fathers and by the early Christian Church. With the apostolical generation inspiration passed away; and the chief work of succeeding writers was to classify, expound and set in order those scriptures "which had been given by inspiration of God." The many difficulties, which must ever attend the right interpretation of the Apocalypse, were in that early stage found to be insuperable, and the book itself speedily began to be considered as unsuitable for public reading or exposition. It became "a reserved book," to be studied only by "those that were perfect;" and, in consequence, it was sometimes omitted in catalogues and collections of the canonical books intended for common use. In this way, and because certain heretical Millenarians appealed to it in (as seems probable) interpolated or even forged editions of their own, gradually, and chiefly in the Eastern Church, it fell into something like disrepute.

From this state it has never fairly recovered. In successive ages, it has alike exhausted the flexible and all-embracing mysticism of the later fathers, the acuteness of the schoolmen, the rival eagerness of Romanists and Protestants, and the infidel calculus of modern German Neology. Every shade of religious opinion and every grade of intellect, from illiterate inconsistent guessing, to the masterly combinations of Newton and Bossuet, and the fiery eloquence of Herder, have contributed towards the unrolling of this mysterious volume; but with results at first sight so conflicting, that the men of our time, like those that went before, too often turn away disheartened and without hope.

If we take any considerable portion of prophecy, regarding a particular catastrophe, or class of events, such, for instance, as the coming and actions of the Messiah, we shall find in their fulfilment that prophecy has a language of its own, requiring the most careful and diligent study; and that, even after its apparent, and to a certain degree its actual, fulfilment, a feeling of obscurity or incompleteness still remains,—evidently because, as a whole, it is not yet accomplished, but goes stretching for-

ward into futurity, and will not be entirely complete until the consummation of all things. Then only, link will join on to link, and the whole stand out clear, consistent, and harmonious. The most intelligent Jew, in Old Testament times, when he exercised his unassisted reason on those vital prophecies, which were the life and hope of his church, knew not how to separate between the suffering and the glorious Messiah; and, when the event proved that these conditions were not contemporaneous, even the event itself did not convince all minds; and, clear and indisputable as the evidence appears to us, to this day "blindness in part has happened to Israel."

We need not wonder therefore that differences should exist, and much should still remain obscure, in a prophetic book, the main burden of which is yet undoubtedly future. But to make of these difficulties a reason for neglect, and to turn away disheartened from the contemplation of the promised glories, is as irrational, as it would have been for the Jew to turn away discouraged from the difficulties in Isaiah, and to concern himself no more about the Messiah, who was to come. The study is confessedly difficult: it demands (for even comparative success) much sagacity, great learning, extensive research, intimate acquaintance with Scripture, and a careful comparison of former predictions with their recorded accomplishments. But, as if to encourage and invigorate for the work, a solemn and special blessing is three times recorded by the inspired apostle for all who hear, read and keep the sayings of this book. And right royally has this promise been redeemed! Many a true-hearted christian has bent a believing eye on those glorious pages, and turned to the world again with hope and joy in his soul. For there are certain leading characteristics so plainly set forth, that no commentator has missed them, and no eye failed to recognize them. As truly as, in the times when it first came forth, the martyr saw here, through the cloud of blood and fire, the coming downfall of Heathenism and the triumph of his own despised and persecuted faith over all the pride and all the might of Rome, so surely may the christian of our day gather the coming triumphs of the Gospel over all the pride and all the boastings of modern superstition and unbelief, which seem so ready and so eager to overwhelm it. This is a lesson which he that runs may read: and we doubt not, that from a dim, but wide spread consciousness, that, in so far as regards her future history, this same neglected Revelation is after all the Hope of the church, arises the increased attention to its records, of which the third edition of Mr. Elliot's voluminous work, and the multitude of similar treatises issuing from the press, are quite satisfactory exponents.

Mr. Elliot's book is most creditable to his scholarship, research and diligent study of prophecy, and, on the whole, may be looked upon as the most satisfactory and consistent account that has yet appeared, of what is called the Protestant theory of the Apocalypse. His ingenuity and sagacity in fixing on the most suitable historical facts suggested by former expositors, and identifying them by new and striking illustrations with the corresponding prophetical symbols, are beyond all praise; but he is by no means equally happy, when he enters into the field of the future. So long as he has the fixed landmarks of history to guide him, his onward march is firm, and his reasoning, even where it fails to convince, always ingenious and worthy of respect; but, as soon as he leaves these behind, and sets his face towards the dim obscure of millenarianism, his steps become wavering and uncertain, his arguments feeble and inconsequential. In spite however of these and other considerable deficiencies, Mr. Elliot's book is a valuable accession to christian literature: for it is a christian work; written by a christian man, breathing a christian spirit, and bearing a christian testimony. And truly in these times, betwixt the Maitlands on the right hand, and the Moses Stuarts on the left, betwixt insidious panderings to superstition, and not less insidious, because more undesigned, panderings to infidelity, it is quite refreshing to meet with a manly evangelical independent thinker, who can denounce idolatry, though upheld by a consent of whole centuries of fathers, and will not be driven out of truth and common sense, though brow-beaten by pages swelling with complacency and assumption, and bristling with quotations, which prove—chiefly the pains-taking of him who gathered them.

To review Mr. Elliot's book, however, is not the object of the writer: his purpose is to present to the readers of the *Observer*, in a few consecutive papers, a compressed sketch of the insuperable objections which attend every other system of interpretation, and of the arguments which prove that the Protestant theory, allowing for considerable differences of detail as to mere accessories, is, in the main, a faithful and correct exposition of the Apocalypse. But, before proceeding further, two most important preliminaries remain to be disposed of. The first is, Who was the author of the apocalypse? The second is, At what time was it written?

### 1. *The Author of the Apocalypse.*

The Gospels of Mark and Luke, and the Acts of the Apostles prove, beyond dispute, that books may be inspired of God, and form part of the Canon of New Testament Scripture, although

they have not been written by any of the apostles of Christ. Nevertheless, if it could be demonstrated that the Apostle John was not the author of the Apocalypse, and that it has been ascribed to him falsely, or through mistake,—in spite of the strong internal evidences of its inspiration, and in spite of the unmistakable proofs of its prophetic character by the fulfilment of the prophecies which it contains, we have no doubt that a great majority of the nominally christian world would gladly set it aside. But, if German criticism is to be trusted, this is exactly what has been done. Professor Stuart, in his commentary on the Apocalypse (vol. I, pp. 284-5), informs us, that while Luther and Michaelis doubted, and Oeder, Semler, and Corrodi despised, later critics, the most distinguished and in other things the most diverse, unite in considering it as a matter settled beyond dispute, that the Apocalypse was not written by the apostle. De Wette says “Nothing in New Testament criticism stands so firm, as that John, if he be the writer of the Gospel, &c. did not write the Apocalypse.” Ewald asserts that the thing is “as clear as the light of the sun.” Lücke opines that, if John wrote the Apocalypse, “all criticism on the New Testament canon is but idle sport.” But Credner (the latest) outdoes them all, for he declares that “to the mere *supposition* no place can be given, since it would be altogether unnatural and inadmissible!” Yet though it may seem a formidable, or, as Mr. Stuart says, “a kind of desperate undertaking, to defend an opinion against the united voice of so many distinguished critics,” he does for once make use of his own excellent judgment, and establishes unquestionably that these confident assertions have not the slightest solid historical foundation.

For those who feel any dread of the infidel criticism and infidel philosophy of Germany, it would be instructive, were they carefully to observe, on how very slight a foundation many a stately edifice is reared, and how invariably each new critic (and each new philosopher) commences his work by demolition, and is never hailed as a king, till he sits enthroned on the ruins of the palace of his predecessor. So Strauss begins his life of Jesus by cutting to pieces without mercy every thing that preceded him in the shape of infidelity; and not, until with great acuteness and success he has made for himself a clear field, by showing the entire failure of every former attack on the Scriptures, whether English, or German, Natural, Moral or Mystical, does he himself enter the lists,—to meet, as is now acknowledged, the fate of all who went before him. At all events, with all their objections before us, and with free access to all the facts and all the documents which they allege, or have

consulted, we may proceed to consider the evidence for the Apostolic origin of the Apocalypse.

Singularly in contrast to these formidable assertions stands out the historical evidence, which is perhaps more clear and more explicit than can be produced for any other ancient book in the world. For first, as to contemporary authority, at least two early christian writers (on the express testimony of Irenæus, who was on terms of intimacy and friendship with both), are known to have seen the apostle himself, and to have conversed with him familiarly. Papias is spoken of by him as "a hearer of John and friend of Polycarp," Παπίας Ἰωάννου μὲν ἀκουσέης, Πολυκάρπου δὲ ἑταῖρος; and Polycarp is said to have been constituted bishop of Smyrna by the Apostle himself. (Haer. iii. 4.) Only a few fragments of Papias have come down to us, and these help to console us for the loss of the rest, bearing in truth the marks of "a small mind;" for, if we may trust Eusebius, he was, though well versed in the scriptures, σφόδρα μικρὸς τὸν νοῦν. Now this assertion of 'the very moderate extent of his capacity,' is made in connection with a just censure of his gross and carnal views of a Chilead, or period of a thousand years, during which Christ was to reign personally on earth; and this error of his is accounted for by Eusebius on the ground "that he had misunderstood, the *Apostolic* expositions, applying literally, what in their documents was declared mystically." (Hist. iii. 39.) But the only Apostolic exposition which mentions a Millennium is the Apocalypse; and the only Apostle to whom it can apply is he, with whose name that document begins.

Again, though the collection of apostolical traditions made by Papias, has not come down to us, it was extant in the beginning of the 6th century, and was consulted by Andreas, bishop of Cæsarea, and his successor Aretas, each of whom wrote a commentary on the Revelation; and both affirm that Papias bore the strongest and most express testimony to its inspiration and apostolical origin.

From Polycarp we have no direct evidence: but indirectly, through Irenæus, his pupil and enthusiastic admirer, we can have little difficulty in discovering what was his opinion. For not only does Irenæus declare that the Apocalypse was written by John, the disciple of the Lord (Haer. v. *passim*); not only does he assert that this same John wrote the Gospel (iii. 1); not only does he continually quote and appeal to the Revelation, as the Word of God; but, in noticing a various reading in some manuscripts, where 616 had erroneously crept in as the number of the beast, instead of 666, he points out that the true reading was ascertained, partly by the more numerous and

correct copies, but also by the direct "testimony of those who had seen John face to face," μαρτυρούντων αὐτῶν ἐκείνων τῶν κατ' ὄψιν τὸν Ἰωάννην ἑωρακότων. (V. 30).

Now, as Papias and Polycarp are the only persons who had seen the Apostle, that appear to have been known to Irenæus, it is difficult to suppose that any others can be meant, and all but incredible that Irenæus could either have rejected their testimony, or left it unascertained.

What has modern criticism to object against testimony so decisive? Lücke, as Mr. Stuart often assures us, is the most distinguished, the most learned, the most able, and the most candid of all modern critics on the Apocalypse. His most unqualified rejection of it requires to be strongly supported. He objects to the testimony of Irenæus for the following reasons: "First, we do not know on what grounds this father formed his opinion, that is, whether he merely followed the current supposition of the day that the apostle John wrote the book, or whether he made inquiry of such men as Polycarp and Papias; and secondly, Irenæus has erred as to the *time* when the book was written, and why may he not also have erred as to its author?" So writes Lücke, as quoted by Mr. Stuart, i. 315. The value of such reasoning we leave to speak for itself, when directed against the clear and repeated testimony of one, whom he elsewhere speaks of as "Polycarp's disciple, and therefore indirectly a pupil of the apostle himself." But what was our surprise, when turning to Lücke's Commentary on John's epistles, (*Clark's Bibl. Cab. vol. XV. p. 299.*) we met with the following passage:—

"As the native country of Irenæus was Asia Minor, and, as he was St. Polycarp's disciple, his testimony, being the most ancient of all, is DECISIVE in favour of the genuineness, at least, of the 2nd Epistle." The learned and candid Lücke therefore, wishing to establish the genuineness of the Epistle, pronounces the testimony of Irenæus in its favour, decisive, although it really confounds the 2nd Epistle with the first: but, wishing to establish that the Apocalypse is not genuine, he refuses to receive the testimony of the very same father, though far stronger, more frequent and more distinct. *For* the theory of Lücke it is decisive; *against* it, is worthless! Whether Irenæus has really erred as to the date, we shall consider hereafter.

The next testimony of importance, and considerably earlier than Irenæus, is that of Justin Martyr. It is to be found in his Dialogue with Trypho the Jew, and runs as follows: "Moreover, since even among us a certain man, John by name, one of the apostles of Christ, in the Revelation made to him, pro-

phesied, &c." This must have been written, about the year 140, in Ephesus itself. So Eusebius testifies; and Semisch receives it as established. Justin says nothing of Papias and Polycarp; but he visited and dwelt in the very city where John died, about 40 years after his decease; and if the church at Ephesus had already forgotten whether John had been banished to Patmos, and whether or not he had written the Revelation, containing, as it does, an epistle to themselves, what are we to make of history, or common sense? But where are our objectors? Lücke brings forward again the very same objection: "Justin was a credulous man, who repeats various absurd legends; and so he might be mistaken." But, allowing that the forgetful people of Ephesus had imposed on the credulity of Justin, one naturally asks, *cui bono*? And there seems to be no answer forthcoming.

Rettig cuts the knot, by rejecting the passage altogether. Unfortunately for him it is found in every manuscript without exception, and is expressly noticed by Eusebius (iv. 18) about 1500 years ago. Against this, Rettig has nothing to allege, except the strangeness of designating such a well known personage as "a certain man, one of the apostles of Christ." He forgets that Trypho, to whom this information is given, was a Jew, ignorant of Christianity, and unacquainted with its history. Cavils such as these are indeed "the idle sport" of criticism, and serve only to strengthen testimony in every respect unimpeachable.

Contemporary with Justin was Melito, Bishop of Sardis another of the apocalyptic churches. Of him Tertullian makes honorable mention, as a man widely known and revered. He published a canon of the Old Testament still extant, and wrote, as Eusebius and Jerome have recorded, a treatise on the Apocalypse of John. Was he also mistaken?

Two other writers about the same time, Apollonius and Theophilus, Bishop of Antioch, as distinctly stated by Eusebius, made use of the same work, as a genuine apostolic writing.

So far then the argument may be thus stated: The only surviving Apostle, known, venerated and beloved wherever the name of Christ was heard, was banished to Patmos, but after a time was released, and returned to Ephesus. Soon after a book of a very remarkable character came forth in his name. This book attracted the attention of the whole Christian world; it was received as a portion of the Word of God and widely circulated; it was quoted or commented on by the principal writers and leading christian men of the 2nd century. From Ephesus itself, from Sardis, from Smyrna, from Hierapolis, from Antioch, where mistake so soon is surely impossible, not a whisper against its authenticity has ever been heard; and Irenæus,

whose testimony is the latest of all, declares that, even in his time, there had been men living, who heard from the lips of the Apostle himself that he was the writer of the book.

But the latest of these writers was not more remote from the date of the Apocalypse than we are from the date of Newton's Principia; and the testimony of the earlier, in time at least, would be fitly represented by that which we could offer respecting Dr. Chalmers's Astronomical discourses, or McCrie's Life of Knox. Even this is far from giving a just idea of the whole weight of the historical argument for the Apocalypse: for John was not merely distinguished and illustrious; his word was law to the whole christian Church, and his writings, addressed to the seven principal churches of Asia, went forth as the word of the living God. Under these circumstances, mistake appears to be literally impossible; and, whatever may be thought of its doctrine or of its authority, there is left no reasonable ground for doubting, that the Revelation was the genuine work of the last living Apostle.

On the other hand an obscure little sect, called the Alogi, whom Epiphanius has pinned down in his cabinet of Heresies, did, at the close of the 2nd century, reject both the Gospel and the Apocalypse;—and indeed there is not a book in the New Testament, which heretics did not, at one time or another, in like manner reject. The *probable* objections of the Alogi will be noticed afterwards; for they wrote nothing, made no impression, and, ere a generation passed away, were extinct.

Yet later is the disputed evidence of Caius, the Roman Presbyter. It is preserved by Eusebius (iii. 28,) and is literally as follows:—"Cerinthus also, by revelations written as if by a great apostle, falsely introduces to us marvellous dramas, as if shown to him by angels, saying: '*that after the resurrection there shall be an earthly kingdom of Christ, and that the flesh, dwelling in Jerusalem, shall again be under bondage to lusts and pleasures.*' And, being an enemy to the Scriptures of God, wishing to deceive, he says, '*that there shall be a wedding feast for a thousand years.*'" This is the whole amount of the testimony of Caius, and, (such as it is,) the only historical objection supposed to cast a doubt on the Apocalypse for more than 150 years after it was written. In this passage Caius is alleged to insinuate, that the Apocalypse was written by Cerinthus. The plain meaning of the context is, that Cerinthus forged certain revelations, written, (for the expression is ambiguous,) either as if he (forsooth) was a great apostle, or, in the name of a great apostle. We know that false revelations, professing to be written by apostles, appeared soon after the great work of John; which fact in itself is sufficient proof of its

notoriety. Certain of these, the Revelation of Peter for instance, are believed to have been as early as the time of Cerinthus; and Theodoret asserts that Cerinthus wrote a book of Revelations, full of terrible threatenings, "as seen by himself;" *Κήριθος καὶ ἀποκαλύψει τινὲς, ὡς αὐτὸς θεασάμενος, ἐπλάσατο.* Threatenings and denunciations against the Jews formed also the chief burden of the so-called Revelation of Peter. Now Cerinthus may have been the author of this last forgery, or he may have invented a Revelation of his own, or he may have introduced those "lying narratives," in some one or other of his controversial works. Any of these very probable suppositions is consistent with his known history and with the testimony of Caius. But as we know from an anecdote recorded by Clement of Alexandria, that Cerinthus was not only John's contemporary, but actually a resident in the city of Ephesus at the same time as the Apostle, and there notorious as a heretic, it is very certain, that whether he forged other revelations or not, his supposed claim to the authorship of the Apocalypse is absurdly untenable. It was never entertained by any writer in the whole range of patristic literature.

Thus far the historical evidence is unanimous, unbroken, copious, and direct. There is enough to satisfy every reasonable man, and to silence the most captious critic. It will be found that it loses nothing in its after course; but, if great names avail ought, it gains added authority and weight.

We must look elsewhere therefore for the grounds of the very serious opposition which the claims of the Apocalypse have encountered. Two such grounds present themselves at once, either of them alone sufficient to account for the whole. Both were urged for the first time about the middle of the 3d century by Dionysius, Bishop of Alexandria; and with such ability, that, after being before the world for 1600 years, except as to mere details quite unworthy of the noise and parade with which they have been brought forward, the argument has not advanced a single step. The first is in substance as follows:—

1.—The Apocalypse and the Gospel of John exhibit such striking verbal differences, differences of idiom, and differences of style, that they cannot have been written by the same author.

Impartial men will perceive, not only in the Greek, but in every known version, the force of this objection; but, as no anachronism or other fatal error is pretended, it is plain that difference of style alone, even were we unable to account for it satisfactorily, can never set aside unimpeached historical facts.

Indeed, Dionysius himself felt this difficulty so forcibly, that he admits without question the inspiration of the book.

"That the author was called John," says he, "and that this

composition is John's, I do not deny. I agree that it belongs to some holy and inspired man. I could not indeed concede that he was the apostle, &c. ;" and he attempts to reconcile his theory with the history, by doubting whether John, surnamed *Mark*, was the author, and finally expressing his own belief, that another John at Ephesus, not the apostle, had written the book. As the only evidence for the existence of such a person was a report, that the tombs of two Johns (why not twenty?) were shown at Ephesus, the bishop's conjecture, in other respects inadmissible, may be dismissed at once.

After all, the case demands no such exercise of the imagination. The most careless reader of the Bible must observe that, in the Old Testament as well as in the New, prophecy has a diction and imagery peculiar to itself; and that the narrative and didactic differ widely from the poetical and prophetic style of the same writer. Moses the historian and legislator, and Moses of the triumphant song; the narrative of Job, and the answer of the Lord out of the whirlwind; Isaiah recording the chronicles of Judah, and the same prophet proclaiming the majesty of the Lord, the burden of the nations, and the advent of the Messiah; the Sermon on the mount, and the doom of Jerusalem, or the Son of man coming in the clouds of Heaven; these differ, in all not so much, but in some quite as widely, as the disciple narrating in simple language the acts and sayings of his Lord, and the rapt seer beholding in symbol, and unrolling, in the lofty and peculiar diction of prophecy, the future of the Lord's church. Rightly viewed, this very analogy, and the strict accordance of the old Testament and Apocalyptic prophetic usage and imagery (entirely lost sight of in all the pretended revelations extant) afford the strongest confirmatory proof of inspiration.

Into the minute details of verbal criticism, we cannot of course enter. We refer the reader to Professor Stuart, whose treatment of this part of the subject is greatly more satisfactory than Mr. Elliot's, and indeed leaves nothing to be desired. He proves that the difference of idiom arises solely from the difference of subject, and that the Greek of the Apocalypse is otherwise as nearly classical as the Greek of the Gospel. He gives a list of all the verbal discrepancies alleged by Lücke, Ewald, Schott, Bretschneider and Credner. In this list he points out not a few gross mistakes, proves that many are alleged captiously, and that all really shown to exist may be accounted for in the way already indicated. He concludes with a copious and satisfactory list (on the other side) of words and phrases, (many of them peculiar) common to the Gospel, Epistles and Apocalypse of John, and not found else-

where in the New Testament.\* This ground of objection therefore, incapable in its best form of meeting the historical argument, has been fairly tried on its own merits, and found wanting.

The remaining ground of objection found more favour with the ancient church, than it is likely to meet with in the present day. It may be briefly stated thus :—

2. The Apocalypse, being for the most part unintelligible, and containing also doctrines and statements at variance with the gospel of John, and countenancing heresy and error, cannot be inspired of God, or written by that apostle.

The heresy, which the Apocalypse was supposed to countenance, was that of the early Chiliasts or Millenarians : and the controversy in regard to it was waged with more than the usual keenness of theologians on both sides. The Chiliasts, whether right or wrong in the main, undoubtedly encumbered their doctrine with much that was grossly carnal and unscriptural ; and their opponents, not calm enough to discriminate, rejected the whole in the gross. But the doctrine of the Millennium, as such, rests solely on the Apocalypse ; and, though not as it is there, yet as held by the Chiliasts, being alike erroneous, and contrary to Scripture, it is very easy to see how this new ground of objection arose. Luther's " Epistle of straw," and his rejection at first

\* To show more precisely the nature of this argument, a few examples are here given.

1. It is objected that John in the Gospel and Epistles uses *θεάωμαι*, and *θεωρέω* for " seeing ;" but in the Apocalypse *ὄραω* and *βλέπω*. This is grossly erroneous : for *ὄραω* is found 27 times in the former, and only thrice in the Apocalypse : *βλέπω* is found 16 times in both : and *θεωρέω* ten times in the Gospel, once in the Epistles, and once in the apocalypse.

2. John, it is said, uses *ἵδω* ; the Apocalypse *ἴδω*. But in truth the latter is found five times in the Gospel ; and the former 4 times in the Apocalypse.

3. Ewald affirms that *ἀκούω* with a genitive, usual in the Gospel, is not to be found in the Apocalypse. This is not true. It is found 3 times in the 6th Chapter, three times in the 16th, also in Chapters 14 and 21.

4. Composite verbs are said to be much less common in the Apocrypha. Mr. Stuart finds the reverse to be more nearly the truth.

5. Lüke asserts that the *historic* present is frequent in the Gospel, and foreign to the Apocalypse. Mr. Stuart finds 100 cases in the Gospel, and 40 in the Apocalypse.

On the other hand, Mr. Stuart points out many striking correspondencies, e. g.

1. The term *λογος*, as distinctive of person, is found in the Gospel, Epistles, and Apocalypse, and nowhere else in the New Testament.

2. In them also, and in them only, is Christ spoken of as the Lamb ; for Acts viii. 32 and 1 Peter i. 19 are merely quotations from Isaiah.

3. The constant use of *μαρτυρέω* and *μαρτυρία* for " testifying," and the striking similarity of the ending of the Gospel and the ending of the Apocalypse, where the writer refers to his own testifying.

4. The use of *ὄψις* to denote " the human visage" found in both, and not found elsewhere.

5. The Gospel and the Apocalypse alone make mention of the piercing of Christ's side. For a complete view of this argument see Stuart's Commentary, Vol. 1. pp. 374—422.

of this very book on still slighter grounds, will not be forgotten. Such criticism, it must be admitted, is unworthy of the name of argument, and altogether unsatisfactory. If men were permitted to strike out of the canon all that contradicted, or seemed to them to contradict, their own preconceived notions, without regard to historical evidence or sober and rational exegesis, the Bible would soon be an empty book.

But, it will be asked, how could Dionysius, who admitted the inspiration of the Apocalypse, urge this objection? Dionysius, who was an Anti-millenarian, did not bring it forward as his own. He neither adopts nor defends it. Such objections had been made, he tells us, by "some people in former times," *τινες τῶν πρὸ ἡμῶν*. As for himself, he believed that the book was inspired. Who then were those nameless "somebodies" whom the Anti-millenarian bishop did not find it convenient to designate? No other, it appears, than our old friends the Alogi!

Hitherto, therefore, there is literally nothing to oppose to the uniform stream of historical testimony. Returning to it we find in the beginning of the 3d century, Clement of Alexandria, and the not less famous Tertullian (as much before as after he became a Montanist) receiving the Apocalypse as apostolical and inspired.

More striking still is the evidence of Origen, the most learned man of his time, who rejects from the canon the 2nd and 3d Epistles of John, admits the Epistle to the Hebrews after a full discussion of the objections against it, but receives the Apocalypse without hesitation and without remark. As Origen was not a Millenarian, his testimony is very strong indeed. Cyprian also often quotes it as Scripture; and Victorinus towards the end of the century wrote a commentary on it.

In the fourth century it has the undoubted support of Lactantius, Athanasius, Hilary, Epiphanius, Basil the great, Ambrose, Augustine, Jerome, the greatest critic of ancient times, and allusively of Chrysostom;—of several councils also, and eventually of the whole Latin church. The only exception is Eusebius, who ranks it sometimes with those books that were universally acknowledged; at other times, appears to fluctuate in regard to its claims; and finally determines, that all might receive it, if they thought proper, "*εἰ φανεῖται*." Eusebius (it is needless to add) was a strong anti-Millenarian.

One difficulty still remains. It is omitted in the Syriac version, and left out of the canon in several catalogues of the 4th century. Philastrius gives us the explanation. He was the friend of Ambrose, and flourished about A. D. 380. In a catalogue of canonical books which can only be read in churches, he omits the Apocalypse (De Hæres. c. 88). But in the same

work (c. 60), he writes, "Those men are *heretics*, who do not receive the Apocalypse." Again (c. 88), he gives the key to this apparent contradiction, saying, "there are secret or hidden Scriptures, which ought to be read by the perfect, but ought not to be read by all." Mill recognizes the fact in another way; for he states that the Apocalypse, on account of its prophetic character, was distinguished from the other books of the Canon, and that the New Testament was anciently divided into 3 parts;—the Gospels, the Apostles, and the Apocalypse. We can now understand why Ephrem Syrus quotes the Apocalypse as the word of God, though it does not appear in the Syriac version: why Gregory of Nazianze leaves it out of his catalogue of canonical books, yet elsewhere refers to it as part of Scripture, and, according to Aretas and Andreas, fully admits its inspiration; and finally, why the council of Laodicea (about A. D. 365) omitting it, and the council of Carthage (A. D. 397) admitting it into the canon, the council of Constantinople (A. D. 692) should declare both lists to be correct.

That the book should be treated in this way was natural enough. The orthodox bishops were unable to explain its meaning; they believed that it favoured the Millenarians, and they tried to keep it in the dark as much as possible.

The reader has now before him a brief sketch, containing the substance of all the leading arguments both for and against the inspiration and apostolical origin of the sublime visions of the Apostle. He will have observed, that the historical evidence in its favour mounts up to the lifetime, even to the very lips of its inspired author; that it descends in one continuous, unchecked, and overflowing stream; that it is stronger, and greater in degree than perhaps can be produced for any other book in the world; and that there is not so much as an iota on the other side, not even in the shape of a solitary probable hypothesis. Without admitting in any case that 'vexed points' of verbal criticism or theological controversy can ever set aside matters of fact, established by unimpeachable testimony, he will find that, as alleged against the Apocalypse, they are even on their own ground valueless and unsatisfactory. Contrasting finally the tone of dogmatism, or rather of infallibility, assumed by its opponents with the arguments they bring forward in their own support, he will go away, we trust, with no increased respect for rationalistic criticism, and with a decided conviction that the Apocalypse is the inspired work of the Lord's beloved disciple.

In the next number of the *Observer* it is intended to treat of the date of the Revelation, and of such theories of interpretation as rest mainly on the date for support.

## Poetry.

## THE MIDNIGHT LESSON.

Out pass'd I to the solemn night,  
 Like one who walks in sleep,  
 From noisy streets, that glared with light,  
 From living sound and human sight,  
 Out to the dark and silent night,  
 By the gate, which watchers keep.

The path went winding up the hill,  
 Through the ancient pine-tree wood ;  
 As one led forth against his will,  
 With restless step I pass'd, until  
 Alone in the solemn night and still  
 On its rock-piled peak I stood.

No far off sound of waters' flow  
 Came upward from the lake ;  
 Thick darkness veiled the gulf below ;  
 The earth clouds drifted black and low,  
 Like memories surcharged with woe  
 In hearts that cannot break.

Rush'd sudden through that black array,  
 Rush'd forth one star alone ;  
 And lo ! beneath, far, far away,  
 Where, in the depths, the dark lake lay,  
 Bright flash for flash, bright ray for ray,  
 Reflected glory shone.

No voice was heard, no vision given ;  
 I saw a common sight :  
 Yet holy light came down from heaven ;  
 Sin clouds, that veil'd my soul, were riven ;  
 Not vainly pass'd I, sorrow driven,  
 Far out into the night.

W. S. M.

## Missionary and Religious Intelligence.

## 1.—THE DEATH OF THE REV. DR. CHALMERS.

THOMAS CHALMERS is no more ! Chalmers, the theologian, the philosopher, the philanthropist, the gospel orator, the christian man, alike of our country and of our age, has departed from us, and gone to his place of service in the upper kingdom of God. Ripe in years, his earthly work done, meet for heaven, he has gone home to that "rest which is glorious." At night, when alone on his bed with his God, with no eye save His to witness the speedy and happy transit, his noble spirit passed out of that honoured

but corruptible frame where for sixty-seven years it had dwelt, and was immediately "with the Lord." Five continuous Sabbaths before his death had he preached the glorious gospel of the blessed God, a privilege which for a long time he had not enjoyed: on his last Sabbath he sat a humble hearer of the same much-loved Word; and at or about the close of that holy day, he catered on his own eternal sabbatism. It pleased GOD, by a peculiar and beautiful arrangement of his providence, that the remains of his honoured servant should be attended to the grave by the General Assembly of the Church which his servant most loved, and for which to his very last moments he had unweariedly laboured:—and truly may we say, that if his death was like a heavenly translation, his burial resembled an earthly triumphant procession. Never probably had Scotland before seen a Funeral distinguished by such a combination of multitude, honour, worth, and catholicity of sorrow,—of unfeigned weeping, public sorrow. Happy now is he, who has been thus mourned for:—and happy those mourners who shall hereafter be where he is, with the Lord! Happy the Church that possessed such a man;—and happier the Church that possesses still for her own and only head the Lord Jesus Christ—"the same yesterday, to-day and for ever. Chalmers indeed is gone: but he who made Chalmers and gave him to us, is still and ever ours; to whom be glory, and thanks, and trust, and love, by the Church, in all ages, world without end!—*Calcutta Free Churchman.*

"It is with feelings to which we can give no adequate expression, that we have to intimate to our readers the death of this super-eminently great and good man. Dr. Chalmers died at his residence at Morningside on the morning of Monday the 31st of May.

The Doctor retired to rest at an early hour on Sabbath evening in perfect health, as it appeared to his family, and to a brother clergyman who was living under his roof. Next morning, Professor Macdougall, who expected to have received a packet of papers from the Doctor, sent, at about twenty minutes before eight, to inquire whether the papers had been left out. The house-keeper knocked at the door of the Doctor's bed-room, but receiving no answer, and concluding that the Doctor was asleep, sent to the Professor a reply, intimating that the papers would be sent as soon as the Doctor should awake. Half an hour later another party called, when the house-keeper knocked as before, but still received no answer. This, taken in connection with the fact that the Doctor had not rung his bell at 6 o'clock for his cup of coffee, as was his wont, awakened the fears of the domestics, who agreed to enter the chamber, and ascertain if all were well with their revered master. On entering, they were horror-struck on discovering that the Doctor, partly erect, partly reclining on his pillow, had fallen into the sleep of death. Not venturing themselves to communicate the mournful intelligence to the family, they went instantly to the residence of Professor Macdougall, immediately adjoining, and communicated to him the melancholy tidings. Stunned by the intelligence, the Professor hastened to the Doctor's residence, and entering his sleeping apartment, and drawing aside the bed-curtains, saw, alas! the lifeless form of one whom he had so deeply revered and with whom he had conversed but the day before. The Doctor, it appeared, had been sitting erect when overtaken by the stroke of death, and he still retained in part that position. The massy head gently reclined on the pillow. The arms were folded peacefully on the breast. There was a slight air of oppression and heaviness on the brow, but not a wrinkle, not a trace of sorrow or pain, disturbed its smoothness. The countenance wore an attitude of deep repose. Professor Macdougall grasped the hand. It was cold as marble. Life had been absent for several hours and the air of majesty on the countenance, greater than he had ever perceived on the living face, seemed to say, I am gone up!

No conflict had preceded dissolution. As a proof of this we may mention that the bed clothes were gathered about his person, and had plainly not been disturbed by any struggle at the moment of departure. On the forenoon of Monday the Doctor was to give in the Report of the College Committee to the General Assembly of the Free Church and in anticipation of that event, his papers and writing materials lay beside him in bed, so arranged that he might begin his work so soon as he should awake. "Blessed is that servant whom his Lord, when he cometh, shall find so doing!"

It was only on Friday evening that Dr. Chalmers returned from London, where he had given evidence before the Site Committee. He preached on three several Sabbaths in England, with all the fire and vehemence of his former days, and to crowded audiences, including the Prime Minister, and other influential members of the Legislature. On his way home, he visited his sisters at Gloucester, and in doing so fulfilled the purposes and longings which he had cherished for years. On arriving in Edinburgh, his family and friends found him, as it appeared to them, in excellent health and spirits. On Sabbath afternoon he attended public worship, in company with Dr. Cunningham, in the Church of Morningside. His friends observed nothing about him of an unusual kind, save perhaps that he was gentler than before,—more benevolent than before,—that, in short his temper and talk seemed more that of one already translated, than of one still walking on the earth.

Not the Free Church only, but the whole Christian world, will deplore this loss. It is the foremost champion of Christianity who has fallen,—it is the mind that acted with the greatest power on society that has passed so unexpectedly from amongst us. To estimate the character and powers of the illustrious dead, and the service rendered to the world, would require greater equanimity than it is possible at present to command. The manner of his death bears a striking resemblance to that of some of his illustrious predecessors,—Dr. Andrew Thomson, and Dr. M'Crie. These men went to the grave in the full vigour of their powers; they were cut down, as it seemed to us, in the very midst of their usefulness; and yet we must acknowledge the wisdom of that arrangement which permitted them to prosecute their labours up to the moment of their departure, and thus made that departure nearly as conspicuous and striking as was that of the ancient prophets who ascended in a chariot of fire, and made it speak with just as emphatic a voice to the Churches amid which they laboured, and the nation in which they lived.—*Edinburgh Witness, June 1st.*

## 2.—FOURTH REPORT OF THE CALCUTTA DIOCESAN ADDITIONAL CLERGY SOCIETY.

We have received a copy of the Report which the additional Clergy Society have just published, and are most happy to find that the funds have so far improved as to authorize the Committee to engage the services of a THIRD CLERGYMAN. This gentleman is going to Purneah as soon as the residents have completed the erection of the parsonage house, which they are required by the Rules of the Society to provide.

We have reason to know that a fourth candidate is likely soon to send testimonials from England for ministerial employment under the Society—and we therefore hope that the friends of our Church will put it in the power of the Committee, by promoting an increase of Permanent Subscriptions, and a consequent increase in the income, to entertain this application, should it seem a proper one, and not leave them, on the miserable plea of a deficiency of funds, to the unhappy necessity of rejecting the application and thus checking the interest which the Society has awakened and is still awakening.

We call the attention of our readers to the following communication, which we extract from the Report now before us, in which One Individual

has come forward in a manner worthy of the imitation of all in whose power God has put it to GO AND DO LIKEWISE. The following is the extract:—

‘I am glad to see your admirable Society is making a vigorous effort to extend its means: as I feel fully persuaded that it contains in it the seeds of future usefulness. I beg to inform you, that it is my intention, should I then be in India, as soon as you have taken up a Station in the N. W. P. above Allahabad, and you have at least four men upon your funds, to make a Donation of FIVE THOUSAND RUPEES to your Endowment Fund, which will add to your income about 250 Rupees per annum permanently. I wish my name to remain unknown, and therefore keep it to myself. But, God helping me, I will not fail to make payment, when the conditions are fulfilled.

—*Christian Intelligencer.*]

I am, your’s,

CRANMER.”

### 3.—ERECTION OF A CHURCH IN TINNEVELLY.

We have been favoured with the following extract of a letter from Tinnevely, written by the Rev. A. Caldwell, S. P. G., giving an account of the completion of a Church for the Native Christians of that immense Missionary district. We are happy to perceive, that a portion of the structure has been met by a contribution from this Diocese. The liberality of the Native Congregation is most commendable, and worthy of imitation. We may learn a lesson in this, as in other respects, from our Tinnevely brethren. The letter is dated May 31st, and the following is the extract:—

“We have lately been visited by the cholera in a peculiarly virulent form, and have lost many members of our congregations and school children, but I am thankful to say that it has in a great measure subsided. \* \* \*

Yesterday I had the pleasure of opening one of the country Churches recently completed. It is the Church to which the contribution from Kus-sowlie was applied, and is an illustration of the good that may be effected by the application of the whole amount of such a donation to a particular purpose. The Church to which I refer is 65 feet long by 36 feet broad, exclusive of a small chancel, and is lighted by fifteen widows. It is built with stone and lime to the floor. The walls are of sunburnt brick, plastered with cement. The roof is chiefly supported by fourteen pillars, eighteen feet high, made of entire Palmyra trees, neatly planed and polished, and resting upon stone basements. The roof is thatched with Palmyra leaves. Though the building has been erected in so economical a manner, strength and durability have not been lost sight of.

“What do you suppose a church of such dimensions has cost? Only a trifle above Rs. 400! In Madras the roof alone would have cost more than that sum.”—*Ibid.*

### 4.—BAPTISM OF A NATIVE CONVERT.

On Monday evening, May 31st, Bhubani Churn Chowdry, a native convert, was admitted into the Church of Christ, by baptism, by the Rev. T. Sandys, in Trinity Church, on the Church Mission premises, Amherst Street, Calcutta.

This young man has been for about four years a pupil in the English School on the same premises, and for the last two years has been in the *first class*: for some time past he has been looked upon as a hopeful character, and now, at length, through the grace of God, he has sought and obtained admission into the Church of Christ. Those eminent servants of God, the late Bishops Turner and Corrie, while residing in Calcutta, took a most lively interest in this School in its earlier days, and were they now on earth, they

would doubtless rejoice to witness the field of missionary labour in which they took so much interest begin to bear some fruit to the honour and glory of God and the salvation of immortal souls.

Although this School has been about twenty years in existence, this is only the third instance, so far as is known, of a pupil embracing the Gospel, in connection with it. The first instance was that of Brijonath Ghose, in 1833,—the second was Issurchunder Naun, some years after,—both of whom have been usefully employed as teachers of their countrymen, and are so, it is believed, up to the present time,—the former at Nagpore, and the other at the Barripore Mission.—*Ibid.*

#### 5.—BAPTISM OF ANOTHER NATIVE CONVERT, A YOUNG KOOLIN BRAHMIN.

For twelve months past, one of the pupils in the Church Missionary's English School at Agurparah, whose name was Toilokhya Nath Ghosal (a Koolin bráhmín by caste) has been convinced of the truth of Christianity, and under serious impressions. He has been two years and a half in the school.

About six months ago it became evident to his relatives that his mind was alienated from the ceremonies and rites of the bráhmínical religion. He was consequently detained at home and placed under restraint for two months, in the hope that the bias of his mind in favour of Christianity might not continue. At the expiration of that time he was again sent to the Agurparah School where he read the Holy Scriptures, and obtained a further knowledge of the truths of our holy religion. The opposition of his elder brothers again manifested itself, more especially on finding him use from time to time a manual of prayers, and he in consequence consulted Mr. J. DeRozario, the School-master and Catechist at Agurparah, who advised him by all means to remain at home, and to continue attending the school as usual, and by no means to leave home except on being actually persecuted. The youth accordingly continued at home, giving himself to prayer, using "A Manual of Family Prayers" selected from the liturgy, and the study of the holy Scriptures, as well as attending to all his school studies as usual. Thus this interesting youth continued for some time without much active persecution. Recently, however, one of his elder brothers observed him to omit the usual idolatrous prayers, as had become customary with him, but on this occasion he chastised him in consequence. He had formerly been severely rebuked by harsh words. On his elder brother perceiving that his threatening language had not the effect of influencing him to perform the usual heathenish ceremonies, he became very angry with him, and on this last occasion he beat him with his shoe, which is considered among the natives generally as a very great indignity indeed. The youth now found that actual persecution had commenced, and hence he again betook himself to his friends at the Mission School, by whom he was sent to me at the Church Mission Premises, Calcutta, on Monday, the 14th instant, where advice and instruction were given him, and prayer offered up, with him and for him. It was evident that the mind of the young man was fully made up to embrace the truth at all hazards. His faith appeared to be stedfastly grounded on the word of Eternal Truth, and he seemed to have formed a much more correct estimate than is usually formed of the comparative value of the things of time, and those of eternity.

During the baptismal service, after replying to the first question, "I renounce them all," he took off his bráhmínical thread, and delivered it to the Rev. Mr. Cuthbert, one of the witnesses, and then, after having deliberately answered the remaining questions, and the following prayers had been offered up, he was baptized by me in the name of the ever-blessed Trinity, receiving the name of *Timothy*. May great grace be upon him, and may he be sted-

fast in the faith unto the end of his days, and then receive the end of his faith, even the salvation of his Soul!—*Ibid.*

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#### 6.—A NEW MAGAZINE CONTEMPLATED IN NORTHERN INDIA.\*

With much pleasure do we insert, and recommend to the attention of our readers the following Prospectus of the NORTH INDIA CHRISTIAN MAGAZINE, or Hindustân kâ Masihî Makhzan.

The undersigned, constituting at present the "Committee of Publication" of the Allahabad Mission, have often been requested, by members of the Missionary body in North India, and by gentlemen in the services, who desire the promotion of the cause of Christ, to undertake the publication of a Monthly Periodical, of a character generally indicated by the titles above given. We have always felt that such a Periodical was desirable; but several considerations induced us to delay making any movement towards establishing one; the chief of which were doubts respecting the amount of pecuniary assistance that could be obtained, and also fears that we should not be assisted in furnishing matter for the Magazine sufficient to enable us to make it interesting and profitable. But latterly some friends have renewed their solicitations, and pledged us their assistance in both these respects, to such an extent that we feel ourselves called upon to propose the matter to the Christian public. We have no more interest in it than any others engaged in the Missionary work; and we leave it to be decided by the general voice.

We propose, then, to commence the publication of a Magazine, in English and Urdu, with the above titles, on the 1st of January, 1848; and to continue issuing it as nearly as possible on the first day of every month. The English and Urdu parts will be separately paged; and subscribers may take either the one or the other, or both, and stitched together or separately, as they please.

The Magazine will be catholic in its character, no articles of a denominational or sectional tendency being admitted into it, except such as refer to the mode and subjects of baptism, in relation to which we reserve the right of advocating the views of the principal bodies of Missionaries in these provinces. The chief objects of the English part will be to promote personal piety and devotion amongst the English-speaking residents of these provinces, of all classes; to discuss questions of interest connected with the religious societies and religious movements of the North-west; to contain notices of new publications of local interest; and to convey a synopsis of religious and missionary news, &c. The objects of the Urdu part will be entirely similar with respect to the increasing class of native christians; and in addition articles will be sought for and published in this part intended to assist Missionaries and catechists in controversy. In this part will be included also a summary of general news. The articles written for one part of this periodical will be translated for the other, whenever thought suitable.

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#### 7.—ABOLITION OF SUTTEE IN THE JULLUNDUR DOAB.

In a late number we had occasion to notice the partial success of the praiseworthy efforts of Col. Sutherland in the suppression of Suttee in the Marwar states. It is with no ordinary feelings of satisfaction we learn that a practice so revolting and so inhuman has entirely ceased throughout the

\* We regret to learn from the *Friend of India* that this magazine is not to be issued.  
—Eds. C. C. O.

Jullundur Doab; since our taking possession we believe not an instance is on record. In our hill districts on the other side of the Beas, the ordinances of the rite were most scrupulously observed. But the able and judicious measures adopted by Lieut. Lake, (a young officer of high promise) who was then in sole charge of the districts of Kangra, have had their desired effect. We have heard, but do not vouch for the authenticity of the account, that during the unsettled period following our accession, the daughter of a Kurtoch Chief underwent the ordeal. Her lord had fallen in one of the battles with us on the banks of the Sutlej. We feel assured that had our local officers been in the field so diabolical a sacrifice of human life would not have occurred. Female Infanticide, another relic of barbarism, has been also put down. It cannot but be gratifying to find that these customs, the offsprings of the darkest bigotry and superstition, are no longer in practice. The character of the people is most peaceable, and we may add that crime amongst them is unfrequent, and that the majority of the inmates of the Jails are emigrants from Hindustan.—*Delhi Gazette.*

#### 8.—THE LAWRENCE ASYLUM.

A friend in the Hills writes to say that the School-house at Kussowlee (the Lawrence Asylum) "is getting on well but slowly. It is built of cut stone, as is the master's house, which, however, seems rather larger than necessary. The latter accordingly cannot be finished in this year, or before the end of it. The school is covered in, and can accommodate about 40 children. When finished there will be room for 90, as there is an upper story, which has not been boarded yet. At present there are about 20 children there, and a *more healthy, happy, comfortable little flock* it would be difficult to find any where; certainly they could not be found in any Barrack in this country."

Dr. Healy, a Medical Officer of zeal and ability, has joined the Asylum, and is officiating as Head Teacher until the arrival of the Superintendent.—*Ibid.*

#### 9.—MADRAS.—NATIVE DISSENTERS.

We have been favoured with "A Statement of the Tamil Christian Church Society"—which is a body of caste christians, formerly in communion with the Vepery Mission; and who, to the number of between five or six hundred, have since some eight or nine months ago separated from their former pastors, and formed themselves into the society, which has assumed the above quoted denomination. The immediate cause of the rupture has proceeded from the Bishop's orders to crush caste in all the congregations under his ecclesiastical control; and the special agent, on this occasion, is the reverend Mr. Kohlhoff; who, in carrying out the orders of the Bishop—refused to baptise a child of one of his congregation, without the assistance of his pariah catechist; as likewise to inter the corpse of an adult, but through the medium of the same catechist. The recusants, deeming this new practice objectionable, as being "against custom"—purchased a burial ground for their dead, and have commenced business on their own account; intending to build a Church on the high road in Pursewakum, on a spot of ground given to them by a native Christian, who is Talook Sheristadar at Calicut.—*Madras Crescent, June 5.*

**CALCUTTA AUXILIARY BIBLE SOCIETY.**

The following editions of the Scriptures in the English language are for sale at the Depository of the Bible Society in Loll Bazar, opposite the Police Office. A discount of fifteen per cent. allowed to booksellers for Cash payments, and of ten per cent. to all private purchasers on all accounts above 50 Rupees, if paid on delivery of the Volumes.

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