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THE
CALCUTTA
CHRISTIAN OBSERVER.

MARCH, 1848.

*** The entire profits arising from the Sale of this Publication will be devoted to the
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FUNDAMENTAL RULES.

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

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

TO CORRESPONDENTS.

The Editors of the Observer will be much obliged for any LOCAL or GENERAL REPORTS of Missions, in any part of India.

The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 6th of March at the Union Chapel. Service to commence at 7 P. M.

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

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

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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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IX. No. 99.—OLD SERIES, VOL. XVII. No. 190.

MARCH, 1848.

I—“*To him, who is in search of Peace.*”

“Every Man therefore that hath heard, and hath learned of the Father, cometh to me.”—John, vi. 45.

Before a man can know Christ Jesus, the Lord, we find from the above words, a preliminary process is passed through. He will have dealings with God the Father, the first person of the triune Jehovah, *the supreme Being*, as accounted by man, in his natural or unregenerate state. “And they shall be all taught of God.” “No man can come to me, except the Father which hath sent me draw him.” John, vi. 44, 45, repeated in verse 65.

He has heard of Heaven, and would go there, but feels a barrier between it and his soul. Sin alarms, and the inward monitor, Conscience, tells him he cannot. This silent visitor from God, and witness for him, sounds another note, and whispers *Hell*, and ever and anon its still small voice reminds him, that death stands ready to unlock the door. The gay assembly, and the din of life, are impotent to quench it.

His spirit seeks out rest. The Foundations of the Deist are searched: wells they prove without water. Morality enjoins, but peace disowns her sway. The depths of science hold many a pleasing gem, but not the pearl of price. Music, painting, and poetry, have charms, but lure no ease to the mind. The wonders of creative power in and upon this earth, astonish; the vast grandeur of the space above and around, and the contemplation of the glittering orbs which shine and move therein, give rise to awe and admiration, but do not heal the troubled soul. Patriotism or the love of country is good, but he who builds upon it, builds upon the sand. Sweet are domestic ties, they furnish many a solace in life's pilgrinage, but the long-

ings of the immortal spirit they cannot fill. The Club and Association hold many a wandering star, in brave apparel clad; great swelling words are there, and many a lofty look, but alas, they are vain refuges, and mock the inquiring soul. Whither shall it turn, to the high posts and places of the earth, with their attendant honors and emoluments, and applause of men? Peace swells not such a train, nor does she follow at thy bidding, thou blind director of unstable souls, Free-masonry.

The soul is ill at ease; and in the agony of the heart, the expression is wrung from it, "God be merciful to me, a sinner." Behold the Spirit of God moving upon the face of the dark waters within! The child is born. "Sing, O ye Heavens, for the Lord hath done it." The first breath of life is drawn. No human work is here, but the prompting of the spirit of God itself. Now is the time for the high and holy One that inhabiteth eternity to speak. "I heard Ephraim bemoaning himself." "In me is thine Help."

Whether by sermon or the perusal of God's written Word, or writings of one instructed in the way of righteousness, or oral intercourse with such a one, or by affliction or other instrumentality, the soul is now led to find in "the Record which God has given of *his Son*" the overflowing fulness of all it desired. It discovers the truth, "God is Love," to be wrought out, and exhibited by "God manifest in the flesh," and so attracted, "cometh to Christ," and findeth in him the peace it sought in vain elsewhere.

And how is it the soul thus finds peace in Christ, and not in its (imaginary) obedience to the moral law, or in intellectual goings forth, in the works of creation, in attachment to country or kindred, in social ties, in earthly honor and applause, or in device of man? Its morality, experience and closer search prove a mass of flames, and for the rest, their pleasures or advantages are limited to the brief and uncertain tenure of this present life, and cease with the body. It thus discovers itself to be absolutely unprepared for separation from the body, an event ever at hand, and shudders at its contiguity to it. To be thrust out unclothed, and forthwith seized upon by the power that created it, is a prospect terrible to contemplate. The disclosure therefore of a righteousness, complete enough to stand before "the ancient of days, whose throne is like the fiery flame," resting upon an imperishable basis, and altogether irrespective of his feeble, wavering, sin-mixed efforts, rises up before his spiritual vision, like the clear glorious rising of the sun, after a night of tempest and rain. The development of this righteousness he finds in "the Son of God," as he meditates upon his work on the earth; upon the meekness and gen-

tleness of his character, entitling him to the appellation of "the Lamb of God;" upon his never-failing truthfulness and fidelity, in front of the most appalling sufferings the human nature he was clothed with could be called on to endure, entitling him to the name of "the true and faithful witness;" upon the spotless purity of his walk and conversation in the world, and his unceasing labour in the cause he came to accomplish; as he dwells upon the divine wisdom which characterised his words and actions; as he considers his miracles, adapting them to the prophetic writings of by-gone years, and *rests* upon the love which cast around the whole a halo of ineffable attraction; and led him forth to agony and death. And then to be enabled to *appropriate* this righteousness, to put forth as it were the hand of violence and take it, for "the violent take it by force," the force of the Syro-Phœnician woman, of the importunate widow, the force of FAITH, to feel this righteousness *his own*, and say, Lord, I give my sin to thee; give thou thy righteousness to me,—can no more fail to give joy and peace to the soul, than the bright shining of the sun to impart light and warmth to the earth.

And so he "cometh to Christ," to others but not now to him, "a spring shut up, a fountain sealed," and from him he draws in secret the Water of Life, sweet to his taste; no stranger intermeddled with that joy; all other joys are lost in it. The cisterns of his former bliss are broken, and the springs which filled them are dry. The pride of life, the pleasures of the world, where are they? Thy love, O despised Nazarene, hath annihilated them? In thee truly is the glory of God perfected, for thou hast disclosed the greatest of his attributes, the essence of his Being, Love. Thou hast introduced into the celestial courts that assemblage by which "his manifold wisdom," and "the exceeding riches of his grace in kindness" will in the ages to come be shown "to the principalities and powers in heavenly places;"—the assemblage of the *redeemed*, of souls lifted out of sin and sorrow, but whose privilege is now to stand *before* the throne of the Eternal, whose tears having thyselves wiped away, thou wilt lead beside fountains of living waters. Angels still wonderstruck contemplate the glorified "man of sorrows;" this new aspect of JEHOVAH, "who became lower than the angels, for the suffering of death," and now having made peace through the blood of his cross, hath forever gathered into one, cemented, and reconciled unto God, ALL things whether in heaven or in earth!* Cease, ye fallen spirits, closed be thy taunts for ever, O Lucifer, Son of the Morning, for *by the suffering of death*, and not by the arm of his Omnipotence, hath he overcome thee!

* Colossians, i. 20.

Reader, why then tarry to join the happy throng of those who behold in heaven, or believe on earth? Why spend your money for that which is not bread, which cannot profit in a dying hour? Lay aside your knowledge, your morality, *every thing* you have hitherto trusted in, or sought solace from at so much cost, “come buy wine and milk without money and without price,” for the price has been paid for you. Accept a release from guilt and a perfect righteousness, *as free gifts*, from Him, your once suffering, now risen Saviour, and fulfil his words, “every man therefore that hath heard, and hath learned of the Father, cometh to me,” and so find peace to your soul. Hasten! for the time is short, the night is far spent, and the day is at hand, the day in which “he will appear to judge the world in righteousness;” that righteousness you may yet find in him. Neglect it, and who shall tell the sum of thy remorse for ever! Hasten, ere the door be closed; “let him that is athirst *come.*”
R.

II.—*Decision regarding the Parental Rights of Hindus and Converts from Hinduism.*

(Extracted from the Oriental Christian Spectator.)

Suit No. 474 of 1847.—The Plaintiff sues the Defendants Luxmee Bae and Gunesh Balkrishna, in order to gain possession from them of the person of his son Ramchandra, a child now about seven years of age.

The Defendant Gunesh Balkrishna, in his answer No. 12, pleads that he has been unnecessarily made a defendant in this case; and, as he asserts no right to keep possession of the child, the Court considers the case as only between the plaintiff and the other defendant, Luxmee Bae.

The plaintiff states that the defendant, Luxmee Bae, is his wife by marriage, and the boy Ramchandra his child begotten of her; that the boy is now about seven years of age; that from the time of his birth to the present period he remained with his mother at Poona; that he (the plaintiff) became a Christian shortly after the birth of the child, and has since then resided at Nuggur; that after his conversion he endeavoured to persuade his wife to join him, and petitioned the Magistrate to commit his child to his guardianship, but without effect; that recently, the defendant, Luxmee Bae, having come to Nuggur with the boy, he took him away to his house; that she then complained to the Magistrate, who ordered plaintiff to give him up to his mother; but that being the child's father, he sues to be placed in possession of his child.

In answer No. 32, the defendant Luxmee Bacc states that she became pregnant with the child now claimed by plaintiff while the latter was a member of his caste; but that he, having afterwards become an outcast by embracing Christianity, has, according to the Hindu law, forfeited all and every of his rights; that she has brought up the child, whose "Moonz" (ceremony of investiture with the thread as a bráhman), &c. she has performed.

Regulation IV. of 1847, section XXVI., prescribes—The law to be observed in the trial of suits shall be Acts of Parliament, and Regulations of Government, applicable to the case; in the absence of such Acts and Regulations, the usage of the country in which the suit arose: if none such appears, the law of the defendant; and in the absence of specific law and usage, justice, equity, and good conscience alone.

Acts of Parliament, and Regulations of Government, bearing on the point at issue, there are none; and no question of the kind having before arisen, there is no usage of the country to which the Court can look for guidance in the case. It follows, then, that the Court must consider whether and how the Hindu law—the law of the defendant—bears on the question.

Plaintiff is a converted bráhman; and it would appear from the evidence of witnesses Nos. 43, 44, that he became a Christian from a conviction of Christianity being the only true religion.

The shastree of the Adawlut, in his exposition of the Hindu law on this matter, (Exhibit No. 45,) states that plaintiff has, by repudiating Hinduism, committed 'Mahapatak,' (sin in the highest degree,) and become an outcast—grounding his opinion on the following texts:—

Yadnyawalkya, Chapter III., Verse 22d.—"By omitting to do that which the shaster enjoins, and doing that which it forbids, the person becomes an outcast."

Manu, Chapter IX., Verse 235.—"A slayer of a bráhman, a drinker of spirituous or vinous liquors, one who steals the gold of a priest, or who violates the bed of his father, are respectively 'Mahapatakis.'"

Yadnyawalkya, Chapter III., Verse 230.—"Eating that which is forbidden, reviling (his own or another's) religion; speaking untruth to enhance his own importance, and kissing a woman in a state of menstruation, are tantamount to drinking spirituous liquor, and constitute 'Mahapatak.'"

It is not alleged by the opposite party that plaintiff became an outcast by committing any of the acts enumerated as offences in the 2d and 3d of these texts: and they are not to be presumed from either his having renounced Hinduism or adopted Christianity.

The first text declares the penalty (whatever that may be shall be hereafter considered) incurred by one who omits to do what the Shaster enjoins, or does what it forbids. This can apply only to a Hindu; for none but a Hindu can do what it enjoins. A person not a Hindu cannot, therefore, be subjected to a penalty for doing what is forbidden, or omitting to do what is enjoined, in the shasters. The question then arises, Is the penalty incurred by a renunciation of Hinduism *ipso facto*?

The Court deemed it necessary therefore to question the Law officer, whether the shaster contained any specific law bearing on this point.

His answer, grounded on Manu, Chapter X., Verse 97, and Bhugwut Geeta, Chapter III., Verse 35, is as follows :—

“If one believes his own religion to be inferior, yet it is the best, and causes happiness : should the religion of another be rightly practised, even still he will not attain to happiness : for he who obtains a livelihood by taking upon himself the religion of another, immediately becomes an outcast.”

The Court observes that the Law officer has here given the text an entirely religious construction. Taken, however, with the context, viz. the five verses immediately preceding it, the passage quoted by him would appear to have reference solely to secular matters, relating to the special means of livelihood to which the several classes of Hindus are required by the Hindu law strictly and exclusively to confine themselves. To give the true sense of the text, therefore, it should, according to its literal construction, be rendered as follows :—

“One’s own (prescribed) office, though inferior, is the best ; the office of another, though rightly (or completely) performed, is not the best ; for he who obtains a livelihood by performing the office of another class, immediately becomes an outcast.”

The following is a translation of the Bhugwut Gita :—

“One’s own religion, though inferior, is better than the religion of another, however well followed. One’s own religion is profitable to death, while that of another inspires fear.”

In extending the meaning of the text which concerns secular employments, so as to make it include religious creeds, the Court conceives that the Law Officer has put upon it a construction which it does not bear.

On the authority of Manu, Chapter IX., Verse 268, the shastra states that the right of both father and mother over a son is co-ordinate.

This text merely prescribes that, when that (particular) rite is performed, “the father and mother or both, (if present,) shall give their son in adoption.” It does not establish equality of authority. The Court concludes that the exposition rests only on the text cited, from no other being quoted in support of it ; while, on the other hand, the interdiction of female independence by the Hindu law, and the servile submission which the shastra imposes* on a wife towards her husband, is opposed to, and incompatible with, such equality of authority.

In chapter IX, verse 241, Manu states that “for crimes by a bráhman (who had a good character before his offence) the middle fine should be imposed, or (if his crime was premeditated) he shall be banished from the realm, taking with him his effects and his family.”

* Manu, Chapter V., Verse 148.—“In childhood must a female be dependent on her father, in youth on her husband ; her lord being dead, on her sons : a woman must never seek independence.”

Skand Purana, Chapter IV., Verses 35, 49, 82.—“Let the wife who wishes to perform sacred ablution, wash the feet of her lord, and drink the water, for a husband is to a wife greater than Shunkur or Vishnu. The husband is her god and guru, and religion and its services : wherefore, abandoning every thing else, she ought chiefly to worship her husband. If (after the death of the husband) the wife wishes to worship Vishnu, let her abstain, or worship him in the character of her husband, and let her always remember her husband, as assuming the form of Vishnu, and denominated Hurri.”

The words in brackets are not in the original, but are added because they are implied from the context of the succeeding verse, as well as the wording of the above; and from it it would appear that the Plaintiff, be his offences what they may, has a right to have his family with him.

The Shástra urges that the word वरचहंद in the original implied property, and not family: but Professor H. H. Wilson, in his *Lexicon*, gives family as being one of the meanings of this word; and Sir William Jones translates it as family.

The text, however, the Shastree says, is nullified by chapter III. of the Nimecosindoo, which states, "that in the 'Kritayug' there shall be no intercommunion with the people of the 'Desh' (country) of the outcast: in the 'Tretayug' with the people of the village of which he is an inhabitant: in the 'Dwaparyug' with him and his family: in the present 'Kallyug' with the outcast himself:"—and therefore the Shastree concludes that plaintiff has no right to the guardianship of his son.

Without dwelling on the fabulousness of the 'yugs,' and the monstrosity of basing on them any judicial decision, the Court deems it necessary only to remark, that this text does not apply to Plaintiff's case, inasmuch as it has not been shown that he has committed any offence which the Hindu law specifically denounces as a crime.

A bráhman is a bráhman so long only as he continues to wear the 'Janve,' or sacred thread. The investiture of the 'Janve,' and the communication of the Gayatri, are the rites by which "the son of a bráhman becomes a twice-born or regenerate man."

Suppose by the divesting himself of the former characteristic emblem previous to receiving baptism, Plaintiff ceased to be a bráhman,* and by this act incurred the penalty of becoming an outcast. This may involve the loss of privileges pertaining to caste membership, and of civil rights based on Hinduism; but does it entail forfeiture of natural rights? Guardianship of a child, the Court conceive, must be regarded as a natural right of the parents, and the mere renunciation of one's religious creed, or adoption of another, (where the demoralization of a child, which is opposed to the interests of society and the State, does not necessarily follow,) is not shown by any of the texts quoted by the shastra to be an act involving, under any "Specific law" of the Hindus, the forfeiture of such a right; and this appears the more remarkable from the Hindu law containing specific provisions for the forfeiture of every civil right, even that of the loss of control over his wife by the outcast, while it preserves a complete silence as regards his loss of authority over his offspring.

After a careful consideration of the Hindu law quoted by the shás-tra, the Court arrives at the conclusion that the law itself contains nothing in defeasance of the right of plaintiff to the guardianship of his son.

The Section of the Regulation which, in the absence of Acts of Parliament and Regulations of Government, and usage of the country ap-

* Regarding this Act too, the shástra admits that there is no specific text of Hindu law.

plicable to the case, provides for the adoption of the law of the defendants in the trial of cases, prescribes that that law shall be a "Specific law." In the absence of such law, therefore, the Court must, in the decision of this case, be guided by justice, equity, and good conscience alone.

The circumstance of the plaintiff having taken another wife since his conversion to Christianity, does not, in the opinion of the Court, affect this case.

Defendant, Luxmee Bae, admits that plaintiff is father of the child by marriage lawfully contracted, and plaintiff has proved (Exhibit No. 35) that, subsequently to his becoming a convert, he made strenuous exertions to induce the defendant, Luxmee Bae, to join him with their son, and desisted only when obliged to abandon all hope of her doing so; and he represents that a belief that he was prevented by the Regulations from claiming his child before he was seven years old, prevented his adopting legal measures for that purpose.

The child is not now of such infantile age as absolutely to require its mother's care. No mother, by either English law or any other law, has any right of property in, or guardianship over, her children, adverse to that of her husband. She owes them duties, such as protection, &c., but the father has a paramount right of guardianship over them; this is a universal maxim of law.

The natural right of the father to the guardianship of the child is beyond dispute: and he has not, by adopting the Christian faith, committed an act which renders him morally unfit for the exercise of that right.

Had the position of the parties been reversed—had the defendant Luxmee Bae renounced Hinduism and embraced Christianity, or Islamism, or Judaism, and her husband the plaintiff remained a Hindu, the Court holds that it could not have decreed against his right to the guardianship of his child, after it had attained that age, when it no longer necessarily needed a mother's care.—Since Hinduism is not by law of the land viewed as a sufficient ground for depriving a father of the care of his offspring, neither is Christianity. Religious belief in the abstract is not, in the opinion of the Court, an element by which its decision should be influenced in a case like this.

It is urged that as the child was not born until after plaintiff was, according to her religious law, dead to his wife, she should be regarded as the surviving parent, and ought not to be obliged to give the child to him. This, however, is an untenable position; because it assumes that, being dead to her, he is therefore civilly dead also, or in other words, devoid of all civil and natural right—in fact, an *outlaw*. Such, however, is not the case. He has, by renouncing Hinduism, forfeited certain rights and privileges, but not those pertaining to him as the acknowledged father of the child. He has, as has been already observed, a natural authority over it paramount to the authority of all others, and not to be abrogated by any inference of religious law. He would have just the same authority, if he had adopted the Musalmán or Jewish creed, or any other which did not evidently render him morally unfit for the guardianship of his child.

The Court, therefore, decrees that the right of guardianship over the child is now vested in his natural guardian, the father; and that, as such guardian, he is entitled to the possession and charge of the child, which the defendant, Luxmee Bæe, is accordingly directed to make over to him.—*Bombay Times.*

(Sd.) C. FORJETT,

Principal Sudder Ameen.

The above case will be appealed to a higher Court. We know, from precedent, that Her Majesty's Supreme Court would affirm the sentence of the "Sudder Ameen;" and we have little doubt that the Honorable Company's highest Court will do the same. It will, we think, brush away at once all the old cobwebs of Hindu legislation on the subject, and decide according to "equity."—*Ed. O. C. S.*

III.—*Protestantism in Austria.*

(From Evangelical Christendom.)

The Reformation, as is well known to all conversant with the history of the period, took such deep root throughout the Austrian provinces, that in the reign of the Emperor Maximilian II. the country might with propriety be designated as generally Protestant. His immediate successors on the Imperial throne, Rudolph and Matthias, were, indeed, far from being favourably disposed towards the Reformed doctrine; still it was reserved for Ferdinand II. with the ready aid of Capuchins and Jesuits, to drive away, or silence the hated sect in his dominions. From that period (1629), when Ferdinand showed the ruthless disregard of the most sacred engagements which a Jesuit education generates, there remained within Austria's wide domain but obscure remnants of once flourishing churches, meeting by stealth for the purpose of mutual edification, and exposed to an unwearying espionage, and the infliction of every species of persecution which was inevitably consequent on detection, producing an aggregate of suffering, the memory of which still lives among their descendants to the present day.

This state of things continued with unmitigated rigour until 1781, when the liberal minded Joseph II. conceded to his subjects of the Lutheran and Helvetian Confessions, as well as to the nonconforming portion of the Greek Church, the right of assembling privately for religious worship. From the year 1781, then, the present Protestant population of Austria date their legal existence. The boon was at the time one of no small magnitude, considering their previously helpless and hopeless exposure to arbitrary oppression, and yet when its provisions are viewed in the light of man's inalienable right to worship God according to his conscience, it sinks into the very lowest grade on the scale of toleration.*

The Imperial Edict granted permission to his non-Catholic subjects, whenever one hundred heads of families, belonging to one confession,

* And yet it was the chief and most successful engine employed by Jesuit policy to undermine the credit and complete the overthrow of Joseph II., whose enlightenment was unhappily fifty years in advance of his age.

should be found residing (and that not in one village or town, but within a circuit of a given number of miles), to erect places of worship and school-houses (stipulating, however, that the chapels should neither have bells, steeples, nor even an entrance opening on the street), with the further privilege of appointing and supporting both pastors and schoolmasters, without being in any respect relieved of the obligation to pay, as heretofore, all ecclesiastical dues exacted by the Catholic clergy.

The agitation which this Toleration Act excited was much greater than the Emperor had at all anticipated, for not only did a great many more Protestants now avow their faith than either the Emperor or clergy had believed to exist in his dominions, but no inconsiderable number of Roman Catholics showed an inclination to swell the Protestant ranks. The priesthood, and even the Pope, became alarmed, and bestirred themselves so effectively, that Joseph himself was induced to issue restrictive explanations of his own Edict, calculated to check the movement.* When the use to which these were turned is considered, together with the spirit manifested by Joseph's successors, the intense hatred of the Romish clergy against all dissenters from their communion, and the deep rooted influence they possess over the popular mind, the continued existence of those isolated non-Catholic congregations, cut off, too, as they have ever been, from all intercourse or connexion with Protestant brethren in foreign lands, may well excite our admiring astonishment.

The Protestant pastors of the present day must resort for their education to Vienna, where a Protestant theological faculty has existed for the last twenty years. It possesses five professorships, with salaries (paid by government) of from 1,500 to 2,000 gulden† per annum (or from £75 to £100 sterling), and also some bursaries for poor students. The theological course is fixed at three years (the subject for study being exactly prescribed), and at the end of each year a public examination is held and testimonials of progress and conduct bestowed. What we should call a clerical examination with a view to pastoral qualifications is unknown, yet, when a candidate, on completing his course of study, presents himself for ordination before the Consistory Superintendent, that functionary subjects him to an ordination trial before admitting him to holy orders. The consistory, which has its seat likewise in Vienna, consists of a president (who must be a member of the Roman Catholic communion!) two clerical members, and one lay Protestant member, as counsellors. These offices are at the present time filled by the Austrian Privy Counsellor, Count de Hohenwart, the Rev. Messrs. Gunesch and Professor Stählin, and Landrath de Kaler.

Under the direction of the consistory officiate two Superintendents, the one for the Protestant churches of Lower Austria, Styria, and Carinthia, the other for the congregations of Upper Austria. The inspection of the schools is committed to the care of a Protestant clergy-

* For further details of Papal interference to nullify the Toleration Act of the Emperor, we refer our readers to "The German Reformation of the 19th Century," published by Snow: a work containing much valuable information on the religious state of the Continent, and deserving a wider circulation than we fear it has obtained.—Eds.

† An Austrian gulden is as nearly as possible two shillings sterling.

man, who, while holding that office, is distinguished by the title of Senior.

Respecting the number of congregations in Styria and Carinthia, I have not as yet been able to obtain certain information, but all accounts concur in painting their situation as one of grievous desolation. Scattered at far intervals in the mountain gorges, their pastors (chiefly unordained Hungarian students of theology), almost unsalaried, their religious life is described as at the lowest ebb; and from their isolated and dispersed position, deprived of all awakening or encouraging influence from without, the poor people seem alike unable, and indifferent to cultivating intercourse even with each other.

In Vienna itself there are three Protestant clergymen, set over a population of nearly 20,000 souls; besides whom, however, there exists (as far as is known to me) but one Lutheran Congregation in Lower Austria—viz., that of Witterberch, with its affiliated villages. In respect of the Upper Austrian congregations the following list will, it is believed, be found tolerably correct—

<i>Names of Congregations.</i>	<i>Pastors.</i>	<i>No. of Members.</i>
1 Wels	Pastor Klebeck	1000
2 Goisern	Senior Wehrenfennig	3200
3 Hallstadt	Pastor von Sattler	700
4 Gosau	Pastor Wehrenfennig	1200
5 Thening	Pastor and Superintendent Steller	2100
6 Linz, which is still affiliated with Thening	Curate Pulten	1000
7 Attersee	Pastor Overbeck*	450
8 Auzenmoor	Pastor Traistenberger	1400
9 Wallern	Pastor Koch	1100
10 Scharten	Pastor Sääf	2200
11 Neu-Kenmaten	Wehrenfennig	500
12 Efferding	Kotschy	1450
In all		16,300

It may now be interesting to give some account of those Protestant Churches—viz. Linz, Goisern, Hallstadt, and Gosau, which I personally visited in the course of the summer of 1846 (as well as the city of Salzburg), and I will therefore set them down in the order of my tour according to notes written on the spot.

LINZ.—The Protestant inhabitants of this city were formerly necessitated to resort to the church at Thening, a distance of about seven English miles; but the felt annoyance of this arrangement, combined with the very considerable increase of their members which has taken place since 1810, excited a strong desire for very many years, to build a chapel and obtain a pastor for themselves; and after encountering numerous difficulties, their persevering efforts have at length been crowned with success. By means of contributions from other Austrian

* The Pastor of Attersee is farther intrusted with the supply of the spiritual wants of the Protestants in the city of Salzburg.

congregations, the Gustavus-Adolphus Society, and private individuals, they were enabled to erect a house of prayer, which was consecrated in 1843. The cost of the building, including the sum paid for its site, amounted to about 30,000 florins (£3,000.) It is not only the newest, but the best and most commodiously built of all the Protestant places of worship in the Austrian dominions, (if we except those in the capital), and whether it regards external appearance, or internal accommodation, is all that could possibly be desired. But alas! to obtain a pastor in Austria, it does not suffice that the preacher is willing to accept, and the people ready to pledge such a measure of temporal support as God may enable them to gather. The law stipulates, that previous to this appointment, the people of his charge shall be able to show their possession of a perpetual rental of 400 florins, as the pastor's stipend, and as the Linz congregation did not (and do not yet) possess funded capital to that amount, they still remain as before affiliated to Thening, though with the advantage of a curate being specially appointed to their service, which has been accomplished in this way. A young unmarried man, named Pulten, has been nominated to the charge, with consent of Baron de Hallerstein, in whose family he resides as private tutor. As in addition to supplying the spiritual wants of 1,000 souls he has to instruct the children of the Baron, (by whom all his expenses are borne), the labour must be allowed to be beyond what any man can fully perform, yet the congregation justly esteems itself fortunate in thus obtaining what they could not themselves otherwise accomplish. Mr. Pulten impressed us with the idea of an excellent-tempered, candid, and particularly practical young man. We accompanied him to visit one of his church elders, who seemed a cheerful, established Christian, and were especially pleased with the tone of cordiality and perfect confidence they reciprocally exhibited. The erection of a Protestant school-house is one of the most important desideratums to the Linz congregation; for notwithstanding the desirableness of a pastor, who could devote all his time and energies to their religious culture, still at this moment the want of a school-house and teacher are yet now pressingly felt, and as they themselves are wholly devoid of means to accomplish this, help must be sought for them elsewhere.

GOISERN.—The congregations of Goisern, Hallstadt, and Gosau, are situated at some distance from each other. Goisern lies nearest to the well known mineral bath of Ischl; Hallstadt at the extremity of the lake of the same name, and Gosau some five miles (English) from the margin of that lake, and high in the mountains. Leaving Ischl by a most picturesquely beautiful road, which, by gentle ascent, proceeds along the green banks of the Traun, through the middle of a valley of some extent; bounded on either side by hills of moderate height and lovely form, we reached the church of Goisern, and close adjoining the modest parsonage, both planted within a stone's throw of the high road. The erection of Protestant places of worship was in former days a work of still greater difficulty than at present; for, when all other hindrances were happily overcome, and the official order for the building of a chapel issued, the Board of Works, to whom its execution was committed, took all care to ensure as far as in them lay, insufficiency of

room and shortness of duration. Thus the wooden chapel erected at Goisern in 1781, was so badly put together, as not only to require almost annual repair, but was in 1806, so wholly decayed as to be necessarily taken down, and an entirely new one raised in its stead. For the preacher, whose dwelling was formerly of the most wretched description, there has recently been built, by the aid of friends to the Protestant cause, but chiefly by the benevolent interposition of the Princess Wasa, a neat and suitably fitted up parsonage, which with its trim garden and lovely environs form most pleasing features in the landscape. This congregation (the largest of any except those in the capital) possesses two school-houses, one in Goisern itself, and the other at St. Agatha, (which is affiliated with it), to each of which are appointed a schoolmaster and assistant, who, besides the salaries they receive from the congregation, derive likewise a small support from the local government as remuneration for instructing the children of the salt miners, which is reckoned at the rate of one kreuzer* per head. The minister likewise receives 300 florins annually, (£30), from the public purse for his services to the same destitute class. A truly worthy, conscientious and devout clergyman, apparently about fifty years of age, is pastor here, and from him we learned many interesting details concerning his poor parishioners.

In the capacity of *Senior*, pastor Wehrenfennig is also entrusted with the inspection of all the schools in Upper Austria, and he promised me, if time and strength were granted him, to furnish me with a written sketch of the past history and present position of all the Protestant congregations within his extensive circuit; of which, should I obtain it, I will gladly furnish you with a copy, for the pages of *Evangelical Christendom*. One thing, however, he could declare, without any specific examination, that all were without exception in need of assistance, although if any one congregation desired to rank above another in the scale of wretchedness it assuredly was that of Neu-Kemmaten, (where his own son labours in the Gospel), as being called to struggle with every species of distress and oppression.

HALLSTADT.—It was on the 16th of August, 1846, that taking boat at Gosau mills, (where the river Gosau falls into the lake of Hallstadt) we were rowed across the placid waters of that small inland sea, to the town which bears its name. The scenery is enchanting, lofty mountains, from whose sides mighty avalanches, when loosened by the breath of spring, rush down with thundering sound and terrific effect, towered up all around, enclosing as with giant barrier the clear motionless lake, whose translucent, emerald-coloured waters, in the sacred unbroken stillness of early dawn, mirrored every mountain and tree in softened, and yet most true reflection. The nethermost houses of Hallstadt built on the very margin of the lake, seem to the traveller approaching by water, to emerge from its surface, while tier after tier of its terraced streets rise in picturesque succession on the mountain sides. Hallstadt, (with which the village of Obertraun, though situated on the opposite side of the lake is ecclesiastically incorporated) has possessed a Protestant house of prayer ever since 1781, but had never obtained a pastor,

* There are thirty kreuzers in an English shilling.

and all clerical functions were therefore exercised by the clergyman of Goisern, who moreover came over every fourth week to give them a sermon. The great distance, and the road in winter and spring, no less dangerous than toilsome, which must be travelled between Goisern and Hallstadt, presented great and almost unsurmountable hindrances to a ministerial union of the two places; hence the obtaining a pastor of their own, became for many long years, the most anxious and eager desire, the warmest though most hopeless wish of the inhabitants of Hallstadt. But to accomplish this, be it remembered, they must be able to convince the authorities that they possessed a clear unfluctuating permanent, disposable income of 400 florins to pay the stipend, or else a funded capital of from 10 to 12,000 florins. But how could a congregation, by far the greater proportion of which consist of poor day labourers in the salt works, be supposed capable of complying with such a requisition? Without foreign aid it was impossible; but God who has the hearts of all in his hands stirred up friends to the friendless; and those spiritual necessities which they themselves could never hope to supply, have been happily provided for, chiefly through the benevolent exertions of the Princess of Thurn and Taxis, who in addition to her own liberal aid made collections for the purpose in various directions, and that so successfully that the sum necessary to the endowment of the pastorate was obtained, and in 1837 the Rev. Mr. von Sattler appointed to the charge.

This gentleman, now between thirty and forty years of age, and formerly preacher to the Protestant Church in Grätz (in Styria), is grandson of the celebrated Wirtemberg historian of the same name. He was born in Vienna, where his father was at the time attached to the Wirtemberg Embassy, and where he afterwards continued to reside as a distinguished advocate, being, both by person and attainments and external circumstances, in a position to afford his son the very best education. And yet a more suitable pastor of this particularly destitute flock it would be difficult to find! Unwearied in the prosecution of his spiritual pastoral duties, his thoughts are at the same time anxiously directed to discovering means of ameliorating the outward condition of his people. Nor does he suffer any difficulties, or even hardships, to deter him from pursuing this object, but devotes himself body and soul to the promotion of the temporal and eternal weal of his flock. At first, most poorly lodged in the school-house, he has contrived, without burthening his people, to gather money for the erection of a plain neat parsonage, which presents a most agreeable *point de vue* when approaching from the water, while the prospect enjoyed from its windows of the wide, placid, mountain-girdled lake is at once beautiful and elevating. For the affiliated village of Obertraun, he has recently succeeded in obtaining ground for a separate burial-place, and his indefatigable energy is now being exerted in gathering contributions for the building of a new chapel in the village, the now existing one being completely ruinous, and its very foundation so undermined and shook by the frequent inroads made by the waves of wintry floods, that, according to a recent official report, no repair can be attempted, but an entirely new building must be resolved on; in erecting which, regard must

he had to a prospective as well as actual increase of the congregation, since, even for the present one, the old locality, were it capable of being made tenable, offers no adequate accommodation. The expense is estimated at 12,600 florins. To meet this, the congregation possesses a grant made by the Gustavus-Adolphus Society, of 2,350 dollars,* (from which, however, 170 dollars must be deducted as already expended towards acquiring the burial-ground† already mentioned), and pastor von Sattler is therefore looking around with longing eyes for further foreign aid, and pilgrimages again and again to Ischl for the purpose of commending the necessities of his parishioners to the benevolent attention of any wealthy Protestants who may resort to those health-bringing waters. Hallstadt is likewise favoured with a school-house, and permanently resident school-master, but the building is old, and somewhat out of repair.

GOSAU.—On the 28th of August, having met Pastor von Sattler by appointment at Gosau Mills, we proceeded together to ascend the banks of the river to the little village of Gosau, and forgot the toilsomeness of the way in the interest with which we listened to his account of the (to us) wholly unknown Carinthian Churches. The bottoms of the valleys are so narrow as to bear the local name of *ditches*, and from the close adjoining mountain-fastnesses, bears, and even lynxes, are no infrequent visitors. The difficulties and hardships of the pastoral office, when exercised among a people so scattered on mountain heights, or in their deep and almost inaccessible gorges, may be conceived, but cannot be fully described; while to the total isolation of the pastor's life, cut off, as he is, from all social intercourse, save with his own family, is too generally added a scantiness of income, which renders the propriety of burdening himself with the cares of one, a question of deep anxiety, thus completing a picture of self-renouncing ministerial labour and privation equal to what most foreign missionaries are called to undergo.

Our respected informant finds it needful to carry the Gospel message from house to house. He likewise holds a Bible class in the church, and he described to us with much animation and pathos the interesting celebration of a Christmas Eve,‡ which he and his excellent wife had provided for the poor children within reach of his own dwelling.

In Ischl, too, we heard pleasing testimony borne to his disinterested labours, and it was related how he had shed warm tears of gratitude on receiving a present of articles of clothing to distribute amongst his poor. And what family can fail to be poor in a district where the most diligent father cannot, by the most unremitting efforts, earn more than nine Hamburg schillings, (about eightpence, British,) and that by employment at the salt works, by which sickness is ceaselessly generated; and in a region where, from the falling in of earth banks, or the descent of overwhelming avalanches, whole families are so often depriv-

* A Prussian dollar is a florin and a half.

† The most usual German names for burial-ground are *Gottes Acker*, and *Friedhof*, which mean, *God's-field*, and the *Court*, or *Dwelling of Peace*, which seem sweetly appropriate appellations for the last earthly resting places of believers.

‡ As is well known to all conversant with German habits, Christmas Eve is celebrated by all who can by any means compass it, by a reciprocity of gifts, and as far as possible by family meetings.

ed of their chief, if not sole, support, in the person of a father or brother.

It was while listening to details such as these, that we proceeded during two hours stream upward through the most profound mountain solitudes, and darkly frowning forests. The towering and generally wood-clothed rocks rising on either hand to the height of several thousand feet, enclose a narrow gorge through which the path winds its course, while close beside it the foaming mountain torrent dashes along, with a brawling sound which occasionally drowned our voices, even while walking side by side. Suddenly the valley opened; the retreating mountains forming a wide expansive, Alp girdled space, contracting again at the upper end into a narrow valley, strewn with huge broken masses of rock and recumbent trunks of trees. Scattered along the face of the mountain appeared, as we advanced, the irregularly built village of Gosau, its church and parsonage crowning one of the highest slopes, while the stream descending with rapid course from its mountain cradle in the wild rocky defile, flows thence with moderated speed and gentle windings through the green meadow land of the lower vale.

Here dwells the elder Pastor Wehrenfennig, whom the late Count Reventlow discovered, and learned to appreciate many years ago, while travelling through this wild but beautifully picturesque region. Evening overtook us before we could reach his abode, in returning from the upper valley of the Gosau. School-house and parsonage form but one building, and both pastor and school-master are married! The pastor's income consists of 140 florins from the public revenue, and 200 from his congregation. The schoolmaster receives a fixed salary of 150 florins. The school accommodation is very scanty; that of the chapel equally so; and what is worse, the latter evidently requires thorough and immediate repair, as the walls have bent outward, and the foundation appears to have sunk. The poor congregation, though formerly exempted from taxation, is now burthened with a land tax; and unhappily the stone quarries, which formerly furnished work and food to a great number of families, have ceased to be remunerative, from the time that Government laid claim to their possession.

We met with a most cordial welcome from the worthy pastor and his kind wife, in whose dwelling cleanliness and tidy arrangement threw an air of comfort over furniture of the most primitive description, and accommodation of the simplest kind. Pastor Wehrenfennig spoke with grateful acknowledgment of the kind sympathy he had experienced from Count Reventlow, and the generous aid that nobleman had remitted to his congregation. "Tears," said he, "of poignant sorrow filled my eyes when I read in the newspaper an account of his removal from this world." Deep was the longing expressed by this isolated servant of God to be able once in his life to visit a Protestant country, and he asked with much interest if there existed a portrait of Pastor Harms.* Our conversation drew forth from the good man many details of the conflicts which he is called to sustain in his own sphere of labour, and

* A venerable and truly evangelical minister of the Lutheran Church, who resides at Kiel (in Holstein), and who has long been the champion of revelation, both from the pulpit and the press.

every sentiment expressed showed the man of deep feeling, and lively, cordial, religious conviction.

With the aid which this congregation has received from the Gustavus-Adolphus Society, a fund has been formed, the interest derived from which meets the ordinary yearly expenses of the church, the capital remaining in reserve against any pressing and unexpected exigency. This funded capital amounted, at the time of our visit, to 4,000 florins, and a further aid from the Society of 200 dollars had been announced as voted, but was not yet received. In addition to these resources, the church possesses a small capital arising from legacies, &c. of 1,400 florins, the interest of which, amounting to 100 florins, is thus disposed of. Twenty-one florins are expended in purchasing the grain paid to the pastor in kind, fifty florins go to the Government as taxes, leaving twenty-nine florins at the disposal of the church for any extra demand.

In this Church of Gosau, we found to our no small surprise, the Sleswick-Holstein hymn-book in use, and learned that not only there, but in the Auzenmoor and Neu-kemmuaten congregations, the same hymn-book is employed. As very many of the copies are old, and, such as they are, much too few to meet the wants of the people, 200 copies of this hymn-book would prove a most welcome and timely present to those poor people. On the whole, the Gosau pastor's simple, deep seriousness of character, combined with the unaffected pathos and open-hearted frankness of all he related of himself and his flock, made a lively and lasting impression on all who heard him, and it would afford me the truest delight to be in any way the instrument of procuring such an accession to the fund of which he is so conscientious a steward, as might warrant its application in part at least, to the building of a new place of worship.

SALZBURG.—Although no Protestant congregation at present exists in this ancient city, yet the materials to form one are certainly to be found there. The resident Protestants are ecclesiastically incorporated at present with those in Attersee, whither they are accustomed to resort to communion. But a most deep and solemn impression appears to have been made on the public mind, by the celebration, in the spring of 1846, of the holy eucharist, according to the Lutheran ritual, by the Salzburg Protestants. This resumption of their long abeyant spiritual rights, was effected at the instigation of several respectable Protestants (chiefly English), and the interesting service took place in a hall of what had once been an archiepiscopal palace. There are some circumstances connected with this event, which are too strikingly illustrative of God's retributive providence, not to deserve notice here.

In the early part of the eighteenth century, there existed (for historical documents evidence) a large Protestant population in the Salzburg Archiepiscopate. Against these a fierce persecution arose, under the rule of Archbishop Leopold Antonius Baron de Firmian, which, during eight years, from 1731 to 1739, forced above 30,000 Protestants to exile themselves for ever from their native land. This completed the archbishop's success. From that period, city and archiepiscopate have slumbered on (under the poppy-distilling sceptre of Austria), in an almost dreamless Roman Catholic repose, which has, in latter years,

been still more guarded against interruption by their being confided to the mild superintendence of a prince-primate, who, by unaffected piety and active benevolence, combined with a dignified condescension and insinuating manners, seems specially fitted not only to confirm the wavering in his own communion, but to attract others to join it.

But *contrast* seems destined to be an unfailling characteristic of Salzburg. In ancient times, the seat of pomp-loving, spiritual princes holding their jurisdiction direct from the empire—the small, but beautiful, territory was full of lordly castles, magnificent parks, and all other appliances of rank and splendour; yet, now, it lies stripped of all outward glory, save that of which no hostile hand can rob it—viz., the indestructible charms of its incomparable scenery! Nor does Salzburg's present state contrast more with its former self, than the persecuting Archbishop Firmian, whom we still behold in existing portraits, burley in bulk and stolid in look, surrounded by tasteless pomp and revelling alike in sensual pleasures and the exercise of tyrannous power, does, with his youthful successor, the present Archbishop Cardinal Prince von Schwarzenberg, whose simple tastes, grave, quiet dignity, and serious piety, give admirable proof that years are not requisite to insure a suitable discharge of high and onerous responsibilities.

But the list of contrasts is not yet ended. The most splendid of Archbishop Firmian's palaces, lavishly adorned with many coloured marbles, costly paintings and rich gilding, and on which to mark his preference, he bestowed the name of Leopold's Krone* (Anglice, *crown*), what is it now become? A common tavern! The fortunate head-waiter of a well-frequented hotel, in Salzburg, has contrived to purchase the long disused, though gorgeous building! In the festively devoted hall of audience, the table d'hôte guests now daily assemble, while the adjoining chapel is devoted to the washing of plates and rinsing of glasses! And in the most magnificent of all the apartments on whose walls the archiepiscopal worldling is doubly portrayed,—once in all the pride of princely power, surrounded by incense-burning Genii, and again in the knightly revelry of a hunting party,—and in which, doubtless, many a haughty noble has bent low before the prelatie tyrant's frown, and many a court beauty simpered beneath his approving smile,—where, perhaps, too, plans of persecution may have been cogitated or lowering brows bent on the suspected heretic—that very hall became, undesignedly (by men at least), the place of assemblage for the Protestants, who, as we have said, met together last year, for the first time, after a lapse of more than a century, publicly to celebrate the Lord's Supper in unity and peace. Little did Archbishop Firmian anticipate that the frescoed smiles with which he is made to gaze down on admiring guests, would ever maintain “the same unaltered mean” towards professors of principles he so cordially hated! *Sic transit gloria mundi*. The clergyman, who presided on this interesting and memorable occasion, was Pastor Overbeck, of Attersee, a distant relative of the well-known poet of that name, and of the equally celebrated painter, some of whose works now adorn the cathedral of his native city Lübeck.

* Psalm xlix. 11.

The foregoing pages convey the chief impression made on my mind while visiting the Austrian Churches, although many details are wanting to complete the picture, more especially in regard of the Catholic clergy, the religious destitution of the people, and the sad deficiencies of a mere outward ecclesiastical profession, and the free, unrestrained, proclamation and confession of Gospel truth. But the subject, though tempting, would prove too extensive for admission to your pages, on which, I have, I fear, already made an unwarrantable encroachment. Should what is here set down in all the simplicity of truth, induce any Christian heart to come forward and help them with the material aid they so much need, I shall rejoice to be the medium of its conveyance, to whichever Church may be designated by the benevolent donor, pledging myself to give an account of its expenditure.

P.

IV.—*Sketch of the religious state of Holland.*

For a long time past the reformed Church, to which most of the Protestants in the Netherlands belong, has declined from her ancient splendour, and has suffered her crown of glory to fall from her head. But the Dutch Reformed Church is sunk in icy torpor; it is fixed in the miry rut of formalism; and a very large number of its divines do not preach with piety and fidelity what the most eminent servants of God in all ages have regarded as the vital doctrines of the Gospel.

It is the University of Groningen which has had the melancholy privilege of bringing before the notice of the public the dangerous distemper which had attacked the high places of the Church. In the school which has been formed there within the last ten years, and which is trading in the steps of the celebrated theologian of Berlin, Schleiermacher, all the great truths of religion are disfigured and mutilated by the scalpel of a daring criticism, or weakened by the dissolvent of a theology which conceals its rationalism beneath the appearance of sentimental pietism. It seduces the young by always having on its lips the words *truth* and *charity*, and it imposes on the multitude by an external zeal and an activity worthy of a better cause.

The General Synod is little else than an executive committee, which, during the good pleasure of Government, meets once a year, for a fortnight, to consider the foreign and domestic interests of the Church, but it exercises scarcely any real authority or any decided religious influence. The Synod has taken up a negative ground, and has even declared itself in some respects incompetent to pronounce on matters of doctrine, and therefore unable to stem the torrent of heresy, which, to use St. Paul's words, "Eats as doth a canker." All the memorials and protests addressed to the Synod by eminently respectable pastors and Christians to engage it to maintain sound doctrine as expounded in the Confession of the Reformed Church, especially against the errors professed by the Groningen school, have been repulsed or eluded by taking exception to their presentation.

Notwithstanding this sad state of things, in which truth and error have an equally free course and struggle on a clear field, without any arbiter to decide the contest, the Reformed Church reckons, in the towns and villages, a considerable number of faithful Christians, many of whom, in various localities, abstain from attending public worship, which does not meet their wants, and edify one another in private meetings. Others have raised the standard of dissent. These last, however, have made but little progress, the party itself being rent by intestine dissensions, and now its principal divines, with a portion of their flocks, have emigrated to the United States of America.

For more than fifteen years a very decided religious revival has taken place in many parts of the country, and the sacred flame has especially spread among the higher ranks of society. It is principally in the cities of Amsterdam, Rotterdam, the Hague, Utrecht, Nimeguen, Breda, and Flushing, that this revival has broken out with the greatest power and has produced the most fruit. Two Portuguese Israelites, converted to the Gospel, of distinguished families, men full of piety and talent, Messrs. J. da Costa, advocate, and A. Capadose, physician, have, by their numerous and excellent writings, done much good, and continue to exert a salutary influence. Mr. J. da Costa, a poet, theologian, and orator of the first order, has for some years past, delivered public lectures on various subjects connected with the Old and New Testaments, at Amsterdam, the Hague, Utrecht, and Haerlem, where he has excited warm enthusiasm, and electrified the minds of his numerous hearers by the warmth and Christian spirit of his extemporary addresses. These same lectures, which are afterwards printed in a more elaborate form, excite great interest, and serve to propagate the light of truth and religious life. Everybody, the adversaries of the doctrine of grace themselves not excepted, do homage to the integrity, the upright character, and the rare talents of Mr. da Costa. Dr. Capadose is also honourably known to the religious public by the touching narrative of his conversion, which has been translated into several languages. If he has less genius than his friend da Costa, he is by no means inferior to him in the depth of his convictions, his spirit, and his zeal; a learned man and a practical Christian, he also possesses in a high degree the eloquence of the heart. More keen and controversial in his writings, he does not excite the admiration of the public to the same extent as da Costa, but he is not less generally esteemed, and does much good by his excellent publications and by the meetings for edification which he holds twice a week in his house. He is pre-eminently the man of the people and the friend of the poor. He has recently founded a Society of the Friends of Israel, which proposes to send, and has already commenced sending, colporteurs and evangelists among the numerous children of Abraham resident in this kingdom, and especially in Amsterdam. Other Christians of eminent piety and superior talent labour with no less zeal and success for the advancement of the kingdom of God in this country. I regret that I am unable to name them all here, the number would happily be too great; I shall confine myself to the mention of a *savant* of European reputation, Mr. Groen van Prinsterer, Counsellor of State

and Keeper of the Records to the House of Orange, and Mr. H. J. Koenen, a distinguished writer and member of the Council of Regency in the city of Amsterdam. But the sacred legion of Gospel witnesses includes also in its ranks a large number of pastors; among others, several young preachers, of approved zeal and exemplary fidelity, some of whom are distinguished writers, and are endowed with apostolic eloquence.

Thank God, this band of young servants of Christ is visibly on the increase from year to year; having first made their appearance in the villages, where here and there sound doctrine was, to some extent, preserved, they are now beginning to be called into the principal cities, where their zealous preaching attracts crowds of hearers. The University of Utrecht is the only university in the country in which the ancient orthodoxy is still taught, though not in so energetic and decided a manner as we have a just right to expect. There exists in this last city a society of about twenty pious students, who meet once a week to pray and meditate together on the word of God, and who have established a periodical publication, containing the most interesting intelligence respecting the advancement of the Redeemer's kingdom in the world. Several faithful pastors have already come forth from this circle of pious students. May their number continually augment, and may they thus become a nursery for the church!

For some years there have been founded in the principal cities of the kingdom, Diaconic, Scripture, and Christian schools, in which religious instruction occupies the important place which ought always to be accorded to it. Unhappily, the establishment of Christian and of free schools encounters warm opposition and often insurmountable obstacles, in consequence of the pertinacity with which Government maintains the mixed public schools, in which all teaching of positive Christianity is systematically and rigorously excluded. The Liberal Protestants are the warm advocates of this system of mixed schools, in which the reading of the Bible is prohibited. No one will deny to Government the right of giving pecuniary support, exclusively to the mixed schools, amidst a population of very diverse religious opinions; this appears to be a necessary and almost inevitable evil. But why, in a free country, forbid pious parents to establish Christian schools, wherever they are felt to be needed, seeing that the masters proposed for these schools possess the requisite qualifications of ability and morality required by law? What injury would the State sustain? In a great number of places the Roman Catholics know very well how to evade the law, which, however, is extremely favourable to them, but the conscientious Protestants, who form the minority, feel all the weight of a liberal despotism, which filches from liberty for its own profit, and then, by way of bitter irony, throws these abusive words in your teeth: "Of what do you complain? You take the apostles out of the reach of intolerance!"

For about three years, a pretty large number of faithful Christians and pastors have been in the habit of meeting twice a year, at Amsterdam, in fraternal conference, to pray together and deliberate on what they can do in common for the advancement of the kingdom of God in their native land. These fraternal meetings are sometimes followed by

pastoral conferences, properly so called. Previously, the pastors and the members of their flocks were too isolated from one another, and had no instrumentality for concentrating their efforts and their labours; it is therefore a great blessing that the Lord has put it into their hearts to unite, to meet and converse together in a spirit of faith, of love, and of true Christian catholicity. Hitherto the most delightful and perfect harmony and the most cordial fraternal communion have reigned in their conferences. Among other blessed fruits which these meetings have produced, may be noticed the publication of a monthly journal entitled *The Union*. This excellent periodical is devoted to the defence and propagation of the vital doctrines of the gospel, and to edifying communications. A sound orthodoxy, a loving and expansive spirit, such as the Evangelical Alliance tends to spread, characterises this publication, in which Christians of various denominations give the result of their meditations, explain their views, raise their voice against the false doctrines of the day, and expose the secret practices of the enemies to pure Christianity. There exists at Rotterdam a Missionary Society, for sending missionaries into the Dutch colonies in the East Indies. Many pastors of unequivocal piety, and many worthy Christians, support this society, which has undoubtedly sent out some zealous and pious missionaries. It leaves much to be desired, however. In our opinion, it wants force, and has had but little success, because it has not fully raised the standard of positive and truly evangelical Christianity, but professes a certain Protestant neutrality, which has the inconveniences which attend all neutralities. We believe that no church can live and expand, that no mission can prosper, if the pastors or missionaries do not openly profess that they desire, "not to know any thing else save Jesus Christ, and him crucified," and that they worship him as "the Lord of glory," "the Lord our righteousness."

As a proof of the religious spirit which animates a great portion of the Dutch nation, it may, perhaps, not be amiss to state here, that after the wide distribution of the sacred volume which has been accomplished by the Netherlands Bible Society during more than thirty years, the British and Foreign Bible Society has issued in two years more than 200,000 copies of the Holy Scriptures, either through depôts or colporteurs.

This sketch of the religious condition of the Netherlands would be incomplete were we not to say a few words on the position of the Romish Church. Roman Catholicism displays here, as in England, great activity; it has its journals, its schools, and its propaganda, and it has founded at Katwikk, near Leyden, a college which may be considered as a sort of well-organized university, and which includes some learned and distinguished professors. The dignified clergy of the Romish Church neglect no means whatever of winning the good graces of the Government, and they have wonderfully succeeded. In many respects the Romish Church enjoys a greater amount of liberty and more privileges than the Protestant Church, though the great majority of the people are of the Reformed faith; the Romish clergy artfully make the most of their advantages, for in this land they openly profess their full and entire adhesion to the maxims and principles of the Jesuits.

On the whole, the religious revival is spreading in the kingdom of the Netherlands; a vigorous and growing struggle is taking place between true evangelical Protestantism on the one side, and negative and rationalist Protestantism and Popery on the other. Notwithstanding the varied and cheering success which the friends of the Gospel are justified in anticipating, it is to be feared that the great apostasy which is showing itself more and more in Europe, will lead to the momentary triumph of the antichrist predicted in the Word of God. Our eyes are turned towards the Lord, who when the adversary shall imagine himself triumphant over the prostrate church, shall destroy him by the breath of his mouth. In this blessed expectation we say with the Spirit and the bride, "Lord Jesus, come quickly!"

Breda, July, 1847.—Evangelical Christendom.

V.—*Examination of Missionary Institutions.*

In resuming our notice of the public examinations of Calcutta Educational Institutions conducted on Christian principles, we cannot avoid expressing our regret, that we have not access to more complete accounts of the Examination of the pupils attending the General Assembly's Institution, and of those attending the London Missionary Society's Institution at Bhawanipur. The only documents to which we have access regarding the former Institution, are the programme of the Examination, and an account published in the *Englishman* on the 13th of January. A correspondent has kindly furnished us with a short account of the Examination held at Bhawanipur, on the 31st of December. In absence of more satisfactory details, we proceed to lay these before our readers, in the hope that they may serve to give those who are interested in this most important branch of Christian labour, some idea of the exertions which the friends of Missions are putting forth, in order to enable the youth of this city and its neighbourhood to partake of the benefits of what is deemed a sound system of education. As we formerly stated, there is great encouragement to labour in this department of the Missionary field; and we trust that the friends of Missions will come forward with still more liberal support, so that, not only the operations in which the various Missionary Societies whose agents labour in Calcutta, are engaged, may be maintained in their present state of efficiency; but the sphere of their disinterested and truly benevolent endeavours to promote the welfare of India, may be enlarged more and more.

It is not convenient for us to publish the Programmes at length, nor to insert lists of prize-holders; but we beg to call

the attention of our readers to the following announcement of the conductors of the General Assembly's Institution, prefixed to the list of prizes and syllabus of studies:—

“The nature and the extent of those branches of study, in which the Pupils of this Establishment have been hitherto engaged, will be sufficiently understood from the annexed syllabus.—It has ever been the earnest desire of the conductors of the Institution to improve the intellectual faculties of those entrusted to their care, by endeavouring to communicate to them the blessings of a sound and liberal education in the various departments of knowledge, both literary and scientific; but more especially to cultivate their moral nature, by carefully instructing them in the doctrines and precepts of the Sacred Scriptures, and the evidences of the Christian faith;—and, thus to impart to them that knowledge which maketh wise unto salvation.

During the latter part of the Session, the number of pupils has not been so large as formerly.—In consequence of the baptism of one of the youths in the highest class, at the commencement of the year, upwards of a hundred were withdrawn:—and the recent agitations in the native community—resulting from the decision of the Habeas-Corpus case by the Supreme Court, in the month of August, on the occasion of the conversion of another of the senior pupils—have been the means of withdrawing many more; among whom were some of the best and most advanced Students in the senior Department. Notwithstanding these circumstances, it is matter both of pleasure and surprise that the attendance has been so little affected.

At the present date, the number of pupils in actual attendance is six hundred and seventy-three;—and the average number on the roll, for the whole year, amounts to eight hundred and ninety-two.

To their numerous friends—both in India and in Scotland—who have so generously presented them with prizes and scholarships, the Missionaries avail themselves of this opportunity to express—in their own name as well as in that of their Assistants and Pupils—their most grateful and respectful thanks.

The *Englishman*, after stating that the arrival of the mail and other pressing business had prevented his “earlier noticing the Examination of the above excellent Institution,” states that the Hall was densely crowded, and that the following gentlemen were present:—Sir Frederick Currie, Baronet, the Hon'ble Mr. Millett, D. Elliot, Esq., Dr. Grant, J. Lewis, Esq., M. Makintosh, Esq., J. Fergusson, Esq., C. Montague, Esq., and several Missionaries of various denominations, and a large number of “ladies who took a lively interest in all that was going on,” further states that:—

“The business of the day commenced by the examination of one of the junior classes in English reading—the pronunciation of the lads was correct, and their spelling equally so. Two other classes of a higher stage followed, these acquitted themselves very creditably. Their knowledge in Geography, History and Grammar was thoroughly

tested, and we must say the replies to all the questions put, were very satisfactory. In fact they were marked by accuracy. The highest class was then called, the successful competitor read portions of his Essay on female education. We were struck with the purity of the style, free from all bombast (to which young Hindus are much addicted), and the forcible and feeling manner in which all the essayist's arguments were urged. To this succeeded a strict and searching examination on a passage in Paradise Lost. The Evidences, Mathematics, and Natural Philosophy next followed. The examination on the last named branch was not superficial—a gentleman, a stranger apparently to the examiners, entered into all the minutiae, and fairly tested the knowledge of the pupils, who passed through the ordeal triumphantly. The business terminated by the distribution of prizes, prefaced by an address from the Reverend Mr. Meiklejohn, who particularly dwelt on the private examinations held at the Institution in Cornwallis Square. These he said had been conducted by *written* questions, and according to the fulness and correctness of the replies the prizes were now awarded. The present examination was held merely to judge of the merits of the Institution from some of the classes. There were two gold medals; one for Bengálí, presented by Mr. Lowis. At this stage the Editor of the *Probhákar*, spontaneously came forward and presented the successful competitor in Bengálí with a prize. When we remember that, but a few months ago, this gentleman was one of the foremost in the condemnation of Missionary Institutions, we cannot but rejoice at this change. It would be occupying too much space to detail all the prizes, our readers must be satisfied with the following extract from the Programme, conveying a sufficiently clear idea of the working of the Institution."

After mentioning the successful candidates for several special prizes, and for scholarships presented by the "Edinburgh University Missionary Association," and giving the syllabus of the studies of the first two classes, the *Englishman* adds:—

"There is another feature in this Institution, distinguishing it from kindred institutions, viz. the founding of Scholarships; this is a step in advance of the old system, and we hope the Institution will reap some benefit from it. Although now 2 years only since its re-organization, yet this Institution numbers 892 pupils, and the number present on the day of examination was 778."

From the syllabus of studies before us, it is manifest that this Institution has been conducted with great assiduity and success. The two years which have elapsed since what the *Englishman* calls its "re-organization," have not been years of idleness, either on the part of the Superintendents or students. Allowing for the advantages arising from the labours of other missionaries in the educational field, during the last sixteen or seventeen years, which labours have greatly tended to raise the standard of education in Calcutta, and to prepare the field for more enlarged cultivation; there is still abundant evidence that

the present conductors of this Institution have been prosecuting their labours with great energy and success. The attainments of the pupils under their charge in the various departments of science, philosophy and literature, are already of a high order.

The greatest discouragement, or at least one of the greatest discouragements, which the conductors of this and kindred Institutions have to contend with, is the difficulty of keeping together the more advanced students until they have been initiated in the higher, more useful, as well as more important branches of a liberal education. The friends of the General Assembly's Institution seem to have turned their attention to this fact; and have set an example for the imitation of others, in instituting Scholarships for the encouragement of proficients in the higher departments of study. We are fully of opinion that, so far as the mere matter of education is concerned, a judicious exercise of such patronage would be most beneficial. Many of the students, attending Missionary Institutions, are the sons of parents whose circumstances do not permit them to expend much money in the education of their children. There is consequently a great desire to get the youths into some department of public business, as soon as they attain a little smattering of English, and can write a fair hand. The result is, that the greater number of pupils attending our Mission Schools are withdrawn from study ere they are capable of appreciating the benefits, which else they might derive from the facilities afforded to them for acquiring a good education.

We solicit the attention of Christian philanthropists to this subject. Small sums of money bestowed under judicious management, as scholarships in christian Institutions, might not only prove the source of much benefit to many young men of high promise, who cannot otherwise avail themselves of the benefits offered them in our Seminaries of christian education: but might tend to promote, in a high degree, the interests of society at large, and the improvement, on sound principles, of the rising generation of our native fellow-subjects. While noticing the well-timed liberality of the Edinburgh students to the pupils of the General Assembly's Institution, we may remark that a gentleman, of distinguished liberality, and of well-earned celebrity, has lately placed a sum, of considerable amount at the disposal of the Missionaries of the Free Church, for the encouragement of deserving young men receiving instruction at the Free Church Institution. This has been disposed of, so far as it is available for the present year, in awarding scholarships of small amount to the most distinguished pupils in the College department, during the last session. And much benefit is anticipated from the arrangement.

But we must hasten to give an account of another interesting and flourishing Institution, whose gradual advancement in efficiency and usefulness we have repeatedly noticed on former occasions. It is now more numerously attended, and, we may be permitted to say, more efficiently conducted than at any previous period of its existence. The Bhawanipur Christian Institution contained in December last 433 pupils, and in immediate connection with it, and under the superintendence of the London Society's missionaries, are the two branch schools of Behala and Balliganj, containing, the former 135, and the latter 143 pupils, making an aggregate of 711. The tenth annual examination was held in the school room at Bhawanipur on 31st of December last, before a large number of European spectators, among whom were many missionaries of the various Protestant denominations, and a crowded attendance of natives. We beg to call the attention of our readers to the following statement prefixed to the syllabus of studies, and to the subjoined remarks, by a correspondent who was present:—

“During the past year all the departments of labour in these Schools have been carried on as heretofore, in the humble hope that under the blessing of the Spirit of God they may conduce to the establishment and spread of Christianity in this part of India. It is a matter of great thankfulness that the Superintendents, the Rev. Messrs. Mullens and Parker, have been able to continue their instructions with scarcely any interruption throughout the year. The sphere of labour which they occupy is a most important one, for the population is large, and Hinduism finds a strong support in the bráhmans and others connected with the neighbouring temple of Kálighát. But they have many pleasing proofs that Christian truth is working its way amongst the young and the old. The numbers in the Central School have continued to increase, and there are now 433 boys in regular attendance. Another teacher has in consequence been engaged. The attention and progress both of teachers and scholars have given satisfaction. The first and second Classes at Bhawánipur have been able to pursue a higher course of study than they have done for some years past.

The branch schools at Behála and Balliganj have also continued to improve. The first class in each have pursued studies similar to those of the third class at Bhawánipur. Each school has been visited twice a month by the Superintendent, who, in addition to the general examination of the schools, has read with the first class part of the gospel of Matthew.

These are a few details of the system of instruction by which in this sphere of missionary labour, we have endeavoured to preach Christ to the young Hindus. We have shown them directly and indirectly the influence of Christianity upon all classes of men; and that it alone under the blessing of God can furnish a radical cure for all the evils, personal, social, and national that afflict sinful man. We have sought to train their understanding by exercising it on useful objects of thought;

and their heart, by leading them to the foundation and standard of all moral truth, Jesus Christ the chief corner-stone. The results of these labours we leave to that Spirit who alone can say of the seed of the word; "I the Lord do keep it, I will water it every moment, I will keep it night and day."

Our correspondent writes as follows:—

"I had much pleasure in witnessing the annual examination of the Christian Institution belonging to the London Missionary Society, at Bha-wánipur, and was delighted to see the large *bángalá*, in which it meets, filled with intelligent looking youths, many of whom are of the highest caste of the Hindu population. The pupils of the two branch schools had been brought up for examination along with those attending the parent Institution, and they filled the room so completely that little space remained for the large number of male and female spectators who attended the examination. On many previous occasions, I have had opportunities of attending the annual examinations of this interesting and flourishing Seminary, but on no previous occasion have witnessed such a large assemblage of pupils, or such attainments in *boná fide* proficiency. The occasion of a public examination is not the most favourable for forming a correct judgment either of the attainments of the pupils, or the general efficiency of the mode of communicating knowledge to their minds. Time does not admit of a thorough examination of every class, or even of any class. A few hours' questioning affords but little opportunity of entering upon the business of a class whose attention has been devoted for ten or eleven months to the study of Ancient and Modern History, "The Wealth of Nations," Mental Philosophy, Cowper's Task and Milton's Paradise Lost, Theology, Natural Philosophy and Mathematics, (these formed the subjects of study in the highest class;) still, in the hands of competent and judicious examiners, a class may be made to exhibit in some degree, whether they have been taught to think, and to master the subjects to which their attention has been directed; whether they have been crammed for the occasion or have gone through a course of *boná fide* study. The result in this case was, in my opinion, highly satisfactory. The only examiners were the Rev. J. Mullens, one of the superintendents of the Institution, and the Rev. Dr. Duff; several classes were called upon, and examined on various branches, chiefly sacred and profane History, Political Economy and Mental Philosophy; and, if an opinion may be hazarded from the result of the ordeal to which the youths were subjected, it must be said that much time, labour and intelligence has been devoted to their instruction, and much assiduity and diligence put forth on the part of the students.

I congratulate the friends of the London Missionary Society on the result, and would urge them, in all sincerity, to encourage the labours of the able conductors of this Christian Seminary. The influence of this and similar Institutions must, by God's gracious blessing, tell powerfully upon the native mind. Let them remember that this vehicle for disseminating true knowledge and christian truth, is situated in the very precincts of one of the great strongholds of idolatry. The temple

at Kalighát, the citadel of one of the grossest systems of ungodly superstition and of insult to the living and true God, is in its immediate vicinity. The Institution, therefore, is as a battery erected in the immediate front of one of heathenism's strongest fortresses. It will, we hope, be maintained, and worked with vigour. I shall rejoice to behold it assume in the position which it now occupies, an aspect of more permanency than it seems now to possess; and pray earnestly that the efforts now making to raise funds for erecting a proper building, may be crowned with abundant success.

"This Institution has already proved the instrument of bringing several Hindu youths to a knowledge of the truth; and furnishes us therefore with some of the many tokens of encouragement for missionary labourers to cultivate the education-field. This encouragement is not damped by any falling off in the number of pupils. These have been increasing steadily year after year, till, at the present time, the Institution is in every respect more flourishing than it has ever been before. Let the missionaries of the London Society, then, take courage, and if possible carry it on to still higher degrees of proficiency. And may the blessing of God attend all their exertions thus to promote the best and lasting interests of the pupils entrusted to their tuition. We call upon their friends and supporters both in India and in Britain, to second their efforts. Here an important door of entrance is open; let the opportunity not be neglected of strengthening the position which has hitherto been prosperously occupied. The results are in the hands of Him who knoweth the times and the seasons, and who is able to overrule all things for the good of his church, and the ultimate triumphs of his own cause among those that are afar off.

"After the examination had been conducted for a few hours, A. Grant, Esq. of Balliganj, was called upon to distribute the prizes awarded to the most deserving pupils, after which he addressed a few appropriate exhortations to the pupils, and the assembly broke up."

VI.—*On uncovering the head in Public Worship.*

To the Editors of the Calcutta Christian Observer.

For reasons which I need not pause to detail, I have delayed noticing the article of W. in the January No. of the *Observer* until this time. Allow me now to examine his positions and see whether they will stand the test of God's word. After having occupied no less than ten pages of the *Observer* in trying to prove his point, he confesses that he feels somewhat ashamed of having wasted so much of your and his own time in trying to establish a point of no importance in itself. If it be a matter of such "entire indifference," as he represents, why waste so much time on it? Why strive so hard to revo-

lutionize the uniform practice of the church for eighteen centuries? Simply because heathens and Musalmáns make a stumbling block of it! God's word on the matter gives it no importance in his eyes compared with the opinions of the enemies of the cross. It then becomes a matter of importance on account of their opinions and not on account of the honor or dishonor done to Christ. I do not believe W. himself really feels so, but the prominence he gives to the one over the other is well adapted to make such an impression. He speaks of forcing the natives across the path of nature to pay respect to us and our worship after the European manner, as if the word of God was silent on the subject. It is not a question of manner or custom of country, or of respect to us or our worship, but of Scripture rule and respect to Christ, the head of the church. He speaks of its not being a sin in itself. No one that I ever heard speak of it maintained that view, but only that when God had prescribed the mode of honoring him in his worship, it is sin to violate his requirements.

I shall not attempt to follow him paragraph by paragraph, but state what I think to be the errors of his views, and endeavor to show that they are real errors. His first error, that is first in order in his article, is that the mode of testifying respect for Christ or the worship of God in any country is to be regulated by the customary mode of showing respect to places and persons in that country. His second error is that 1 Cor. xi. 4—16 has reference merely to the distinction of dress between the sexes and not to the general subject of the respect due to Christ in his worship. His third error lies in an entire misapprehension of what the customs and laws of the people of this country require. Besides his *arguments*, there is a good deal of *declamation* on various topics thrown in, without much order or bearing on the point under discussion. If I can show that these which I have designated as the errors of his views, are real errors, I think he will himself agree that his conclusion is also erroneous.

I. Is it the fact then that Christians are *bound* to testify their respect for Christ in his worship according to the mode of showing respect for persons and places common in their respective countries? If it be the fact, it must be based upon law. Now I ask where is there any command to that effect? If no command or precept requiring it can be found, can it be inferred from the practice of early Christians or from the history of the Church in any age or country? If not, then Christians are *bound* to certain observances without any law, but the law of heathen custom, and without any divine authority, for making such customs the law of God's house. The other alternative

is that there is no law at all on the subject, and the European may worship with any covering on his head he may fancy, except such as is customary for women to wear. Then it is impossible to show that it is wrong for a European to appear in the most solemn acts of the worship of God with his hat on his head.

But W. proceeds to prove that the Jews were accustomed to worship with their heads covered, taking it for granted that this was in consequence of the customs of the country and times in which they lived. He might have proceeded a step further, and with Lightfoot proved that the Jewish women worshipped with their heads uncovered; but it is quite too long an inference to draw from these facts that the common habits of the Jews required the males to be covered and the females uncovered in their social intercourse. The Religious Encyclopedia in an article compiled from Watson, Calmet, and Jones, says: "The ancient Jews very seldom wore any covering upon the head, except when they were in mourning, or worshipping in the temple, or in the synagogue." "But during their long captivity in Babylon, the Jews began to wear turbans, in compliance with the customs of their conquerors." Here we find a change of the customs of the Jews as to their social habits, but no change of their dress in the worship of God. Even to the present day, Jews in whatever country, worship in their synagogues with their hats or other covering on their heads, irrespective of the customs which they themselves observe in society. From this it is evident that the Jews regard the rule in that respect as a divine law above all the customs of times and countries. This view of the matter is amply sustained by W.'s own quotations from Scripture. The only ground of obligation, even according to those quotations, is a divine command. No Jew in any country had a right to make his practice in this respect in the sanctuary of God conform to the habits or customs or conventional rules of any country or time. So he regarded it then, and so he regards it to this day. So far then as W.'s proofs from the Old Testament go, they go to show that he is in error on this point. The social customs of the Jews were originally at variance with the law of God's house, and when those social customs changed with time and country, they still observed the same law in the worship of God.

If, habituated as they were to this custom, regarding it as a divine institution, as they evidently did, how did they act on becoming converted to Christianity? During the time of the apostles no Christian Church, European or Asiatic, Jewish or Gentile, worshipped with the head of the male covered or that of the female uncovered, 1 Cor. xi. 16. For when improprie-

ties of this kind began to be introduced, the apostle, a converted Jew, rebuked it sharply, and interposed the authority of the Church against it. And to this day Jews, on becoming Christians, uniformly change their mode of appearing before God in his worship. Nor have I ever heard (so far as I now recollect) of any Christian Church in any age or country adopting the practice advocated.

But again W. takes it for granted that the western practice of uncovering the head in divine worship arose from the social habits of the people and not from a divine law on the subject. Now suppose I take it for granted that the reverse is the fact, how can he disprove it? Suppose I sustain my position by inferring that, as the west was populated by migrations from the east, therefore originally eastern and western habits, until the latter were moulded and modified by Christianity, were in this matter the same; what can he say to disprove my argument? But suppose in addition to all this I adduce such authority as Theodoret who says that "according to the Grecian custom (τὸ ἑλληνικὸν ἔθος) the men wore long hair and worshipped God with their heads covered." And then compare this with the apostle's declaration that a man ought not to worship God with his head covered, and that it is a shame for a man to wear long hair, then what becomes of W.'s theory about this matter being regulated by the customs of the people among whom the gospel comes? Here the apostle publishes the law in direct contradiction of the custom of the country in which he publishes it, and that law is observed and changes those customs. So also says Plutarch of the Romans; "worshipping the gods, they cover their heads, humbling themselves by the concealment of the head" *ταπεινοῦντες ἑαυτοὺς τῇ ἐπικρύψει τῆς κεφαλῆς*. This is confirmed by Servius who says, "It is well known that in sacrificing to all the gods, Saturn only excepted, they are accustomed to cover their heads, on this account, lest they should afford stragglers an opportunity of gazing on them, while engaged in their religious services." Now let W. say how much of the customs of Europe and America have been derived from Greece and Rome, and how much the customs of those countries have been influenced by this Gospel rule which was published among them while their customs were in direct opposition to the letter and spirit of its requirements.

II. I proceed now to examine W.'s second error. He says "that Paul in that passage, did not refer to the *ordinary* head-dress of the man at all, but to a covering of long hair, or a veil, which gave him an effeminate appearance in a promiscuous assembly." But he does not show that there was any offence of that kind practised; on the contrary, Plutarch says, "it was

customary for men to be shorn and women to wear long hair." But the men were accustomed to worship with their heads covered and the women with their heads unveiled, and dishevelled hair, "*resoluta comas seu capillos.*" Here then we learn what practices the apostle was in reality contending against.

But I object to that interpretation on other grounds.

1. Because the language employed by the apostle is general and not specific, and W. has shown no reason for employing generic terms to convey specific ideas. Had the apostle intended to condemn the practice of men worshipping with any covering on the head, what other language could he have employed. But had he been contending *merely* against a man wearing long hair or a woman's veil, other terms would be much more appropriate and more definitely expressive of the ideas he intended to convey. How can a man's head be said to be uncovered while bundled up in an eastern turban?

2. I object to this interpretation because there already existed a positive law prohibiting males and females wearing each other's dresses. It was unlawful at all times and in all places. Had the apostle been contending against that breach of law he would not have confined the prohibition to the time of divine worship. It was as much a breach of God's law in their own homes and daily avocations as it was in the sanctuary and worship of God. But for any thing that appears in this passage or any other passage of the apostle's writings, the practice here contended against was lawful at any time or in any place or occupation, except in the sanctuary of God and while engaged in worship.

3. I object to it because both Jews and Gentiles, on embracing the Gospel, changed their customs in this particular, showing that they understood it to refer to the ordinary head-dress of the male. I cannot now call to mind any exception to this rule in any country or at any period of the Christian Church.

4. I object to this whole interpretation, because it makes the word of God appear ridiculous. W. has himself shown that the word of God declares it an abomination in the sight of God, for a man to appear at any time or on any occasion in the garb of a woman. According to his interpretation of this passage, the Holy Spirit by the mouth of the chief of the apostles enters into a regular train of argument, setting forth several unanswerable reasons for avoiding that abomination in the worship of God. He then concludes the whole by confessing himself ashamed for having wasted so much time on a matter of so little importance! A crime which is denounced from Heaven as an abomination in the sight of God at all times, is when

introduced into the sanctuary and the most solemn acts of the worship of God, of so little importance in itself that W. is ashamed of wasting time in efforts to make it clear to an infant Church just emerging from the grossest darkness of heathenism !

5. I object to this interpretation because it robs the Church of Christ of any instructions on the subject of what is the proper mode of testifying that respect which is due to him in his worship. If this be no law, we have no law on the subject, and I defy W. to produce any authority for requiring a European or American to take off his hat in the house of God. On the contrary, we have seen that God did require the Jews to cover their heads in his worship contrary to their civil and social customs ; that the Gentiles and Jews both, on becoming Christians, changed their modes of worship in this particular. If we must take the rule of contraries, then we ought to worship with our hats on our heads. Where I ask, is the rule, I mean the divine rule, for the regulation of the worship of God in this particular.

6. I object to this interpretation because it destroys that uniformity in the Church of God which he has always maintained. The Jews, of whatever country or time, continuing in the Jewish religion observe this uniformity, based on the divine requirements. The apostles followed on the change on this subject, and adopted one uniform rule in all their Churches, of whatever country or custom, and worshipped with the head uncovered. From this it is manifest that uniformity was intended to be observed in the Church of Christ.

7. I object to W.'s interpretation, because he plainly contradicts the apostle. The apostle maintains that nature itself does teach that it is a shame for a man to have long hair, but that it is an ornament for a woman ; W. denies that *nature* teaches any such thing. The apostle's language is emphatic—"αυτη η φουσις." Now let W. show a single passage in the whole of the New Testament or any other good Greek author where that expression means any thing else more or less, than "*nature itself.*" He may as well say that nature does not teach that men should worship the one living and true God to the entire exclusion of all idolatry, because men's hearts are so thoroughly depraved that they reject the light of nature and disobey its teachings, therefore W. ventures to contradict even an inspired apostle, and says that nature, apart from the influence of education, has not in any land taught what the apostle says it does teach. Because the heathen who hear W. preach refuse to follow his instructions, does it therefore follow of necessity that he does not teach them ? While thus boldly confronting the

apostle, why does he not condescend to point out some nation in which the women never wore their hair long; until he can do that his assertion must go for mere unsupported assertion. And where the assertions of two men thus plainly contradict each other, he may pardon the disrespect shown to his opinion by those who prefer resting on the assertion of an inspired apostle.

These objections will sufficiently indicate the grounds on which I maintain that the apostle had reference to any head-dress of the males. His language is of that general nature that requires that interpretation, and cannot, without violence, be made to utter any other sound. He was giving a rule to regulate the Christian Church in all ages and countries in the worship of God. This rule was addressed to men and women converted from heathenism, who had disobeyed the teachings of nature and adopted the habit of worshipping their imaginary deities, the men with their heads covered, and the women with their's uncovered. It was then necessary to instruct them on this subject. This the apostle does in the passage under consideration, in which he sustains the general proposition that a man ought to be uncovered and a woman covered. This he does by several arguments of universal application. The last, which with Paul is usually the strongest, is couched in these words: "But if any man seem to be contentious we have no such custom, neither the Church of God." This appears to me to be a crowning argument set forth to silence the contentious, both by reason and authority. His argument is, that the Churches had adopted no such custom as that against which the apostle was arguing. And he also maintains that the introduction of any new custom of the kind was against the authority of the Church and not to be tolerated. On the contrary, W.'s interpretation makes it a virtual yielding of the whole point which he had been labouring to establish—as much as if he had said: "But after all it is in itself a matter of entire indifference, and if any unruly contentious spirit refuses compliance with the rule, leave it to the common sense of the Christian people and their instinctive feeling of decency and propriety to correct the evil!" The Bible teaches us that "laws are for the lawless and disobedient," but this interpretation makes the law applicable only to the submissive and obedient, leaving the lawless and disobedient to be controlled "by the common sense of the Christian people and their *instinctive* feeling of decency and propriety!" But what is that *instinctive feeling* of decency which is to correct evils in the contentious who refuse submission to apostolic teaching and apostolic authority. "*Instinctive feeling*" looks very much like "*nature itself*," which

“apart from the influence of education” W. maintains never has taught any thing on this subject. Putting the two things together according to this interpretation, the apostle after exhausting his arguments on the subject gives it up and leaves the whole unsettled, undecided, to be regulated by that which never did regulate any thing, the evil to be corrected by that which never taught that it was an evil!

III. I shall now endeavour to show that W. is in error as to what the laws and customs of native society in this country require. He appears to think that the natives consider it disgraceful to appear in the worship of God with their heads uncovered, and that uncovering the head is in their estimation so far from being a token of respect that it is really a mark of disrespect. Now were this all true, it could afford no ground for departing from the requirements of the Gospel, nor could it be recognized as a rule of interpretation by which the word of God should be explained away so as to mean something different from the plain meaning of the language of the rule laid down. Rules should always be plain, and in the word of God they usually are so when there is no effort made to show that the language of the rule is to be understood in a different sense from that which it usually conveys. In the case under discussion, the apostle expressly lays down as the rule for appearing in the worship of God that the head of the man ought not to be covered and that of the woman ought to be covered. All this is plain English, and so far as I now recollect, has never until now given the people of God any trouble to understand. I believe the practice of the Church on this point has been uniform from the days of Paul until now, except in some cases, when other gross corruptions have polluted the sanctuary and worship of Christ. This being the case, even if it were disgraceful for native Christians to conform to the rule they must take up the cross. They can bring on themselves or families no greater disgrace than by becoming Christians. Until they can submit to be considered by heathen as disgraced for the name of Christ, we cannot, according to Christ’s rule, regard them as his. More injury to the purity of the doctrine and worship of Christ’s house has been done by this over-anxiety to remove the cross from the Gospel than from almost all other causes put together.

But that even this plea may be taken away I proposed to show that it is based upon an entire misconception of the facts of the case. In the *Bagh o Bahár*, p. 121, Calcutta Edition of 1839, we find this passage; “Sab subh hué mujhe sáth lekar but kháne kí taraf chalá. Wahán jákar jo dekhá to ádmí áte játe hain aur parastish karte hain, bádsháh aur amír but ke

sámhne pindon ke pás sir nunge kíc adab se dozánú baiṭhe the.” On reading this I asked my munshí whether that was in accordance with Hindu customs. He assured me that it was. Afterwards I embraced an opportunity of showing the passage to a pandit, who gave me the same assurance. I inquired of him which was the highest grade of respect, that showed by taking off the pagrí or that showed by keeping it on. He immediately took off his turban and laying it down respectfully before me, said, “this is the highest mark of respect with us.” In worship he said they always appeared with the head uncovered. I then inquired on another occasion of a native Christian who had been a bráhmaṇ what he thought about keeping the head covered in the worship of God. It is wrong, he replied, and asked if any one advocated such a practice. I replied, yes. But what does Paul say? he answered. I explained to him the views of that passage given by W. and the position taken by the advocates of this innovation, that as keeping on the head covering and taking off the shoes was the mode of testifying respect in this country therefore that mode ought to be practised in the worship of God. They are all wrong, said he; taking off the shoes is the mode of showing respect to *men*, but taking off both is our mode of showing respect to *God*. This mode of showing respect in divine worship he said, was universally practised among orthodox Hindus;—Sikhs, Vedantists and Jáins, he said, do not observe this rule, but it is universally known and practised among pure Hindus. He expressed the utmost surprise that any one, with the language of Paul before him, should think of adopting the new innovation. Other native Christians have expressed the same views to me of that passage and their duty growing out of it. These facts show two things, 1, that the plain unsophisticated reader before he hears of any controversy on the subject draws from that passage his rule of duty in Christ’s house, and 2, that native Christians do not feel it a “burden” or a “hindrance” to uncover the head. I can well imagine how they may be grievously puzzled when they are met by those who wish to turn them aside from the old into new and untried paths. But be it remembered, these difficulties in their way arise *solely* from the present effort to introduce the new practice contrary to the plain and literal import of the word of God, and contrary to their own preconceived notions of the respect due in the worship of God.

But these are not all the testimonies to this point in my possession. Not long since I was looking at a bráhmaṇ engaged in his worship, and observed that he was naked down to his waist while engaged in his devotions, but that as soon as he had concluded he put on his clothes and pagrí. I then asked

him why he departed from the common custom of the country by worshipping with his head naked. He replied, that the shástras required it, and named the shástra in which the rule was recorded, but it has now escaped my memory. He said however that wool was considered holy, and that a person might be covered with a woollen garment if he chose, without violating the rule, which was otherwise imperative. He then showed me his woollen cloth, in which he carefully wrapped his pujári, saying, that for the same reason they always kept them in a woollen cloth. On another occasion, I saw a bráhman engaged in his worship shivering with cold, with nothing but a woollen blanket thrown over his head and shoulders. On another occasion I met with a Jáin monk one of the class who go always with their mouths covered with a bit of cloth hung over them. He said, with Hindus uncovering the head in worship was obligatory, but with them it was a matter of "entire indifference." Their worship consisted in contemplation of the Deity, and they might, and did engage in it with the head covered or uncovered, just as circumstances or convenience dictated. This man, in my presence, received the worship of the ignorant about him.

I have conversed also with Europeans, who give the same testimony as the result of their observation. We have then the testimony of the written record of the living actors and the living witnesses of those acts, all agreeing in the one thing, that uncovering the head is regarded by the Hindus, in divine worship, as the token of the highest degree of reverence, that reverence which is due to the object of their adoration. Those sects who adopt another mode well know in what estimation this mode is held by Hindus, and are therefore prepared to understand how Christians may regard it in the same light. That they feel objections to practise it, I can well understand from the feelings with which I always hear their demands that I take off my shoes when entering their temples. Neither they nor I feel it to be degrading to me personally. Both they and I regard it as a token of reverence for the place and the gods that are no gods. This respect I always refuse to show, and I can well understand how they may hate to show the same respect to our God and his holy worship and sanctuary, by taking off the head-dress.

It is a serious objection to the new plan that it destroys uniformity in the worship of God. Let us suppose W.'s plan adopted, his principles passed into a law of God's house, that Christians are to be "directed to show respect for persons and places *in the* mode which the education and habits of the people whom they were instructing had taught them to understand

and appreciate." From the facts above adduced it is manifest that all in this country can "understand and appreciate" the uncovering of the head in divine worship, therefore we ought to teach them to uncover the head. But if it be objected that some sects have not been taught to *practise* this custom, therefore they must be allowed to continue in their old practices, we shall then have the converted Quaker worshipping with his broad brim and shoes, and frequently staff in hand; the European Popish Priest with cap and shoes on, the Jews, some with hats, some with turbans on, and some with shoes on their feet and some with naked feet; the Hindu with naked head and feet; the Sikh and Vedantist with naked feet and covered head, and the Jâin just as it may happen, sometimes one thing and sometimes another! Really W. has been taken a leap in the dark when he concocted that rule, for I cannot believe he ever would seriously and advisedly advocate such confusion or any thing that must lead to it. Yet I can see no other result that can flow from a consistent adoption of the rule he has laid down. God is a God of order and not of confusion. Let all things be done decently and in order, is the divine precept. But it will be hard to discover either decency or order in the results that must follow W.'s rule.

All that W. has said about generations of toil and working up the ocean into a tempest to waft a feather or drown a fly, may be very eloquent, but it contains no fact, no argument and no respect for the plain reading of the word of God, or those who advocate strict adherence to the teachings of the Holy Spirit. According to his own showing, it has as yet cost no labour to teach native christians to uncover their heads. How then can it cost generations of toil and labour to teach them to continue the practice if they are only allowed to act as they see other christians act, and as the plain reading of God's word teaches them to act. There can be no difficulty at all in making the practice keep pace with true Christianity itself. It may be a burden to mere formalists, but it can be no burden to a truly converted man to uncover his head when he appears before God in his solemn worship. But declamation of that kind is cheap and easily brought in to supply the place of argument and fact.

In turn I would ask W. what would be gained if he could succeed after years of toil and labour in revolutionising the uniform practice of the church of Christ for eighteen centuries? This change he cannot expect to effect without great toil and labour. For there are those who do not view it as so trifling a matter as he does, and who are not willing to adopt either plan. There are those who regard it as a matter of conscience and obe-

dience to God's word, and who will not commit their consciences to the government of the majority, but who will "contend earnestly for the" *practice* as well as the, "faith delivered to the saints." There are those who can calmly look upon the past history of this corruption, and its present position, and when they see that it is a corruption that never comes alone, they will lift up their voice against it. There are those who perhaps are not behind W. in knowledge or piety or liberality in things respecting which the word of God is silent, who are conscientiously opposed to this innovation. Is it then reasonable that W. should so zealously urge them to give up that which they hold to be a matter of conscience and obedience to the word of God, for that which he does not even pretend to regard as a matter of conscience or as a divine requirement? But suppose he could get a majority, and could compel the minority to submit notwithstanding their conscientious convictions, to the contrary, what would be gained? He would succeed in introducing into the church of Christ that which never yet gained admission to any extent, without bringing with it other and grosser corruptions.

All that W. has said about puzzling native Christians and throwing unnecessary hindrances in their way, is chargeable upon those who have sought to introduce the new practice. Had they continued in the old paths, there would have been no "lion before nor bear behind" to harass or bewilder our native brethren. Then there had been no division or diversity of teachings or controversy on the subject. Let all who advocate this change reflect whether it is possible to produce it without controversy? If not, will not controversy throw greater hindrances in the way of native Christians, than for all quietly to walk together in the old paths, teaching the same things, and in the language of the Apostle, plainly say that "every man praying or prophesying having his head covered dishonoureth his head." "For a man indeed ought not to cover his head for as much as he is the image and glory of God." While all continue to employ apostolic language the church will be edified and walk together in the fear of the Lord. But when innovation comes and men set themselves to explain away the plain meaning of God's word, and introduce novelties in things and words there must be controversy, if there are any sound or faithful men left to "contend earnestly for the faith which was once delivered to the saints."

REVIEW.

Elliot's Horæ Apocalyptiæ. London, 1846. *Stuart's Commentary on the Apocalypse.* London, 1845. *Mede's Clavis Apocalyptica.* London, 1833. *Bossuet—L'Apocalypse, avec une explication.* Paris, 1689. *Vitringa—Apocalypseos Anacrisis.* Amstelodami, 1719. *Newton (Sir Isaac). Observations, &c.* London, 1733, &c. &c.

(Continued from vol. VIII. page 708.)

2.—THEORY OF BOSSUET.

The opening sentences of the commentary of the great Roman Catholic prelate are conceived in a fine reverential spirit, and give pleasant and refreshing assurance, that he at least is not likely to forget that he is dealing with "Scripture, given by inspiration of God." Beautifully he commences with these striking words;—

"The Revelation of Jesus Christ! It is Jesus Christ whom we are to look upon, as the real prophet here. St. John is but the minister whom He has chosen to convey His oracles to the Church: and, if we are prepared for something grand, when we see, as a title, *The visions of Isaiah the son of Amos, the words of Jeremiah the son of Hilkiah, &c.*, how powerfully ought we to be affected, when we read as the heading of this book, *The Revelation of Jesus Christ, the Son of God!* All in it corresponds to so glorious a title. Notwithstanding the profundities of this divine volume, it imparts to our souls, as we read, such sweet and altogether magnificent impressions of the majesty of God; there are found in it such lofty ideas of the mystery of Jesus Christ, such liveliness of gratitude in the people whom He has redeemed by His blood, such noble representations of his victories and of His kingdom, with hymns so wondrous to celebrate its grandeurs, that there is matter here enough to fill heaven and earth with a rapture of delight."

He proceeds to show how the apostle assimilates and gathers into one galaxy of splendour all the distinguishing beauties of all the former prophets; from Moses, the song of a nobler deliverance, a temple, an ark, and an altar of incense, of which the former were but beggarly and earthly types; from Isaiah and Jeremiah, the plagues and doom of a second and fiercer Babylon; from Daniel, the portraiture of the mystic

saint—persecuting Beast and from Ezekiel, the glories of the Heavenly Jerusalem. He dwells too on the striking and transcendent contrast between Jesus on earth, meek, suffering, a victim, and the glorified Jesus in the Apocalyptic Heaven, ruling the universe at his will, obeyed by all angels, all spirits, and all created things.

And if he had proceeded in the same strain and in the same spirit, we might not have had a true interpretation of this mysterious volume, but we should have had assuredly a noble and magnificent work, having all the beauties of Croly without his defects, and making as near an approach to excellence, as the human intellect can attain to in interpreting the mysteries of prophesy. The world of controversy has no names on the whole so great as those of Bossuet and Pascal. With one essential failing, they have every other requisite for their vocation; judgment, genius, learning, mastery of their native tongue, perfect command over all the resources of logic and rhetoric, and the eagle eye that never lets the slightest error of an antagonist escape, or the slightest advantage on its own side pass, without improving it to the uttermost. The one thing wanting amid all this splendid array, is the love of truth,—of the truth for its own sake. No Romanist dares venture beyond the charmed precincts marked out for him by the Vatican. The question he must ever ask himself is not, Is this the truth of God? but, What will they say at Rome? The Bossuets, the Fenelons, and the Pascals must yield their judgments, and bend their necks at the bidding of any imbecile old monk, whom chance or faction may have thrust into the Papal chair. When a man has brought himself to submit to this, he has no other consistent or possible course than to find reasons for the absurdities which may be imposed upon him: and however gallantly, and however fortunately he may fight, in his inmost soul he must feel the fetters, and be conscious that he is only a splendid slave. In this respect, Pascal was the more fortunate. In the Provincial Letters he stood up for the truth; and they have never been equalled. But Bossuet was the avowed champion of Romanism; a noble and formidable champion, as all confess; but after all, it is but very equivocal glory, to be the man who of all others has succeeded best in “making the worse appear the better reason.”

He felt indeed keenly and exquisitely the divine grandeur and beauty of the Apocalypse: but he was too wary and too wise to have perilled his reputation in the hazardous task of interpreting its majestic visions, had he not been impelled by another, and a far lower motive.

His work is not an interpretation of the Apocalypse, but a defence of the Church of Rome. He has far more in his view Monsieur Jurieu, and "those gentlemen of the pretended Reformation" (as he calls them) than the seals and the trumpets, the vials and thunders of the apostle : and we shall quote his own words to show that we have henceforth to deal with the learned prelate, not as the Christian expositor, but as the Romanist partisan. "The Apocalypse," says he, "is profaned by base (indignes) interpretations, which find Anti-christ in the saints, error in their doctrine, and idolatry in their worship. This divine book is sported with in order to nourish the hatred, and to play with the frivolous hopes of a credulous and prejudiced people. It is not enough to mourn in secret over such an opprobrium to the Church and to the Scriptures : *it is necessary to avenge the outrages offered to the chair of St. Peter*, which they would make the seat of Anti-christ ; but to avenge it in a manner worthy of God, by setting forth the light of truth, which shall either convert His enemies, or confound them." *L'Apocalypse*, &c. p. 77. Paris. 1689.

It needs scarcely to be mentioned that "this credulous and frivolous race, the enemies of God and of the chair of St. Peter," are the Protestants. With the same superb arrogance he notices the "*ignorance insupportable*" of the learned Mede, and the "*grossieres illusions*" of a man far more profound than himself, the illustrious Archbishop Usher. (p. 306.) Jurieu is a something scarcely worthy of contempt ; and the whole body of Protestant writers he characterizes, as men whose ignorance is consummate, and whose "impudence astonishes the universe."

It is not a spectacle for edification to behold the dignified and courtly Bossuet, in the *soi-disant* golden age of Louis Quatorze, bespattering his opponents with mud, and proving himself an adept in the Billingsgate of controversy : but this little episode has a sadder moral. It shows us in the highest and most intellectual spirit of the Romish Church the same fell enmity and hatred of the Protestant name, which led the flower of Catholic France to the cowardly and treacherous murders of St. Bartholomew, and the so called representative of Christ on earth to glory in the crime ; and, which, in Bossuet's own times, using for its base instrument the superstitious remorse of a selfish tyrant and his crafty half-mistress, half-wife, inflicted on France a wound and a curse, under the '*nemesis*' of which she still suffers.

How far Bossuet participated in this spirit, and how far he affected it for the purposes of controversy, it is difficult to determine; but it is very certain, that, notwithstanding the ignorance, impudence, credulity and frivolity of his Protestant opponents, he found that there was an urgent necessity for putting forth all his strength, in order to meet the arguments they brought forward. So much he acknowledges (p. 77); "The *urgent needs* of the Church and of the souls who are seduced by deceitful interpretations demand that we should study to understand it better."

It was then "an urgent necessity" that forced upon him a new interpretation of the apocalypse: for, Rome being recognized by all as the mystic Babylon and the seat of the Beast, it is self-evident, that if Rome Pagan be not thus designated, it can be no other than Rome Papal. Hence arose the 'fatal' necessity, hence the needs of the Church, the seduction of the faithful, and the triumphant tone of the Reformation. If the awful burden of the Apocalyptic prophecy could be shown to have fallen upon the city of the Cæsars, and if the mystic Beast could be identified with a Heathen persecuting power, then the citadel was safe; and Bossuet bends all the force of his genius to the accomplishment of this assuredly arduous undertaking.

At the very outset he is met by a most embarrassing and discouraging fact,—to a Romanist especially discouraging. Ancient tradition and the Fathers, as a body, agree in asserting that the Roman Pagan Empire was NOT Anti-christ, and, on the contrary, was that very check which hindered Anti-christ from being revealed. And so far were the Fathers, who survived the capture of Rome by Alaric (which Bossuet holds to be the catastrophe of Babylon), from recognising the doom of Anti-christ in that event, that they said, "Rome is destroyed; therefore Anti-christ must speedily appear, and the end of the world must be at hand." In dealing with these venerable men the tone of the Roman Catholic Bishop is uniformly bland and respectful; but not the most decided Anti-Romanist that ever disturbed the tranquillity of Mr. Newman, or drew down upon his devoted head the fulminations of Mr. Palmer, has treated Patristic authority in a more ultra-Protestant spirit than the prelate of Meaux.

In answering this 'consent of the Fathers,' so contrary to his own views, "Præsul Meldensis," as Vitringa somewhat quaintly calls him, lays down the following propositions. 1. That the Fathers differ from

and contradict each other. 2. That they sometimes bring forward conflicting, untenable, and absurd hypotheses. 3. That their opinions are only to be received, when they are unanimous. 4. That, even supposing them to be unanimous here, interpretation is matter of opinion, not of faith or doctrine. And thus, after the fashion of Daillé, and for the same reasons too, he summarily sets them aside. To this no Protestant can have any possible objection : but if their interpretation of prophecy be of so *little* value, how comes it that their interpretation of other parts of Scripture should be of so *much* ? There is not, it must be confessed, very much to envy in the position of a Church, which deliberately rests, as her sole foundation, upon Tradition and the Fathers.

Noting only therefore, that, as a consistent Roman Catholic, he is wrong, for the Fathers are against him, we proceed to consider the real merits of the question ; and, for this purpose we shall lay before the reader a short abstract of so much of Bossuet's theory, as will enable him to judge of the whole.

His explanation of the seals is substantially the same with that of Mr. Stuart. He makes the first four seals to represent Christ as a conqueror, with War, Famine, and Pestilence in his train, setting forth against his enemies. The cry of the martyrs under the fifth seal shows where the blow is to fall ; and the earthquake of the sixth seal, and "the great day of wrath" exhibit the consummation, primarily in the destruction of the Jews by Trajan and Hadrian, but, in a secondary sense, possibly in the fall of Rome, and probably in the final judgment. The restraining of the four angels, and the sealing of the Tribes (according to him) *precede* the sixth seal, giving time for the elect to escape, and for all the Jews, who were ordained to eternal life, to join themselves to the Christian Church at Jerusalem. The seventh seal, also *precedes* the sixth, and the half-hour's silence is simply a further silence of expectation. The casting of the censer, or of fire from the censer, to the earth, signifies the fire of God's wrath falling in answer to prayer.

Hitherto it will be observed, all is symbolical ; nothing real or actual is represented. The types have no antitype. The symbols have their fulfilment, not in facts, but in other symbols. With the single exception of the sealing of the tribes, which is ill explained by a supposed and at best trifling addition of Jewish converts to the Christian Church at Jerusalem after its destruction by Titus, there is nothing, according to this

theory, which might not be as fitly applied to any conqueror and to any destruction of the Church's enemies from the time of John to the present day. Nothing can be easier than such prophesying. It simply foretels that Christ shall conquer and destroy his enemies; and it needs no complicated and highly artificial arrangement of seals and visions to make this truth palpable to all.

Under the trumpets however we arrive at the region of facts. The long delayed blow at last falls in continuous strokes. The first trumpet, followed by hail, blood and fire, burning up the third part of trees, and all green grass, signifies Trajan's war with the Jews, destroying a third part, that is "neither the whole nor the greater part," and falling with especial violence on "the grass," that is "on the youth of Judea."

The second trumpet, signifies Hadrian's war with the Jews: the burning mountain being the Roman power, the third part of the creatures in the sea being (as before) neither the whole nor the greater part of the people, and the ships no doubt something else.

Under the third trumpet, we have the war of Hadrian *again*, the great star being the false Messiah Bar Cochebas; the fountains are Judea, the source of the Jews; the rivers represent the Jews in the provinces; and the name 'Wormwood' shows that the ruin of the nation would be bitter and irremediable.

The darkening of a third part of the sun, moon, and stars, under the fourth trumpet, signifies *the obscuration of the Scriptures by the comments of Rabbi Akyba*, who died some 18 years before Hadrian's war was ended, and by the publication of the Talmud upwards of a hundred years later.

With this the Jewish part of the scheme of Bossuet is completed; the fifth trumpet being explained by him to denote heresies in the Church; the sixth, the defeat and capture of Valerian by the Persians, and the seventh, the overthrow of Paganism under Constantine.

It is needless to criticise any thing so vague, so forced, so feeble, inconclusive and inconsistent. Notwithstanding the high reputation and well known sagacity of Bossuet, his warmest admirers must admit, that, thus far, his scheme is nothing else than wild random guessing. Why the seals do not follow their own numerical order; why they are to be explained, not by facts, but by symbols; why the three first trumpets denote the wars of Trajan and Hadrian, and, if so, why the third trumpet should be different from the second, Bar Cochebas, "the son

of the star," being prior to both; and what connection the obscuration of the sun and moon have with the Talmud and Rabbi Akyba, are mysteries that can be explained only by *one* hypothesis. As it was necessary for Bossuet's purpose that the consummation of the Apocalypse should be the capture of Rome by Alaric, it was necessary also to find for the preceding seals, trumpets, and other symbols corresponding facts somehow and somewhere. And this he has attempted to do; but the attempt has issued in a most signal failure. But though he has failed in identifying the burden of the first visions of the Apocalypse with the fate of the Jewish nation, the matter is not therefore to be prejudged: for there are undoubtedly very strong reasons that may be urged in favour of such identification.

He has however reserved all his strength, energy, and eloquence for the second catastrophe, or, as he would have it, the doom of Pagan Rome: and to that, we must now turn our attention.

W. S. M.

Missionary and Religious Intelligence.

1.—MISSIONARY MOVEMENTS.

BOMBAY.—The Rev. Mr. Jerrom of the Church Missionary Society, reached Bombay by the *Owen Glendower*, in the beginning of December. He will be attached to the Bombay Branch of the Church Mission in Western India.

MADRAS.—The Rev. R. K. Hamilton, M. A. has been obliged to leave the Presidency for a short time, on account of continued ill-health. We trust he may soon be able to return and resume his duties.

We regret to say that the Rev. H. W. Fox, A. B. of the Church Missionary Society, Masulipatam, is obliged to go again to England, whence he returned about a year since. His own ill-health is the occasion of his now leaving his station, as was that of his wife before; who expired on ship-board in the Madras Roads.

2.—ABOLITION OF INFANTICIDE, SATI AND SLAVERY IN THE NATIVE STATES.

The following Gazette published on the 22d Feb. will be hailed with gratitude by all who have not already seen it. As it comprehends a summary account of all that has been done for the abolition of the inhuman customs to which it refers, we publish it at length, and are rejoiced to think that Viscount Hardinge's distinguished administration should be crowned by a moral triumph so congenial with the spirit of Christianity and so honorable to our Government.

Foreign Department, Soona-mookee Yacht, on the Ganges off Moughyr, the 2d December, 1847.

Notification.—The Right Hon'ble the Governor General of India has much satisfaction in publishing for general information, the annexed proclamation

issued by Maharajah Goolab Singh, in which Sati, Infanticide and Slavery are prohibited throughout his Territory forming the remotest Hindu Principality of India.

2. The Governor-General has directed his thanks to be conveyed to the Maharajah, as well as to all those Princes, who during the last three years have so cordially entered into the views of the British Government in suppressing these cruel practices; and in publishing their names for the encouragement of others to pursue so wise and merciful a course, he derives the highest gratification from reflecting that not less than Twenty Millions of human creatures are affected by these Edicts.

3. The Governor General abstains on this occasion from prominently noticing those States in which these barbarous usages are still observed, as he confidently expects at no distant day to hear of the complete renunciation of them in every State in alliance with, or under the protection of the paramount power of India.

4. From the time that Lord W. Bentinck prohibited Sati within our own Provinces, his successors have used their best endeavours to induce the Native Princes to follow the example of the British Government; and, aided by the zealous exertions of many distinguished Political Agents, these endeavours have been attended with eminent success. It is now their duty not only to continue their exertions, but most vigilantly to prevent the renewal of practices, which it is universally admitted are nowhere enjoined by the Hindu religion, and are revolting to the best feelings of our nature.

5. Since the conclusion of hostilities on the N. W. Frontier, the influence of our Political Agents has been more successfully exerted than at any previous period, and a strong assurance is thus afforded that the Government of India may rest the stability of its power, not alone on the invincibility and fidelity of its armies, but on the moral force which must always follow, when the triumphs of war and the extension of British rule are made conducive to objects of humanity and civilization.

By order of the Right Hon'ble the Governor-General of India,

H. M. ELLIOT,
Secy. to the Govt. of India
with the Governor General.

Abstract Translation of a Proclamation by Maharajah Golab Singh.

Be it known to all our officers, Jageerdars, and subjects, Hindus and Musalmans, of all trades and castes.

Whereas a Proclamation prohibiting Infanticide, Sati and Slavery, hateful to God and man, has previously been issued, in order that it may be better known to every one, we hereby for the second time declare Sati, Slavery and Infanticide unlawful; and any persons convicted of these crimes the whole of their property shall be confiscated, and they themselves be imprisoned.

Let all our subjects assist in making this known to his neighbours.

(True Translation,)

(Signed)

G. ST. P. LAWRENCE,
Prinl. Assist. Resident.

Christian Intelligencer.]

Maharaja of Lahore.
Maharaja of Gwalior.
Nizam of Hyderabad.
Maharaja Benack Rao.
Maharaja of Jeypore.
Maha Raj Rana of Jhullawur.
Maha Raj Rana of Boondee
Raja of Pertabghur.
Raja of Chirkaree
Raja of Surreela.
Raja of Jhansi.
Raja of Oorcha.
Raja of Sumpthur.
Raja of Dukees.
Raja of Reewah.
Maha Rawul of Doongerpore.
Rawul of Banswarrali.
Nawab of Baonee.
Nawab of Banda.
Jageerdar of Aleepoor.
Jageerdar of Khuddee.
Jageerdar of Toree Futtehpoore.
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