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THE
CALCUTTA
CHRISTIAN OBSERVER.

OCTOBER, 1848.

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

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

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 2d of October, at the Circular Road Chapel. Service to commence at 7 P. M.

The Monthly Native Missionary Meeting will (D. V.) be held on Tuesday, Oct. the 10th, at the Union Chapel. Service will commence at 7½ 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 (D. V.) meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

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IN

The Calcutta Christian Observer.

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THE
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CHRISTIAN OBSERVER.

NEW SERIES, VOL. IX. No. 106.—OLD SERIES, VOL. XVII. No. 197.

OCTOBER, 1848.

1.—*Notes of a Sermon preached at the Monthly Missionary Prayer Meeting.*

2 THESS. iii. 1.—“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.”

By the expressions here employed the apostle Paul directs our attention to an essential difference between the economy of creation and providence, and the economy of grace. Concerning the work of creation it is written, “He spake, and it was done: he commanded, and it stood fast;” and regarding the work of providence it is written, “He sendeth forth his commandment upon earth: his word runneth very swiftly.” But with regard to the work of grace our text says, “Pray ye that the word of the Lord may have free course and be glorified:” thereby intimating that without prayer on our part the word of the Lord will not have free course and not be glorified.

That such a difference exists, is evident also from facts. If we look abroad upon the works of creation, and the course of nature, whether we contemplate the heavens above us or the earth under our feet, we behold such a profuse and multiform display of beauty, ornament, and skill, that our minds are overwhelmed with a sense of unlimited power and boundless liberality. But when we observe the operations of divine grace, the advancement of true religion, the extension of the kingdom of God, we receive a different impression. All facts appear to unite in telling us that for these things God will be inquired of; that God does not bestow saving grace, unless it be sought for; that he confers no spiritual grace, unless it be prayed for.

And if we examine the word of God on this subject, we find that many of the most glorious promises are there made to

depend upon prayer. Even in that covenant which God the Father made with God the Son, we find him saying, "Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession. I will hear thee in a time accepted, and in the day of salvation will I succour thee."

It is interesting to inquire into the reasons why God should not display in his work of grace the same unbounded liberality as in his work of creation, but should make prayer the measure of his gifts.

One reason of this may be, to keep us in an humble frame of mind, by making us feel by this economy, that the grace of God is on our part altogether undeserved, or rather that we are utterly unworthy of it. We are all apt to consider the providential mercies of God, which return with every succeeding day, as our due, as flowing from the regular course of nature, rather than from the bounty of God. But with regard to the gifts of grace, God makes us feel that they come not of themselves, that he is not bound to grant them unto us, and that if we wish to enjoy them, we must ask for them, acknowledging that we are not deserving of them.

Another reason may be this, that God wishes to impress us with a sense of the superior importance and excellence of his spiritual gifts. We find among men that they are liberal with those things which are of little value, but sparing in the communication of those things on which they set a high value. So it may be that in the works of creation God displays unbounded liberality, to show that their value is comparatively insignificant, and that they cost him but a word; whilst he is sparing in communicating his spiritual gifts, in order to show us that they are of inestimable value, and that the precious blood of his well-beloved Son is the price which they cost him.

But we apprehend that the principal reason is to teach us to realize our privilege of being fellow-workers with the Lord Jesus Christ. By faith we become one with him, and he becomes flesh of our flesh and bone of our bone. His interests and ours' become one. Consequently we find that the visible kingdom of Christ on earth is in several passages of the word of God called the kingdom of his people, as it is written in the 7th chapter of Daniel: "The four beasts are four kings that shall arise out of the earth: but the saints of the most high shall take the kingdom and possess the kingdom for ever, even for ever and ever." (Dan. vii. 17, 18.) Here, as the people of Christ are represented as reigning with him, so they are also represented as being joined with him in conquering that kingdom: they are his fel-

low-workers in endeavouring to establish the reign of grace upon earth. Those who preach the Gospel and those who pray for the spread of the Gospel are fellow-workers with Christ; and those who suffer for the Gospel, are fellow-sufferers with Christ: nay, their sufferings are even called the sufferings of Christ, Col. i. 24. These considerations throw some light on the question now under review. God the Father has made this covenant with the Son, "Ask of me and I will give thee the heathen for thy inheritance." Now, as far as the prayers of Christ individually are concerned, we cannot for a moment suppose that he has been deficient in them: but those prayers of Christ, which were to be presented by the Church, his spouse, have not yet been all presented; and it therefore devolves upon those who are Christ's, to supply what is yet wanting of his prayers, according as it is written: "Prayer shall be made for him continually." The more fully we realize our union with Christ, and the identity of our interests with his, the more shall we feel, that the direction, "Ask of me and I will give thee the heathen for thy inheritance," is a direction with which it is our duty and privilege to comply on behalf of Christ, that we may be made fellow-workers with him, and that our prayers for him, being mingled with the sweet incense of his intercession, may rise with acceptance, as his own prayers, before his Father and ours.

This view of the subject is calculated to make us feel the importance of praying for the extension of Christ's kingdom in this world. And the text we propose considering, mentions some special subjects of prayer, referring to the progress of the work of grace, "Pray for us that the word of God may have free course and be glorified, and that we may be delivered from unreasonable and foolish men."

At the time the Apostle penned these words, he was at Corinth, then an immense city, which on account of its flourishing commerce was much frequented by people from all quarters. It appears that for some time he met with opposition and discouragements, chiefly from his own countrymen, the Jews. The words of our text show how keenly he felt the difficulties of his position and the disappointment he experienced. So much was his mind oppressed, that the Lord saw fit to comfort and encourage him by a special vision. But it is highly probable that in the meanwhile the Church at Thessalonica did pray for him, and that to these prayers must be ascribed, in part at least, both the favourable decision of Gallio, in consequence of which he was enabled to preach the Gospel at Corinth without further molestation, and also the ultimate success of his labours in that city and the surrounding country.

The subjects of prayer to which the attention of the Thessalonian Christians were directed by Paul, are the same to which we desire to draw your attention this evening.

I. Our first request is, Brethren, pray for us, that the word of the Lord may have free course.

What is meant by the word of the Lord *having free course*?

1. In order that the word of the Lord may have free course, the first thing requisite is that the servants of God who preach that word, be preserved in health; that they be supplied with the necessary means of carrying on their work; that their numbers be sufficient to spread the Gospel far and wide; that they be endowed with the requisite qualifications; that they remain faithful to their solemn charge; and that they open their mouths boldly to proclaim the glad tidings of salvation.

These are all of them most important subjects. This is a land of disease and death; the present is a time of pecuniary difficulties, which are seriously felt by Missionaries and Missionary Societies; the number of those who preach the Gospel is extremely small, when compared with the countless multitudes who are perishing for lack of knowledge; and the best among them will be the most ready to acknowledge that they are prone to grow remiss in their work, or to be discouraged. We therefore entreat you to remember these things, and to pray that the few labourers now in the field may be preserved, and kept faithful; and that the Lord of the harvest may add unto their numbers, so that soon the saying may be fulfilled: "God gave the word and great was the company of those that preached it."

2. The Gospel having free course implies, secondly, that there should be legal liberty both to preach and to profess the Gospel. This liberty existed, upon the whole, throughout the Roman empire in the days of the Apostles; and we are bound to give thanks unto God, that so far as the law of the land is concerned, the Gospel may be freely preached and freely professed in this country, and in every part of the British empire. But such liberty does not exist everywhere. We have all heard of the recent persecutions at Madeira. With the exception of France and Belgium, all Roman Catholic countries are hermetically sealed against the Gospel. In almost all the Protestant countries of continental Europe, with some partial exceptions, preaching and professing the Gospel are strictly confined to the corrupt established Churches. Russia and Greece shut out the Gospel, by forbidding to preach or to believe contrary to the Greek creed. In the vast territories occupied by Muhammadans and idolaters either the preaching or the professing of the Gospel, or both, are attended with the most imminent dangers. Let us then in our prayers express our gratitude to God that in

this country the law permits the Gospel to be both preached and professed, and let us at the same time entreat him to incline the hearts of the rulers of other countries, that they may allow the Gospel to have free course in their territories.

3. The Gospel having free course, implies thirdly, that the preachers should find an open door of entrance, in other words, opportunities of preaching. The Apostles found such opportunities in almost all cities, in the synagogues where their countrymen assembled on the Sabbath for the purpose of worship. But in this country no analogous opportunities are afforded. The annual melas, the weekly markets, the daily bazars certainly do afford opportunities; but on these occasions the people are so very noisy, and their minds so wholly given to idolatry or absorbed in low temporal affairs, that they do not usually hear the Gospel with that serious attention which could be desired. And how rarely do we, among the Natives of this land, hear of a Cornelius, who gathers together his kindred and his friends to hear the Gospel preached! How rarely do we, meet with persons who, like one Tyrannus, allow the preacher of the Gospel the use of their schools or houses! How difficult do we find it even to obtain ground for erecting chapels upon! And how often are Missionaries, when they go into the streets and lanes of the city, disappointed in their hopes of obtaining congregations! We therefore entreat you to pray that we may find *opportunities* of preaching.

4. The Gospel having free course implies, fourthly, that it should attract *public attention*. This it undoubtedly did in the days of our Saviour and of his Apostles; and it must be granted that the public attention it then obtained, was in a great measure owing to the miracles which accompanied it. Yet we see the Gospel attracting attention in places where we do not read of any miracles having been wrought, such as Thessalonica and Corinth. John the Baptist wrought no miracles, yet all Jerusalem and Judea went out to hear him. And the annals of the Church of Christ furnish numerous examples of a similar nature. Thus the Reformers wrought no miracles, but their doctrines attracted universal attention. Whitefield and Wesley wrought no miracles, but thousands and myriads went to hear them preach. In perusing the accounts of religious awakenings and revivals we find almost universally that the Gospel attracts public attention. Now in this respect it can hardly be said that the Gospel has free course in this country. It has not yet attracted the attention of the mass of the people. We never hear of thousands going forth purposely to listen to the preaching of a Missionary. We do not even see moderate congregations of heathen hearers appear regularly in the places

where it is preached : those who come in, come accidentally : they listen for a quarter of an hour or half an hour, and then go their way, in too many cases without any evidence to show that the Gospel has attracted their serious attention at all. Here then is a subject of prayer which we should bear in mind. Let us entreat God, that by his providence or by his Spirit, or by both, he may cause the attention of the native public to be drawn to the Gospel.

5. The Gospel having free course, implies fifthly, that it should rapidly spread from place to place, from city to city, from district to district, from sea to sea. In consequence of the occurrences of the day of Pentecost alone the Gospel spread over numerous provinces of the Roman Empire. A few years after the death of the last of the Apostles thousands in every part of the Empire were not only acquainted with it, but also professed it. In the middle ages the Gospel, as preached by Wicliffe, soon reached the distant country of Bohemia, in the very heart of the continent. The reformation spread with the rapidity of lightning over every country of western Europe ; even Spain and Italy then heard the joyful sound, and it was proclaimed throughout the length and breadth of the countries which now form the Austrian Empire. The preaching of Whitefield and Wesley filled not only all Britain, but also North America ; whilst at the same time all Germany listened to the doctrines of the Moravians and of the ministers of Halle. Need we mention the rapidity with which the Bible Society's operations have extended in our day ? Now, although through the medium of the printed Scriptures and of Tracts great facilities are afforded for the rapid spread of Gospel truth, for which it becomes us to be thankful, yet the spoken word does not appear in this country to travel rapidly from mouth to mouth, from village to village, from zillah to zillah. Let us then pray that God may cause his commandment to run very swiftly through the length and breadth of the land.

II. But it is time that we should proceed to the consideration of the second part of our text, which points out petitions far more important than those we have hitherto considered. The Apostle says, Pray for us, not only that the word of God may have free course, but also that it may *be glorified*.

He would have felt most keenly disappointed, if the gospel had merely obtained free course, without being glorified. In the sultry season, through which we have just passed, nothing is more mortifying than to see the evening sky covered with clouds, and to hear the winds blowing fiercely, without issuing in a copious shower of rain to cool the burning atmosphere and to refresh the parched soil. Clouds without water are the

very emblem of disappointed hope ; and if the gospel should merely have free course without being also glorified, it might most fitly be compared to clouds without water.

We cannot conceal from our minds the fact that the spiritual atmosphere has often exhibited such clouds without water, and that in our own day the tantalizing phenomenon is not of rare occurrence ; witness the recent movement among the Roman Catholics in Germany. Religion—the religion of the Gospel—the truth of God—the work of grace, may be much talked about and written about, without being glorified. It may even produce some of its legitimate fruits, without being glorified. Schools may be established, barbarous rites may be abolished, prejudices may be destroyed ; the ministers of the Gospel may be honoured ; religious books may become popular ; the tone of public morals may be improved,—and all in consequence of the spread of the Gospel—and yet that Gospel may not be glorified.

This we shall be able to understand, if we consider that the Gospel is a creative word of God, intended to produce a certain specific result ; and if it fails of producing that result, it remains unglorified, notwithstanding any beneficial consequences of a secondary nature that may arise from it. The leaves and blossoms of a fruit-tree are beautiful, but if it fails of producing fruit, it is a cumberer of the ground. A portrait painter may paint the most lovely countenances ; but if he is unable to produce a good likeness, he will not be held in high esteem. The alchemists of former ages were, in point of fact, very useful persons, for whilst they were in search of the philosopher's stone, they made some most important discoveries ; but they are nevertheless looked upon as mistaken enthusiasts, because their efforts to discover a substance that should turn every thing into gold, proved a total failure. Thus the Gospel of Christ, may produce many most beneficial changes ; it may lead to the diffusion of knowledge, of civilization, of toleration and a hundred other good things ; but if it falls short of producing its peculiar effect, it remains a failure. What then is that effect which the Gospel must produce in order to be glorified ?

The Gospel is the word of the same God, who by his command alone created heaven and earth. When he said, *Let there be light*, light was called into existence. When he said, *Let there be a firmament*, the firmament was formed. His word was glorified by producing that which it professed to produce.

Now the word of the Lord, in the Gospel is this : *Be ye reconciled unto God, for he has made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. Believe in the Lord Jesus Christ, and thou shalt be saved.*

Accordingly the word of the Lord in the Gospel, to be glorified, must produce faith in Christ, peace with God, conversion, sanctification and eternal salvation. If it fails to produce these effects, it is an utter failure. Let us now proceed to make a few special remarks on this subject.

1. The Gospel, to be glorified, must, first of all, produce *real* conversion to God. It is not glorified, when it only issues in nominal or outward conversions. Nether is it glorified, when it only induces men to become almost Christians.

It would lead us much too far to dilate at any length upon the nature of *real* conversion: but it appears essential to point out its principal features. Real conversion, then, embraces first true sorrow for sin, which leads man to confess, "Father, I have sinned against heaven and in thy sight," and to ask, "What must I do to be saved? God be merciful to me a sinner." The next feature of real conversion is faith in Christ crucified, as the only Saviour who is both able and willing to save to the uttermost those that come unto God through him. By this faith man receives Christ crucified as his representative and substitute, and relies for eternal salvation on his death as a full and sufficient atonement. Real conversion next implies a change of heart, a turning away from sin to the service of God: the real convert may not at once become perfect, but he must be a new creature created by God for good works: sin must receive its death-blow, and a holy life—to be persevered in unto death—must be commenced. Finally real conversion must be accompanied by an outward profession of Christ; for it is written, "He that believeth on him, shall not be ashamed" of confessing him before the world. Rom. x. 10, 11.

Persons thus really converted are safe for eternity; and this eternal duration of their safety constitutes one part of the glory which real conversion reflects upon the creative word of the Lord.

2. The Gospel is glorified, in the second place, if the effects it produces, are *extensive*, or in other words, if it results in *numerous* conversions.

It is true that the eternal salvation of one immortal soul is a work of infinite importance. But we cannot for a moment suppose that the creative virtue of the Gospel of grace was intended to result in the salvation of a few souls only. Would God have commanded that his word should be preached to every creature, if his object had been that only a few souls here and there should be saved? Can we suppose that the sacrifice of Christ, which is of sufficient value to cover the sins of the whole world, was offered only on behalf of a few souls here and there? Can we believe that the glorious promises

of the Gospel shall be falsified, and only a few solitary individuals be saved, when we find it written, that all nations shall remember themselves and worship God? that the heathen shall be given unto the Lord for his inheritance, and the uttermost parts of the earth for his possession? that by making himself known, he shall justify many? that the knowledge and the glory of the Lord shall cover the earth as the waters cover the sea? No my dear friends, a few solitary conversions here and there are only specimens of the efficacy of the word of the Lord; they are only like a few drops falling on a parched ground before a heavy rain. The word of the Lord is not adequately glorified, unless the conversions it produces are as numerous as the drops of the morning dew. This is a point to which we desire to call your special attention with regard to this country. We have had some real conversions, but we have not had numerous conversions; and so far the word of the Lord has not yet been glorified in this land.

3. The gospel is glorified, if its effects are not only durable and extensive, but also *rapid*.

When God said, Let there be light, there was light. The word of the Creator produced its effect instantaneously. If the gospel be the word of the same God, it ought likewise to produce its peculiar effect rapidly, so that men shall exclaim, "Who hath heard such a thing? Shall the earth be made to bring forth in a day? Or shall a nation be born at once?" The Apostle Paul was converted suddenly. On the day of Pentecost, 3000 persons were converted under one sermon. The effects of the gospel were rapid down to the end of the apostolic days. It produced rapid conversions at the time of the Waldenses, at the time of the Reformation, at the time of Whitefield and Wesley. And need we refer to the recent history of revivals in Scotland, in North America, and in other places? Are we not led, by a consideration of these things, to feel, that the gospel is most glorified when its effects are rapid, as well as durable and extensive? Here again is a subject which should prompt us to deep searchings of heart and to redoubled fervency of prayer with regard to this country. Here conversions certainly have not been rapid; and many persons appear even to have adopted the erroneous idea, that they cannot be, and ought not to be rapid.

4. The gospel of Christ is glorified, finally, if its effects become *public*. We do not mean to say that publicity should be sought, but it should not be avoided. A city on a hill is visible from afar, without any special effort to make it so; but it would be useless to attempt concealing it from view.

Conversions which take place in secret, in obscure villages and hamlets, are undoubtedly the subject of angelic notice and angelic joy and thanksgiving. But such conversions remain unknown on earth; and consequently few people are induced to give thanks unto God for them; few are enabled to pray for the converts; few are permitted to derive encouragement from their experience; and few sinners have an opportunity of noticing and following the example of those who have turned unto God. But when a great work of grace occupies a prominent space in the attention of the public, many become attentive, many are encouraged, many are brought on their knees, and through the thanksgivings of many the abundant grace redounds to the glory of God.

These are the topics of prayer indicated in our text. Let me entreat you, to bear them in mind with reference to this country. "Brethren, pray for us that the word of the Lord may have free course and be glorified." J. W.

II.—*The Car-festival at Puri, 1848.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,—If the following report of the late car-festival at Puri, which I am forwarding to the Secretary of our Society, the Rev. J. G. Pike, should be deemed at all likely to affect your readers with the awful state of those who know not God, and to show them the importance of those efforts which are made for the diffusion of the Gospel, it is entirely at your service.

Believe me,
Yours in Christian love,
J. BUCKLEY.

Cuttack, September 2nd, 1848.

Report of the Car-festival, Puri, 1848.

As none of my brethren were at the Rath Jātrā this year, it devolves upon me to furnish the usual report of this season of satanic triumph. Owing to the lateness of the season, the attendance, though considerable, was, as is usual under such circumstances, greatly diminished, probably however as many as ninety or a hundred thousand were assembled to do honor to the ugly idol. What a number of immortal beings to be congregated from every part of this vast country to dishonor the Author of their existence! Some that we conversed with had

come distances of 300, 500 and 700 miles ; and it is likely that others had come much greater distances ; for it is often the case that the deluded pilgrims come a thousand and even thirteen hundred miles to see the glory of Puri and its hideous idol. The great day of the festival was Lord's-day, July 2nd, a day on which many dear Christian friends in Albion's lovely isle would commemorate the dying love of our gracious Lord. I was aided by Shem, the assistant in the academy, and by Khambu, one of the students. We went out at 6 o'clock, A. M. and remained among the people nearly three hours, during which time large crowds were addressed on subjects of infinite importance ; some useful argumentation was also conducted. Most of our hearers were strangers from the country, and many of them listened with respectful attention : but a few reviled and despised. One man pleaded the benefit he should derive from worshipping Jagannáth, as the reason for his doing so. He gravely assured us that he should obtain the supreme blessedness ; not only so, but food, clothing, a son, and in short every thing that he desired, by worshipping his chosen deity : he also spoke largely on the goodness and grace of Jagannáth, in giving them Maháprasád (or holy food) and sneeringly told us that when Jesus Christ would come from heaven and give them Maháprasád as Jagannáth did, they would not fail to worship him. Another objector manifested a degree of seriousness in what he said. Faith, he pleaded, was the principal thing in worship, and therefore he argued that what we believed to be God, though it might in itself be wood or stone or any thing else, yet in consequence of faith it became God to us ; so he believed Jagannáth to be God, and no doubt he would be so to him. He was an up-country man and did not speak in Oriyá, so that I could not converse with him ; but Shem, who was well acquainted with his language, took up a piece of broken pot and asked him if any amount of faith and devotedness that he could exercise would make it a Rupee ? and if faith could not accomplish the lesser matter how could it make a piece of wood a God ? how could faith alter the very nature of things ? The idea was absurd.

At 12 A. M. we enjoyed the memorial of the Lord's death at the house of our kind friends, Mr. and Mrs. H. Inclusive of the friends from Cuttack, there were nine communicants, or *one to ten-thousand of Jagannáth's votaries*, nevertheless it was a time of spiritual refreshment. We felt that the Master was with us, nor did we forget to pray for the myriads who were strangers to that love which we met to commemorate. The service was conducted partly in English and partly in Oriyá. The memorial of Christ's death is precious to His disciples in

every land, but to me it appears specially so in the midst of the heathen wilderness. Far from the hallowed atmosphere of the land of our fathers, deprived of many opportunities of spiritual improvement with which our favored brethren and sisters there are indulged, placed in the midst of those who know not God, and who often requite our efforts for their good with base ingratitude, we greatly need the holy calm, the peaceful joy, which this blessed ordinance is so fitted to impart. We have often realized at the Lord's table in Orissa, the inexpressible sweetness of being one in spirit "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." How sweet to call Him *ours*.

"Sweet are the gifts which gracious heaven,
On true believers pours :
But the best gift is grace to know,
That Jesus Christ is *ours*."

Strengthened by the communion of the body and blood of our Lord we went out again early in the afternoon to attack the Prince of darkness in his strongest hold ; and we took our stand as near the great temple, which for nearly seven centuries has lifted its proud head insulting the God that is above, as the pressure of the crowd would admit. We continued "preaching the things that concern the Lord Jesus Christ" till darkness obliged us to retire. It was a hard day, and we were all exceedingly fatigued, but it was pleasing to reflect that another blow had been struck at the root of this hoary superstition. In scenes like those witnessed this day a Christian will see how deeply indebted he is to the light of the Divine word, and to the aid of the Divine Spirit who renders its teaching effectual. But for the grace of God, the writer and the reader of this account would have been as degraded and hardened as the vilest of them. "O to grace what mighty debtors."

Early the following morning we went to the *Átháranálá* bridge, where crowds of pilgrims were passing : they had seen their great Lord and were hastening their departure, but how many of them will never reach their distant habitations. Most if not all the pilgrims carry a little of the holy food with them that they may show it on their return to their relatives and friends, as a token of their visit to the shrine. In the evening we went again into the town, but the people were mad on their idolatry and were determined not to hear our message. Two of the cars passed where we stood. I saw the *baktá* or orator in front of one, whose work it is to incite the people to draw the cars, which is always done by language and attitudes grossly obscene. I saw him give the signal to the crowd below to insult the preachers of the Gospel, and at once a scene of

confusion commenced that beggars description. Cries of Hari-hol, Hari-hol, Jagannáth swámi ki jay, (let Jagannáth be victorious) rent the air. Once or twice one of us attempted to speak but the shouts in honor of the idol were immediately renewed. I tried to tell them that we had no sinister views in appearing amongst them but that we came in meekness and love, to show them the folly of their own system and to proclaim the way of salvation through the Lord Jesus Christ. It was all in vain: they would not hear: every thing was turned into ridicule. As it was of no use remaining, we retired in sadness praying for the unhappy people. I hope I could with sincerity say, "I beheld the transgressors and was grieved," but I was condemned that I did not feel far deeper commiseration. O for that intensity of holy grief which the psalmist expresses—"Rivers of water run down mine eyes, because they keep not thy law." One thing however is clear from such determined opposition to the truth; Satan trembles for the security of his Orissan kingdom. He "comes down, having great wrath, because he knoweth that he hath but a short time."

The mortality was by no means great at Purí during the festival, but on our way to Cuttack we saw some truly melancholy scenes. Mrs. Buckley was with me and was much affected by what she saw. The sick, the dying and the dead were numerous. We saw the dead bodies of our unhappy brethren and sisters in human nature carelessly thrown by the wayside, while birds of prey with savage voraciousness were devouring them. Many such scenes were witnessed and many more would have been but the darkness concealed them from our view. I cannot describe the feelings excited by these melancholy scenes. O how are the sorrows of those that hasten after another God multiplied. None but those who have lived in a heathen land can know. And then the callous indifference of the people themselves is most afflictive; they are so entirely past feeling that they are surprised any one else should manifest the least degree of concern. I never felt so much the force of Cowper's words—

"There is no flesh in man's obdurate heart,
It does not feel for man."

One scene is vividly present to my imagination while I write: a poor woman was at the last gasp: the two men who had been carrying her in a dhooli at once began to strip her of her ornaments, clothes and money: the look of the dying woman was horridly expressive.

Mourning over the sufferings of fallen humanity, let me turn from these melancholy details to refer to our newly formed

station at Piplee, which is midway between Cuttack and Purí. It is the more interesting to do so, as you have for a quarter of a century received the report of the Rath Játrá; and this is the first time its dark details have been relieved by such an admixture of light. Our Christian settlement here is an interesting spot. Four families, two preachers with their families, and two families engaged in agriculture, are located here; the field of exertion for the preaching brethren is widely extended and very important. We spent a day very pleasantly with our native friends; and I was pleased to learn from one of the native preachers that many came daily to inquire respecting Christianity, and that they were heard with respectful attention in the surrounding places. Several came to inquire about the "new way" while we remained. May these hopeful appearances soon be succeeded by that on which our hearts are supremely set, and without which all will be vain—the conversion of sinners to God.

I cannot close this report without earnestly entreating the serious reader calmly to sit down and endeavour to realize the numberless evils entailed by idolatry; and especially the misery and mortality attendant on visiting such shrines as Purí. I cannot but think that the destruction of human life is far greater than most have supposed. From all I have read and heard of other sacred places, I am constrained to record it as my deliberate conviction, that no idolatrous shrine since the dark day when this earth was first polluted with idol worship has been productive of so much degradation, uncleanness, suffering and waste of life as the one at Purí: and if viewing the subject in its most important aspect, we stretch our thoughts beyond the present state, and follow the votaries of this awful superstition, stained with the deepest pollutions of sin, into the presence of Him who abhors idolatry, how fearful their doom. Present sufferings are but the prelude to the darkness and wretchedness of a lost eternity, for whatever a false charity may plead, the word of the living God declares that idolatry is one of the works of the flesh, and that "those who do such things shall not inherit the kingdom of God." Let the reader think what millions on millions in departed centuries have visited this shrine in the vain hope of obtaining salvation. No register records their names, nor can their number with any thing like precision be ascertained, but probably we may have a more impressive view of the evil, if we endeavour to make as near an approximation, as the very imperfect data before us will allow, to the statistics of this gigantic evil. Purí, it should be remarked, has been, as there is great reason to believe, for many centuries, renowned as a holy place, but its worship

appears to have been restored and the splendour of it increased when the present temple was built, 650 years since. If we assume a hundred and ten thousand as the average number of pilgrims annually visiting Puri, a number much below what has been generally supposed, but I have good reason for believing that it is as near the average as can be ascertained—taking this as the average for 600 years past, it would give 66 millions of deluded but deathless beings that had visited this idolatrous fane. I should estimate the mortality at one-sixth of the whole number: some have supposed one-fourth, but perhaps this is too high. When, however, it is considered that the estimate given is of the number *actually visiting* Puri, and that many leave their homes on this destructive pilgrimage who die on their way to the shrine, and are not therefore included in the number; and when it is further remembered that the returning pilgrims carry with them disease and death through the length and breadth of the land, and that thus many, not pilgrims, sicken and die, it will hardly, I think, be considered that one-sixth is too high an average of the mortality. Supposing this to be the average, it will give *eleven millions* that have fallen victims to this bloody superstition. This number is easily repeated, but try to realize what a million is: try to count it one by one and you will tire before you have half completed your task. Counting 60 every hour at the rate of 10 hours per day and pursuing the calculation every day in the year it would be more than 4 years and a half before the first million had been repeated. Reckoning at the same rate, more than *fifty years* must pass away before the pilgrims who had fallen on the way had been counted: and more than *three hundred years* before the visitors to the shrine had been all computed. To every one of this fearful number the three great negatives in Eph. ii. 11, 12 may be fully applied:—"Without Christ. Without hope. Without God." Public feeling is often excited at home by remarks on the immolations at Jagannath; and truly it is awful infatuation when a fellow-creature throws himself under the wheels of the ponderous car and is at once crushed to pieces, but these immolations are strictly forbidden, and for years have been unknown. Where one life has thus been sacrificed hundreds and thousands have fallen on pilgrimage. This is the gigantic evil. It is thus that idolatry slays its thousands and tens of thousands. Most truly did Dr. Carey remark that idolatry destroyed more than the sword. I may also state that in a *History of Puri* just published at the Mission Press, the author, who is the head clerk in the Government Office, observes respecting the pilgrimage: "The loss of life by this deplorable superstition probably exceeds that occa-

sioned by any thing else." It is proper distinctly to add that this frightful evil is not apparently in the least diminishing, but rather increasing. Jagannáth is still as glorious in the eyes of the deluded multitudes as ever. An immense number of *his* Missionaries,* compared with whom *we* are a mere handful of people, still go through the length and breadth of India proclaiming the glory of the great Lord at Puri; and by lying words and the terrors of superstition, they induce many to leave their homes, who return no more. It is the decided opinion of those who have good opportunity of judging, that the average attendance since the abolition of the tax has been larger than before.

In reference to the destruction of this mighty system of evil we are called to "walk by faith," still no doubt or uncertainty as to its ultimate and entire overthrow beclouds or distresses our mind. Our faith is strong, for it rests on the power, the promise, the oath of God. In looking at the lofty and massive temple of Jagannáth, I did not feel disposed, with the unbelieving spies, to question the possibility of conquest. No doubt the difficulties are great, far greater than any dear friends at home fully realize, but what are they? And if they were ten thousand times greater than they are, what would they be, to the Omnipotent God? Nothing at all. He has only to raise His wonder-working arm and the thing is done; and heaven and earth are filled with joy. God is for us. His faithfulness is pledged to the utter destruction of this satanic superstition. The divine Father has promised to His beloved Son, our glorious Lord and Leader, that "He shall have the heathen for his inheritance and the uttermost parts of the earth for his possession." If not one of all the promises which God has made to *his Church*, shall fall to the ground, can it for a moment be supposed that the promises made to *His Son* shall become of none effect? The thought be far from us. The hideous idol of Orissa, for so many centuries the object of adoration to deluded millions, shall fall before the cross. "The gods that have not made the heavens and the earth, they shall perish from the earth and from under these heavens." Immanuel shall triumph gloriously, where the arch-fiend has triumphed so long. Our labours will not, cannot be lost. The precious seed we are scattering will produce a joyful harvest. Not one grain will be lost. We shall see the fruit of our hum-

* It is not easy to ascertain the precise number of Jagannáth's Missionaries, but a gentleman who has much better opportunities of judging than I have, supposes there are from five to *six thousand* Gomastabs or Baatwahs, as they are called, sent abroad to entice pilgrims to Puri. They are gone, sometimes one, two, three and even four years.

ble but important labours when admitted to the presence of our blessed master. "As truly as I live, all the earth shall be filled with the glory of the Lord."

"Father of mercies! speed the promised hour;
Thy kingdom come with all-restoring power;
Peace, virtue, knowledge spread from pole to pole
As round the world the ocean waters roll."

I cannot lay down my pen without entreating all our friends to remember that the rulers of India still continue, by the payment of Rs. 23,321 annually from the public treasury, to support this wicked system. Nor is this all—a pension amounting to nearly 500 Rs. is allowed to a bairági on account of *daily food to the idol*, and another sum of Rs. 2,666 is paid to another bairági that he may distribute the *holy food* among the starving pilgrims. Now, however praiseworthy it may be, and indeed is, to feed the hungry, why should the enlightened rulers of this country wickedly sanction the superstitions of the people by paying for food offered to the idol? The people regard the government donation as a sanction on the part of the ruling power to their system; and so it is. Only three months since, when brother Lacey was preaching in the streets of Purí, a man came up and scoffingly said, "Ask that fellow what the Company give so many rupees for?" Verily, it is a glaring inconsistency; a heinous sin. "Lord lay not this sin to their charge."

III.—*The Religious Condition of Europe.*

In the *Observer* for last June appeared an article, containing many facts illustrative of this important subject; a few similar notices were given in a recent number, and as abundant materials for describing it still remain in hand, we propose in the present issue to give a somewhat fuller outline of the matter. The changes that have recently occurred in Europe, in the government, constitution and laws of many of its kingdoms, are not to be explained by reference only to the visible political causes which have seemingly brought them about; and this the most worldly are beginning to allow. "There is a God that governeth in the earth." "He is Governor among the nations." "He setteth up one and putteth down another." Mere worldly wisdom fails to understand these things. The past is an enigma to it; the future is still more dark. It is in the light of revelation that we can comprehend them, and by the radiance which the gospel throws over them, can see the end which they have in

view. The present political condition of Europe is essentially a religious question. Not merely from the fact that the God of the Bible is "King of all the earth;" not merely from the indications now apparent of the "time of the end," of the winding up of human affairs previous to the final establishment of the "kingdom of heaven," but because we see in it the ripening fruits of that system of error which has prevailed in it so extensively. Popery, while it has gratified the eye and ear, with splendid churches, noblest paintings, with pompous processions and attractive music, has left the longing heart unsatisfied, has misrepresented the motives of the gospel ministry, and has cherished not merely in individuals but in whole nations the natural infidelity of the human heart. And what is the result? unbelief, scepticism, philosophy, falsely so called; or open infidelity, lawlessness and anarchy are carrying all before them. In the political papers of the day we see the outward acts of these men; but among religious observers, we hear of the springs and motives which have led to them and of the objects that are kept in view. To their communications we now direct the reader. He will see prominent three things: the increased development of *infidelity*; the diminished influence of *Popery*, and the enlarged sphere now being accorded to *liberty of conscience*. If the first of these excite fear, the others are matters of great thankfulness, and give brighter hopes of the ultimate triumph of gospel truth.

In making this brief survey let us begin with FRANCE. The following passage shows what are the notions that have become prominent during the revolution, and what are the *doctrines* and *morality* of many who have shared in it:—

"Like all great political and social revolutions, the revolution of February last has revealed what was in the depths of men's hearts. Eccentric and extravagant opinions, which durst not appear openly in times of order and tranquillity, have quitted their dark retreats, and present themselves unveiled before the public eye. Not only has the famous *Abbé Châtel* returned with his *French Catholic Church*, but there are infidels who boldly proclaim the advent of a *new religion*.

"What is this new religion? Just simply the apotheosis of the people, the deification of the lower classes. In this system, *the voice of the people is the voice of God*. The people are the *very Christ*,—the Christ who has suffered long, who has been delivered into the hands of wicked men, who has had his agony in another Gethsemane, and who, after having been buried in his sepulchre, has now risen from the dead. These horrible blasphemies, you will find in several journals; and it is not empty jesting; the infidels who publish such things speak in a very serious tone, and seem to have a firm and profound conviction that they are right."

"And what are the morals of this new kind of idolatry? They are contained in three words: *Liberty! Equality! Fraternity!*

These are the decisive words which must regulate all the conduct of men. This is *the Decalogue of the nineteenth century*, as one of our French writers has it. Practise this triple law, and you will have fully accomplished your duty. The old morality,—the morality which commands humility, purity, veracity, self-denial, regeneration of heart and life, have fallen into desuetude. It was good for ignorant people and slaves. Now-a-days we are enlightened and emancipated. Be loose in your private conduct, if you please; give unrestrained indulgence to your passions—to pride, intemperance, debauchery, and adultery; act the part of a bad father or a bad husband: this is little or nothing! It is the *petite morale*, as our journalists say. The *grande morale* is summed up completely in the motto of the revolution: *Liberty! Equality! Fraternity!*—*Evangelical Christendom*, p. 144.

In encouraging contrast we notice the decay of Popery, though its spirit of domination remains as before:—

“In my last letter, I informed you that the institutions and ministers of the Romish Church had been generally respected by our revolutionists; but this fact is marked by some exceptions. The Government Commissioner at *Lyons* has ordered that the houses of the Jesuits, and of the other monastic orders not authorized by law, should be immediately shut. The same thing has taken place at *Arignon*. The Jesuits received orders to depart without delay, and the remonstrances of the clergy only obtained for them a respite of twenty-four hours.”—*Ibid*, p. 144.

“Meanwhile, the bishops and priests neglect no means whatever of gaining popular favour. Declarations of zeal for the Republic, pastoral letters upon the advantages of liberty, professions of democratic faith, flattering compliments to men in power, liberal harangues in churches and at clubs: they employ all with their accustomed address, and seek to obtain popularity at any price. One of the proceedings to which they have recourse with this intention is very curious; it consists in bestowing a solemn *benediction* upon *trees of liberty*.”—*Ibid*, p. 145.

“The Archbishop of Paris has just been playing a very amusing little game. As the public exchequer is drained, our Government has suggested to good citizens the propriety of making *patriotic donations*. Different classes of persons—merchants, traders, professors, advocates, literary men, and operatives—have hastened to respond to this appeal. M. *Denis Affre*, the archbishop, has considered that he ought not to remain behind, and has addressed to the members of the Provisional Government, sending them at the same time a number of silver spoons and forks, the following letter: “Gentlemen, here is my humble offering: it consists of some silver spoons, *the only ones which I possess*. . . . Receive the assurance of my high consideration. (Signed, *Denis*, &c.)” Now, observe; the reverend prelate has an annual revenue of from 70,000 to 80,000 francs; he is lodged and provided for in his palace, like a prince, and he dares emphatically to affirm, that he has given the Republic all his silver plate!”—*Ibid*, p. 146.

Romish influence, we are sure, would not be wanting in the recent elections, and we see from the following remarks how it was exercised :

“The priest had taken care to communicate to them beforehand, from the pulpit, the names of the candidates ; he had even circulated among them written or printed papers. The women, as you may well suppose, were not forgotten in these electioneering schemes ; they were exhorted by the *curés* upon pain of eternal damnation, to obtain *good votes* from their husbands. The confessional was brought into play in this work of intrigue, and bribes were not forgotten.”

“What has been the result of these efforts? The clergy may reckon from twenty to twenty-five priests in the National Assembly. This is something, but the scandal which they have occasioned has been so great, that one of the first acts of the representatives of the people has been to order a judicial inquiry into the electoral manœuvres of the clergy in one of our departments. It appears that the *curés* positively refused absolution to those who declined voting according to their good pleasure.”—*Ibid.*, p. 176.

Popery is however a falling cause ; and many proofs may be found of it not only in France but in *all Europe*, since the revolution :

“Before entering into detail upon matters which particularly relate to France, I shall say a few words respecting the state of Roman Catholicism in Europe since the late revolutions. This is a subject which is worthy of serious examination, and which will serve as an introduction to the facts which I am to communicate to you in this letter.

When the Papists boast of their success and their victories, it must be confessed that they are very soon satisfied. The events which have just occurred upon the Continent prove, that, far from advancing, Romanism is daily losing ground. Consider what has happened to the Jesuits, and then say, how much of the Popish faith remains in the hearts of the nations. The disciples of Loyola have been successively driven out of Austria, Bavaria, Switzerland, the Kingdom of Naples, Piedmont, Tuscany, Genoa, Parma, and Rome ; yes, from Rome itself. In vain has Pius IX. by turns employed prayers and threats to protect them ; in vain has he put his immense popularity at the service of the reverend fathers ;—all has been useless. The Jesuits, accompanied by their General, *Roothan*, have been obliged to pack up immediately and to abandon the capital of the Holy See, lest they should be stoned by the people.

It is important to have a clear apprehension of the *real meaning* of this general expulsion of the Jesuits. It is, in reality, a declaration of war against the Romanism of the old school, of which the Jesuits are the most faithful, the most dogged representatives. No doubt there are still nations which consent to be called *Catholic*—they even pride themselves upon being so called ; but their pretended *Catholicism* is quite a different thing from that which has hitherto been taught and practised by doctors of the Roman Church. It is not the religion of the Inquisition, of monks, of purgatory, of pilgrimages, and of relics ; it is not the doc-

trine which traces a profound line of demarcation between the sacerdotal body and the rest of men. It is, if I may be allowed to use such newly-coined words, a modernized, *philosophized*, *republicanized* Catholicism. The Pope is nothing else than a tool in the hands of the Liberals. They will take him as a banner, they will follow him as a demi-god, so long as the pontiff consents to second their projects of political emancipation; but should he attempt to make the least resistance to the progress of modern institutions, they will repel him with disdain."—p. 175.

And not only Popery but all priestly assumption seems following the same way :

"The most important point to be noted in these events is the progressive abasement, the rapid decline of the sacerdotal authority from one end of Europe to the other. The time is come when Rome must consent to undergo a complete change or to perish. She has ceased to possess any hold upon the intellect of the age or the general conscience of the nations. Luther's Reformation, considered in relation to the right of private judgment, pursues its victorious career; it knocks at the gates of the Vatican, and even compels the Sovereign Pontiff to incline his head before its universal empire. It is true, that this is not *the whole* of the Reformation; the religious element, which is the most essential, is wanting in this religious revolution; but this is a *commencement*, and the nations, after having abandoned the ruined edifice of Popery will perceive, sooner or later, that they must seek an immovable refuge in the Gospel of Jesus Christ."—p. 176.

In these circumstances, the christian would gladly learn that the Protestant church of France is prepared to enter boldly and faithfully on the field open to it. Alas! disunion, uncertainty, indecision are found among them; but measures are being taken for their removal, and for bringing the church to discharge with vigour its present solemn duty.

"Nothing of any importance has taken place since last month in our Reformed Churches. An *Assembly of Protestant Delegates* is now sitting at Paris. Their design is to take measures for promoting harmony and re-organization in our communion; but will they be able to attain their end? Will they have sufficient authority to secure the general adhesion of the flocks, supposing they succeed in preparing an ecclesiastical law? This is a matter of doubt.

"The delegates have not all been chosen in the same manner. Some owe their election to the consistories; others have been chosen by universal suffrage; others, again, have received no official mission. Certain churches have sent a great number of delegates in proportion to their population; others have not sent any. There is, therefore, nothing regular, nothing normal in this Protestant Assembly, either as to the mode of election, or the proportionate number of members. It is an immense *pêle-mêle*, a complete mass of confusion. What can come out of this chaos?

“And yet it is very desirable, it is even necessary, in existing circumstances, that we should attain greater harmony. If each flock remains in its isolation, if the pastors and elders persist in pursuing opposite paths, we run the risk of falling to the dust. Religious liberty has its advantages, but it has also its perils. The greater our freedom in relation to the law of the land, the deeper will be our experience of the need of mutual support by a strong ecclesiastical constitution. May the Lord, in his infinite mercy, design to overrule the deliberations of our delegates, and inspire them with a spirit of wisdom, prudence, and firmness, which can alone restore to our Reformed Churches their ancient prosperity !

“This is also the period for holding the meetings of our religious societies. Their position is full of difficulty. The financial crisis from which France has been suffering during the last two months, has operated in a most deplorable manner upon our Christian efforts. The subscribers are not so numerous, and the subscriptions are less considerable. Look where we will, there is a deficit. The *Missionary Society*, seeing that its receipts were so much below its expenditure, has been compelled to close the house in which its future missionaries were being educated. This determination has grieved all the friends of the Gospel ; but it was impossible, in such critical circumstances, to act otherwise. Let us hope that this measure will be temporary only. The *Evangelical Society*, devoted to home missions, has equally suffered a great deficiency. It has been compelled to diminish the number of its agents, and to abandon some of its stations. The supreme law of necessity has here again dictated the decisions of the committee.”
—p. 178.

It has been arranged that a great conference of Protestants should be held in September, for the full settlement of these matters. Its doings we may report hereafter. New proofs are being exhibited of what has often been asserted, the preparedness of the country people in France. Take the following :

“The mind of France pays but little attention, at the present moment, to the interests of the soul and of eternity. However, I have to narrate a pleasing fact. On the 12th of March last, *M. Peyrat*, a pastor of the National Church, was invited by a number of the inhabitants of *Gommecourt*, to preach the Gospel among them. *Gommecourt* is a little town, of some importance, situated a few leagues from Paris, in the department of *Seine-et-Oise*. There were a great number of Protestants in this district at the time of the Reformation ; but they were scattered and destroyed by persecution. Pastor *Peyrat* received a very cordial reception ; and as the concourse of hearers was too great to be contained in an apartment, he resolved to preach in the open air, amid the rays of a fine March sun. In the morning, there was a gathering of 600 persons ; in the evening there were 1,500. All listened with deep attention to the Gospel message, and several expressed their intention of entering, as soon as possible, the Reformed communion. *M. Peyrat* distributed to them *religious tracts*, which were eagerly accepted. Before his departure, he arranged for

the regular celebration of worship at Gommecourt. Moreover, a Protestant Schoolmaster has been sent to establish a school. Here, then, if the Lord blesses these happy beginnings, will be a new and populous parish, added to our Reformed Churches. Let us hope that it will not be the last!"—p. 147.

The following extracts are from the speech of M. Audebez, at the last General Assembly of the Free Church of Scotland :

"Taingy is the chief place of one of the stations into which the gospel has been introduced, including four other neighbouring villages. The Mayor of the place is a rich man, and as he desired to be married to a cousin of his own, he went to the priest and asked him to celebrate his marriage according to the Romish ritual. The priest told the Mayor that he could not be married to his cousin without previously paying one thousand francs, which is £40 of your money, for a dispensation to be obtained from the Pope, because of the relationship which existed between himself and his fair bride. The Mayor was astonished at this demand, and said he could not understand the reason of such a demand being made. "Let me," he said, "put before you this question. Is it lawful or not for a man to marry his cousin? If it be lawful why demand my money; and if it be not lawful, how can money make it lawful?" The priest insisting upon the 1,000 francs, the Mayor retired, and actually applied to our evangelical missionary to marry him. Our missionary agreed to do so, and the fact having become known, upon the day of the ceremony it was attended by an immense majority of the people of the district; and an impression was produced which proved so powerful and decided, that general protestations were made against Popery, and from that day the inhabitants of the whole district did not cease to petition the Committee of the Society to give them a minister and a schoolmaster. Such was their earnestness to have the gospel preached amongst them, that they agreed to raise money in order to purchase a large building, which they are at present having appropriated so as to furnish a chapel, two school-rooms, a manse, and a lodging for each of the teachers."

"St. Saviour is the other new station. It is a very fine small town. The gospel was introduced here in this way. A young girl, about twelve years of age, purchased a New Testament, which she delighted in reading. She took her dear book, as she called it, every Sunday to the Chapel, and instead of paying any attention to the sermons of the mass, she preferred to read some parable or some of the circumstances attending the birth, and sufferings, and death, and resurrection of Christ. I must tell you that it is customary in the country in the parishes of Burgundy, after mass, to form into procession and walk round the chapel. The priest, the vicar, and other office-bearers walk first carrying crosses, and banners, and signs, and are followed by the people. However attractive such a scene might be for a young girl of twelve years of age, the young reader of the Bible absolutely paid no attention to it; she thought it was better to continue seated reading the Word of God. But the priest, at the return of the procession towards the altar, did not fail to perceive her, and the book which she had in her hand.

At that view he was startled. He understood what book it was, and he was fearful of the mischief which such a volume would produce, if generally possessed by the people, and thus read in the chapels. Accordingly, he gave an order to the beadle to go and take the book from the hands of the girl. The young girl contended as long as possible to retain the treasure; but at last she was overcome by the beadle; she was dispossessed of the book, and burst into tears. The people, as soon as they knew what sort of a book it was, and could comprehend the secret motive of the priest, were indignant, and the following week was a good one for our colporteurs. Every body went to buy a New Testament. Next Sunday the chapel was crammed; and when the procession took place, the people remained seated, each with a New Testament in his hand, and curiously watching the countenance of the priest. From this the priest understood that the mummeries of Rome were to be at an end. The people agreed in great numbers to raise money amongst themselves. They hired a house for a place of worship; and, about five weeks after, the gospel was faithfully preached at St. Saviours. The example of the inhabitants of this village was followed by those of four adjoining villages; and thirty more might be in the same position, did the pecuniary resources of the Society permit of sending them ministers and colporteurs."—*O. Christ. Spect. for July*. p. 263.

From the same source we have a notice of the religious freedom of France and of its prospects.

"The facilities which we now have for preaching the gospel in France are very great, compared with those under the former Government. That Government was completely against the liberty of religious worship; and it was to have been feared that ere long we would have been persecuted more and more. In January last, I was in the southern part of the country, and attended the pleadings in two religious causes. It was held by the court that we had a good plea; but in spite of that good plea, the procureur sustained the pleadings against us. And would you know what a commentary he gave on the Constitution of the Charter which says that every one professing religion in France shall have the same liberty and enjoy the same protection? He said, "that means a man who professes in his heart." We were not permitted to cry out against this assertion, but the people were very indignant, and they made a great noise with their feet. The Judges cried silence; but the people would not be silent. Now, my friends, all restriction on that precious liberty is over. Now a large and wide door is open in France for all those who are desirous to take their life in their hand, and go forth to proclaim that the Son of God, Jesus Christ, is the only Mediator, the only Saviour. It is no more necessary to make declarations, and to be exposed to the frowns of a mayor or a judge; for every one may go throughout France, and erect a church, and preach the gospel without difficulty. Whatever may be the result of the labours of the Committee appointed in Paris to draw up a constitution, and whatever may be its character, I have no doubt that we shall have liberty for ever. Because it is the time of liberty. The time is come. All these overturnings, so wonderful, are not from man, but from God.

There will be a completion of the work, and we are but at its commencement. But if it be a time of great overturnings, it is also a time of great re-edification. Not only are the people in France quite disposed to hear the gospel, but they are exceedingly disposed to read it. In the month of March, at the very time when the excitement was greatest, 10,000 copies of the New Testament were circulated in France—not given away, but actually sold. And this was at a time when money was anything but plentiful. Blessed be God, it is a proof of a secret and deep disposition in the people of France to receive something new. The Word of God is a new thing to them.”—*Ibid*, p. 265.

IN GERMANY and AUSTRIA we find the same double phase of things, the dark and the cheering side, both presented to our view. A writer in *Evangelical Christendom* thus describes the causes which have produced the present state of irreligion which prevails. They have been long known to those interested in the progress of the gospel:—

“Ecclesiastical causes of complaint, and the vain efforts made during long years to obtain relief from them, have been productive of still more lamentable consequences—viz., the general conviction among the people, that the clergy, as a body, seek not them, but theirs; and that their exhortation to, or rather enforcement of, attention to religious observances (for baptism, confirmation, burial by the established clergy, and even attendance at the Lord’s supper, are here compellable and compelled), is prompted solely by their grasping desire for the fees, appended to each of these clerical services. What wonder then, that such feelings, coupled with the worldly lives of a great many Lutheran pastors, have loosened the tie between parish ministers and their flocks, and induced the latter to doubt, not merely the piety of their pastors, but the Divine origin of their doctrine, and the Divine appointment of their office! Rationalism has undoubtedly its chief source in the unconquered enmity of the unregenerate heart to the humiliating doctrines of free grace; but that, in thousands, it has been more fostered and strengthened by the conduct of the orthodox, than by the arguments of the unorthodox, is my full conviction, as well as, that an unrelaxing hierarchical despotism, is chiefly to blame, for the violent disruption between Church and State, and the assertion of an extent of religious freedom, which was as little dreamed of by the people a few short weeks ago, as the total overthrow of political embankments, effected within the same brief space, was either hoped for by the ruled, or feared by their rulers. In both cases, timely concession would, I firmly believe, have prevented that excess of riot by which we are now surrounded, and restrained by the pressure of a gentle rein, that present unmanageable horses of wild democracy, and infidel licentiousness! But the die has been cast! The Rubicon, from which many would have previously started back appalled, has been passed, and who is bold enough to predicate the end?”—*Evan. Christ.* p. 155.

A writer in the *Cal. Chr. Intelligencer*, p. 291, thus describes one of the plans that have been successfully adopted for the spread of infidelity :

“ Germany is at present in a fearful state. The spirit of our times—impatience of authority, divine and human, and the most resolute determination to destroy it by any means—is every where revealing itself. But in Germany especially the fruits of a godless philosophy begin to ripen. The pantheism of Hegel, worse even than that of the bráhmans, has been brought down during the last quarter of a century in many publications to the capacity and understanding of the people, who have most eagerly swallowed the poison and converted it *in succum et sanguinem*. There is a custom in Germany by which invalided soldiers, unfit for service of any kind, get as a special privilege for their past services permission to play a small hand organ ; others must buy this permission. They carry the instrument over their shoulder, and sing songs to the tunes. They thus wander from town to village and village to town throughout the whole country, stopping at each place a sufficient time to go through all the streets and lanes, playing and singing and collecting alms. At large places there are stationary ones. The influence these players and singers exercise is indescribable ; for months and years the songs they have sung are remembered and repeated. When such an organ-player makes his appearance, generally once or twice in the year or oftener, it is quite a feast for the young, who follow him before and after school-hours and pick up the tunes and songs with astonishing quickness. Besides the songs are generally printed and sold, which tends to make the influence even more lasting. The French Propaganda, young Germany, and the Rehabilitants of the flesh got hold of this mighty engine, which was overlooked by the authorities. They brought through these wandering insignificant players the most wicked, immoral, obscene and blasphemous songs among the people, to undermine all existing institutions and authority. It is said people are like the God they worship ; take the true faith away from a nation, and there is no end to be seen of its ruin. The infidelity publicly taught at the Universities has been propagated by the students all over the country. The influence for evil which these infidel students, excited moreover and inflamed by letters and emissaries from France, have exercised in their respective spheres is fearful. Nowhere is the wickedness of the people so great as at and around the Universities, especially amongst the lower classes. In short it will appear as if the scenes of the first French revolution, which was caused by infidelity, are about to be repeated now in Germany. May God avert it ! ”—*Chris. Intel. for Aug.* p. 291.

The condition of Germany is thus presented to us :

“ The following extract from a sermon preached in June of last year by the Rev. A. Knapp of Stuttgart, upon the Signs of the Times as indicated in the moral and religious state of Germany, brings a dreary picture before us, and shows how true the prognostications of the preacher were. It is communicated to the *Calcutta Christian Intelligencer* by the friend who has also translated it from the German.

‘One principal feature of our times is the haughtiness with which the word of God and the ordinances of religion are set aside and despised. The great majority make themselves quite easy on this point, and absent themselves from places where Christ is spoken of, closing their eyes and ears to prevent any impression being made on their hearts. This national ungodliness finds expression with some in barefaced opposition and shameless enmity against the Saviour and his cause, and in a flood of conceited rationalistic declamation, by which the public mind is corrupted and led astray. With others, who still adhere to moral principle and conduct, the spirit of unbelief is not so openly manifested, but exhibits itself in a lukewarm indecision, and a timid and heartless reserve, wherever real religion is concerned, and extenuates the crying sins of the day, utterly neglecting the religious improvement and proper government of children and domestics, and decidedly preferring the honor and glory of this world to that of God.

We seem as a nation hastening with rapid strides to practical heathenism. The worship and service of one God and Saviour is loathsome and a weariness, while that of the refined idolism of the flesh is preferred as agreeable and pleasant. The perception of what Christianity should be seems more or less extinguished in the minds of millions of baptized persons by the influence of the lying powers of darkness, and the religion of many consists only of denying God and blaspheming Christ, and in heathenish contempt for every thing sacred. The riotous excesses of youth, the increasing profanation of the sabbath, the sufferings inflicted on the groaning creation, the bold and utter contempt of Christian truth and moral feeling, as set forth in infidel publications, both newspapers and pamphlets, the unqualified approval which is expressed of the most wicked errors of the day, family feuds, unfaithfulness to the marriage vow, commercial immorality, profligacy, injury and unnatural crimes daily, are all as so many plague spots in the corrupt and decaying body of Christendom. A lowering anxious presentiment of an awful convulsion, resembling the oppressive sultry atmosphere which precedes an approaching storm, pervades our minds; but the majority are eagerly longing for the terrible catastrophe, hoping thereby to obtain their emancipation from every restraint imposed by religion and the links of civil Government, which bind society together.’—*Ibid.* p. 291.

The Rev. Dr. Tholuck of Halle thus speaks of the influence of these things on Evangelical religion, and of the hinderance to its progress which they have produced :

“Whether our constitutional monarchy will hold longer than a year or two, is most doubtful. If it last, we are likely to see next synods assembled, upon which the government of the Church will be conferred,—in itself a most happy institution, but under the present circumstances—Rationalism and Pantheism the prevailing system among the laymen—it will do away with all Christian confession of faith; the faithful pastors and professors will be obliged to resign their places, and few of the laymen having retained the faith, they will be left without a flock. But in the shortest time the separation of Church and State will ensue.

The consequences of such a separation for the Church I am far from dreading; under the sway of an infidel Church government the Church cannot prosper; but I dread the consequence of a state and of a legislation devoid of all Christian influence. Let me allude to one fact. We are just on the point of introducing a new criminal law—no prohibition of adultery, no prohibition of incest; some of the leaders have already proclaimed, "Let marriage become completely a private affair!" Moreover in order to feel completely what we are going to lose, you must know what has been the happy state of our consistories of late;—most of the members vital Christians; the livings bestowed upon truly evangelical candidates; the number of missionary societies and Bible lectures increasing everywhere. There was a hope, had this state continued ten years longer, that the laity also would have felt its propitious influence. But under the present circumstances let Church and State be separated, and the large majority of the people, who have not cared as yet any thing for religion, will live without any religion at all, while the youth will be educated without religious influence."

The picture however is not all dark. Some gleams of hope cheer us in the deep gloom with which the old world is shrouded:

"Some hopeful symptoms of so desirable a consummation have already appeared in the purifying of the political atmosphere from the dark vapours of intolerance. Protestantism is at length free, *de facto*, as well as *de jure*, in Bavaria, and its recognition effected in Austria, that most strongly guarded of all the strongholds of bigotry. It was but last summer, that a gentleman travelling through Austria, was deprived on the frontier of several religious books, although he stated truly, that they were solely for his own use. His Bible would have shared the fate of the other parts of his travelling library, but for the circumstance of its being well worn, and having his name stamped on the binding. Now, a free press will permit the unhindered circulation of the Sacred Scriptures, as well as other publications deemed heretical under the old *régime*; and as people are often more greedy of that from which they have been long debarred, it may be, that controversial works will find acceptance in Austria, proportioned to their novelty within the empire. As another characteristic sign of the times, it may be mentioned, that the only religious confession now at all exposed either to insult or injury in Vienna, is that one which formerly lorded it so arrogantly over the consciences of the people. The only buildings which suffered from popular fury during the memorable 14th and 15th of March, were the villa of Prince Metternich, and the Ligorian Monastery; the two representatives of political and ecclesiastical oppression; and the only clergy who now need police protection in Austria or its dependencies are those of the Roman Catholic persuasion who are believed to be Jesuits."—p. 156.

"Bohemia, once the home and nursery of Bible doctrine, is again restored to confessional freedom, and we may expect soon to see its effects in the sudden increase of avowed Protestantism; it being pretty well known that Bohemia numbered very many among her population who "bowed not the knee to Baal," although dread of persecution held them back from an open confession of their Protestant faith; and, as

infidels were less hateful in Jesuit eyes than heretics, they were left in comparative peace by resorting to no place of worship.

“Freedom of conscience, including the political equality of all denominations of Christians, has been *granted* in Wirtemberg, Hesse Darmstadt, Hesse Cassel, Baden, Saxe Weimar, and the kingdoms of Saxony. It has been demanded in Hanover, Brunswick, the Hanse towns, and both the Mecklenburgs, with the additional stipulation for an entire separation of Church and State.

“Another and more blessed effect of these disquiets is, the evident re-action which they are producing in the professing Christian public. The ‘distress of nations,’ the ‘perplexity,’ and the ‘failing of heart’ as to near impending events, are, in many places, exciting to a better attendance on the preached gospel; a greater seriousness of mind in all classes, and, as a natural consequence, a less eager pursuit of the pleasures and amusements of the world. Established Christians are likewise roused to more active zeal by seeing the dire effects of irreligion even on the outward condition of society. Small, popularly written treatises and tracts, calculated to open the eyes of the nation to the precipice on which it is standing, are being circulated. Bible Societies, Sunday-schools, and other means of popular instruction, are more zealously supported; and all but the most *rabid* revolutionists seem impressed with the necessity of meeting the flood of infidel and democratic writings which the newly granted liberty of the press will enable Satan’s propaganda to pour in on the people, by the exertion of corresponding energy in the promulgation of moral and religious publications.”—p. 157.

“But in a Christian point of view there are many cheering considerations attending these commotions; perhaps any condition is better for sinful man, than the profound depth of sloth and sensuality; while heavy judgments are overtaking nations, the rush of multitudes into the ark of safety may only prove the greater. I heard Krummacher preach *liberty, equality, and fraternity*, in his delightful fashion last Sunday, to a most attentive, if not a large audience. Oh the glorious plastic character of God’s remedy in every stage of its development!—old yet ever new, the same in essence, yet ever different in form, to suit the changing condition of its objects. I feel myself as if every breath one draws in a country like this, should be prayerful entreaty that the Holy Spirit might be poured down, and life put into the inert form of sound words, now held by the Established Church. But the poor king’s efforts to uphold the truth have sadly failed, and nothing has made him so unpopular with a large class as his piety. And yet what noble material here for a Christian Church and nation when wisdom from above will guide German intelligence, and the love of Christ possess and regulate the strong affections of German hearts. What a blessed state of things must dawn on the world!”—p. 159.

The following notice of a revival of religion in Wirtemberg shows another “token for good,” and is not uninteresting:

“WINNENDEN, WIRTEMBERG.—We have in our religious meetings such a sight as was never seen here before. Awakened sinners by fifties and hundreds cry to God for mercy; and many are enabled to rise

up, and praise the Lord, being loosed from the chain of their sins, through faith in the blood of Christ. In the course of a week, twenty, forty, fifty, have found peace in believing, and this has continued for a considerable time. At a distance of from twenty to forty English miles from Winnenden, whole families and neighbourhoods are singing praises to Almighty God. *If they have formerly wronged any one, they go and make restitution*, even to a halfpenny, confessing their sin, and begging pardon, even where the parties did not know that they had lost any thing. We have now better prospects of full liberty of conscience, and of preaching the Gospel freely to others. Of other prospects I will not speak at this time. O my dear English brethren, help us to laud and magnify the Lord for his tender mercies toward us. This work of grace has included both old and young, rich and poor."—*C. G. Muller, Wesleyan Missionary.*

Should the changes anticipated in the constitution of the church take place, an evangelical secession seems not improbable.

"If the Berlin correspondent of the *Times* of the 12th current, be correct, there seems something very like a Free Church constitution in prospect." "The Commission appointed to consider the new organisation of the Protestant Church has been officially informed, that the Government will for the future abstain from all interference with its internal regulations and constitution. It will be at liberty to adopt such measures as may secure its independence. They are to be discussed and adopted by members of the congregations, freely chosen; and it is the advice of the Executive that this selection should not be made exclusively from those in communion with the Establishment,—those who have separated from its discipline, but still accept its fundamental principles, such as the Old Lutherans may have the opportunity offered them of joining the Evangelical Church, under a *free and comprehensive constitution*, and thus restore peace and unity to the whole body. The Commission has accepted the proposition, and will take immediately the steps necessary to carry out the plan."—*Oriental Christian Spectator*, p. 334.

In the CANTON de VAUD persecution still continues, and the persecuted Church still increases. Let us look to what it did before its persecution.

"Prior to 1845, the Canton de Vaud was in a very prosperous and progressive condition both with regard to religion, and in every other point of view.* The religious revival extended more and more; the number of evangelical pastors continued to increase; the imperfection, or rather, the grave defects, of the Ecclesiastical Organization (Ecclesiastical Law of 14th December), made them feel the necessity for redoubled zeal in the accomplishment of their task: they organized meetings for free conference, for the purpose of mutual communications on their personal experiences, and of mutual encouragement in every

* Even during that comparatively prosperous period however, Dissenters were repeatedly persecuted in the most atrocious manner, with the connivance of the authorities.—Eds. C. C. O.

undertaking which might contribute to the advancement of the Redeemer's kingdom.

“Every one of our little towns had its Evangelical Society (in connexion with the Bible Society of Lausanne), which was engaged in disseminating the Holy Scriptures in the surrounding district, in distributing religious tracts, and in collecting, on behalf of missions, and for the evangelization of France, &c. Our public schools were improving rapidly, and the influence of the Normal school on the male and female teachers (at the head of whom was Mr. Gaushey, now Director of the Normal Protestant School of Courbevoie, near Paris), was very sensibly and happily experienced: the Bible was introduced into all the schools, and was explained either by the teacher or the pastor: almost all the professors and superintendents of our superior educational establishments (Academy of Lausanne, Cantonal College, Normal School) were Christians from conviction; (as, for example, Messrs. Gindroz, Pidau, Monnard, Vinet, Ch. Secretan, &c.) The general character of the instruction was Christian-like, and the elementary books placed in the schools afforded wholesome nourishment alike for the mind and heart. A great many Infant Schools were likewise founded, not only in the towns, but also in the villages, and, as much as possible, were placed under the care of pious men exclusively. We also witnessed the foundation of asylums for deserted children; those of Dansar and of Echichens, near Morges, for boys, and those of Vervey, and of Nyon, for girls; in addition to a considerable number of charitable institutions conducted in the spirit of the Gospel; such as the *Institution for the Blind*, at Lausanne (the director of which, Mr. Hirzel, is a man distinguished for the perseverance and intelligent zeal with which he labours to develop the intellectual and moral instinct of his pupils); the *Establishment of Deaconesses*, at Echallens, founded and directed by the worthy pastor, Mr. Germond, and his family, for the institution of an order of Protestant—or rather Evangelical—Sisters of Charity, and a great many *religious and popular libraries*. I think we may say, without exaggeration (keeping in view the proportionate extent), that no country was more abundantly provided with the means of grace, or more favourably circumstanced for the evangelizing of all classes in society, than the Canton de Vaud, prior to the last revolution. It is, therefore, not astonishing that enmity to the Gospel, and towards its feeble and unworthy representatives, should have been carried to the highest point.”—*Evan. Chris. for June*, p. 188.

But persecution has in a measure put a stop to these labours:

“We have seen on a small scale, *et mutatis mutandis*, something similar to what took place under the reign of Julian. In the place of Christian influence (which acted on every branch of the administration—as the hospitals, schools, &c.), a different influence followed. They took away the religious tracts from the Cantonal Hospital, to make room for the writings of J. J. Rousseau, and for frivolous literature. A recent decree on public instruction provides that no member of the Free Church can have any share in the direction of the public schools; all the teachers are bound to declare their attachment to the national church; the management of the Normal School was alter-

ed ; and everything was done to discourage the efforts of those men who made a profession of piety, in order to destroy their influence. It is impossible to mention all the vexations to which those were exposed who laboured to advance the Redeemer's kingdom. The statements in the newspapers form a very small part of what might be said on the subject, and I abstain from additional particulars, lest I should be accused of slandering my country : besides, of what use would it be to tell all ?

“ One must expect, in these unquiet days, that the labours of religious societies will suffer. The greater part of these societies, as well as the infant schools, and voluntary charitable institutions, are almost entirely supported by the members of the Free Church. They feel deeply that owing to the general state of the country their financial condition is unfavourable, and that there are deficits. These, however, are not to be compared with those of Geneva and of France. We do much for these societies as well as for the *Missions Évangéliques* of Paris. Compelled, as we are, to provide for the expenses of the Free Church and of our own societies, we cannot do much for those undertakings which lie beyond us. However, thanks be to God, we have not forsaken them, and while providing for our own wants we have held out a fraternal hand to them.”—*Ibid*, p. 189.

The old decree under which the Church first suffered expired at the close of last year. The following is a description of the new decree :

“ The decree of March 28 is in some respects less severe than that of November 24 ; its *maximum* of penalties and fines are not so high ; but it is quite as arbitrary, and hands us over more completely to the ill-will of a few individuals. Thus, the Council of State has reserved to itself the right of sending back to their parishes, or to any parish whatever, those who shall officiate at prohibited meetings ; and it declares “ *every agent of the executive power competent to prove the existence of an illegal meeting,*” and adds, “ The existence of an illegal meeting may also be proved by two witnesses worthy of credence.” It follows, from these words, that if *two persons* only should be disposed to denounce to the Council of State a religious meeting, the tribunals may, upon the requisition to the Council of State, pronounce sentence upon them. It remains to be seen whether the defendants will have an opportunity of making themselves heard. Hitherto, permission to plead their cause has been rarely granted. For the rest, the moment that men make an act of prayer with a few brethren a crime, punishable by law, we have nothing more to do than to submit *silently* in that spirit in which the Saviour bore the insults, outrages, and condemnation pronounced upon him.

Article X. of the decree declares that the Council of State may authorise religious meetings held out of the churches guaranteed by the constitution and “ authorised by the law, for the inhabitants of any particular parish in which a request to that effect shall be made by the local authorities, and when it shall appear that these meetings may take place without being a cause of tumult. This article appears to contain a favourable clause ; however, we have not believed it our duty to avail ourselves of it.”—*Ibid*, p. 163.

Under its power, already numerous banishments and fines have been awarded to the ministers and members of the Church. Eleven ministers have been removed to parts of the Canton distant from their homes, amongst others M. M. Scholl, Baup, Monterrat, &c. These removals have been so remarkably controlled by God's good providence, that in several cases the banished ministers were sent to places *where they were really wanted*. M. Scholl thus described in Edinburgh, at the Free Kirk Assembly, the trial of Madame Vinet and himself for holding a religious meeting :

“On the 22nd of May, the day before Easter, I was worshipping with about thirty people, in the house of Madame Vinet, the wife of the celebrated professor. The meeting was found out, denounced and dissolved by the police. Eight days after, I received my sentence of relegation to the place to which I belong, an Alpine country. I hold the said sentence in my hand ; besides which, both Madame Vinet and myself were handed over to the tribunal of police of Lausanne, as having contravened the interdict ; myself by officiating, and she by leaving the house of prayer. A little more than a fortnight ago we appeared, and were fined each three pounds for our offence. This was the first time that Government instituted proceedings before a tribunal under the interdicts ; and there was a most singular providential coincidence during that week, with events full of the most painful recollections for Madame Vinet. The day the meeting was dissolved in her house was the day when her dear and venerated husband left his town dwelling for the country, never to return to it ; the day she received the warrant to appear before our judges was the day of her husband's death ; and the day of judgment the day of her husband's funeral ; so that that dear friend of mine has been the first female in our Canton called to suffer for that cause of religious liberty to which Professor Vinet devoted his invaluable life. Such, Moderator, are some of the outward difficulties and dangers by which our faithfulness is tried. Let me turn now to the encouragements we have received under this distressing state of things. They have been great and many. I can only allude briefly to them. We received the chief and the best directions from the hand of our gracious God. The disruption, and the trials which followed immediately, have done, under God, much spiritual good to many ; I might say to most, if not to all the pastors and ministers of the Free Church. We felt as if a new life a new, peace, a new cheerfulness, had pervaded our souls and our ministrations. Some actually received the gospel fully only during that time. I know one who says he never was really a pastor before.”—*Or. Chris. Spec. for July*, p. 268.

A strong party has risen up in the Council of the Canton, opposed to this persecution, and they brought on a discussion as to the propriety of persevering in it. The following extract describes the discussion and its result.

“Later intelligence than the preceding has reached us from Mr. Baup, while we are going through the press; from which we deeply regret to learn that the hope he indulged is disappointed. The GRAND COUNCIL, at its meeting on the 20th ultimo, rejected the petitions in favour of religious liberty by a majority of 82 to 40. The discussions occupied two sessions, and the advocates of the better cause sustained it with great ability, though without success. ‘We remain, therefore,’ says our friend, ‘under arbitrary rule; but thanks be to God, his word abides faithful and immutable; none of the efforts of its adversaries can succeed in crushing that.’”—*Evangelist*, for June, p. 191.

We should do wrong to omit the following notices of the effect of the persecution: it is from M. Baup:

“Our little churches have not been moved by the increase of arbitrary measures taken against them and their pastors; they are rather strengthened, and display great vigour under the breath of this persecution. Some of the pastors who have been separated from their flocks are now employed in evangelizing those parts of the church which have been deprived of spiritual aid, and none of them are wholly inactive. M. Monnerat, for example, has been sent to Vevey at the very moment when I was compelled to leave; and I find myself at Echallens just in time to replace M. Germond, who has been compelled for awhile to vacate his post, in order to visit his son, a pastor at St. Etienne, in France. All our removals are evidently controlled by a superior hand. So, again, M. Scholl may profit by his forced absence from Lausanne to visit England and Scotland, where he will be strengthened by the consolations of your fraternal love.”—*Ibid.* p. 191.

M. Scholl speaks thus of the same subject:

“Another encouragement has arisen from the fact that we have seen many laymen experience an interest and manifest an activity totally unknown before in our Church affairs. They have felt that they were now something, and could do something good for the Church. In some parishes deprived of their pastors some months since, the grace of God has raised elders, feeling their responsibility, and anxious to do what they could for the good of the people. In most churches so tried, Divine worship has not been interrupted. Some elders have, in faith and simplicity of heart, occupied the places of their beloved pastors.”—*O. C. S.* p. 269.

In our number for June, when speaking of ITALY, we referred to the decree in favour of the Waldenses; we now learn how the decree was received and the use which these long-oppressed people of God, are about to make of their prosperity:

“The emancipation of the Waldenses was completed by a royal edict last month, (February,) which placed them on the same footing with the other subjects of His Majesty, King Charles Albert, and as soon as the Protestant population heard of it, they repaired to their churches to offer up public thanks to Almighty God. The first intelligence was

received from a Waldensian clergyman, who, in a letter written in his own name, and in that of his compatriots, thus expressed the warmest gratitude and loyalty to his sovereign. 'Glory to God, and gratitude to Charles Albert. Our emancipation, civil and political, is complete: offer up your prayers with ours for blessings on Charles Albert.'

"On the day of the proclamation of the new constitution at Turin, (Feb. 27th,) the people, who defiled before the king, in organized bodies, gave, by acclamation, the first place to 800 Waldenses, as a public expression of their approbation of the event, which restored to them their civil rights, and rendered them eligible to offices of every description: and shouts of '*Evviva i Valdesi*,' were heard throughout the whole line of march.

"A similar testimony of congratulation was exhibited at Pignerol, where a general illumination hailed Protestant emancipation in the Sardinian dominions.

"The summit of the Alps, which overhang the three valleys, were also blazing at night with bonfires, and proclaimed the welcome intelligence, in the face of the plains of Piedmont. Such demonstrations show the esteem in which the Waldenses are held by their fellow-subjects, of a different form of religion, and justify the efforts which have been made in this country, to uphold their cause."—*Evan. Chr.* p. 166.

The general religious condition of Italy and the obstacles in the way of its evangelisation are thus noticed.

"It will thus be seen that there are two impediments to the progress of truth in Italy,—one of feeling, the other of law. The latter is not unlike the contradiction between the letter of the old law in France, and the 'Charter;' of which contradiction the Government of Louis Philippe availed itself to prevent the free opening of new places of Protestant worship. But to our minds, the legal obstacle is very secondary, or rather, is dependent upon the other. The grand impediment is the supposed attachment of the Pope to the cause of Italy. Let the Pope's popularity wane, and the law will soon be made to accommodate itself to the altered public opinion.

"The whole question of the introduction of the Gospel into Italy seems, therefore, to resolve itself into a single point—is the Pope, in this last resort, more of a patriot or a churchman?

"If he refuses to defy Austria—if he clings to the unity of the Church and shrinks from promoting a schism—if, in short, he maintains the fiction, which the Popes have kept up for nearly twelve hundred and sixty years, that the Papacy loves religion above all things,—then, in the course of a few weeks, or as soon as the people are persuaded that the Pope loves something better than Italy, his popularity will depart, his name will cease to be a tower of strength to his Church's idolatry and hypocrisy—the Black Virgin of San Agostino, with its disease-healing lamp-oil—the doll of the Ara Cœli, which keeps a physician's equipage, and brings guinea fees to the priests—the chemical compound, called St. Januarius's blood, which melts or congeals at sacerdotal bidding—the emasculated singers of the Pope's private chapel, of whom a regular supply is kept up in Rome—the

immoral and infidel books seized at the Papal frontier, and shipped periodically to Marseilles, by the Court of Rome, for a steady sale in the French market—these, and ten thousand juggleries and iniquities, will begin to assume their true colours in the eyes of an exasperated population. Then there will be room for the Gospel.

“If, on the other hand, the Pope comes out as a patriot, and breaks up ‘the Church’ *through Europe*, he will be able for a time to work the machinery of the church in Italy against Christianity. The enthusiasm for Pio Nono, the popular Pope, will prevent the open preaching of the Gospel for a time.

“Our readers, after this elucidation of the question, will perhaps be better able to make use of the daily political news from Rome, as a barometer of the Gospel.”—*Ibid.* p. 192.

“Our few remaining notices respecting *Belgium* and *Malta*, must be deferred to a future number.

And what shall we say to these things?—The old enemy, Popery, fails in strength, and infidelity is becoming mightier. But liberty of conscience is permitted, and many professors of the Gospel, whose light has shone in secret, may now declare it openly. What solemn considerations does this present to us. The most deadly foe of religion is coming forward with renewed vigour, and Christianity will have more freedom to meet it than it has ever had hitherto. Does it not seem as if the last battle for truth was drawing high, and each combatant is being called on to uphold his cause freely and manfully. If it be so, the object aimed at is one that chivalry never dared, and the battle will be a contest such as the world has never seen. Human aids are being withdrawn from both sides; the field is being cleared of extraneous helps. Christianity, it seems, will soon stand alone, but with full permission to fight its battle. We can desire nothing better: “the battle is not yours, but God’s.” “If God be for us, who can be against us.” Every thing calls upon the Church to *trust* and to *pray*. Man will fail in the day of trial, the cold-hearted, the hypocrite, the lukewarm, the undecided, will depart. But God will be the shield of his people when they cry unto him. He will be near, he will help them. Then shall be given to them the blessing of Asher, their foot shall be strong, their tread firm: “their shoes shall be iron and brass; and as their day is, so shall their strength be.”

J. M.

IV.—*Journal of a Missionary tour in the Alibág district.*

(Extracted from the Oriental Christian Spectator.)

We have a great partiality for Journals such as that of Mr. Murray Mitchell of Bombay, from which we make the following extracts; and wish much that our missionary readers would from time to time, as circumstances permit, forward to us, for insertion in the *C. C. Observer*, notes of their out-goings and incomings among the people of this land. Much information might in this way be collected and placed on record, regarding the manners, habits of thought, and prevalent state of feeling among the various classes of natives, to whom, with the exception of missionaries, few Europeans have, or seek to have any access. There is a melancholy interest connected with those passages, in the following extracts, which relate to the descendants of Jacob. Well may we exclaim Ichabod! the glory hath departed from the dwellings of Israel! How wonderful that these out-casts, from the families of Jehovah's once favoured people, should thus exist in the midst of Hindu superstition, degraded indeed, and fallen from their high estate; but still avowing their parentage, and still bearing the honoured names of their illustrious and Heaven-honoured ancestors. Here is a living and visible evidence of the truth of the Scripture record. The philosophic, as well as idolatrous Hindu may have his attention directed to these remnants of Jacob, as the monuments of Jehovah's being and power, and of his just resentment against his rebellious people. Here are exhibited, in the midst of the most idolatrous of nations, true and living specimens of the truth of the divinely inspired prophecy, uttered by the law-giver of the Jews, more than 3000 years ago.

We feel sorry that we cannot find room for the whole Journal. The following are, however, among the interesting incidents set forth in the narrative.

"We proceeded by the edge of the high-tide mark, and met a person, scarcely distinguishable from one of the poorer Hindus, by any other sign than the absence of the sectarial mark on the forehead, and a lock of hair on each side of his head, playing in the evening breeze. He bore an oil-pot on his head, supporting it with one hand. "This must be a *Teli*," I said to Reuben. *Teli* or oilman, is a name still very generally given to the Bene-Israel in the Konkan, from the occupation which they still generally follow, that of expressing the juice of the रुड (*Calophyllum Trophyllum*) by a small घण्टा or mill, put in motion by a bullock. The Israelites themselves are beginning to regard the designation as a nick-name, partly from many rising above the occupation of oilmen, and partly from an increased idea of the honour attached to the name of Israel. We greeted the stranger and asked his name. "Abraham." "Are you a *Teli*?" No reply. "An Israelite?" "Yes."

"Very well; what do you mean by an Israelite?" "I can't say; I am not a man of books," replied he with animation and good humour. "Did you ever hear of Abraham? Who was he?" I asked. "One of our Israelites." "Quite so; do you know anything more about him?" "No." "Who was David?" No reply. "What!" said Reuben my companion, "you don't know David Prighambar (David the Prophet)." "O yes; he too was one of ours." "Where did he live?" "Can't say." "Were the Israelites always in this country?" "Can't say." "It is a pity that you, who are an Israelite, know so little about these things." "Sir," said he interrupting me but with good humour, "I dare say you take me for a Hindu, but I assure you I am no such thing." "Well, but perhaps some people might take you for a Musalmán." "But I am not." "What is the difference between Israelites and Musalmáns?" "Great; for example, we circumcise on the eighth day, they after thirteen years." "What other important things are there in your religion?" "I don't know much about it; I told you I was not a man of learning. I only know this that when the Kádhi comes to perform any rite, he reads away at his book, and I bawl out *Amen*." "What does that mean?" "Can't say." "Do you observe the Sabbath?" "O certainly." "How?" "Why, at four o'clock on Friday, all labour stops; next day we don't kindle a fire, we do no work at all. I must not taste my *huká* even." "No work at all? But surely if your bullock fell into a pit, you would take it out." "Not we." "But suppose it must die, if you leave it there." "Well, that is God's matter, not ours." "How many gods do you worship?" "Gods? no gods at all."* "You acknowledge Ishvar? (the Lord)." "No." "You acknowledge Khudá (God)." "We do; one Khudá, Creator of all." "Can you read?" "No." "Did you ever see the Shástra?" Hesitation. "The Torah (Law?)" "Yes; in Bombay." "Who gives you instruction?" "Nobody; O yes, the Kádhi." "When does he visit you?" "At circumcision-times, at marriages, and at deaths." "And he reads in a language of which you don't understand a syllable?" "True." "And explains nothing?" "Nothing." "You can't help being very ignorant. Do you worship what the Hindus worship?" "No." "The serpent?" "No; no." "Did you do it once?" Hesitation, "At Nág Panchami for instance?" "Well; but that's all over now."

I have recorded this conversation minutely, as it appears to exhibit rather clearly the state in which those of the Bene-Israel now lie, whom Missionary efforts have as yet scarcely reached. The ignorance here revealed is very distressing; yet, be it observed, that even in the case of this poor oilman, the inhabitant of some sequestered village, there is a change to the better,—he is no longer an idolater. But I need not anticipate what will come more naturally under consideration afterwards,—a reference to the fearfully degraded state in which this remnant of Israel was found when Missionaries first came among them. As Abraham went away, Reuben said; "The Bene-Israel in the small or distant villages know only three things in their religion, viz. Circumcision, Sabbath, and door-shutting day," i. e. the great day of Atonement.

* * * * *

Next day I rose early to advance a stage to the South. We proceeded but lazily along, although the bullocks seemed disposed to make up for lost time on the plain, by rushing down every declivity at a rattling pace which threatened to destroy my furniture and books. The drivers were in vain appealed to,—"the bullocks were used to it," and would have their own way. We came to a tank by the way-side, on the banks of which, receding from

* The Israelites sometimes apply the word *Deva* only to false gods. So *Ishvar*, being frequently applied by the Hindus to Mahádeva, is in like manner rejected.

the road, was a graveyard. There was no fence to protect it, no inclosure of any sort,—yet, had it been a little farther from the way-side, it would have been, with its clump of trees and pretty sheet of water close by, a sweet and quiet resting place. A glance showed that it must be either an Israelite or Musalmán burying-ground,—such a thing being scarcely known to the Hindu.* I found two new gravestones with inscriptions in Hebrew and Marathi, very neatly executed,—the Hebrew commencing with the heading תרין תרין. These two tombs were quite recently erected. All the older memorials were merely flat, or small upright, stones inclosing the grave, and bearing no trace of letters. It is only of late that the Israelites have thought of erecting fine tombs, or singling out any inhabitant of the narrow house from his brethren that sleep around him, for the purpose of commemoration or eulogy. Close by one of the headstones, I noticed a small stone with its top hollowed out. At that early hour this hollow contained only some water collected from the dews of the preceding night, and I felt at a loss to know its use; but Reuben explained it as having been employed to burn incense. It is the custom of the Israelites to visit the grave of their deceased relatives as often as five or six times during the first year after death, on which occasions they read certain prayers. On these visits they used to burn incense, but latterly the use of it has been discontinued in almost all their ceremonies. So I believe with the Jews. This is somewhat remarkable. In the sensuous worship of the Romish, and still more of the Greek, and other fallen Eastern churches, the swinging of steaming censers is one of the most prominent parts of the service. The ritual of those fallen churches becomes more and more complex and dazzling—more and more heathen in aspect; the ritual of Israel is bare and grave, as beseems the worship of men who feel that Jehovah's wrath is upon them, and that to Him "incense" may be "an abomination."

We moved on towards the village of Kem, passing two smaller ones, and proceeding by an upper road to avoid a long and winding *khádi* which resembled those which at high water form so serious an obstacle to the traveller between Bombay and Surat. A prominent object on the left was the high and long mountain of Kankeshvar, apparently about six miles off, covered on the summit with abundance of wood which I learned from friends at Alibág, to consist chiefly of the richly beautiful and highly celebrated *Ashoka*.† Kankeshvar itself is a rather noted place of pilgrimage, and has extensive temples on the top, dedicated probably to Shiva. An object both unlooked for and pretty appears on the sea-side near Kem, in the form of a regularly built bungalow belonging, I believe, to the house of Messrs. Forbes and Co. The village of Kem itself is nearly surrounded with a wood so thick as completely to cut off the sea breeze, but we found a tolerable place to encamp near the sea-shore under the young cocoanut trees of a Bhandári's garden which he kindly permitted us to use. Many visitors came in the course of the day,—amongst others, the village schoolmaster, an intelligent-enough man, who was exceedingly anxious to receive books on geography, &c. *gratis*, but who cared little for religious publications. The edge of his curiosity had been worn off. He knew something of Christianity; he mentioned that the name of Christ was well known in Kem; he knew of His death, and said he was the Saviour of all who would receive Him. This man exhibited no bitterness of feeling, but merely a desire to get rid of an unpleasant subject, when the claims of the Gospel were presented to him.

* Not wholly unknown. The practice of burning is general, but not universal.

† "Best of trees, the *As'oka* blooming in the forest she espied,

"Gemmed all o'er with glowing fruitage, vocal with the songs of birds."

Nala and Damayanti.

An Israelite, the maternal uncle of Reuben, called on us. Like the Israelite already mentioned, he was exceedingly ignorant. "Are the Israelites and Musalmáns nearly the same?" he was asked. "Not quite," he replied, "their food is so and so,—ours, so and so." He knew however the name of the Messiah, and that the Israelites had come from Jerusalem. "Are Israelites and Christians the same?" "They are brothers." Many of the Israelites believe that Christians are Edomites; this man was probably thinking of Esau and Jacob. "Are you a Jew?" "Yes."—I was scarcely prepared for this answer; the title *Israelite* is always gloried in, but not so the name *Jew*. The Israelite referred to visits the Alibág synagogue occasionally, and can repeat some Hebrew prayers without understanding them. "Do any of you ever visit Hindu temples?" "Certainly not." The instruction—necessarily very elementary—which I strove to communicate to this poor "outcast of Israel" need not be mentioned. Unhappily he could not read, and books were of no use to him. A Bráhmán, seated in the small tent, had seemed rather uneasy on account of the close proximity of the tall, unwashed, ill-clad Israelite. "Are these people of high or low caste?" "Low," said the bráhmán. "But they are very remarkable people? you see we are much interested in them,—do you know any thing about them?" "What can I say?" answered the bráhmán. "What is their religion?" "How should I know?" Perhaps nothing in the present contact between Western and Eastern mind affords so much matter of mutual astonishment to Europeans and Hindus, as the restless universal curiosity of the former, and the entire indifference of the latter to all novelties except such as tickle a childish curiosity that wonders only at gold and gewgaws.

The following are the details of an interview with a party of bráhmáns, at the same village where the incidents mentioned above, occurred:—

I was desirous of hearing what my new acquaintances thought of Christian teachers. "You have spoken very freely of Government; be equally frank in telling your opinion of Missionaries," "What is our object?," "You wish to destroy our religion." "We seek to persuade you to renounce a bad for a good one; but what is our motive?" "Why, it is your trade; you make your livelihood by it." "Professions with us are not hereditary: what motive made us choose this particular trade?" "Doubtless you think to gain righteousness by it, and fame too, probably." I sought to explain the command of Christ that his disciples should preach the Gospel to every creature, and to enforce upon their minds the idea—so utterly foreign to Hindu conception—of love to souls, as dwelling in the divine Redeemer, and in all His faithful followers. It is to be feared that no very distinct impression was made upon them even by a rather lengthened exposition of this great Evangelic principle. Nor need we wonder. We have only to remember the opposition to Missions still manifested by some amongst ourselves, and the freezing indifference of many, to be convinced that true concern for the salvation of men is a feeling "born only from above,"—an exotic in a cold, darkened, world. The question was then put: "Do you then think Missionaries bad or cruel men?" "No." "Do you condemn their conduct?" "We deplore, rather than condemn, it. It seems they obey their own religion in preaching to us."

Thus far I was much pleased with the candour—and almost courtesy—of my bráhmanical friends. They were however indisposed to hear an address on religion. "We know what you wish to tell us; we have heard Missionaries, and have read your books." I pressed them in vain; they began to move off. An old bráhmán came forward and said: "I have a question to put. The day after to-morrow there will be an eclipse of the sun; can you explain every thing about it?" "At least, a good many things." Ques-

tions were showered as thick as hail, some of them unanswerable save after long calculation. I saw that the Missionary's character for learning sank on the slightest hesitation, and was driven to the device—innocent I trust—of taking a large circuit in the answer, so as to involve the question *inter alia*. My questioner however possessed more curiosity than knowledge. We soon came to the sphericity of the Earth. "I know you say so; but I want strict proof," said the bráhmán. The answer commenced in school-boy fashion. "Suppose you sail West!"—"O yes," said he, "you'll come to Muscat, and then to *Sant Heleen*, then Portugal and then Europe." "And then?" "Why, nothing more." "Then America; and then?" "I'm done." "Then China." "Impossible; you go to China, by sailing East?" "Yes, and West too. It must be so if the Earth is round, which I was proving when you interrupted me. We must begin the lesson again."

This interview was rather painful; what is uncommon—the bráhmáns had refused to listen to the Missionary's message. I left their quarter of the village and proceeded to that of the middle castes, and finding twelve or fifteen men gathered in and around a Wani's shop, I stopped and addressed them on the importance of preparation for death and deliverance from sin. They listened respectfully, but not so attentively as the people of *Súral*. How difficult to alarm the Hindu mind on the subject of "judgment to come!" Conversation then commenced. "Why do you worship images?" "We believe on them." "Will your belief change lifeless blocks into divine beings?" "You call them stones, so to you they are stones; we call them gods, and to us they are gods." "Is it your conviction that ensures their godship?" "Certainly." "If you find a stone in the street, and believe it gold; will your belief make it so?" "If we have faith, God will make it so." "Does such a thing ever happen?" "No doubt it does." "In this village, there are many bráhmáns, starving; what an excellent thing for them such a transmutation must be!" "Could not God turn the stone into gold?" "Unquestionably; God is Almighty; He has power to effect the change, but the question is, does He choose to exercise His power in this way. Experience, surely, says *no*." "Then, that is because we have no faith." "So then, it appears that your faith is very seldom, or never, strong enough to turn a stone into gold; but always strong enough to turn a stone into a god. The trifling change it fails to effect; the infinitely great change it effects with ease." "Well; but how can a person worship without an image?" "Rather say, how can he worship *with* one? The Supreme Being and the block of stone are utterly unlike." "Where is the Supreme?" "Everywhere." "But He is invisible; therefore we need some visible image." "Take an illustration. My mother is in Europe,*—far separated from India. A son often thinks of his mother; if he has a picture of her, he will look at it, because it resembles her. But suppose he has no picture of her, would you bid him take a stone, cover it with red lead, have a *mantra* pronounced over it, and then embrace it, calling it *mother*?" "That would be foolish." "Yet the stone and the mother are more like one another, than the stone and God." Although I thus summarily disposed of the objection started by these simple Hindus, yet there is no question that the human mind necessarily sinks confused and lost in that abstract idea of Deity, which is all that infidelity has to offer. Neither Judaism nor Christianity has thus dealt with the wants of human nature. What a blessed rest to man's tossed and bewildered intellect in the sublime truth of "God manifested in flesh!"

* Had I referred to a yet nearer relative, I should have been exceeding the Hindu idea of strict decorum.

I was dwelling on the one glorious *avatára*, or incarnation of God, when a man of middle caste spoke of *Tukaráma*. "I have been reading a great deal about *Tukaráma* lately," I said, "what do you know of him?" "He was a most remarkable man: he wrought many wonders." "Were they like the wonders I have been describing as wrought by Jesus Christ?" "Yes." "Have you heard the story that *Tukaráma* went up alive into heaven, and do you believe it?" "We have all heard it, and firmly believe it." The argument from *antiquity* came in here with full force; the era of *Tukaráma* is quite modern,—he having been a contemporary of Shivaji, and all the written accounts of him being much more recent still. More will be said of *Tukaráma* by and by. We may remark, meanwhile, that the argument from the superior antiquity of our sacred books was frequently had recourse to by the early Christian apologists in their controversies with the heathen. So far as the whole New Testament and parts of the Old are concerned, we are deprived of this argument, in reasoning with the follower of the Vedas; but with the middle and lower Maráthá castes, who have a sacred literature in their own language which exercises prodigious influence over their minds, it is a mode of reasoning which sometimes can be employed with considerable effect. Especially, if it can be demonstrated—and I think it can be rendered at least probable—that a Christian element has rather largely entered into the later Maráthá legends."

The following incidents took place at Alibág :—

Some bráhmans speedily paid me a visit. They belonged to a pretty widely extended family, originally from the Deccan, but settled for several generations, in the position of the established *upádhyás* of the Alibág district. The reader who may not be versed in the endless intricacies of bráhmanism, will require to be informed that an *upádhyás* is the priest who performs for a family or a district, those *ceremonies* with which Hinduism abounds. They informed me what fees were charged for the performance of their varied priestly functions. For a marriage, it is from 2½ to 5 Rupees. [The regular fees for funeral ceremonies, ceremonies at childbirth, &c. were mentioned, but I omitted to take a note of them]. A generous *yajamán* (*parishioner* is an approach to this untranslatable word) would however always add, when his circumstances permitted, the present of a shawl or a turban, on the happy occasion of a wedding, or the birth of a son. And so, for many years, all had run smoothly on. Marriages, births, and deaths, followed one another in due succession, and each and all put something into the pocket of the Alibág *upádhyás*. They seemed destined to no sorer evil than the multiplication of their own numbers, which had gone on, until there was about one village apportioned out to each family of the priestly race. "But," said my new acquaintances, "all is now going to wreck and ruin." "What's the matter?" "Those dissenters! those rascals! they have spoiled all." "Dissenters? I can't conceive whom you allude to." "Would you believe it? Parbhús and other castes have come in numbers from other villages, to fill important situations under Government, &c. in this district. Well, these men bring their own bráhmans with them, and do not call us to perform their ceremonies." "How stands your Hindu law? ought they to call you?" "Most certainly; we are the established priests of this place." "Don't you then expostulate with the Parbhús who break the Hindu law?" "We do; we go to them and tell them their error. "What then?" "Why, they mock us by calling us to perform some of their ceremonies. So, when we begin, 'No' say they, 'not so; say thus and thus,' and they actually insist on our performing and saying for them, things which can be performed and said only for the holy caste of bráhmans." "Which you refuse—Do they submit?" "No; they say, 'very well, pack off,—we want none of your services.'" "And their bráhmans re-

peat for Parbhus what ought to be repeated only for brâhmins?" "They do, alas! for their belly's sake." "So your occupation is well nigh gone." "We are much poorer since these intruders came." "Of course, you do not think of applying to Government on the subject." "It is of no use; the English Government will not interfere." "What would the former Government have done?" "Supported the proper parish-priests, and punished interlopers." "Have you any punishment, then, still remaining, which you inflict?" "We excommunicate them,—that's all. Nothing more in our power." "Tolerably severe, I should think." "But they never mind it; it does not bring them to our way. They and their brâhmins only laugh at us."

Such was the complaint which my new acquaintances poured out with all imaginable simplicity and sincerity. It seemed rather a notable specimen of Hindu high-churchism. I did not care to inform them how far I agreed with their proposal of bringing pains and penalties to bear on recusants, in order to coerce into submission those who claim a right to worship, and be married and buried, in the way they think best. Still less would any explanation of the rights of conscience have been possible; the idea is wholly foreign to the Hindu mind,—nor would the schismatical Parbhus themselves who have wrought such havoc in Alibâg, think of advancing any other defence than that such was their *pleasure*.

A considerable number of Israelites next called, and among them, the *pan-toji* or teacher of our Israelite school in Alibâg. He said he distinctly recollected the time when he himself worshipped Ganpati, and other Hindu idols,—the serpent having been one of the most favourite objects of adoration. A retired Native officer (*subhedar*) also bore testimony to the same thing;—"idolatry" said he, "was universal among us in my younger days." Now it is not tolerated; excommunication would instantly follow on its detection. I endeavoured to find out to what extent the great idea of the Messiah had taken possession of their minds. I am more and more persuaded that our Bene Israel have derived the doctrine of the Messiah from their intercourse with the Jews properly so called, and Christians; and that they have not clung to it as a precious tradition all along from ancient days. Without a *Sepher Torah* (Book of the Law), and without the idea of a mighty Redeemer,—so consolatory and ennobling even in that degraded form in which the Jews preserve it—poor Israel had indeed sunk low among the nations, and was polluted with the worst abominations of the heathen. The awful prophecy of Moses had been fulfilled (see Deuteronomy xxviii. 64, 65);—"the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises"—all had passed away even from memory; and Israel seemed destined to settle down among the lowest dregs of Hinduism. But it is not so; and they to whom pertains the privilege of labouring for Israel, labour in hope. Light already dawns—alas! how faintly—but it is the morning, not the evening, twilight! The living splendour is at hand. "Yet they are Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power and by Thy stretched out arm."

My Israelite visitors knew that we maintain that Messiah has come, while the Jews hold the contrary opinion. In expounding the grounds of our belief, I expressed the hope that they might see as we did. "But," said the *subhedar*, "do you not say that Messiah will come again?" "Certainly." "So do we; so we all hold one thing," said he. This led me to speak of the essential difference between His past and His future coming, and of the necessity of seeking pardon only through His blood. The *subhedar* was anxious to maintain that simple faith in God was quite sufficient. Still I found no bitterness towards Christianity in this man and his companion. "Do you read the New Testament?" I asked. "Sometimes," was the reply.—If the

Arabic and Cochin Jews who pass through Bombay and who occasionally visit the country districts, did not labour to *Rabbinize* our poor Bene Israel, and to seduce them from the pure word of God which they value so much, into Talmudic ideas and rites, we might hope that the whole mass of the Israelites might ere long be leavened with the truths of the New Testament, as they have lately been with those of the Old. I ought to mention that the Mission which had the honour of first seeking the peace of Israel in this part of India, was that of our esteemed American brethren. Most of the work has fallen to us of later years—nor has the Church of England Mission been idle,—but the ground was broken by Gordon Hall and his worthy coadjutors.

I have seldom heard the idea of the essential unity of all spirit more decidedly maintained than was done by a bráhmán who visited me to-day. He was not a learned man, and the conversation by no means presents a specimen of the arguments of an accomplished disciple of the Vedánta school,—it gives, however, a tolerable idea of the views of common bráhmáns. The bráhmán was a writer; he had been six months in a school which was for some time at Alibág under the care of the Rev. C. Stone. “What did Mr. Stone teach you about religion?” “He taught about the true way.” He was evidently anxious to parry the question. “What did he say about the true way?” “He told us to pursue the true way.” “Doubtless; but were is the true way? is the Hindu way true, did he say?” “Every one’s way is true, if he only follows it fully.” “We think there is but one true way, as there is but one true God.” “No,” said the bráhmán, “there is one God, but many ways to reach heaven.” “How many gods does Hinduism recognize?” “One.” This answer was unquestionably *apologetic*, and suggested by former intercourse with Missionaries. “Does not Hinduism acknowledge three hundred and thirty millions of gods?” “They are all one.” “Do you hold that Vishnu, Shiva, Rama, &c. actually exist? or are they mere names, or appearances?” “They actually exist.” “And live and act?” “Certainly.” “Then you at all events cannot hold that there is but one God.” “I do.” “Well, Shiva and Vishnu sometimes quarrel and fight. How comes that, if they are one?” “They do not really fall out; only, they afford an example to men—they teach men.” “To do what? to quarrel and fight? is that worthy of gods?” “Yes,—without fighting, men would not die fast enough,—nor transmigrate fast enough;—the world would not get on fast enough.” A tremendous conception, this,—which fairly staggered me, for I never heard it before; yet it is thoroughly Hindu. Still, *nature* and *destiny*—these ideas would seem to be the two poles, on which the mind of the Hindu everlastingly turns. Or say, they constitute a great gulf in the native mind in which every moral principle, and every finer conception of the intellect, is swallowed up and lost. I strongly protested against the view my visitor had expressed of the Divine character. The conversation then proceeded. “You hold then all spirit in the universe to be essentially one?” “Yes.” “Yourself, and the horse yonder, one?” “Yes, in spirit; different in body solely.” “Yet, the attributes of your spirit and his spirit, as you call it, are widely different.” “That depends wholly on the difference of our bodies.” “The attributes of spirit then are immensely—almost infinitely—modified by its relation to body?” “Certainly.” “Therefore those animals whose bodies nearly resemble the human, should have nearly a human intellect.” “Yes.” “How does that hold of monkeys? Some of them are exceedingly like men. Are they much wiser than elephants, which are very unlike men, and yet very wise?” [I ought to have added the illustration of the *ant*, which the Hindus esteem one of the most sagacious of creatures, and which would have well contrasted as to *body* both with reasoning man and the “half-reasoning elephant.”] The bráhmán hesitated, but seemed unconvinced. I asked, “if you hold that the attributes of spirit depend so essentially on the body it is united to, what do you think will befall

it, when it quits the body?" "Who can tell?" "Will it understand?" "Who can tell?" "But if holy, don't you hold it goes to heaven?" "Who can tell? who has seen it?" "Do you believe your own Shástras? They say it goes to heaven." "Who has seen it?" "Then do you believe nothing but what you see with your eyes?" "Nothing." "And is it with your eyes that you see the soul of the horse and your own soul to be the same?" In adopting, as the bráhmans occasionally do, this tone of universal scepticism as to all things beyond the cognizance of sense, my visitor had fairly tripped,—and I was glad to have him silenced at all events, if not convinced,—for he was now evidently contending for victory, not for truth, and maintaining what, on another occasion, he might strenuously have denied.

Probably most of the readers of the O. C. S. have paid sufficient attention to Hinduism, to be prepared for the expression of the sentiments now quoted. We speak in ordinary conversation of Hinduism as polytheistic; but the polytheism rests on a basis of Pantheism. Not only the bráhmans, but the middle and even the lower castes, will unhesitatingly declare that the soul of man and the souls of the brute are alike portions of the one all-comprehending Divine Spirit. The full Vedanta doctrine which asserts the non-existence of the visible, material, world,—holding that all its phenomena are illusions—has not (so far as I have noted the Hindu mind) penetrated by any means so far into the mass of native society; and there is something in this disbelief of the evidence of our senses so repugnant to the common sense of men, that we can hardly suppose it to be entertained by more than a few dreaming mystical philosophers. More frequent is that kind of pantheism which admits the material world to have a real existence, but identifies it with God, making him both the *instrumental* and *material* cause of all things—not only the being *by* whom, but the being *out* of whom the universe comes into existence. More general still is the belief expressed by the bráhma in the above conversation, viz. that (whether spirit and matter be the same or not), at all events, spirit is one and the same,—God and man, the worshipped and the worshipper,—nay God, man, and the brute, are all identical in spirit—all one. The barest statement of this all but universal belief of Hindus will fill the Christian mind with horror,—the Musalmán too, and even the Pársi, will shrink aghast from the heaven-defying blasphemy; but it is a solemn question whether almost the only *philosophy of religion* to which unassisted reason has ever worked its cheerless way, is not Pantheism in some or other of its forms. Under the noon-day light of Christianity itself, it is in this *reductio ad absurdum* that the *gnosis* of the human mind has ended, when it would effect to take the span and altitude of the infinite, and question where it should adore.*—Most melancholy it is to see the extent to which this daring philosophic dogma has spread in India, even among classes that possess no idea of the reasonings on which it professes to be based. We should then more properly call Hinduism pantheistic; but in truth so varied are the aspects of this stupendous fabric, that one may justly by turns describe it as polytheistic, pantheistic, monotheistic, atheistic.

In the evening I proceeded to the native town accompanied by two friends resident at Alibág. The town contains about 20,000 inhabitants,

* Even under the Divinely-revealed system of Judaism arose the Kabbala, and we may add Spinozism (for Spinoza was a Jew); under Mubammadanism—(with all its errors, a sternly monotheistic creed)—arose Sufism; under Christianity, and in the 19th century, has arisen the now dominant philosophy of Germany—Hegelianism. All these are Pantheistic. One becomes sick at heart in reviewing these things. "The world by wisdom knew not God." The world by wisdom *knows* not God.

and is a well-kept and apparently thriving place. We first addressed some of those wandering, nearly naked, mendicants who style themselves *Sádá Pádris*, who were sitting under the shade of a *peepul* tree. "Where have you been?" "To Rameshvar." [a temple of Ráma near Cape Comorin] "And where are you going?" "To Dwárká" [a temple of Krishna in Kátiawar] "For what purpose do you travel about?" "To meet the Supreme God." "Was he not in your own country?" "This is our way of seeking him." "What is this you carry with you?" "Ganges water." "What do you do with it?" "We sell it. Also we pour some of it on the images at the various temples we visit." "You are idle." "We are religious men." "Cannot men who work for their subsistence, be religious?" "Men who remain in the world cannot be religious." And so on:—I put down these few notes to give my readers some idea of the modes of thinking of those naked savages. They are without exception the most brainless men I have met in India. A Marathi *Sádhu* or holy man, besides being decently attired, has generally some mind about him; a religious mendicant from the banks of the Ganges has none. I tried to argue with them, but the conversation was speedily interrupted by the animated remarks of the Maratha natives of Alibág, who gathered around. I had spoken of the hopelessness of finding God by seeking Him at supposed holy places—the guilt of sin—and of the necessity of a Mediator and Saviour. "Very true," said some of the audience, "men need a Saviour, and our Saviour is Ráma." "Who was Ráma?" "He was God." "If Ráma ever lived, he was a king; a great one,—but a mere man." "He was a man, but an *avatár* of God." "What proof is there of that?" "His fame fills the three worlds, heaven, earth, and hell." "We can't say much about heaven and hell, surely." "It fills the whole earth then." "No; for example, it does not fill Europe; not one man in ten thousand in Europe has heard his name." "Whose fame is equally great in Europe?" "Many are vastly more famous; one of these some of you have heard mentioned, *Sikandar Rumi* (Alexander the Great.)" "Well, the Saviour you trust in, is Jesus Christ [the name had not been mentioned,] who was he?" "Both God and man." "How can he be God? his fame is not great. Who knows about him, except a few Europeans?" "Many; shall we ask the Musalmán yonder?" [Then addressing the Musalmán] "You know and honour *Isá Paighambar*, do you not?" "Yes; he was true and holy," replied the Musalmán. "Very few Hindus know about Jesus Christ," rejoined another bráhmanical objector. "Few believe on him; but a good many even in India know about him. Even here his fame is spreading. Take the whole world, and he is far more celebrated than Ráma." "How many hands had Jesus Christ?" "Two." "God has four. Christ must therefore be less than God." "How many hands had Ráma?" "Four."* "He is not so represented." "He is." "Well; we need not to dispute that. How many arms had Rávana?" "Twenty" (reluctantly said.) "Yet Ráma conquered him, you say." "There is no doubt of that." "The number of arms seems to prove nothing." "But how could Ráma achieve such mighty exploits in his conquest of Lanká (Ceylon) if he were not God?" "Poets exaggerate excessively in celebrating their heroes. So Válmiika has done in celebrating Ráma. Moreover, people in general greatly magnify the exploits and character of great warriors like Ráma. An instance happened the other day. Have you heard of Sir Charles Napier?" The answer was an undecided *yes*. "Well, he was a great and successful general; with a hand-

* The assertion is grounded on his being an incarnation of the four-armed Vishnu. Still, the statement is erroneous. All the pictures of Ráma I have seen, are two-armed.

ful of men he routed hosts of Beloochees. The people in Scinde marvelled and admired, and do you know what they called him? Some said he was an *avatár* of God, and others called him *Shaitan ká bhái*, the *devil's brother*,*—doubtless the former name was given by Hindus, the latter by Musalmáns. Whereas, he was neither the one nor the other; he was a gallant soldier, but a mere man. Your Ráma must have been a Sir Charles Napier on a somewhat grander scale." My auditors were interested, although scarcely pleased, by this comparison; but I earnestly strove to lead them to deeper reflections and more solemn feelings, by contrasting the achievements of the warlike Ráma with the far different aims, sufferings, and triumphs of the "Prince of peace." They listened attentively.—Here then is a specimen of the hero-worship of Hinduism. The mighty exploits of Ráma are celebrated in the older of the two great sacred Épics, the Rámáyana; and to this day no deity is more popular in our quarter of India than the victorious son of Dasharatha. The moral character of their great hero is decidedly faulty; but still it is far superior to that of Krishna—another supposed incarnation of Vishnu, and apparently the conception of a later age, in which the warrior-spirit of the olden time was passing away, to be replaced by one more gentle, but also more depraved.

 POETRY.

Two solemn voices, in a funeral strain,
 Met, as rich sunbeams and dark bursts of rain
 Meet in the sky.
 "Thou art gone hence," one sang; "our light is flown;
 "Our beautiful, that seemed too much our own
 "Ever to die!
 "Thou art gone hence! our joyous hills among
 "Never again to pour thy soul in song,
 "When flowers rise!
 "Never the friend's familiar step to meet
 "With loving laughter, and the welcome sweet
 "Of thy glad eyes."
 "Thou art gone home, gone *home!*" then high and clear
 Warbled that other voice; "Thou hast no tear
 "Again to shed.
 "Never to fold the robe o'er secret pain,
 "Never, weighed down by memory's cloud, again
 "То bow thy head.
 "Thou art gone home! oh early crowned and blest!
 "Where could the love of that deep heart find rest
 "With aught below?
 "Thou must have seen rich dream by dream decay,
 "All the bright rose-leaves drop from life away—
 "Thrice blest to go!"

* This is a fact. It is interesting to note the contrast of the title owing to the diversity of the genius of the religions. The latter name was, of course, given in joke. Not so the former; the poor Hindus would use it *boná fide*.

" Yet," sighed again that breeze-like voice of grief,
 " Thou art gone hence! Alas! that aught so brief
 " So loved should be!
 " Thou takest our summer hence!—the flower, the tone,
 " The music of our being, all in one
 " Depart with thee!"

" Home! home!" once more the exulting voice arose,
 " Thou art gone home!—from that divine repose
 " Never to roam!
 " Never to say farewell, to weep in vain,
 " To read of change, in eyes beloved, again
 " Thou art gone home!
 " By the bright waters now thy lot is cast,
 " Joy for thee, happy friend! thy bark hath past
 " The rough sea's foam!
 " Now the long yearnings of thy soul are stilled;
 " Home! home!—thy peace is won, thy heart is filled;
 " Thou art gone home!"

Missionary and Religious Intelligence.

ROMANISM IN AGRA.

The Roman Catholics have regarded the seat of Government as requiring them to make a display that would throw all the establishments of their "separated brethren" into the shade. They accordingly added a second Bishop, with a strong establishment of Nuns, to their station; and commenced a Ladies' school, on an extensive plan. A grand Cathedral has now been completed, and a College, on a commensurate scale, is in progress. They have also, to the great discomfort of the Baptists, erected a handsome Church in Cantonments immediately overlooking the humble Chapel. Their own ecclesiastical establishment; the inmates of their educational departments; the people connected with them from former times; additions received occasionally from Gwalior, where the former army was to a great extent officered by Portuguese; travellers from Goa and other places; Irish soldiers; and a respectable number from the offices and mercantile houses, give them a large body of adherents: and their costly buildings, cheap education, salutes, fireworks, illuminations, processions, music and singing, and the constant chimes of a fine set of bells, are expected by them to make great havoc in Protestantism, not only drawing in numbers of the people at Agra, but also, through the celebrity of their attractions, from distant spots. Two or three years ago they tried also the hazardous experiment of boldly challenging collective Protestantism to the encounter of reason, Tradition and,—*Scripture Proof!* It devolved eventually on a layman to take up the gauntlet, with the result of silencing the adversary;—that is, for a time, for with the large additional force now collected, there can be little doubt that measures as bold as have ever been tried by them, will be resorted to again, and for this, including an attack on the fruits of Missionary work, the Protestant parties must be prepared.—*Free Churchman.*

ACKNOWLEDGMENTS.

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Calcutta, Sept. 22nd, 1848.

JUBILEE OF THE CHURCH MISSIONARY SOCIETY.

(From the Cal. Christian Intelligencer for Sept.)

THE CHURCH MISSIONARY SOCIETY having entered at its last anniversary that period of solemn and joyful commemoration known of old by the name of Jubilee, it was resolved by the unanimous vote of the meeting publicly assembled on that occasion, that measures should be taken by the new Committee then chosen for duly celebrating this great and happy event.

It has been accordingly determined by the Parent Committee, assisted by the Earl of Chichester, President of the Society, and with the cordial concurrence of his Grace the Archbishop of Canterbury that All-saints-day, the first of November shall be chosen for that purpose—a day which the Church of England sets apart for the remembrance of that one communion and fellowship which knits together the members of Christ's mystical body of all ages and nations. The friends of the Society throughout the world are invited to keep the Jubilee with especial observance, on that day.

The design of this celebration is to offer a solemn tribute of praise and thanksgiving to the God of our Salvation—Father, Son and Holy Spirit—for all His past goodness to the Society in its labours and to invoke the blessing of enlarged success upon its work of mercy. Gratitude to the Lord—Humiliation before Him on our own part—with resolutions for the future and thank-offerings for the past—should be the characteristics of the commemoration.

We understand that a Paper upon the subject will be immediately put into extensive circulation by the Calcutta Corresponding Committee of the Church Missionary Society, and therefore we do not dwell more upon it ourselves. We earnestly hope that large sums will be poured into the Society's treasury from various parts of the world to enable the Parent Committee to leave some permanent record, which may at the same time be proper memorial of this joyful epoch in the Society's history, and may also conduce, directly and extensively, to promote the great work it has in hand—even the publishing the glad tidings of salvation to the whole world.