The Preaching of the Gospel the means of the World's Conversion.

Substance of an Address delivered at Davidson Street Chapel, at the Monthly Missionary Prayer Meeting, November 4, 1844.

BY REV. E. LEWIS.

In all human undertakings where the attainment of a specific object is proposed, it is of the first importance to ascertain what are the means best adapted to secure that object; or, whether the same means which have been employed in securing a similar object, may not be confidently resorted to in the present instance; or, whether the means which are known to have proved successful in securing a desired object to a certain extent, may not, if multiplied and employed judiciously, prove equally successful in the attainment of the same object on a larger scale. If any misgivings with regard to the efficacy of the means employed should arise in the mind of the undertaker, all his proceedings will be marked with vacillation, doubt, and dissatisfaction to himself; but if from experience he is well convinced that the plan he is pursuing is the right one, and the only one calculated to effect his purpose, his conduct will evince such decision and steadiness, as will not admit of a moment's hesitation in acting upon it.

As in temporal, so also in spiritual matters. Certainty, with No. 2.
regard to the propriety and efficacy of the means employed to secure a certain object, is as necessary to diligence and perseverance in the one case, as in the other. 'He that wavereth is like a wave of the sea driven with the wind and tossed.'

A formal consideration of the subject which I have already announced, viz. 'The Preaching of the Gospel the means of the world's conversion,' might be thought by some persons present to be uncalled for, as the Scriptures are sufficiently clear and specific on this head, and as the greater part of Christian friends now present, if not all, are already convinced of its orthodoxy. To this I reply, that there are many professing Christians in this country, and not a few in this city, whose views on this subject I conceive to be not only unscriptural, but highly detrimental to the cause whose interest we have this evening met to plead at the throne of grace. With persons of this class some of us have come into contact, and may still come: hence it is advisable to be able to give them a reason for the hope that is in us, regarding the divine appointment and efficacy of Gospel truth as the means, in the hands of the Holy Spirit, of the world's moral renovation; and at the same time to fortify our own minds against the entrance of such doctrines and opinions as tend to render us indifferent in the sacred cause of truth, and to dry up in our bosoms those sources of Christian liberality, which have hitherto contributed to the support and encouragement of missionary operations, in this, as well as in other heathen lands.

My object this evening is not so much to assail the tenets of others, as to attempt to confirm the belief of those who hold as scriptural the subject which has been announced for this evening's consideration. If from what shall be advanced, inferences can be legitimately drawn which may be at variance with certain received opinions regarding the means which God has appointed for the world's conversion, let those inferences be drawn by those who feel disposed; only let those opinions themselves be brought to the test of truth, 'to the law and to the testimony.'

I proceed to show briefly by a few arguments that the Spirit of God is the agent; the Church of God the instrumentality; and the Word of God the means, by which the conversion of the world will be effected, and the predicted and long expected glory
of the latter day will be secured. In support of this I shall adduce as an argument in the first place

I. The nature and perpetuity of the Christian dispensation.

The former, or Mosaic dispensation, was intended chiefly as a 'shadow of good things to come.' Though eminently adapted to the then existing state of the world, inasmuch as it proclaimed the existence and illustrated the perfections of the one living and true God, and promised a Saviour in whom 'all the nations of the earth should be blessed,' yet all its constituent parts and every thing relating to it were objects of sense, and calculated to excite the attention not only of the Israelites, but also of the surrounding nations. The Mosaic dispensation however was intended only as a temporary provision; permanency was not designed, even at its first formation, to be its characteristic. Its object was to introduce, and 'prepare the way' for a superior dispensation which was to supersede it. He who first established it, partly as a witness for himself to the idolatrous world, did by his own prerogative, abolish it by the 'bringing in of a better hope.' 'Finding fault with,' or perceiving the defectiveness of the first covenant or dispensation to accomplish the purposes of His grace and mercy towards a sinful world, 'he taketh away the first that he may establish the second.'

Now with regard to the nature of this second covenant or dispensation, we are taught by our Lord to regard it in some respects as the very opposite of the Jewish economy. Whilst that for instance was introduced under circumstances of the greatest excitement and terror, the lightning and thunder, the fire and smoke, on Mount Sinai, and the voice of the trumpet waxing louder and louder, which made the stoutest heart to tremble, and even the mediator of it himself to exclaim 'I exceedingly fear and quake,' of this it is said 'the kingdom of God cometh not with observation,' or outward display; whilst that had reference to divers washings and purifications of the body, this is designed for the cleansing of the heart, and the purification of the conscience; and whilst that was designed to serve only till 'the fulness of the time was come,' this is intended as the dispensation 'under which
all the nations of the earth shall be blessed in Him\textsuperscript{2} who is the promised seed of Abraham.

As this dispensation was intended to produce results more spiritual in their nature than those of the former, its great and glorious founder has placed it under the superintendence and agency of the Holy Spirit. It is emphatically called the ‘dispensation of the Spirit.’ Its agent, its subjects, its influences, its immediate blessings, its direct results, and its chief enjoyments, hopes, and anticipations are all spiritual. We know of no higher or more glorious object which can be secured to mankind in the present world, than that which the Gospel proposes, and which in myriads of instances it has effected. That God should require his creatures to be like himself, is the highest and greatest requirement which he can make regarding them. This He makes in the Gospel; ‘be ye holy for I am holy saith the Lord.’ To assimilate sinful man to his Maker, ‘in righteousness and true holiness,’ being then the grand design of the Gospel, it follows that the Gospel, as a dispensation, is in every respect fitted to answer the highest purposes of divine grace and mercy in reference to our apostate world.

That the Gospel is not only fitted, but also designed to bless the whole world, and in the hand of the Holy Spirit to be the means of regenerating and renewing the human family, is clearly shown by our Lord in one of his discourses to his disciples. ‘It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you, and when he is come he will reprove (or convince) the world of sin and of righteousness and of judgment.’ ‘When he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, he shall glorify me, for he shall take of mine and show it unto you.’ Here we perceive that the present dispensation, being that of the Spirit, is entirely a moral dispensation, inasmuch as the peculiar work of the Spirit is to convince, &c. The sphere for the gracious exertion of his moral influence is not confined to any particular country or people, but it includes the entire globe, men of all nations and languages, for he shall convince the world of sin. The means which he employs to produce this conviction is the truth, ‘the
truth as it is in Jesus." He sets the highest value on the work of Christ, his obedience unto death, and his vicarious sacrifice; and he is pledged by means of these mighty and glorious truths to bring the world to repentance, to restore it to a state of holiness, and to prepare it for the scrutiny and impartial awards of the final judgment. Here then is the spiritual agent of the Christian dispensation, together with the spiritual results which he produces; but what is the instrumentality which he employs for the purpose of producing this moral renovation throughout the world? In the passage we have just read, it is stated no less than four times that his disciples are to form that instrumentality. It is to them that his power and guidance are promised, and on them his sacred influences are to rest. They were to be witnesses for Christ 'among all nations;' their feet were to carry the 'good tidings of great joy to all people,' and their lips were to declare the unsearchable riches of Christ to all who are spiritually blind, and naked, and miserable.

But it might be objected that the promised influences of the Spirit to reprove or convince the world of sin, was designed chiefly for the Apostolic times, or, to say the most, for the early ages of Christianity, and that it was not intended to apply to all times. So far however is this from being the case, that the very opposite is expressly stated by our Lord. 'And I will pray the Father and he shall send you another Comforter, that he may abide with you for ever.' Now this promise of the perpetually abiding presence of the Spirit was made either to the eleven disciples, and that to the exclusion of all their cotemporaries; or it was made to all Christ's disciples throughout all ages of the church. That the former is not the case, is evident from the history of the New Testament, where we read of a Stephen, a Philip, a Barnabas, and of many others, who, though not numbered among the twelve disciples, were nevertheless 'full of the Holy Ghost;' and that the latter is the true meaning and real extent of the promise, is sufficiently manifest from the conversion and sanctification of all true Christians from the Apostolic age down to the present, inasmuch as this transformation of the heart and will is the peculiar work of the Spirit of God. You will further bear in mind that the promise regarding the descent of the Holy Spirit was to
be fulfilled immediately after the ascension and glorification of
the Redeemer, and that the only circumstance which prevented
the Spirit from descending sooner than he did, was, as stated by
the Evangelist John, that ‘Jesus was not as yet glorified.’ Moreover ‘it is expedient for you’ said the Saviour ‘that I go away, for
if I go not away the Comforter will not come unto you.’ It ap­
ppears that it was an arrangement in the plan of redemption, that
each of the persons in the Trinity should perform his appropri­
ate work; the Father in sending his Son; the Son in making
atonement; and the Spirit in applying to the hearts and con­
sciences of men the blessings flowing from that atonement. The
Father, if we may so speak, had performed his part in sending
his Son; the Son also performed his in becoming incarnate,
and in dying ‘the just for the unjust,’ when on the cross he ex­
claimed ‘it is finished;’ and the Holy Spirit, from the period of
his first descent upon the disciples on the day of Pentecost, to
the present, has been performing his glorious part in the work of
human redemption.

Now as the bodily absence of Christ from earth is ‘expedient’
for the abiding presence of the Spirit with the church, the return
of the Saviour to earth, to dwell in his bodily form among men,
would necessarily imply two things; first, the suspension or with­
drawment of the influences of the Spirit from the church, which
would be the non-performance of the promise ‘that he may abide
with you for ever,’ and secondly, that the work of Christ on earth,
which the Father gave him to do, is not as yet accomplished,
which would be a contradiction of the express declaration of our
Lord ‘I have finished the work which thou gavest me to do.’

From the foregoing remarks, illustrative of the spirituality and
perpetuity of the Gospel dispensation, it appears evident, that
the world, including all future generations, is to be convinced of
sin and converted to God, by the agency of the Holy Spirit,
through the instrumentality of the church, and by means of the
word of eternal truth.

II. A second argument in support of the above proposition
may be drawn from the instructions of our Lord to his disciples.

When the period had arrived that He should leave this world,
he gave his disciples full instructions as to their future mode of proceeding in promoting the interest of his kingdom in the world. Their views, at one time, of the nature of his kingdom, and of the means of establishing it, were nearly akin to the views of some professing Christians in the present day. Peter, for instance, imagining that his Master's cause required, or at least admitted, the use of warlike instruments, employed the sword in defending his Master's person, when attacked by Judas and his associates in crime. This act of rashness as well as of ignorance, our Lord severely rebuked. 'Put up thy sword into its place, for all they that take the sword shall perish by the sword.' 'Thinkest thou that I cannot now pray unto my Father, and he shall instantly give me more than twelve legions of angels?' As if he had said, 'When my cause requires protection from above, it will be afforded in a manner more consistent with my character, as "meek and lowly of heart," with my office, as the "Prince of Peace," and with my kingdom, which is "righteousness and joy in the Holy Ghost," than that which thou art now employing; "for the Son of man is not come to destroy men's lives but to save them."'

A few hours after the circumstance now mentioned had occurred, our Lord again takes occasion to explain the nature of his kingdom, and indirectly to point out the means he wished to have employed in spreading it throughout the world. 'If my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence. Pilate therefore said unto Him, art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.' Hence it appears that the kingdom of Christ is not of the same nature as earthly kingdoms, nor is it established by the same means, or for the same objects as they are. His kingdom is the kingdom of truth, and his dominion is over the heart, subduing its evil passions and corrupt desires. The power also which he puts forth in subduing his enemies and in making them the subjects of his own kingdom, is altogether a moral power, the power of truth. This is the only kind of power that Christ has ever used in his-
kingdom, and none of his followers have any right to use any other, and none of those that have drunk deeply of his peaceful and benevolent spirit will employ any other, for 'every one that is of the truth, says the Saviour, heareth my voice;' every one that belongs to my kingdom, the kingdom of truth, will obey my commands, will copy my example, in bearing 'witness unto the truth,' as the only means of supporting my authority as king in Zion. Agreeably to this we are taught by our Lord to pray after this manner, 'Hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in Heaven.' The comparison which is expressed in the phrase 'as it is in Heaven,' may be considered as conveying a double meaning; thus, may Thy name be hallowed, may Thy kingdom come, and may Thy will be done on earth, to the same extent, and by the same means, as in heaven. The hallowing of God’s name, the increase of his kingdom, (or of the subjects of it from among men), and the doing of his will in heaven, are all the results of power, not physical, but moral, the results, not of judgment and terror, but of the influence of divine love, and of the force of moral truth upon the mind: and the import of the prayer is, that these glorious results may be produced upon earth, to the same extent and by the same means as they are in heaven. If so, the preaching of the Gospel, the exhibition of divine love, and the presentation of sacred truth to the minds of men, must, under the blessing of the Holy Spirit, be the only means of Christianizing and renovating the world, of converting the moral wilderness into a garden of the Lord.

Of similar import is another prayer which our Lord taught his disciples to present to the throne of grace on behalf of the world’s salvation. It refers especially to the kind of instrumentality by which that glorious object will be attained. ‘The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.’ This harvest is the harvest of immortal souls; the greatness of the harvest comprises men of all ages, and throughout the world; and for the entire gathering in of this harvest, the Lord, or owner of it, employs labourers, whom he sends forth for that special purpose. It follows then that as long as there are immortal souls to be
gathered into the church of Christ upon earth, the servants of the Redeemer must labour for their conversion, they must preach the Gospel, exhort sinners to repentance, and direct them to 'the Lamb of God which taketh away the sin of the world.' If any other means than the preaching of the Gospel was ever intended by the Saviour to be employed for the conversion of the world, he would assuredly have given some intimation of the same to his disciples when he was about to part from them. But he gave none. His last commission to them was, 'Go ye into all the world and preach the Gospel to every creature.' This injunction he repeats in another form. 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, and that repentance and remission of sins should be preached in his name among all nations.' And whilst in the prosecution of this their important duty, they would meet with peculiar difficulties and dangers, the Saviour fortifies their minds by promising them the aid of Omnipotence. 'All power is given to me in heaven and in earth—and lo! I am with you always, even to the end of the world.' He thus made the most ample provision for the conversion of the world, by entrusting to his disciples, to the end of time, the duty as well as privilege, of proclaiming the Gospel to all mankind.

In accordance with this last injunction of their Lord, the apostles, eventually overcoming all their national scruples and prejudices, passed over the confines of their own land, penetrated the adjacent countries, and proclaimed to the surrounding nations the doctrine of salvation through the death of Christ. Whilst they were thus actually carrying their message through the world, the Saviour deemed it expedient, as the subject was of paramount importance, to remind his church of his last injunction to her whilst on earth. He appeared to his beloved apostle John (the last of the noble band of missionaries whom he first sent forth to preach the Gospel) and through him announced, 'the Spirit and the Bride say come, and let him that is athirst come, and whosoever will let him come, and take the water of life freely.' This is—the winding up of the Saviour's commands and directions respecting the universal diffusion of his Gospel. Every human being that hears the call of mercy, is bound to repeat it to others, till it be heard in every language, by every one who 'hath an ear.
to hear, and till all who hear it obey it, and come to Christ the Saviour of all the ends of the earth.

In the character and devoted labours of the apostle Paul, we have a practical illustration afforded us of what the Saviour requires his people to do in the great work of preaching the Gospel to all nations. Though he knew that bonds and imprisonments every where awaited him, yet said he 'none of these things move me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God.' The cross of Christ was to him every thing, and to the preaching of the cross it was that he looked, as the means, for the world's renovation. 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.' Paul regarded the preaching of the Gospel not as one out of many means by which the power of God is displayed in the salvation of sinners, but as the means, the only means whereby his grace was exerted in the salvation of those who believe. Unlike many professing Christians in our day, who regard the preaching of the Gospel in no other light than as a 'temporary expedient for the conversion of only a comparatively small portion of mankind,' Paul knew of no other means by which to effect the conversion of the entire human race. 'Whom we preach, said the apostle, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working which worketh in me mightily.' The preaching of Christ then is the divinely appointed means of answering the most enlarged expectations of the suffering Messiah, viz. to 'present every man perfect in Christ Jesus.' Suppose for a moment that the Gospel dispensation with its present appointed ordinances and influences, were superseded by some other dispensation (of whatever nature it may be) could that dispensation, we ask, effect more than the Gospel is designed to produce, viz. 'to present every man perfect in Christ Jesus?' 'I trow not!'

Moreover in his Epistle to the Romans, the apostle makes frequent mention of the calling of the Gentiles to the participation of the blessings of the Gospel. But this he very naturally considers as the effect of their hearing the Gospel. His language
is 'whosoever shall call upon the name of the Lord shall be saved; how then shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard; and how shall they hear without a preacher?' If men are to be saved, they must be saved through Christ, if through him, it is by believing on him; but believing, or faith, cometh by the word, or testimony, of God, that testimony must be proclaimed by the living voice, or in other words, by the public preaching of the Gospel.

III. In support of the views we have already expressed, we derive a third argument from the prophecies of the Old Testament, relating to the future glory of the church. As the prophets of old were raised up especially to foretel future events, we may naturally look to them for some important disclosures of the future renown of the Messiah's kingdom. Accordingly we find that they 'testified of the sufferings of Christ and of the glory which should follow' them. During the latter days, or the Christian dispensation, the out-pouring of the Holy Spirit is spoken of as producing the most important and glorious results. If it be asked by what agency the ancient people of God are to be converted and restored to the favour of the Most High, the answer is, 'Neither will I hide my face any more from them, for I will pour out my Spirit upon the house of Israel saith the Lord God.' The spiritual desolation of this once highly favoured people, we are informed by Isaiah, will last, till the Spirit be poured from on high, 'then shall the wilderness be a fruitful field, and the fruitful field be esteemed for a forest.' But not only the Jews, the Gentiles also, are to be blessed with his sacred influences. 'For it shall come to pass in the last days, saith the Lord God, that I will pour out my Spirit upon all flesh.' The language of the prophet comprehends all, 'For there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him.'

So far it is evident from prophecy that the most glorious results which shall characterize the latter days are to be produced by the Spirit of God. No less clear is the voice of prophecy regarding the means and instrumentality by which the future enlargement of
the church will be affected. 'And it shall come to pass in the
last days that the mountain of the Lord's house shall be establish-
ed in the top of the mountains, and shall be exalted above the
hills, and all nations shall flow unto it. And many people shall
go and say, come ye and let us go up to the mountain of the
Lord, to the house of the God of Jacob, and he will teach us of
his ways and we will walk in his paths, for out of Zion shall go
forth the law, and the word of the Lord from Jerusalem.' 'And
He shall judge among the nations and shall rebuke many people,
and they shall beat their swords into ploughshares, and their
spears into pruning-hooks; nation shall not lift up sword against
nation, neither shall they learn war any more.' Here the great-
est prominence is given to the house of the Lord which shall be
called a house of prayer for all people.' In allusion to the tem-
ple which was built upon Mount Zion, the mountain (figuratively
speaking) upon which this house is built, shall be elevated above
all other mountains; or (dropping the figure) the church of God
will attract the chief attention of all nations; and, influenced by
the cordial invitation 'come let us go up to the mountain of the
Lord,' &c. all nations shall throng into it, that they may be taught
in his ways and that they may walk in his paths. His ways are
ways of pleasantness and all his paths are paths of peace, conse-
quently the result of the Divine teaching upon all nations shall be,
the entire renunciation of war, the cultivation of peace, and the
recognition of the Divine authority as universal and supreme.

Here then is a series of predictions importing that during the
last days spiritual transformations of the most glorious and com-
prehensive nature shall result from the impartation of the Holy
Spirit. From the day of Pentecost down to the present, the
Spirit has effected these transformations chiefly through the
preaching of the Gospel. Even on that memorable day the
'signs and wonders' which attended his effusion only prepared the
way for the pungent address of the apostle Peter. It was 'when
they heard this' that the arrows of the Lord took effect in three
thousand hearts. Miraculous phenomena may be employed to
engage the requisite attention for a messenger from God; to at-
test the divinity of his message; to disarm unbelief; and to en-
list the judgment on the side of truth; but when the heart is to be
pierced and subdued, the message itself is the 'sword of the Spirit.' Whence we may infer that in all subsequent times, whatever miraculous means may be subordinately employed, his renewing and sanctifying influences will be exerted principally through the truth of the Gospel. And as the church has not yet witnessed any thing answering to the fulfilment of these predictions, we are to conclude that, great as the triumphs of the Gospel have at times been, a period is drawing nigh when we shall see far 'greater things than these.' So that any views which cast a dark shade on that happy prospect, or which transfer the honour of effecting them to any other department of the divine government, must be regarded as disparaging to the dispensation of the Spirit, and to the divine appointment of the diffusion of the Gospel, as the direct medium of his influence.

To the views which we have now advocated, it may be objected, that previous to the universal diffusion, and consequent universal reception, of the Gospel, a series of divine judgments will be inflicted upon the unbelieving nations of the earth, and that to these preternatural events will be rightly attributed the permanent good of the church, and the universal spread of pure religion in the world. That the unfulfilled predictions of Scripture lead us to expect the judgments of the Lord upon the wicked, we readily admit; but at the same time we deny that these judgments are to supersede the preaching of the Gospel, as the means of the world's conversion. Providential occurrences, we allow, have the power of arresting the attention of the thoughtless, and of striking terror into the hearts of the ungodly, but they have no moral adaptation whatever to convert sinners from the love of sin and impart to them a desire and love for holiness. They may prepare the way for the wider diffusion of the Gospel, but they are void of power to convey the blessings of that Gospel to the hearts and consciences of men. The most stupendous events of Providence therefore must be regarded, even when they are accompanied with the greatest results, as only secondary and subordinate to the sacred influences of the Spirit, exerted through the medium of divine truth.

Be it further observed that the judgments which, according to the predictions of the Apostle John, are yet to visit the earth,
form no exception whatever to the uniformity of divine procedure: for in what age of the world we ask, was the progress of religion unattended by such visitations? When 'all flesh had corrupted its way on the earth,' the entire destruction, with the exception of one family, of the whole human race became necessary to the restoration of morality and the worship of the true God. The redemption of Israel from the land of bondage was preceded, among other judgments, by the death of the first born both among man and beast, throughout the whole land of Egypt. The Israelites gained possession of the promised land, where the worship of the true God was to be preserved, at the expense of the lives of tens of thousands of the aboriginal inhabitants. The restoration of the same people from their captivity in Babylon, was brought about by the shaking and convulsion of nearly the whole of the kingdoms of Central Asia. To afford facilities for the early spread of Christianity, the bloody conquests of Alexander were wisely permitted by an All-ruling Providence. To remove the barriers which the Roman empire presented to the entrance of the Gospel into the various countries of Europe, that empire was demolished by the northern invasion, in which tens of thousands of human beings sacrificed their lives. Britain is a land of Bibles and of pure Gospel ordinances; but to give the people of England and Scotland the privilege of reading that Bible for themselves, and of worshipping God according to the dictates of their own conscience, I shall not attempt to enumerate the persecutions, and martyrdoms endured, or the civil wars, by which they were secured to them. All these judgments and calamities, from the deluvian age to the present, which proved the annihilation of many kingdoms and empires, are acknowledged by all to be the arrangements of Divine Providence for the accomplishment of God's purposes of mercy towards mankind. And what, we ask, are the judgments which are to come, but the arrangements of the same wise Providence, which uniformly facilitates the progress of divine truth. The subversion of the Mohammedan empire; the destruction of 'the man of sin,' whether he appears in Papal, Infidel, or Mohammedan costume, will, it is true, according to the book of the Revelations, be attended with great wrath from the Throne of God, and the pouring out of the vials of his
indignation. Still, all this, we maintain, will but constitute a part of that Divine Providence which has hitherto invariably befriended and aided the progress of pure Christianity in the world.

Divine Providence, I say, all the mysterious arrangements of which have been transferred into the hands of the Redeemer, 'who is head over all things to his church,' and to whom all power is committed in heaven and in earth. The angels in heaven therefore are his agents in Providence, whether it be in inflicting judgments upon the wicked, or affording protection to the righteous. Accordingly it is expressly stated, that the last and fearful plagues recorded in the closing chapters of the Revelation, will be inflicted upon the enemies of the Gospel, instrumentally by these heavenly messengers themselves. 'And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.' The conclusion then appears unavoidable, that these judgments will not be inflicted, as is too often asserted, upon the wicked inhabitants of the earth by Jesus Christ in propria persona, but by other beings, through his authority and by his command. His present abode (we speak of him not as God but as 'the man Christ Jesus,') is at the right hand of the Father, and there he will* continue to dwell until all these predictions shall have been completely fulfilled. Such indeed is the language of the Apostle Peter, 'whom the heaven must receive'† until the times of restitution of all things,

* This sentiment is very strongly expressed by the Apostle Paul in Heb. x. 12, 13, 'But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool,' or, till his enemies have been placed (perfect tense, to express both certainty and entireness) a footstool of his feet.

† The particle αὐχρόι, when it denotes time, frequently means during, with which the comment now made on Acts iii. 21, fully agrees, i.e. 'during the time of the restitution of all things,' or, during the period that it will require for the restoring of all things. It generally however means, till, until, and, as far as I am able to discover, when used in connection with verbs either in the indicative or subjunctive mood, conveys this idea, that the subject under consideration will continue unaltered till the end, and not the commencement, of the
which God hath spoken by the mouth of all his holy prophets since the world began.’ God has said by his prophets that ‘the whole earth shall be filled with the knowledge of the Lord,’ that all nations shall call the Redeemer blessed and shall be blessed in him, and that all shall know the Lord from the least unto the greatest. But the heaven must receive, or retain, the person of Christ till the period arrives that these predictions, and all others of the same import uttered by the prophets ‘since the world began’ shall have been fully accomplished, or, until the restitution, or restoration, of all things in the moral government of God upon earth, to their proper state, shall have been effected.

The conclusion then of the whole matter is this, that the present dispensation of the Spirit will continue unaltered in its operation, till all the nations of the earth shall have been blessed with its sacred influences, or in other words, till the day of final judgment: that the world is to be converted and saved by the renewing and sanctifying influences of the Spirit of God accompanying, as he has hitherto done, the preaching of the Gospel to the hearts and consciences of men: and that the Christian church is the appointed instrumentality for effecting these glorious objects. Such being the case, the salvation of the world, instrumentally considered, is entrusted by the Lord Jesus, to the prayers and zealous exertions of his disciples. Upon us, as the professed followers of the Redeemer, devolves the duty of making known the Gospel to all to whom we can gain access, and over whom we have any influence. Shall we, my brethren and Christian friends, prove unfaithful to the trust reposed in us by that blessed Redeemer, who has bought us with
his precious blood? Shall we withhold from the millions of this land, that Gospel which alone is able to enlighten, renovate, and save them? Let us strive, by the grace of God, to realize the truth of the Scripture declaration that the Gospel of Christ is the means, and his disciples the instrumentality, of saving a lost world. We need but the fulfilment of prophecy, the out-pouring of the Spirit of God upon all flesh, and we shall speedily witness the conversion of the whole world to the faith and love of the Redeemer. The same divine influence which, when resting upon the heart of an individual Christian, is sufficiently efficacious to renew and sanctify it, is fully adequate, when poured out upon 'all flesh,' to renovate and prepare for glory every son and daughter of Adam. For such an out-pouring of the Spirit, let your earnest and fervent prayers daily ascend to the Throne of Grace; and let these be accompanied by your own individual and strenuous exertions for the salvation of your fellow-creatures, and the Holy Spirit, according to his usual mode of operation, and according to the divine promise 'your labours shall not be in vain in the Lord,' will render them efficacious in the conversion of sinners.

May God be merciful unto you, and bless you, and cause his face to shine upon you, that through you, his way may be known upon earth, and his saving health among all nations. Amen.

Suggestions regarding the Translation of Important Scripture Terms into the Telugu Language.

BY THE REV. J. HAY, M. A.

JEHOVAH, GOD, LORD.

The term Jehovah has already been extensively adopted in the Telugu language, and there seems to be no good reason why it should not be retained. Several translations of it have been
February

proposed; such as, स्वायम्भुवु (swayambhuvu); पारमेष्वरु (parameswaru); प्रभु (prabhu); कर्ता (karta). Of these translations the first has this to recommend it, that it expresses self-existence, and might, therefore, be used as a theological term; but it has not in it the simplicity of the scriptural Jehovah, and moreover it is at present appropriated to S'iva. Paramesvara—also an appellation of S'iva—signifies the supreme ruler, and therefore is not, etymologically, an adequate rendering of Jehovah. Karta, Creator, Maker, Lord, has often been used, but it is suggested that prabhu, a word in very common use, most nearly corresponds to both the Hebrew הר (or Jehovah) and the Greek Κύριος. Each of these terms are derivatees of the simple verb of existence, and denote Being simply but pre-eminently. The fact that prabhuvu is in common use and applied to men, can be no more a reason for rejecting it than xπηπητα, which was similarly used among the Greeks.

De'vudu—from de'va of the same origin with Deus and Θεός—is undoubtedly the proper word for God, though ब्रह्मानंद, Bhagavantu, might perhaps be regarded as a proper translation of בּוֹאֶל Elohim from יה יְהוֹ ה, while अब्धिशिक्त, para'tparu, the most excellent, will be found to be a very convenient epithet.

JESUS CHRIST.

It seems preferable to leave these two terms untranslated ज्यु (abhishiktu), though सदात्मा (sada'tma) accurately corresponds to the latter. Considerable variety has prevailed in regard to the term Christian. Some have used इस्लाम, literally Christ's; others अर्थात्, one belonging to Christ; while others have changed the term to क्रिस्तियु (kristiyu). In this district ज्यु (kristavu) a follower of Christ, is used—formed after the analogy of Vaishnava, S'aiva, &c.

HOLY SPIRIT.

For this सदात्म (sada'tma) has been proposed and adopted by some; but अब्धिधात्म (parishuddha'tma) seems to be the fittest
SUGGESTIONS.

THE WORD.

The word (va'kyamu) has been already used in the translation of John, and seems to be the fittest term to represent the ΛΟΥΟΣ. Its being a neuter noun may by some be regarded as an objection; but the inconvenience is no greater than in our own language, where 'the word,' is also without gender. It seems, therefore, a pity that the translators should have adopted the clumsy term (στοσαργα), He who is named the word. It prevents the naturalization of the term and weakens its force.

HEAVEN.

The word (moksham), liberation, has been extensively adopted to denote heaven and also salvation. It must be allowed however to be a very improper word, inasmuch as, while it conveys no idea whatever of place, it expresses, not the salvation of man as man, but his escape from all the conditions of humanity and life, and his absorption into the Divine Spirit, where all consciousness of individualized existence is lost. (paralokam) is also used, but lies open to two objections:—1st, It is too long: 2d, it often means simply the other world, including both the place of bliss and that of misery. (swarga) is improper, as denoting the sensual heaven of Indra. (akas'am) is the sky, the ethereal regions.

(divam) is the only word which properly answers to our word heaven, caelum. In its etymology it is cognate with de'va, God, and signifies the shiny region or the abode of the gods. Both are said to be derived from the verb de'va, to shine, or to sport, in the latter signification; but I am unable to see why the former may not rather have been the original meaning of the two. This word also affords many useful and convenient formatives.

SIN.

(pa'pam) is already the generic name of moral evil,
but it will be found necessary in dealing with the consciences of Natives, to make use of a variety of terms, in order to convey to them any idea of the wickedness of sin, such as:

- दुरा́र्गा (durara'rga) or दाउष्ट्यम (daush'tyam) wickedness;
- अतिक्रमण (atikramam) transgression;
- अर्पण (ne'ram) a crime;
- अपाराधम (apara'dham) a trespass or criminal action—
- the ground of guiltiness;
- अक्रमण (akramam) iniquity;
- अवधार (dvadhara) rebellion— and the like. Without this, such are the silly trifles to which the term sin is applied, that it is not possible to bring it home to the conscience as really a serious evil. This is one of the chief means by which the devil has so effectually succeeded in ruining the consciences of the poor Hindus. When such things as unwittingly treading an ant to death, or touching a Brahman after he has performed his silly ablutions, are held up as sins needing expiation, the conscience so frequently and necessarily outraged, soon ceases to protest against all that is merely denounced sinful.

**SALVATION.**

रक्षण (rakshan'a) is the proper rendering of σωτηρία, preservation, though of course it cannot convey any idea of what we mean by salvation. This belongs to the Gospel, and in vain shall we search for a word to express it among unevangelised nations. The essential part of the idea—preservation or deliverance—is all that the word conveys; and the evil from which, the good to which, and the means by which, must be otherwise learned. It remains then for custom—not theologians or philologists—to say whether or not any one word shall be appropriated to express all this.

**GRACE.**

A certain clergyman once objected to the Mahrathi Scriptures on the ground—among others of the same sort—that the word used for grace did not convey the idea of a favourable influence of God upon the human mind; but it may well be questioned whether Demosthenes or Xenophon would have learned much as to the particular blessings which flow from Christ to believers, from merely hearing of the चरित्र, of God.
ham) in the sense assigned to it by Dr. H. Wilson, expresses all that is essential in the meaning. కొన్ని, కొన్ని, కొన్ని అర్థం express mercy, favour, kindness.

**GUILT.**

When used in the sense of crime, offence, ఆపరాదహామ (apara'dham) seems to be the nearest equivalent. But when it expresses the state of a man justly charged with a crime—విసోసా, 'under sentence,' we may use ఆపరాదిహితమం (apara'dhitam) criminated, condemned. ఇక్షారహమ (s'iksha'raham) deserving of punishment, may also be used thus:

ఇతరి సాన్నిస్తాడు ఆపరాదిహితమం శిష్యం, శిష్యం శిష్యం శిష్యం — The whole world is guilty before God. ఆపరాదిహితమం శిష్యం శిష్యం, or ఆపరాదిహితమం శిష్యం శిష్యం — He is guilty of death. Such phrases as, He is guilty of murder, cannot be literally rendered. We must say ఆపరాదిహితమం శిష్యం శిష్యం — He is guilty having committed murder.

**atonement.**

ప్రయాస్చితం (pra'yaschittam) is the proper word to denote expiation, though it is not very generally understood. In passages where atonement in its literal meaning, the effect of expiation, is more particularly intended, సమాద్హానము (sama'dhanam) peace, reconciliation is the proper term, and సమాద్హానాపరాటు (sama'dha'naparatsu) the verb reconcile.

**pardon.**

This word is properly rendered by క్షమం (kshanam), and the verb క్షమింస్తు (kshamintsu). Other words have been used, such as మామింస్తు (mamintsu), but this more frequently denotes respect or obedience. కేరి సహింస్తు, a corrupted form of క్షమం is in very common use. సహింస్తు (sahintsu) rather expresses excuse. పాపిమోచనం (pa'pavimochanam) deliverance from sin, is an excellent word, but includes more than simple pardon.

**righteousness.**

This is generally rendered by నితి (niti) which probably expresses pretty well the meaning of దిక్ఖత్తూరు; but it is more dif-
SUGGESTIONS.

February

It is difficult to find a suitable equivalent to the verb ḍikṣaio. In a late edition of part of the New Testament it is rendered by ḍikṣaio, to decide righteously. The only way in which at present the defect of the language can be remedied is by explaining the term—just as in the English language we translate akṣio, to count, deem or reckon worthy, or to treat as worthy. So ḍikṣio to justify may be rendered ḍikṣio or ḍikṣio or ḍikṣio to deem or judge one as righteous, or to treat as such. Justice is ḍikṣio (nih'ayam.)

HOLINESS.

This is well rendered by ḍikṣio or ḍikṣio (pāris'uddhatwan or pāvitratwan.) Sanctification will then be ḍikṣio (pāris'uddhi;) and sanctify ḍikṣio. Saint ḍikṣio.

CONDEMN.

This has sometimes been rendered, (as in Mark xvi. 16,;) by ḍinakunimayntsu but few Telugu people (none in the proper Telugu country) understand the expression in that sense. The usual expression is ḍi'ahvidhintsu with the objective of the person condemned.

REGENERATION.

The literal equivalent of this term is ḍi'ahvidhintsu; the verb regenerate, punarjānmitsu, and the participle regenerated punarjānmitam.) The objection which has sometimes been made to the use of this word, that it conveys to a Hindu the idea of transmigration, or a second birth of the soul in another body, must disappear when we reflect that no term, free from that objection, can be used to convey the Bible idea; and the word in question is a literal rendering of that used by our Lord, when a master in Israel stumbled at his words.

GOSPEL.

For this ḍa'ahvisham (suvis'esham) has been extensively adopted—though on what account I have not been able to discover.
The Bellary brethren have adopted श्रेयस्वर्तमञ्च (subhasvartamana'nam) which is a literal translation, but exceedingly inconvenient from its length, and the difficulty of forming easy derivatives. सुचिकम (suva'chikam) seems in every respect preferable; and then suva'chakudu is a euphonious, regular, and classical term for evangelist.

**FAITH.**

The reason for which a writer in the Calcutta Christian Observer for October supposes विश्वास (vis'wa'sam)—a perfect synonyme of the Telugu నమ్మికల (nammika)—to be ‘too weak and indeterminate’ to express justifying faith, is the very reason for which, in our humble opinion, it ought to be used in preference to every other word. ‘It signifies,’ he says, ‘simple assent, belief in, credit given to a thing or person, trust as in a person’s honesty and fidelity.’ Then it is just the word we want. When we speak of ‘Christian faith, that which justifies,’ let us have nothing to do with words—such as भक्ति (bhakti)—which denote ‘religious faith,’ ‘religious attachment of mind specifically, or a firm unshaken devotion of the soul to the object of worship.’ Let us beware of substituting devout feelings for faith—sanctification for justification.

---

**REVIEW.**

History of the Great Reformation of the Sixteenth Century, in Germany, Switzerland, &c.

BY J. H. MERLE D’AUBIGNE.


(Continued.)

Of the human agents employed in promoting the Reformation, we have noticed Frederic, Elector of Saxony, commonly called the Wise—
Frederic was precisely the prince that was needed for the cradle of the Reformation. Too much weakness on the part of those friendly to the work might have allowed it to be crushed. Too much haste would have caused too early an explosion of the storm that from its origin gathered against it. Frederic was moderate, but firm; he possessed that Christian grace which God has in all times required from his worshippers; he waited for God. He put in practice the wise counsel of Gamaliel—"If this work be of man it will come to nought;—if it be of God we cannot overthrow it." "Things are come to such a pass," said the prince to one of the most enlightened men of his time, Spengler of Nuremberg, "that men can do no more:—God alone can effect any thing; therefore we must leave to his power those great events which are too hard for us." We may well admire the wisdom of Providence in the choice of such a prince to guard the small beginnings of its work.

Maximilian I, who wore the imperial crown from 1493 to 1519, may be reckoned among those who contributed to prepare the way of the Reformation. He afforded to the other princes the example of enthusiasm for literature and science. He was less attached than any other to the Popes, and had even thoughts of seizing on the Papacy. No one can say what it might have become in his hands; but we may be allowed to imagine from this circumstance, that a rival power, to the Pope, such as the Reformation, would not have reckoned the Emperor of Germany among its fiercest opponents.

But it was reserved to men of lower station than these princes or bishops to become the chief instruments of God's providence in the work of preparation. It was the scholars and the learned, then termed humanists, who exercised the greatest influence on their age.

Of the humanists one of the most prominent, in preparing the way for the revival of truth, was Reuchlin, who translated and expounded the penitential Psalms—revised the Vulgate—and especially distinguished himself by the publication of the first Hebrew Grammar; thus giving the Germans a key to the Jewish Scriptures.

In order that the truth might triumph, it was necessary that the arms that were to achieve the victory should be taken from the arsenal in which for ages they had lain hidden. These weapons were the Holy Scriptures of the Old and New Testament. It was necessary to revive in Christendom the love and study of the sacred
Greek and Hebrew texts. The man chosen by God for this work was John Reuchlin.

'A very sweet toned child's voice had been noticed in the choir of the church of Pforzheim. It attracted the attention of the Margrave of Baden. It proved to be that of John Reuchlin, a young boy, of pleasing manners and of a sprightly disposition, the son of an honest citizen of the place. The Margrave treated him with great favour, and made choice of him in 1473 to accompany his son Frederic to the University of Paris.

'The son of the bailiff of Pforzheim in transports of joy arrived in company with the prince at this most celebrated school of the West. He there found the Spartan Hermonymos, and John Weissel, surnamed the Light of the World, and he had now an opportunity of studying, under the most able masters, the Greek and Hebrew, of which there was at that time no professor in Germany, and which he himself was destined one day to restore in the land of the Reformation. The young and indigent German transcribed for rich students the verses of Homer, and the orations of Isocrates, and thus earned the means of prosecuting his studies, and purchasing books.

'But he heard other things from Weissel which made a powerful impression on his mind. "The Popes may be deceived," said Weissel. "All satisfaction made by men is blasphemy against Christ, who has completely reconciled and justified mankind. To God alone belongs the power of giving complete absolution. It is not necessary to confess our sins to the priests. There is no purgatory, unless it be God himself, who is a consuming fire, and purifies from all pollution."

'When Reuchlin was hardly twenty, he taught philosophy and Greek and Latin at Bale, and it was then accounted almost a miracle that a German should speak Greek.

'The partisans of Rome began to be uneasy when they saw men of independent character searching into these ancient treasures. "The Romans make a wry face," said Reuchlin, "and clamourously assert that all such literary labours are contrary to Roman piety, since the Greeks are schismatics. Oh! what pains and patience are needed to restore wisdom and learning to Germany!"

'But it was not alone by his writings, but also by his life, that Reuchlin sought to promote the cause of truth. He had great influence over the minds of youth, and who can estimate how much the reformation owes to him on that account? We will mention but one example. A young man, a cousin of his, the son of an artizan, famous as a manufacturer of arms, whose name was Schwarzerd,
came to lodge with his sister Elizabeth, for the purpose of studying under his direction. Reuchlin, delighted with the talents and diligence of his young pupil, adopted him, and spared neither advice, presents of books, example, nor any thing else that was likely to make his relation useful to the Church and to his country. He rejoiced in seeing his work prosper in his hands; and thinking his German name Schwarzerd too harsh, he translated it into Greek, according to the custom of the time, and called the young student Melancthon. This was the illustrious friend of Luther.

Of Melancthon we shall frequently have occasion to speak hereafter—

"The union of letters with the faith is an important feature of the Reformation, and serves to distinguish it both from the establishment of Christianity, and from the revival in religion taking place in our own days. The Christians, in the Apostles’ time, had against them the intellectual cultivation of the age; and, with some exceptions, it is the same at this day. But the majority of men of letters were ranged on the side of the Reformers. Even general opinion was favourable to them. The work gained in extension: perhaps it lost in depth!"

Another name much connected with the Reformation is that of Erasmus, one of the greatest geniuses of the age. He was born when Reuchlin was about 12 years old—the son of a man full of vivacity and wit, named Gerard, a native of Gouda, in the Low Countries, who had formed an attachment to the daughter of a physician, of which this son was the fruit, though they were never married. The father afterward took priest’s orders at Rome, but Margaret the mother devoted herself to the education of the child, who early gave signs of much promise.

"He was not yet thirteen, when his master, Sinthemius of Deventer, embracing him one day in great joy, exclaimed: “That child will attain the highest summits of learning.”"

About this time both his father and mother died.

"Erasmus* alone in the world, felt the strongest aversion to the monastic life, which his tutors would have compelled him to embrace.

---

* He was named Gerhard after his father. He translated this Dutch name into Latin (Desiderius) and into Greek (Erasmus.)
At last, a friend persuaded him to enter himself in a convent of regular canons; which might be done without taking orders. Soon after, we find him at the court of the Archbishop of Cambray; and, a little later, at the University of Paris. There he pursued his studies in the greatest poverty, but with the most indefatigable perseverance. Whenever he could obtain any money, he employed it in the purchase of Greek authors,—and then, of clothes. Often the poor Hollander solicited in vain the generosity of his protectors: hence, in after life, it was his greatest satisfaction to contribute to the support of young and poor students. Devoted incessantly to the investigation of truth and learning, he yet shrank from the study of theology, from a fear lest he should discover therein any error, and so be denounced as an heretic.

The habits of application which he formed, at this period, continued to distinguish him through life. Even in his journeys, which were generally on horseback, he was not idle. He was accustomed to compose on the high road, or travelling across the country, and, on arriving at an inn, to note down his thoughts. It is in this way that he composed his celebrated "Praise of Folly," during a journey from Italy to England.

Erasmus very early acquired a high reputation among scholars. * * *

What was his influence on the Reformation?

It has been too much exalted by some, and too much depreciated by others. Erasmus never was, and never could have become, a Reformer; but he prepared the way for others. Not only did he in his time diffuse a love of learning and a spirit of inquiry and discussion which led much farther than he himself would follow, but, in addition to this, he was able, sheltered by the protection of great prelates and powerful princes, to unveil and combat the vices of the church by the most pungent satires.

He did more; not satisfied with attacking abuses, Erasmus laboured to recall divines from the scholastic theology to the study of the Holy Scriptures. "The highest use of the revival of philosophy," said he, "will be to discover in the Bible the simple and pure Christianity." A noble saying! and would to God that the organs of the philosophy of our days understood as well their proper duty. "I am firmly resolved," said he again, "to die in the study of the Scripture. In that is my joy and my peace."* "The sum of all Christian philosophy," says he in another place, "is reduced to this:—to place all our hope in God, who, without our deserts, by grace, gives us all things by Jesus Christ; to know that we are redeemed by the death

* Ad Servatian.
of his Son; to die to the lusts of the world; and to walk conformably
to his doctrine and example; not merely without doing wrong to any,
but doing good to all; to bear with patience our trial in the hope of
a future recompence; and finally to ascribe no honour to ourselves
on the score of our virtues, but to render praise to God for all our
strength and works. And it is with this that man must be imbued
until it becomes to him a second nature."*  

‘But Erasmus was not content with making so open a confession of
the evangelic doctrine; his labours did more than his words. Above
all he rendered a most important service to the truth by publishing
his New Testament; the first, and for a long time, the only critical
edition. It appeared at Basle in 1516, the year previous to the usual
date of the Reformation. He accompanied it with a Latin transla-
tion, wherein he boldly corrected the Vulgate, and with notes, defend­
ing his corrections. Thus Erasmus did that for the New Testament
which Reuchlin had done for the Old.

‘Divines and learned men might thus read the word of God in the
original language; and at a later period they were enabled to recog­
nise the purity of the doctrine of the Reformers. “Would to God,”
said Erasmus, in sending forth this work, “would to God it might
bear as much fruit for Christianity as it has cost me labour and appli­
cation.” His wish was realized. In vain did the monks clamour
against it. “He pretends to correct the Holy Ghost!” said they.
The New Testament of Erasmus shed a brilliant light. This great
man also diffused a taste for the word of God by his paraphrases of
the Epistle to the Romans. The effect of his studies went beyond
his own intentions: Reuchlin and Erasmus gave the Scriptures to
the learned; —Luther, to the people.’

It is evident that in various ways, and far beyond his own
intentions, Erasmus helped on the Reformation. He pointed
out the way to others in which he did not himself dare to walk.

‘The very causes that made him a fit instrument to prepare this
great work, disqualified him for accomplishing it. “Erasmus knows
very well how to expose error,” said Luther, “but he does not know
how to teach the truth.” The Gospel of Christ was not the fire that
kindled and sustained his life, the centre around which his activity
revolved. In him Christianity was second to learning. He was too
much influenced by vanity to acquire a decided influence over his
contemporaries. He carefully weighed the effect that each step

* Ad Joh. Slechtam, 1518. Haec sunt animis hominum inculeanda, sic, ut velut in naturam
transcant. (Fr. Epp. i. p. 680.)
might have upon his own reputation. There was nothing that he liked better to talk about than himself and his own glory. * * *

"A disadvantageous peace," said Erasmus, "is better than the most just war."* He thought,—(and how many Erasmuses have lived since that time, and are still living) he thought that a Reformation which should shake the church would risk the overturning of it; he foresaw with terror passions excited, evil mingling every where with the little good that might be done; existing institutions destroyed without others being substituted in their stead, and the vessel of the church, letting in water on every side, engulfed at last in the raging billows. "They who let in the ocean to new beds," said he, "are often deceived in the result of their toil: for the mighty element once admitted, stops not where they would have it stayed, but overflows where it will, spreading devastation around."†

Our author well remarks on the views taken by Erasmus—

"Is there not, a marked difference between the agitation which arises from human passions, and that which is wrought by the Spirit of God? The former loosens the bonds of society, but the latter strengthens them. How erroneous was it to suppose, with Erasmus, that in the state in which Christianity then was, with that mixture of opposing elements, of truth and error, of life and death, a violent convulsion could possibly be avoided. Close if you can, the crater of Vesuvius when the contending elements are already agitating its bosom! The middle ages had witnessed more than one violent commotion, with an atmosphere less stormy than that existing at the time of the Reformation. We must not at such a moment think of arresting and repressing, but rather of directing and guiding.

"If the Reformation had not broke forth, who can estimate the ruin that would have ensued? Society a prey to a thousand destructive elements, without any regenerating or preserving principles, would have been frightfully subverted. Certainly, a Reformation such as Erasmus contemplated, and such as many moderate but timid men of our times still dream of, would have overturned Christian society. The people, deprived of the light and piety which a true Reformation brought down even to the lowest ranks, abandoned to violent passion and a restless spirit of revolt, would have burst the chain like an enraged animal roused by provocation to uncontrollable fury.

* 'Malo hunc, quals quis est, rerum humanarum statum quam novos excitari tumultus,' said Erasmus.
† 'Semel admissione non evertur, qua destinatur admitter.' (Erasm. Epp. i. p. 953.)
The Reformation was nothing less than the coming in of the Spirit of God among men, a regulating principle, placed by God upon the earth. It might, it is true, move the elements of ferment which are hidden in the human heart, but God triumphed over all. The evangelical doctrine, the truth of God, penetrating among the mass of the people, destroyed what was destined to be destroyed,—but everywhere strengthened what was to be maintained. The effect of the Reformation was to build up. Only prejudice could say that it lowered. And it has been justly observed that the ploughshare might as well be accused of injuring the earth it breaks up only to prepare it for fruitfulness.

Erasmus was deficient in courage. But courage is as necessary to effect a reformation as to capture a city. There was much timidity in his character. From his youth he trembled at the mention of death. He took the most extraordinary care of his health. He would avoid, at any sacrifice, a place where contagion prevailed. His relish for the comforts of life surpassed even his vanity, and this was his reason for declining more than one brilliant offer.

Erasmus, by his writings and discourses, had, more than any other person, hastened the Reformation; and yet he trembled when he saw the tempest he had raised approaching. He would have given everything to restore the former calm even with its heavy vapours. But it was too late,—the dam was broken down. It was no longer possible to stay the violence of the torrent that was at once to cleanse, and fertilize the world. Erasmus was powerful, so long as he was an instrument in God’s hands. When he ceased to be that—he was nothing.

The Duke George of Saxony, the mortal enemy of Luther, having received an equivocal answer to a question he had addressed to Erasmus, exclaimed aloud, “My dear Erasmus, wash me the robe, if you can, without wetting it.” Secundus Curio, in one of his works, depicts two heavens, the Papal and the Christian. He found Erasmus in neither; but perceived him incessantly wheeling in never ending eddies between both.

Such was Erasmus. He wanted that “liberty of heart” which makes truly free. How different would he have been, if he had given up himself to devote his soul to truth. But after trying to work some reforms, with the approbation of the heads of the church,—after having, for the sake of Rome, abandoned the Reformation, when he saw that the two could not walk together,—he lost all his influence with either.

It was not among the princes and the learned only that signs
of life became manifest. Nobles, knights, and warriors, many of the most illustrious sons of Germany, formed a close alliance with literary men, and, inflamed with zeal, made efforts to deliver their dependants from the yoke of Rome.

Various causes would contribute to make friends to the Reformation among the nobles. Some, having frequented the Universities, had there received into their bosoms that fire with which the learned were animated. Others, educated in noble sentiments, had hearts open to the elevating doctrines of the Gospel. Many found in the Reformation a vague and chivalrous something to charm and captivate them. Others, it must be owned, were influenced by ill-will to the clergy, who had helped, under the rule of Maximilian, to deprive them of their ancient independence, and reduce them to submission to their princes. Full of enthusiasm, they deemed the Reformation the prelude of a great political renovation; they hoped to behold the Empire emerge from the crisis with a splendour altogether unprecedented, and a better and more glorious state of things established in the world as much by the sword of chivalry as by the word of God.*

Ulric de Hutten, sumamed the Demosthenes of Germany from his philippics against the Papacy, forms, as it were, the link which then held united the knights and the men of letters. He was no less distinguished by his writings than by his military exploits. Descended from an ancient family of Franconia, he was sent, when eleven years old, to the convent of Fulda, to become in due time a monk. But Ulric, who felt no inclination for that vocation, fled from the convent in his sixteenth year, and repaired to the University of Cologne, where he devoted himself to the study of languages and poetry. At a later period he led a wandering life, was present in 1513 at the siege of Padua, in the capacity of a common soldier, saw Rome and all her abominations, and there sharpened the darts which he afterwards hurled against her.

On his return to Germany, Hutten composed against Rome a writing entitled The Roman Trinity. He there strips bare the disorders of that court, and shows the necessity of putting a forcible stop to its oppressions. "There are three things," says a traveller named Vadiscus, introduced in this tract, "which we commonly bring away with us from Rome,—a bad conscience, a vitiated stomach, and an empty purse. There are three things which Rome does not believe

* Animus ingens et ferox, viribus pollens. Nam si consilia et consatus Hutteni non defeicient, quasi nervi copiarum, atque potentiae, jam mutatio omnium rerum extissit, et quasi orbis status publici suisset conversus.—Camer, L'In Melancholia.
in: the immortality of the soul, the resurrection of the dead, and hell. There are three things which Rome trades in: the grace of Christ, the dignities of the church, and women.” The last writing obliged Hutten to quit the court of the Archbishop of Mentz, where he was residing when he composed it. * * *

Hutten sought refuge in the Castle of Ebernburg, where Francis of Sickengen offered an asylum to all who were persecuted by the Ultramontanus. It was there that his zeal, panting for the enfranchisement of his nation, dictated those remarkable letters addressed to Charles V., Frederic the elector of Saxony, Albert archbishop of Mentz, and the princes and nobility, which place him in the first rank of orators. There he composed all those writings, destined to be read and comprehended by the common people, which spread throughout the German population a horror of Rome and a love of liberty. Devoted to the cause of the Reformer, his design was to lead the nobles to take up arms in favour of the Gospel, and to rush sword in hand on that Rome which Luther aimed to destroy only by the word and invincible power of the truth. * * *

Chivalry had for a long time prided itself in despising learning. The period we are retracing presents a new spectacle. Under the ponderous cuirasses of Sickengen and Hutten, we perceive that new movement of the general intelligence then everywhere beginning to make itself felt. The Reformation gave to the world as its first fruits, warriors who were friends of the arts and of peace.

Hutten, during his residence at the castle of Sickengen, after his return from Brussels, encouraged the brave knight to study the evangelic doctrine, and explained to him the main truths on which it is based. “And is there any man,” exclaimed Sickengen in astonishment, “that dares seek to overturn such a doctrine! Who dares to attempt it?” * * *

Soon after, Sickengen, wishing to help the cause of truth in his own fashion, declared war against the Archbishop of Treves, “to open a door,” as he said, “for the Gospel.” It was in vain that Luther, who had then appeared, dissuaded him from it; he attacked Treves with five thousand horse and a thousand foot. The courageous Archbishop assisted by the Palatine and the Landgrave of Hesse, compelled him to retreat. In the spring following, the allies besieged him in his castle of Landstein. After a bloody assault, Sickengen was obliged to retire: he was mortally wounded. The three princes penetrated into the fortress, and passing through its apartments, found the lion-hearted knight in a vault, stretched on his death-bed. He put forth his hand to the Palatine, without seeming to notice the princes who accompanied him. But they overwhelmed him with questions
and reproaches. "Leave me in quiet," said he, "for I must now prepare to answer to a greater Lord than ye." When Luther heard of his death, he exclaimed, "The Lord is just but wonderful! It is not by the sword that he will have his Gospel propagated."

Upon this unhappy event D'Aubigne well remarks—

"Such was the melancholy end of a warrior who, as Emperor, or as an Elector, might perhaps have raised Germany to a high degree of glory, but who, confined within a narrow circle, expended uselessly the great powers with which he was gifted. It was not in the tumultuous minds of these warriors that divine truth came to fix her abode. It was not by their arms that the truth was to prevail; and God by bringing to nought the mad projects of Sickingen, confirmed anew the testimony of St Paul, "The weapons of our warfare are not carnal, but mighty through God.""

Various agents in various departments had thus effected, and were effecting a great preparatory work. Old institutions were tottering or had been overturned, a new 'order of things' was extensively introduced. New ideas had been scattered abroad with the rapidity and diffusiveness of light. The sleep of ages had been broken. The mind of man was awakened, the art of printing had given wings to the written word and it was carried like certain seeds conveyed by the wind to the most distant regions. It began to germinate. The face of society was changing; and yet it was in such a transition state, that no human wisdom could foresee what shape it would assume.

To bring the forming and as yet discordant elements into harmony, some master mind was needed to shape the yielding mould of society—some plastic hand; and where was it to be found?

"Who had more wisdom than Frederic? Who had more learning than Reuchlin? Who had more talent than Erasmus? Who had more wit and energy than Hutten? Who had more courage than Sickingen? And yet it was neither Frederic, nor Reuchlin, nor Erasmus, nor Hutten, nor Sickingen. Learned men, princes, warriors, the church itself, all had undermined some of the old foundations; but there they had stopped; and no where was seen the hand of power that was to be God's instrument.

"The world was in expectation. Luther appeared."

(To be continued.)
VALLEY OF THE MISSISSIPPI.

You have only to cast your eye upon the map, and trace the boundaries of the valley of the Mississippi, and you will see that it contains as many square miles as continental Europe; and if peopled as densely as some of the countries in the old world, would sustain a population as estimated by an intelligent writer, of five hundred millions of human beings. It possesses every variety of climate, and in richness of soil and extent of tillable land, is not surpassed. It is peculiarly a commercial country, and its navigable rivers afford every facility that is requisite to transact a foreign or domestic commerce. To show you what the Mississippi Valley is, just step on board the steamer Missouri, that has just got up steam for New Orleans, laden with lead, cattle, corn, wheat, flour, tobacco, hemp, butter, lard, bees' wax, cabbage, potatoes, onions, eggs, chickens, and every other thing that was in Noah's ark, and in four days you will have travelled eleven hundred miles, through every kind of climate, to the land of the orange grove and sugar plantation, and find yourself in the Crescent city. If you are on an exploring expedition, you will have the curiosity to take a trip of twelve or fifteen hundred miles up the Red River, to see the big raft and the cotton plantations. If you had a desire to return, you would hardly brook the pleasure of running three hundred miles up the Yazoo, and two or three hundred up the Big Black, to look at the lands of the 'repudiators,' and calculate how large a steamboat-load of cotton it will take to pay up their debts. After you get on the Mississippi again, you would hardly think of overlooking the little Arkansas river; and after journeying upon it for 10 or 12 days, you would find you had travelled about two thousand miles, and seen much land that is yet to be possessed. Divers and sundry other little streams would be passed until you entered the Ohio, and then you run up that beautiful stream to Pittsburgh, one thousand miles, and two thousand from New Orleans. On the route you would see Louisville, Cincinnati, Wheeling and Pittsburgh, and the finest farms and most luxuriant crops, and the largest herds of cattle and the most healthy people, and the 'broad horns' or flat boats, bearing the products of this fertile region to New Orleans. In descending the Ohio, you would look at the Kentucky river, and then passing Nashville on the Cumberland, you would run about four hundred miles, and then ascend the Tennessee river about six or seven hundred miles to see the noble cotton lands of that noble State. After getting back to St. Louis, you would probably have a desire to see the Missouri and its tributaries. After due preparation for the voyage, and a rapid run of two weeks or more, you would be put on shore at the Great Falls, in the country of the Blackfoot Indians, about 3900 miles above St. Louis, and 5000 from New Orleans! On your return to see the tributaries of the Missouri, it will be only necessary to make the pleasure trip of 1100 miles.
up the Yellowstone, of 1600 up the Platte, of 1200 up the Kansas, to say nothing of 200 or 300 up the Osage, and innumerable other streams, and so you will be back to St. Louis, and 1200 miles from New Orleans. And then to finish, just get on board a good steamboat at St. Louis, and in six or eight days you will be at the Falls of St. Anthony, 1300 miles up the Mississippi, or 2500 miles from N. Orleans; if not satisfied, just walk round the Falls, and, taking another boat, ascend about 1000 miles further. You will then be out of the pale of civilization. As you return, you can round to, at the mouth of the Illinois river, and ascend that beautiful little rivulet for about two hundred miles. This, in the language of another, is a tolerably accurate idea of what the Mississippi Valley is; and by putting the distances together, you will find that you have travelled very comfortably by steamboat sixteen thousand miles, and, in going and returning, double that distance. Should curiosity lead you to investigate, you will find that in the Mississippi and its tributaries, the Mississippi Valley possesses a steamboat navigation of from twenty-five to thirty thousand miles. Such is a brief but true geographical glance at the valley. To the mind of an Atlantic or European reader, it may appear more of a 'fancy sketch' than a true description. Let them not suppose that truth is violated because our rivers are large; we did not make them, and are not responsible for that. We have, however, plenty of such little streams as the Hudson, the Delaware, the Potomac, the Santee, the Thames, the Severn, the Mersey, the Humber; but we do not dignify them with the name of rivers; we call them creeks or bayous. With us, it takes a river to make a river.—Emancipator.

Religious Intelligence.

MISSIONARY SERVICES AT BANGALORE.

The Annual Sermon on behalf of the London Missionary Society was preached at the Mission Chapel, Bangalore, to a numerous congregation, on Lord's-day evening, December 22d, 1844, by the Rev. C. Campbell, B. A., of Mysore. The preacher took for his text Isaiah lxi. 11, 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations,' from which an appropriate discourse was delivered, of which the following is an outline:—
In the present state of the church and the world there is much both to humble and grieve the true Christian. In the church there are multitudes who have only ‘a name to live’ whilst ‘they are’ spiritually ‘dead,’ and those who are truly alive unto God are marked by imperfection, both in their own character, and in their efforts to promote the extension of the Redeemer's kingdom. The world presents a scene more dark and melancholy still. Millions, to whom the gospel has been preached, ‘reject the counsel of God against themselves,’ and millions more, who have never heard it, are living and dying ‘without God,’ and ‘without hope.’

Nor is our grief, arising from the contemplation of such a state of things, removed by a consideration of what has already been done in the mission field. We are grateful for the measure of success which God has been pleased to grant, but, at the same time, must acknowledge that the flock of Christ is yet ‘a little one,’ and that the majority of our race are still living in gross spiritual darkness.

Is it to be always thus? Until the coming of Christ are we to expect only a few, here and there, to be gathered into his fold? Even were this the case the Divine goodness is not to be called in question. He that gave his Son to die for a guilty world must be acknowledged to be a God of love and mercy, whatever mysteries may be connected with his providential dealings. And, whatever be the result of our labours in the cause of Christ, our duty is plain so long as the command remains unrepealed, ‘Go ye into all the world and preach the gospel to every creature.’

It is not the will of God, however, that we should rest satisfied with a small measure of success. A glorious harvest is yet to be reaped, of which the first fruits only have as yet been received. ‘For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.’

This is to be the result of the gradual diffusion of that gospel which was first spoken by the Lord, and has been confirmed to us by them that heard him. In the first verse of this chapter (Isaiah lx. 1,) the Redeemer himself is represented as declaring his mission, and making known the nature of his gospel; and in the following verses the growing happiness and glory of his church are figuratively set forth, in language referring not only to the literal Israel but to all who are the seed of Abraham by faith in Christ Jesus.

The text refers to that happy period when the Redeemer's kingdom shall be co-extensive with the world. That will be a time of righteousness—wars, oppression, and cruelty, will cease. The idols be utterly abolished. ‘The wickedness of the wicked come to an end.’
And 'righteousness, peace, and joy in the Holy Ghost' everywhere prevail. It will also be a time of praise to the God of salvation for subduing his enemies—blessing his people—and causing his truth to triumph. This state of things will be universal. 'For the Lord God will cause righteousness and praise to spring forth,' not in a few places merely, but before all the nations.

The manner in which this will be accomplished is described. 'As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth.' The analogy holds good in several respects, and especially in the three following:

1. In both cases human labour is employed. For in the cultivation of the earth the ground must be prepared, and the seed must be sown by human hands, and watered and tended with much care by him who would reap the fruit. In the field of the world, God has appointed the ministers of the Gospel to labour; not that he needs their help; but it has pleased him to employ them as instruments; and their weakness makes it the more apparent that the excellency of the power is all his own. The holy lives of his own people are employed by God as another instrumentality. They are a seed sown by him in the earth, by which he brings glory to his own name. Yea, he makes all events subservient to his own cause. Even the wrath of man is made to praise him, and the remainder thereof he restrains.

2. In both cases it is necessary to exercise long patience in waiting for the fruit. We are taught by a variety of figures in the Scriptures that the kingdom of Christ is gradual in its progress; and the facts of the case have hitherto been in exact correspondence with the representations given. Therefore although it be still the day of small things there is no reason to despond.

3. In both cases the blessing of God is absolutely necessary in order to the production of fruit. 'Paul may plant, and Apollos may water, but God must give the increase.' It is the Lord God alone that can 'cause righteousness and praise to spring forth before all the nations.' How important then to be earnest and importunate in soliciting His blessing!

Let all the church unite in the prayer of faith, that God may pour out his Spirit, and manifest his power to save. And let professing Christians beware lest they should in any way hinder the progress of this work. When they bring forth much fruit the Lord is glorified; but when, on the contrary, they act inconsistently, the name of Christ is dishonoured, and his work impeded.
The Annual Meeting was held on Monday evening, December 23d. The attendance was good, although not so numerous as on the preceding evening. A hymn having been given out, and prayer offered by the Rev. B. Rice, the chair was taken by the Rev. E. Crisp, who observed that we had lately had some proceedings connected with the Jubilee of the Society. That was a special occasion. But our zeal is not to be estimated so much by what we do under the influence of temporary excitement, which may produce an occasional splendid effort, as by the degree of our regular and continued co-operation in the great work. The present meeting is connected with the general proceedings of the society. We come together now as the professed and steady friends of the cause of missions, or neglect to support them.

In advocating this cause we should take high ground. As Christians, and when pleading for Christianity in general, we should do this, taking it for granted that men know and feel that they ought to obey the truth; and so with missions. We should not speak and act as if we thought they needed an apology, but always represent them as an essential part of Christianity, which no consistent believer can disregard, and that if any apology is due, it is from those who oppose Christian missions.

Our meeting together, with these views, and in this manner, is calculated to correct many of our misapprehensions, and to enlarge our minds. Even reading the report of the London Missionary Society alone, which shows what is going on in many parts of the world, does this in a measure; but taking a wider range and surveying what is done by all the various societies does it still more effectually. It is with Christians as with mariners. They have to take their 'Lunars' and their 'Azimuths,' and thus to correct their calculations, and check their chronometers; and we have need to check and to correct our observations, by some process differing from our every day estimate of things. From the want of this, some who are in difficult and trying situations are apt to think it is as dark in all the rest of the world, or the church; as it is around them, and need to make a more favourable estimate, by considering the state of the great whole. Others who are in brighter scenes may fancy that it is as bright every where else as it is with them, and, by a similar process, they may see the shade of the picture.

The effect of such meetings when properly conducted, and pervaded by a proper spirit, is exceedingly profitable. A missionary meeting which is not conducive to the spiritual improvement of those who attend it, is worthless. It should make us prize more highly the salvation of the Gospel, and increase our enjoyment of personal
religion. We shall find that while trying to arouse others we ourselves are more awakened, and while endeavouring to instruct and edify them we are ourselves edified.

The report, of which the following is an epitome, was read by the Rev. J. Sewell.

**Canarese Department.**—Under the superintendence of the Rev. B. Rice, and Rev. J. Sewell.

1. **Preaching to the Heathen.**—Numerous congregations are frequently collected in the streets to hear the words of eternal life. Occasionally much enmity to the truth is manifested, but sometimes the people listen with apparent interest and there appear to be a few in whose minds a conflict is going on relative to the claims of Christianity on the one hand, and of the world on the other—many, alas! seem to have decided the controversy within, and have settled down into a hardened state of mind against the gospel, which thus appears likely to prove to them 'the savour of death unto death.'

2. **Itineracies.**—This important branch of missionary labour has been attended to, as far as circumstances would permit. Three mission tours have been made during the year, the results of which were such as greatly to encourage the missionaries. They were gratified to find that the effects of former visits, though a considerable period had elapsed, were still visible. Many had evidently read the books that were given to them with care and attention. A conviction of the absurdity of Hinduism and the superior claims of Christianity was observed to prevail. And some were met with who appeared to be 'not far from the kingdom of God.'

3. **Distribution of Scriptures and Tracts.**—2443 tracts, 858 school books, and 394 portions of the Scriptures have been put into circulation during the period embraced in the present report. It is not known that any have been destroyed or abused, and it is known that many have been carefully read.

4. **Schools.**—There are two boarding schools, one for boys, and the other for girls. The former contains 13 children, and the latter 9. They are all making steady, and some of them very gratifying progress. Several possess a good measure of scriptural knowledge, and pleasing dispositions of mind. There are nine day schools, viz. six for boys, and three for girls, containing 298 boys and 65 girls. The girls both in the boarding and day schools are under the care of Mrs. Rice. Those in the day schools are nearly all of them children of caste parents, and some of them are the children of Brahmans. These schools afford considerable encouragement. Much scriptural knowledge is possessed by the scholars, and several show that their
minds are in some degree impressed with the truth and importance of what they learn.

5. Church and Congregation.—There have been two additions during the year. The present number of communicants is 13. A woman who was a candidate for baptism, but whose case had been deferred on account of her previous doubtful character, died lately when on a visit to some of her heathen relatives near Colar. She appears to have died refusing to call on Râma, which she was urged to do by her friends, and declaring her faith in Jesus Christ. The congregation regularly assembles for divine worship at the Chapel in the Pettah every Sabbath morning. The average attendance (including the boarding school children) is about 40. In addition to these there is an average attendance of from 20 to 30 of the heathen.

6. Preparation of Books.—An Epitome of Old Testament History in Scripture language, pp. 732, has been completed, and carried through the press, by Mr. Rice. A similar work on the New Testament is in course of publication by Mr. Sewell. A Canarese Hymn Book, containing 72 Hymns, including 17 taken from the Hymn Book of the German brethren, has also been prepared and published by Mr. Rice, with the assistance of Mr. Campbell, of Mysore. Both the missionaries have given a considerable portion of their time and attention, in connexion with other missionary brethren, to several matters preparatory to a revised translation of the Scriptures in the Canarese language. They have also been engaged in preparing and delivering a course of Lectures each, the one on General, and the other on Church History, to such of the students in the Theological Seminary as understand Canarese.

The missionaries regret that looking at their work in general they are yet constrained to speak of the trials rather than of the triumphs of our faith. They think that they discover signs of the declining strength of the enemy, yet past experience has taught them that they cannot calculate with certainty on such appearances as to any immediate favourable result. They desire to labour on in the spirit of faith, prayer, and patient perseverance, knowing that in the history of the church the darkest times have often been the harbingers of the renewed shining forth of the Sun of Righteousness, and feeling assured that ‘in due season they shall reap if they faint not.’

Tamil Department.—Superintended by the Rev. E. Crisp. The attendance at the service on Sabbath mornings is generally good. There have been several additions to the communicants who usually number about 10. Some of these additions are from students who have come to the Seminary from other missions where they, with
their wives, were previously members of the church. But in addition to these some, who before had been Roman Catholics, have been baptized and received into the congregation. Two of them were cases of considerable interest. Though there has been occasion for rebuke in reference to some members of the church, and in one instance for temporary suspension from communion, there has not been any necessity for the exercise of more severe discipline.

The Native Day Schools are three in number, and the average attendance about 100 children. They are under schoolmasters who are professed Christians, and each school is likewise under the responsible charge of one of the students in the seminary, besides being regularly examined by the missionary.

The female boarding school under the care of Mrs. Crisp, assisted by Miss Macklin, has during the year increased to 21, and the general conduct and spirit of the children afford much encouragement. Three have been baptized. One child who was baptized in 1843, at her own desire, has been drawn away by her mother, and painful doubt is experienced respecting her. It is cause for thankfulness that so many of the others are apparently under the influence of the truth and grace of God.

The infant school is in an encouraging state. The present attendance is good, although it has fluctuated during the year. It enjoys the regular visits and attention of Miss Macklin.

The English Church is under the pastoral care of Mr. Crisp, who is occasionally assisted by Messrs. Rice and Sewell. The grace of God in its freeness and power has been displayed in making some who were servants of corruption the free and happy disciples of Jesus. Some who had wandered have been restored, but several painful cases of inconsistency have occurred, nearly all of which are to be traced to the use of intoxicating liquors. There is a Sunday school containing about 40 children, and there are also male and female Bible classes.

The Theological Seminary.—Under the care of the Rev. E. Crisp. In this institution there are at present 17 students. The general course of instruction announced in former years has been continued, with some additions. It is hoped that besides enjoying these additional advantages the students have grown in holiness and spiritual fitness for their work. At the annual examination they so acquitted themselves as to receive the expressed approbation of the brethren by whom their attainments were tested.

At the conclusion of the Report, the meeting was addressed by the Rev. J. Garrett, on the following subject:—
I. 'That a personal experience of the power of the Gospel, and a growing acquaintance with the excellence of its blessings, not only lay us under the strongest obligations to make that salvation known to others, but will prompt an earnest desire to labour, that they may be brought to participate fully in the same privileges, in which we ourselves rejoice.'

Mr. Garrett commenced by remarking that, the first effect of the gospel, wherever it is believed with the heart unto righteousness, is to awaken an earnest interest in the spiritual welfare of others. To this we are constrained by the love of Christ for 'we thus judge that if one died for all, then were all dead, and that they who live, should not henceforth live unto themselves but unto him who died for them and rose again.' Those who are, to some extent at least, sensible of the ruin from which they have been rescued, will earnestly desire, and labour that others may escape the condemnation from which they have been delivered. Those to whom Christ has become precious, will desire and labour, that others may taste of that preciousness also. Those who have quieted all their alarms, and been freed from all their anxieties by the sufficiency of the atonement, will be earnestly desirous of making known a remedy so effectual to the millions who are living 'without God, and without hope in the world.' Those who have regard to the honour of the Saviour will desire and labour to extend his kingdom till all the nations of the earth acknowledge his authority—till the mighty Spirit which Christ has purchased by his obedience, shall have subdued every heart, and established his empire of righteousness over a renovated world.

The speaker then adverted to the extent and importance of the object thus contemplated, and the various difficulties with which those who seek to promote it have to contend, and said that they were only encouraged to look forward to final success by the cheering recollection that their success was of God. They could rely with confidence on the sure word of prophecy, and the faithful promises of Jehovah. They found that all the predictions respecting Babylon, Nineveh, and Tyre, had been accomplished. Those which related to the Jews as a nation had also been literally fulfilled. Now if God had thus carried out his threatenings, would he not also accomplish his promises? The predictions respecting the humiliation and death of the Son of God had all received their fulfilment, and should not those which relate to his exaltation and glory? Yes! 'The glory of the Lord should be revealed, and all flesh should see it together, for the mouth of the Lord had spoken it.'

We might have to wait for our final success, but it had been promised by him who never spoke in vain, and we might look forward
to the time when the song of rejoicing would resound, loud as
the thunder, but sweet as the music of heaven, ascribing ‘glory, and
honour, and power, and blessing, to God, and to his Christ for ever.

The Rev. A. Leitch, of Madras, then spoke on the following
topic:—

II. That while we mourn over the violent opposition to the gospel,
manifested by some portions of the Native community, as fearfully
enhancing their guilt, we regard it as an indication that the apathy
of ages has been disturbed, and that divine truth has penetrated more
deeply into the public mind, and has more decidedly resisted the
corruptions of idolatry, than at any former period with which we are
acquainted.'

Mr. Leitch related some facts which had come under his own
observation at Madras and Conjeveram, tending to show the deeply
rooted enmity which many of the people bear against the gospel
and those who promulgate it—he adverted to the violent opposition
encountered by himself and other missionaries—and contended that
the present aspect of the mission field in India is dark. We are not
however to despond, but to labour on in faith, cherishing unshaken
confidence in the promises of him who cannot lie, and remembering
how frequently in the experience of God's people, and the history of
the church, times of deepest darkness immediately precede those of
the greatest brightness, and most abundant blessing.

(We regret that not having received the notes of Mr. Leitch's
speech as was expected, we are unable to report his address more
fully.)

The third subject brought before the meeting was,—

III. 'That as a dependance upon even divinely appointed agency
is a grievous dishonour to Him who alone “giveth the increase,” it is
indispensably necessary that we habitually call upon the Holy Spirit,
the Lord and giver of life, for an abundant pouring down of his
blessing upon all whose salvation or improvement we seek to pro-
mote.'

On which the Rev. T. Haswell spoke nearly as follows:—

The previous speaker has been calling upon this congregation to
sympathize with the missionaries, and the missionary cause, in the
present discouraging circumstances under which they, the mission-
aries, are labouring in this country. This call cannot be better
responded to than by carrying out the sentiments contained in the
paper with which I have been furnished, and in doing this we shall
find that whilst we are seeking the spiritual good of others, we are
promoting our own good, for 'He that watereth shall be watered also himself,' and, 'There is that scattereth and yet increaseth.' The chairman, at the commencement of the meeting, said that, 'that missionary meeting is worthless in which the spiritual good of those assembled is not promoted.' In this sentiment I most cordially unite, for the cause in which we are engaged is a spiritual and a holy cause, and it must promote our personal spirituality and holiness in order to reach the state of those around us. In the paper which I hold in my hand there are some important particulars to which we may with profit direct our attention.

First. It acknowledges that the Lord the Spirit is the sole Author of every spiritual blessing.

A reference to the history of the church of Christ is sufficient to prove the correctness of this view. All the means which God has used for the promotion of his work are such as show that the instruments which he employs are in themselves powerless, but that he, the Lord the Spirit is the source and spring of all spiritual prosperity, and the means by which he often promotes the good of his people are those which are contrary to the devices and plans of human invention. For instance, when he brought his people out of Egypt, out of the house of bondage, he led them to the border of the Red Sea, and when they stood at the brink of the water they were commanded to 'go forward.' Human reason would have argued the rashness and folly of taking such a step, the very first effect of which was likely to be to plunge themselves into death, but it was sufficient for them that God had given the command, and when they obeyed his voice he himself divided even the sea for them, so that they passed over on dry ground and escaped from their enemies. And so we in our day, as engaged in his work, and as having the love of souls at heart; 'Onward!' is our motto whatever may be the opposition that meets us in our way, looking to God alone as the Author of success.

Secondly. We learn from this paper, that we must seek the power and grace of the Holy Spirit, by prayer. Great encouragement is given us in the word of God to engage in this duty. We know that if we ask of God we not only may but we shall receive, 'for the mouth of the Lord hath spoken it.' He hath said, 'ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' But in order to ask aright we must watch over the dispositions of our hearts, for unless we do so we may ask amiss, and thus fail to receive; and one very important disposition in seeking the help of the Spirit is, gratitude for the mercies already received. Comparatively speaking there is much in this country to discourage the man of God, whilst sowing the seed of eternal life,
that is, compared with other countries where that word is more readily received and brings forth earlier fruit; yet there is also much cause for thankfulness and gratitude to God. In the report read at the commencement of the meeting, mention is made of a heathen woman who died near Colar, refusing to call upon heathen gods in the hour of death, and saying that none but Jesus Christ could save her. Here is a cause for gratitude, for we will hope that Jesus Christ did save her and that she is now with the redeemed of the Lord. Mention is also made in the same report of a person at Ossoor who, during the missionary’s sojourn there, was anxious in his inquiries about the truth. For this also we would give thanks, hoping that those inquiries were followed with true conviction. And in cases like this there is more than appears on the mere surface. I have myself seen whilst preaching to the heathen, the workings of the native mind under the force of truth. I have marked in their features that though they endeavoured to disguise their feelings, yet when they have been reasoned with ‘of righteousness, temperance, and judgment to come,’ they have given evidence that their conscience within them taught them that what we told them was true. And the very opposition to which reference has been made is a cause for encouragement and perseverance in this work. ‘Why do the heathen rage and the people imagine a vain thing? Why do the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, let us break their bonds asunder and cast away their cords from us?’ The reason is this, they no longer regard Christianity as an idle fable, they no longer view it as powerless in its effects. Formerly they might have said, ‘let it alone it will expend itself, our mountain stands too strongly to be moved by it,’ but now they have seen that there is power in it, they have felt the conviction of its truth, their mountain has begun to shake, and they tremble for its stability and therefore strive to oppose the truth. But their efforts are vain. Truth is mighty and must prevail, and from this measure of conviction wrought in the native mind, we ought to take courage and to go forward more and more earnestly seeking the help of the Holy Spirit. But we are here taught

Thirdly, that we must habitually call upon God for this help.

This is especially the duty of the people of God, and surely if we feel the greatness of the love of God to us, and know the riches of his grace, it will not merely be a matter of duty but our joy and delight to engage in this exercise. We must then cultivate the habit of prayer, and our prayers for the blessing of God upon the missionary cause are not to be offered merely at a missionary meeting or
when we assemble together in public, it must be the burden upon our hearts, the desire of our minds, our constant request at the throne of grace, that 'the kingdoms of this world may become the kingdoms of our God and of his Christ. And if we pray in faith and pray unitedly we shall have success in this country also, this wilderness will become the garden of the Lord ‘and will blossom as the rose,' and we shall have prosperity in our own souls for the dew of heaven will descend upon us.

The Rev. D. Sanderson remarked, that being called, unexpectedly, to occupy the position of another speaker, he could not be expected to say much (especially at that late hour,) although the subject given to him was one on which much might be said with advantage.

He felt a still greater difficulty in the subject being in almost direct opposition to the gloomy language of the report, and the remarks of a preceding speaker. It was this:

IV. 'That looking upon the measure of the heavenly blessing we have been permitted already to receive in this country; and regarding the larger amount of good, which, through the divine mercy, has been realized in many other parts of the world, we give most earnest and hearty thanks to our glorious Lord and leader, who is thus fulfilling his great promise to those who go to “disciple all nations,” “Lo, I am with you alway, even to the end of the world.”

He could not regard the opposition of the heathen to the gospel, upon which so much had been said, and from which such discouraging inferences had been drawn, otherwise than as a satisfactory proof of the 'heavenly blessing,' and a cause of earnest and lively gratitude. Missionaries had long and justly bewailed the apathy of the Natives of India as one of the greatest obstacles to the progress of Christianity; but it was now disturbed. By the blessing of God with the word preached, conversions had taken place in Bengal, Madras, Bombay, Mangalore, and various parts of India. In Tinnevelly, the South, and Ceylon, where more labour had been bestowed, the success was proportionate. And although the excitement and rage of the heathen prevailed for a time, causing the desertion of our schools, and apparently injuring the work, they quickly subsided, not only without much permanent evil, but with great ultimate good. Apathy was disturbed, and attention roused. On this ground we should give 'most earnest and hearty thanks to our glorious Lord and leader; for in every extensive revival of religion the Spirit accompanying the word, had roused apathy into violent opposition, which was followed by large success.

He also observed that though in Madras (as Mr. Leitch had shown)
the opposition was violent and long continued, in other places it was not so—there was full liberty. With regard to Bangalore, a mission­ary can go into any part of the extensive Pettah, sure of having a good congregation,—generally very attentive, and very rarely, if ever, showing violent opposition; and many inquire with every appear­ance of sincerity to obtain a better acquaintance with the word of God. The demand for Tracts and Scriptures is often greater than can be supplied.

He called particular attention to the seminary under the care of Mr. Crisp. Many present at that meeting were present at the exami­nation of the students (during the preceding week) in theology and general knowledge. It was certainly a cause of gratitude to our glorious Lord and leader, that 17 young men, converted and living in the enjoyment and practice of religion, were here receiving an efficient training for their work, as ministers of the word of life to their fellow-countrymen. This in itself was a most satisfactory proof of the ‘heavenly blessing,’ and demanded the liveliest gratitude.

The subject referred to ‘the larger amount of good, which, through the divine mercy, has been realized in many other parts of the world.’ In proof of this he briefly remarked that Spain—perhaps the most inaccessible country in the world to missionary effort—had been visited with the word of God. Missionaries had sought in vain to establish themselves in that country, and had been banished. But God had raised up and qualified an instrument of good to Spain, in George Borrow, who went to that country as an agent of the Bible Society. Endued with peculiar ability for acquiring language—a courage which no danger or trial could subdue; and a steadiness of purpose not to be resisted by any obstacle,—he was enabled to pursue the work of translation, and to distribute widely, an immense number of copies of the New Testament; and the four Gospels. The seed was thus sown, and ‘as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before this nation.’ Isa. lxi. 11.

He dwelt upon the large measure of heavenly blessing which has been realized in Africa, by which the most degraded of the human race have been exalted to the privilege of the sons of God. Mr. Moffat, whose ‘missionary labours and scenes in South Africa,’ has thrown so much light on the condition of the people, and the work of missions amongst them,—laboured for ten years in circumstances more disheartening than that of missionaries in India. Yet he and his colleagues continued to sow the incorruptible seed with many tears and prayers; which, when the heavenly blessing was realized,
brought forth good fruit in abundance. And there are many others in Africa, equal in labours and success,—an account of which, if published, would show the amount of divine blessing to be large indeed.

He also adverted to the South Sea Islands where the heavenly blessing had been so abundantly realized after many years of darkness and discouragement. Many had left the work there; and even Williams whose labours were so eminently blessed of God, after some years of fruitless labour, had requested to be sent to some other part of the world. The thousands there who have been turned from idols to serve the living God—the churches established, and walking in the fear of God—show the measure of the divine blessing now realized.

These were but three instances out of many that might be selected, but abundantly sufficient to show that 'our glorious Lord and leader is fulfilling his great promise to those who go to “disciple all nations.” “Lo, I am with you always, even to the end of the world.”' For this blessing it was our duty to give 'most earnest and hearty thanks,' and to manifest the sincerity of our gratitude by

1. Identifying ourselves with missionary efforts.
2. Contributing cheerfully of our substance to their support and extension.
3. By fervent and constant prayer.

'Praise God from whom all blessings flow,' having been sung, and the benediction pronounced, the meeting separated.

Deep interest was manifested throughout, and it is hoped that both the sermon and meeting were the means of stimulating the zeal of those present in the cause of missions.

**ANECDOTE OF GEORGE III.**

It is related of George III. that when hunting near Windsor, once, with his characteristic tenderness of feeling, he relinquished the enjoyment of the chase, out of compassion to his exhausted horse, and gently riding along through an avenue of the forest, was led by the cry of distress to an open space, where, under a branching oak, on a little pallet of straw, lay a dying gipsy woman. Dismounting and hastening to the spot, his majesty anxiously inquired of a girl who was weeping over the sufferer: 'What, my dear child, can be done for you?' 'Oh, sir, my dying mother wanted a religious person to teach her, and to pray with her before she died! I ran all the way, before it was light this morning, to Windsor, and asked for a minister, but no one could I find to come and pray with my dear mother.' The dying woman's agitated countenance bore witness that she understood and felt the
cruel disappointment. The king,—O lovely lesson for kings!—exclaimed, 'I am a minister, and God has sent me to instruct and comfort your mother.' Then seating himself on a pack he took the hand of the gipsy woman, showed the nature and demerit of sin, and pointed her to Jesus, the one all-sufficient Saviour. His words appeared to sink deep into her heart; her eyes brightened up; she smiled; and while an expression of peace stole over her pallid features, her spirit fled away to bear a precious testimony before the King of kings of that minister's faithfulness to his awful charge. When the party, who had missed their sovereign, and were anxiously searching the wood for him, rode up, they found him seated by the corpse, speaking comfort to the weeping children. The sequel is not less beautiful. I quote the words of the narrative. He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them to look to heaven. He then wiped the tears from his eyes and mounted his horse. His attendants greatly affected, stood in silent admiration. Lord L. was going to speak: but his Majesty, turning to the gipsies and pointing to the breathless corpse and the weeping girls, said with strong emotion: 'Who, my Lord; who thinkest thou, was neighbour unto these?'—Charlotte Elizabeth.

**The New Year.—** The *Oriental Christian Spectator* commences the New Year with the following remarks, among others, on the religious state of the world.

The 'Established Church of Scotland' has filled most of her vacancies. But in Edinburgh, Perth, and other towns, several of the churches which she claims are now shut up. Her last General Assembly presented two distinct parties; and that which embraces her best ministers, made its power decidedly apparent. While the present laws of that church grant no prerogative to the people, it does so largely to the Presbytery, and the Superior Courts; and, although the exercise of it is under the review and control of the Court of Session, it is likely to be left undisturbed from that quarter for some years to come. The favour of the government, and the general desire of conciliating the people, may enable those who are most friendly to non-intrusion, in some measure to carry out their views. And, where they so prevail as to secure an evangelical, instead of an unevangelical, ministry, we have abundant cause of congratulation and rejoicing.

The 'Free Church of Scotland' has surmounted most of its 'troubles.' Almost all the 'lords of the soil' have abandoned their extreme opposition to her, and granted her a local habitation on their domains. She has, therefore, erected her tabernacles in most of the parishes of Scotland, and appears to be daily adding to their number. While
'upwards of 460 ministers, with congregations, left the Establishment, and about 140 more have since been ordained over new congregations, there remain no fewer than 219 congregations for which it is the duty of the Free Church to provide the means of grace by the supply of ministers or probationers.' Besides these congregations there is 'a large additional number for which catechists may in the meantime suffice.' There thus appear to be about 819 congregations, in connexion with the Free Church, so large as to demand a regular ministry. What the precise extent of the 'large additional number' of smaller congregations may be, we cannot tell. But, be it what it may, the assemblies of the Free Church already approach the number of the parishes of Scotland. As far, therefore, as mere preaching is concerned, the 'disruption' has nearly doubled the extent to which the Church of Scotland of 1842 carried it. In all this we believe that 'Christ is,' more than ever, 'preached; and therein we 'do rejoice, yea, and will rejoice.'

While the establishment is keeping up all her schools and colleges, the 'Free Church' is planting hundreds of new schools throughout the country, and rearing a great institution, and a magnificent building, in the capital. For the erection of the latter, ten gentlemen have already subscribed £1000 each; and of the people of Scotland, in general, who have already subscribed more than £50,000 for school-rooms, it is expected that the College will not require to make any further demand. Theological and Ethical classes are already organized under Chalmers, Welsh, and others; and, in proportion to the great call for ministers, is the large attendance of students. While, therefore, we rejoice in the increase of preaching, we have little less reason to rejoice in the increase of Christian education.*

In the Church of England, it is generally feared, there is an increasing number of ministers, if not members, that tend, and fain would turn, to Rome. Members of the universities are becoming more bold in expressing the Romanism of their sentiments, and defy their opponents to expel an avowed Romanist from a Protestant University. Dr. Pusey, silenced in the diocese of the Bishop of Oxford, preaches freely in that of His Lordship of Exeter. Sound evangelical ministers are obliged to declare themselves no longer connected with the Establishment, and are thus, by individual secessions, forming a 'Free Episcopal Church.' Good men, still within the Establishment, look on with sorrow and amazement, and ask

* As an example of the great importance which Scotchmen attach to the principles involved in the 'disruption,' it may be observed, that it has reached and divided the Synods of Canada and Nova Scotia, and, travelling to the Cape of Good Hope, has split in twain the single Scotch Church existing in that Colony.
what will be the end of these things. They believe that, remaining where they are, they are holding the position their Master has assigned them as witnesses in the church,—that they will be blessed in their own individual spheres, and, in all probability, be made the means of saving the whole from destruction. The latest intelligence that has reached us, confirms their hopes. The Puseyite party has been signally defeated at Oxford; and, what is of unspeakably more importance, several of the party are going over bodily to Rome. The less conscientious Puseyites alone remain to attempt the thorough Romanizing of the church. May the Great Head of the church direct and prosper his servants in this matter.

Romanism is making vast exertions both at home and abroad. Her apparatus of men and means is wonderful. With mingled boldness and blandness she seeks and obtains favour with kings and governments, and takes her seat in the high places of the earth. She is coming over men as though they were half asleep. She seems to enchant them and rob them of their memory and reason. She gently whispers that she is holy and devout, compassionate and kind,—the only true friend and promoter of peace and unity: she whispers this, and is actually believed. Fain would she, by her threats from one quarter, and her blandishments from another, win the pinnacle of power in England and the world; and, perhaps, that position is decreed her 'for an hour.' The space, however short, will be sufficient to reveal her true character, and then even ungodly men will hate her, and seek her desolation and destruction. In the United States of America, it would seem that men are more alive to her real character: they will not let her dictate. It may be that that land, which was a refuge from the English Romanism of the 17th century, may become again an asylum to the persecuted Protestants of Britain.

God is, in the mean time, raising up out of Romanism witnesses against her. He is doing so particularly in Ireland and in France. The voice 'Come out of her, my people,' is not lifted up in vain. To the eye of sense they may appear to be coming out to their own destruction; but they are, in fact, only withdrawing from the tents of devoted men. Ceasing to 'partake' of their 'sins,' they may indeed have 'a time of trouble;' but they shall be 'delivered out of it'—they shall not receive of their 'plagues.'

Mohammedanism is bowing low in the dust. Its 'Emperors' and 'Ameers' are alike humbled. Its Supreme Ruler is dictated to by surrounding princes, and changes the laws of his empire at their bidding. Our danger is no longer from a distant enemy: it is from one at home, insinuating itself into the very bosom of the nation.
Heathenism, especially in India and China, has sustained a great shock, and is undergoing a gradual degradation. May He who smites, smite to heal; and, 'dashing the nations in pieces,' may he gather the fragments together to mould them by a divine process, and after a heavenly form.

The cause of missions has prospered during the last year. The London, Baptist and Wesleyan, Missionary Societies are maintaining the eminence they had gained. The Church of England Missionary Society has emerged from its difficulties to pursue the greatness of its way. The Established Church of Scotland's Missions are well supplied with funds, and are now being furnished with agents; and the Free Church of Scotland's Missions, both among Jews and Gentiles, are increased in number, and do not fail to receive correspondingly increased support. May the Lord increase his faithful labourers more and more,—them and their spiritual children. May He heal their divisions. May He fill them with love and peace, zeal and energy. May He fulfil in them, and by them, all the good pleasure of his goodness, and the work of faith with power. 'May He subdue the people under us, and the nations under our feet.' 'God is gone up with a shout, Jehovah with the sound of a trumpet. God reigneth over the nations. God sitteth on the throne of his holiness.'

The Fifteenth Anniversary of the Calcutta Religious Tract and Book Society was held at the Town Hall, on Friday the 3d instant. The Hon'ble F. Millett, Esq. presided. The meeting was opened with prayer by the Rev. W. Morton.

The report read by the Secretary, Rev. T. Smith, adverted chiefly to the subject of printing, issues, success and funds.

Several of the most useful tracts of the Society had undergone revision, large editions had been published. Nine new tracts had been published. The issues of the year had been upwards of 300,000. Instances of usefulness had occurred from the distribution of the Society's publications. The funds were like those of almost every similar institution (this year,) inadequate to sustain the Society in its operations.

This does not arise from any falling off of subscriptions and donations, but to the increased and increasing fields of labour opening to the Society.—Calcutta Christian Advocate.

The Fourteenth Annual Examination of the Pupils of the Free Church Institution, was held at the Town Hall, on the 27th of December, J. A. F. Hawkins, Esq. presided.

The Institution has, since the secession of the missionary body from the Church of Scotland, removed into the heart of the native town. This has increased the number of pupils: the present daily average attendance is
upwards of a thousand. The examination, as on former occasions, was gra­
tifying in the highest degree, at once a proof of the diligence of the teachers
and the taught.

The range of subjects brought under the attention, and forming the basis
of the labours of the students, especially in the upper classes and college
department, comprehends as much, if not more, than is usually comprised
in the course expected to be attended by the alumni of our Universities
in Britain. The manner in which the students have acquitted themselves
on this and similar occasions, proves that those subjects have not been made
the material for a showy exhibition, but have, through careful study, furnish­
ed the foundation of enlarged knowledge and solid mental improvement.

That young men with such an education, and thoroughly imbued with
Christian principles, though not themselves Christians, should exert a large
amount of salutary influence upon the minds of their countrymen, none can
doubt. It were as well to doubt the purifying and preserving influence
of salt or the refreshing and life-giving tendency of light. Added to
this, is the fact, cheering indeed to the Christian, that some have been
lead by the teachings of the Spirit of God to give themselves up to the
Saviour, in a new and well ordered covenant. This is the chief and grand
object of this and every similar institution, and much as we may be cheered
by the secondary or secular benefits conferred, it is to the conversion and
salvation of the pupils that all our wishes and prayers and labours tend, and
in this we chiefly and most sincerely rejoice.—Ibid.

__

THE WIFE OF A CHRISTIAN CONVERT JOINING HER HUSBAND.—Our readers
will recollect that several months ago, we brought to the notice of the public
the many hardships which our young friend Kāli Chāran Bānārji had to
suffer, in consequence of his becoming a Christian; we are happy to state
that the wife and children of the convert, who were forcibly kept from
him, have now joined him. He was informed some time ago, that his
wife was willing and anxious to come to him, if she had an oppor­
tunity, and could escape from the thraldom in which she was kept. She
watched her opportunity, and on Monday last escaped from Kāli’s father’s
house, and with her son, the elder of her two children, joined her husband:
her daughter also, who is an infant, was afterwards given up to her parents.
Thus, after every legal means (we use the term in its conventional, not
in its moral sense) had been tried and failed, and all hope of assistance from
man had been removed, the end desired has been brought about under the
good Providence of God, in a way which shows that natural affection is
more powerful than the restraints of castes or superstition.

The whole family are now living together in the Christian Institution,
Bhowanipore, and we are happy to learn that the female, although uneduca­
ted as are all Brāhmanis, is a respectable intelligent person, and likely, now
that she is separated from heathen influence, to make rapid progress in
Christian knowledge.—Ibid.
The Twenty-sixth Annual Meeting of the Friends of the Episcopal Church Missionary Society, was held on Tuesday evening, December 10th, in the Town Hall. The Archdeacon Daltry in the chair. The attendance was encouraging. The number present was not indeed so large as might have been hoped for, considering the importance of the labours of the Society, and the large body of members of the Church of England in Calcutta, to whom those labours should be an object of interest; but it was larger than in former years, and gives reason to hope that there is an increase of missionary feeling amongst Episcopalians in the city. The resolutions were moved and seconded by the following individuals: the Hon’ble F. Millett, Esq. and the Rev. W. O. Ruspini; the Rev. J. Weitbrecht (of Burdwan), and the Rev. H. Hutton; the Rev. C. J. Quartley and the Rev. C. B. Leopolt (of Benares). The addresses were very appropriate and striking. The two missionary brethren, Messrs. Weitbrecht and Leopolt, who have lately returned from Europe, gave a most animating and encouraging account of the progress that is being made at home, and especially on the continent of Europe, as regards an interest in mission work, and (as will always be the case), in close connection with this, as regards true and vital religion. The zeal of thousands seems to be awakened on the subject of the heathen, and serious inquiries are being made on all sides, first,—‘what must we ourselves do to be saved?’ and secondly, ‘what can we do for the salvation of the heathen?’

The report, abstracts from which were read after the chairman’s opening speech, was of a very encouraging character. There are now twenty-seven missionaries attached to this Presidency, besides two who are appointed to the Simlah Mission, and the reports that have been furnished from the different stations where missionary operations are being carried on, afford solid ground for hope that an impression is being made upon the native mind, deeper and more practical than has ever been the case before, and that a spirit of inquiry is awakened amongst the people which will only be satisfied by the Gospel of Christ Jesus.—Ibid.

Baptism of a Mohammadan Munshi at Ahmednugger.—On the 19th of November a Moonshee named Nujoo-Khan was baptized at Ahmednugger by the American Missionaries. He was brought here from Nussick by Government to give testimony in a certain case, and while on his way he was taken sick, and on arriving here was placed in the Civil Hospital. After remaining there about a month he informed the Hospital Assistant of the state of his mind, and requested him to call the missionaries. They found him very weak, but he expressed a strong desire of professing his faith in Christ before he died. He told them that for six or eight years he had been convinced of the truth of Christianity, but his heart remained unchanged. He acknowledged that he had led a wicked life, and that his sins were innumerable. He said that he had received Christian instruction from time
to time from different individuals, and he mentioned particularly the Rev. Mr. Ramsay, formerly of the American Mission, Bombay, and Dr. Wilson, both of whom manifested great concern for his salvation and instructed him in Christian truth, but he had no desire then to forake his sins and lead a Christian life. It appeared from what he said that, after coming to the Hospital and finding that he could live but a short time, he felt the importance of fleeing to Christ for salvation. When the missionaries saw him, he declared that the hope of salvation through Jesus the Redeemer filled him with joy, that he was not afraid of death, but looked forward to it with pleasure. He remarked that, whether he should live or die, he would praise God for his mercy. He said he had no hopes of salvation on account of his good works, for he had been a great sinner; but his hope was entirely on the atonement of Jesus Christ. He said that he had no faith in Mahomed, he was fully convinced that Mahomed was a false prophet and a deceiver; he believed the Christian Scriptures to be alone from God. In view of his apparently clear views of Christian truth, and the great uncertainty of his life, he was baptized without waiting for further evidence that he was a renewed man. To all appearance his mind continued in the same state till the hour of his death. He kept the New Testament constantly by him, and read in it as he was able, and, when he died, he had it upon his breast. He was baptized on Tuesday (the 19th November), and died the next Friday. In this short time no certain evidence could be obtained of the state of his heart—no other evidence than that derived from his own professions. But the Lord knoweth them that are his. After his death he was buried agreeably to his own particular directions in the American Mission burial-ground.—Dnyanodaya.

Ordination at Mirzapur, Upper India.—The Rev. Mr. Woollaston, formerly Principal of the Government College, Agra, was solemnly and publicly set apart by ordination to the Christian ministry on Wednesday, 27th of November, at the Mission Church. The service commenced by singing, after which suitable portions of Scripture were read and prayer offered by the Rev. J. Ullmann. The introductory discourse was delivered by the Rev. R. C. Mather, A.M., from Ephesians iv. 11–14. Rev. J. H. Budden asked the usual questions, and received Mr. Woollaston’s confession of faith. The ordination prayer also was offered by Mr. Budden. The Rev. W. Buyers delivered the charge from 2 Tim. iii. 15, and Mr. Mather concluded with prayer. Rev. Messrs. Wilson and Ray, of Allahabad, assisted in the ceremony.

The church was entirely filled, and the deepest attention and interest were excited throughout the service, the first of the kind, we believe, in Upper India, in connexion with the London Society’s Mission.—Ibid.

Bombay Tract and Book Society.—The 16th anniversary of the Society was held last Tuesday evening at the American Mission Chapel, and we were sorry not to see a larger attendance. The more catholic a society is
RELIGIOUS INTELLIGENCE.

so much the less support does it receive. Many members of the several denominations supposing it quite enough to support their own church. Alas! that it should be so. Alas, that love does not take the place of sectarianism. The Rev. George Cook opened the meeting with prayer. Mr. Webb, catholic spirited Mr. Webb, was in the chair, he alluded to the claims of this society for its catholicity, and for the evangelical doctrines it sent forth. A note was read from the Archdeacon, stating his inability to attend in consequence of having sprained his foot, and also a letter from the Rev. Mr. Burgess, expressing his regret that sickness prevented his presence. We were glad to see the Rev. George Cook, of the Church of Scotland, and the Rev. George Candy, of the Church of England, in the Chapel, it is a pleasant sight to see brethren uniting together in advancing the Redeemer's kingdom. We had, notwithstanding, rather a thin attendance, ministers of the Churches of England, Scotland, America, and Free Church, present. The Rev. R. Nesbit read the report which embraced the proceedings of the Society for the last ten months. Of the publication of new tracts, five Gozerattee ones were in circulation among the committee, besides these, another tract had been accepted. In the press there were Pilgrim's Progress, Fulfilment of Prophecy, and the Indian Pilgrim—those books are especially for Native Christians. A large expenditure on works had been asked for from home. There had been 17,000 tracts in the Native languages printed. The issues of tracts had been thirty thousand. The distribution had been large, and English tracts had been given to Europeans and others at the Jail, and Hospital.—Bombay Witness.

BAPTISMS.—Our friends, the missionaries of the Free Church of Scotland, had the privilege of baptizing, on the last Sabbath of 1844, the first Native female in connexion with the mission. Her name is Aleemalammah. She is the wife of Ramanjaloo, the Native convert who returned to the mission a few months ago, after an absence, subsequently to his baptism, of two years. The account of her awakening, under a sermon by one of the converts, and of her baptism, as given in the Native Herald, is interesting; but has been too widely circulated to require being transferred to our pages. The same is true of the baptism of Appasaumny, in the same mission, a Naidoo youth of nineteen, on the first Sabbath of 1845. He is the first fruit of the Triplicane Branch School. About the beginning of April last year, he came and asked one of the missionaries, after listening to a sermon in the school-room, to baptize him. He seemed at the time to be deeply pricked in his heart, and the question, 'what must I do to be saved?' was uppermost in his thoughts. His relatives removed him from the school and prevented his returning to it, in the excitement created by the baptism of Viswanauthan. For some time his teacher, and the missionaries, lost sight of him; and he seems in obedience to his parents' authority to have conformed to the rites of idolatry. When in this state, as he tells the missionaries, he dreamed that he was in hell, and this led him to go to Mr. Whitely, his
former teacher, with the old question, 'what shall I do to be saved?' Mr. White directed him to the missionaries. He came on the 21st December, and seemed to be truly in earnest. On the next Sabbath week he was present at the baptism of Aleemalammah, and was much affected. He however returned to his father's house; but, leaving a farewell letter for his friends, came to the Mission House on the 31st December, to cast in his lot with the other converts.

His father and brother-in-law, with other relatives, came in search of him the next day; and the two former held a long conversation with him, endeavouring in vain to shake his resolution—the father intreating him to give him a handful of sand, that is, to live with him till he should die and perform the necessary funeral rites. But he steadfastly resolved to follow Christ, and was baptized, as before mentioned, on the first Sabbath of the New Year. May the Lord add to the church daily of such as shall be saved.

**EXAMINATION OF THE FREE CHURCH INSTITUTION.**—This leading educational Establishment for Natives on Christian principles, whose success in its great object, the conversion of souls, prevents its increase in numbers, was examined on the 7th ultimo; the Hon'ble Sir Edward Gambier presiding, assisted by the Hon'ble Sir William W. Burton, and the Lord Bishop of Madras. A very respectable assemblage of Europeans, East Indians, and Natives were present.

The number of pupils in the English Department was stated to be 134; in the Tamil, Telugu and Hindustani, 141; from the Triplicane Branch School 115, studying English; making the number present 390 in all. At a previous examination of Girls' Schools, 253 were collected, and in each of the Branch Schools of Conjeeveram and Chingleput, there are about 100 in attendance; of whom in one 50 are studying Tamil.

The attendance at the examination last year was 544, most of whom were reading English. The baptisms in course of the year had thus reduced the number.

The examination was first in the vernacular languages, and was particularly pleasing as being an indication of thorough attention to those dialects in which, whatever may be the attainments of the youths subsequently, they must ever principally operate on the Native community.

In English the two older classes were examined in the Acts of the Apostles, particularly in the 13th chapter, and, to some extent, promiscuously in other parts of Scripture. The monitors were examined on a portion of Scripture selected by the Bishop, and in part by his Lordship himself; and gave much satisfaction. A class in the Triplicane Branch were questioned on the 18th chapter of Acts, and questioned each other on various points.

The first three converts took a brief survey of Ecclesiastical History to the Reformation, and also of a portion of profane History, and were examined in Greek in Mark's Gospel.

Time did not allow of any examination in Geography or Mathematics.
Interesting portions of Essays were read by the Converts, Visawanauthun, Rajadhgopaul, Venatataramiah and Eternjooloo, and by Hugh Maclean, an East Indian lad. One of the Essays was criticised by Ramanjooloo, who had no Essay prepared; and, at different periods of the examination the Converts with great promptness and cleverness—showing not only much command of English but a thorough acquaintance with the subject discussed—answered various questions put to them by Sir William Burton and others.

Both this Gentleman and Sir Edward, as had the Lord Bishop previously, on leaving about the middle of the examination, expressed themselves most highly gratified with what they had witnessed. May this truly excellent school ever prosper under its indefatigable and able teachers.

**Native Education Society.**—The Annual Examination of the Native Education Society took place in presence of the Most Noble the Governor, (the President), a respectable audience of ladies and gentlemen, and many Natives, on the evening of the 22d ultimo. The number of students was stated to be 88, of whom eight were in the first class, 16 in the second, and the lower classes varying in numbers.

The first and second classes were examined together in the Pentateuch, and in the Gospels, and gave good satisfaction; the first class also in Isaiah and the History of England. The first three boys appeared well in Geometry and Algebra, as far they had gone, but they and the others were not so well versed in the Elements of Astronomy. The lower classes were not examined. The Most Noble the Governor exhorted the lads to persevere in their pursuits, and expressed himself gratified in witnessing the proceedings of the evening.

**Madras Auxiliary Bible Society.**—The twenty-fourth anniversary of this valuable institution was held on Monday evening, the 27th instant, in Waddell’s Hall.

Sir William W. Burton, Puisne Justice, in the chair.

After prayer by the Rev. J. H. Gray, b. a. of the Church Mission Institution, and some very appropriate and impressive remarks from the Honorable Chairman, the report was read by the Rev. M. Winslow, m. a., Secretary, and the meeting addressed by Ministers of the Gospel of different denominations.

The Rev. H. Cotterill, m. a., Chaplain, expressed in few words his strong attachment to the Society. He rejoiced that it was engaged in disseminating that book which his own church had described as containing all things necessary to salvation.

The Rev. W. Taylor, Missionary of S. P. G. F. P. Society, had witnessed the progress of the Society from its commencement. He fully approved its principles, though he might sometimes take exception to the manner in which it was conducted.

The Rev. J. Roberts, Wesleyan Minister, and chairman of the district, in
a stirring speech eulogised the Bible as the blessed boon of heaven to man,—blessing him in his body and in his soul—the magna charta of man, the habeas corpus of God, sent to take lost men from the thraldom of Satan; and as an oriental book peculiarly adapted to orientals. He spoke in glowing terms of the Parent Society, to which a vote of thanks was embraced in the resolution which he moved.

The Rev. W. Porter, Independent Minister of Davidson Street Chapel, followed Mr. Roberts in a similar strain, speaking more particularly of the proceedings of the Parent Society and the richness of their fortieth report; also of the reasons for rejoicing over the Branch Associations, in connexion with this Auxiliary, especially those in the Native churches.

As appeared in the report just read, more had been done by the Natives of this country to obtain the Scriptures for themselves than ever before, and we may dry our tears when we see them beginning to come up heartily to our aid.

The Rev. Mr. Grant, Missionary from the Established Church of Scotland, made some interesting remarks, on the facilities now at command for obtaining the Scriptures and giving them to others; as a copy of the Bible may be had for a single Rupee, or in Scotland for less, which before the invention of printing would have cost some thousands—and the importance of putting the sacred volume into the hands of all able and willing to read it, especially parents and teachers. In this country teachers must often take the place of parents, and how important is the influence which they thus exert. How vast the influence of mothers in whose place they stand. They may be encouraged in their labours by the assurance that, if they seek for the aids of the Holy Spirit in earnest prayer, they shall not be denied; for whatever else God may withhold, he has promised to give his Holy Spirit to them that ask him.

The Rev. A. Leitch, Missionary of L. M. Society, made a very earnest address on the importance of rightly estimating the progress of Christian truth in this land. He did not doubt the facts stated in the Report, but his brother missionaries were not so much inclined, in their communications, to dwell on the darker as the brighter shades of the picture. But if it were much darker than it is—if the Scriptures were much more abused or neglected than they are—that would be no reason for less exertion, in supplying them. Our obligations remain unaltered. We must act upon principle. The seed is to be prepared, every possible effort made to break up the fallow ground, and cast it in, and when the Spirit of God shall come down as the rain, any amount of supply will be insufficient.

Mr. Leitch gave a touching account of a late visit made by him to Terunamalie, where are four immense towers, more than 220 feet in height, lighted up every evening, and a high peak of rock on which, once a year, a flame is kindled which may be seen for forty or fifty miles round. To this shrine the heathens flock in thousands from all parts of the country. He conversed with the chief priest, and asked him to give some account of the
gods he worshipped, and of him to whom the place is sacred. The priest was ashamed to go into any details of their character. Mr. Leitch then asked if they could be the one true and Holy God, or if the mis-shapen images in that place represented such a Being; and he confessed they did not. 'They are for the ignorant.' 'But will their ignorance be removed, will it not be increased, by worshipping such abominations?' The priest was silent, and received a New Testament, promising to read it.

The Rev. F. D. W. Ward, M. A., of the American Mission, moved the last resolution for the appointment of the officers and other members of the committee, but made no remarks, except as expressive of the obligations of the Society to the officers. The resolution was seconded without comment by A. F. Bruce, Esq., Post Master General, and after a Prayer offered by the Rev. J. Tucker, B. D., the meeting separated.*

The occasion was one of much interest—the Report being distinguishing but full of encouragement to increased exertion—and the speeches of moderate length but generally very appropriate and impressive. The attendance was more numerous than we recollect to have seen, on similar occasions in Madras, and embraced many persons of rank and influence, as well as other friends of the Bible and sincere followers of the Lord Jesus. May the sweet savour and cheering influence of the meeting appear in increasing support given to the Society through the year.

ECCLESIASTICAL MOVEMENTS.

The Lord Bishop of Madras left the Presidency, for a visitation of the Southern Stations, on the 9th ultimo.

The Venerable Henry Harper, A. M., Archdeacon and Senior Presidency Chaplain, arrived from the Hills on the 15th ultimo.

Three Missionaries from the Established Church of Scotland, the Rev. Messrs. Grant, Ogilvy, and Sherriff, arrived by the Steamer Beninck, for this Presidency.

MONTHLY PRAYER MEETING.

The Address at the meeting, on the 6th ultimo, by the Rev. J. Roberto, we hope to give in our next. It will be found full of information on the points discussed.

The meeting on the third instant is to be at the Free Church Institution; Address by the Rev. H. M. Scudder.

* It may be mentioned that the Report stated that the entire Tamil Bible, in one volume, with headings and references, is finished; and that a New Testament, in large type, with the references, &c. of the English is ordered. The distributions of the year had been 23,527, of which 1109 were in English, and these nearly all by sale. The receipts were Rs. 8174, of which the subscriptions and donations were 5,292, about twice the amount of last year, and the largest perhaps of any year of the Society, from its ordinary resources.

A collection was made at the meeting, amounting to Rs. 233-8-1.
The attributes and history of this celebrated goddess may be gathered, to some extent, from the derivation of the name she bears. Hindu scholars however are not agreed as to which of the derivations assigned to this name the greatest value is to be fixed.

'Durgā' according to some, comes from a Sanscrit word which signifies, a thing that is difficult of approach, inaccessible, impermeable, unattainable. Accordingly, Droog is a hill fort. The primitive word also denotes a narrow passage through a mountain, or over a stream. It was hence employed as a descriptive epithet of a celebrated Assur, (a gigantic demon) because of his unconquerable power, and extraordinary exploits. This epithet, in its feminine form, (Durgā) was subsequently transferred to Parvuti, the consort or Sakti of Siva, on account of her having discomfited in war the giant Durgā. This giant is said to have terrified monarchs, arrested the stars in their courses, usurped the government of the elements, conquered the three worlds, and appropriated to himself the honors due only to the gods. The accounts on record of the contest between Parvuti and Durgā are remarkable. The giant marshalled in his service thirty thousand monsters of proportions so great that they covered the earth; with millions of horses, fleet as the wind, and millions more of elephants, manned and well appointed. Parvuti prepared to encounter this overwhelming force by causing nine millions of super-human warriors, with ample equipments to come from her own substance. With these she calmly resisted her infuriate opponents, who assailed her in multitudes numerous as rain-drops in tempest. Repelled and overpowered again and again, the giant at length assumed the shape of an elephant as large as a mountain, but so transcendent was the prowess of Parvuti, that she bound his legs, and tore his flesh into pieces. The giant then assumed the shape of a mighty Buffalo, but was again unsuccessful. At length having re-assumed his natural form, he was, after a doubtful and desperate struggle pierced through the breast by one of the divine weapons of Parvuti, and expired. It was in honor of this achievement that the gods agreed that she should be addressed by the name of the monster from whom she had delivered them.

2. The etymology of this name is by others given as coming from the particle dur, i. e. difficult, troublesome, and gam, i. e. to
be known, and would thus signify that the knowledge of the na­
ture and character of this goddess is to be obtained only by labo­
rious and severe austerities. Hindus are careful to teach that the
essence and attributes of their divinities are too refined and occult
for common apprehension; and that even men of extraordinary men­
tal power, must release themselves from the illusions and bondage of
sense, in order to the proper conception of these unearthly realities. It
is with reference to Durgâ as such, that devotees consecrate them­

3. 'Durgâ' is also supposed to be derived from dur, bad, vile, ill; and
gai, to sing, because the goddess so called is especially extolled in the
hymns and songs of the wicked. In the Durgâ Pûjâ, notwithstanding
the costliness of the sacrifices, and the solemn and painful nature of
the devotions that are paid to her, the most disgusting indecencies
are tolerated and encouraged. As Maha Devi, her worshippers are
Yonijas. So gross is the obscenity of the language and debauche­
ries of some of the rites of this festival, that there is little doubt that
the Phallic orgies were derived from them.

There is a great deal of confusion and repetition in the Mytholo­
gical writings of the Hindus, so much so, that it is difficult, and in some
cases impossible to distinguish the character they describe. In the
case before us, Durgâ in some of her aspects and attributes is the
same as Parvûti and Maha Devi. Faber* justly observes 'that the
obvious import of names, and the peculiar history of each most re­
makable descent, must be carefully noticed, or it will be impossible
to avoid falling into a variety of errors; for we shall find that the same
person frequently recurs under different appellations, in the course
even of the same genealogy.' If this be true of the western mytho­
lologies, much more so is it true of the mythologies of the east. Nothing
perplexes the student more than the historical indistinctness and
liberties against which this caution is intended to guard us.

That the Phallic rites were derived from those of Durgā as the patroness of the licentious, is a generally received opinion, the following citations will prove. 'Valent etiam apud Indos eadem mysteria phallico, archica. Inter diluvium scilicet το yoni, sive vulva, for­mam navis Arghae fertur induisse. Lingam interea sive Phallo mali officium sibi vindicante.' (Asiat. Res. vol. vi. p. 523.) 'Notandum est Phallum Mahā Devā qui O Siris, vel Noacus solaris procul dubio est sacrum imprimis haberi.' (Maur Ind. Anti. vol. ii. p. 158.)

In Durgā are combined the characteristics of Minerva, Pallas, and Juno. Minerva sprang from the brain of Jupiter, without a mother. Durgā was produced by a flame that issued from the mouth of the gods. Pallas received her name because she killed the giant Pallas, so Parvūti was called Durgā because she overcame a giant of that name. In the universality of her worship, and the nature of the sacrifices offered to her, she is evidently the same as Juno.* There is more of originality and boldness about the character of Durgā, than in those of which she was the prototype. In war she was more terrific and inexorable than Minerva. Her defeat of Mahaishi discovers greater fortitude, and larger resources than we meet with in the overthrow of Pallas: and in her manifestation as an object of worship there is exacted more of acquiescence and homage, than the less romantic and præter-natural character of the Olympian deity would demand.

The defeat of Mahaishi is an allegory of great interest. This monster is a personification of vice, and Durgā, as the power by which he was opposed and overcome, is the personification of virtue. The various incidents of the struggle which took place between them, are descriptive of the action and re-action of good and evil in the world.

Durgā is also the Medea of the Colchians. There are several passages in the history of these goddesses which strikingly resemble each other. By a slight change in the name Mahā Devi, or as it is written in Northern India, Mah-Dea, the appellation Medea is derived.

The following passage from Wilford on Egypt is instructive: 'Among the legends concerning the transformation of Devi, or Φυσις πολυμορφος, we find a wild astronomical tale in the Nusatya Sanhita, or History of the Indian Castor and Pollux. In one of her forms, she seems she appeared as Prabha, or light, and assumed the shape of Aswini, or a mare, which is the first of the lunar mansions. The Sun approached her in the form of a horse, and he no sooner

* 'The word Yoni, as it is usually pronounced, nearly resembles the name of the principal Etruscan goddess, Juno.'—Wilford on Mount Caucasus.
had touched her nostrils with his than she conceived the twins, who were after their birth called Aswini Cumaras, or the two sons of Aswini. Being left by their parents who knew their destiny, they were adopted by Brahma who intrusted them to the care of his son Daksha, and under that sage preceptor they learned the whole Ayurveda, or system of medicine. In their early age they travelled over the world performing wonderful cures on gods and men. At first they resided on the Cula mountains near Colchi. From this fable was taken the symbolical Hippos and Hippa of the Greeks.