

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. III.

NOVEMBER, 1845.

No. 11.

A Sketch of the Past History and Present State of the Ancient Armenian Church.

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I HAVE been induced to advert to the subject contained in the following pages, not only on account of the interest which more or less attaches to the history of every branch of the Christian church, and especially to one so ancient and venerable as that of Armenia—but also on account of the immediate local connection of so many members of the Armenian church and nation with the particular community to which we belong. The mere fact, indeed, that there has for long been living in the midst of us, a considerable number of individuals belonging to a professedly Christian, but unhappily erring and corrupted church, and yet, so far as is known, without any efforts ever having been made to promote their spiritual welfare, or even to ascertain their existing religious condition—is itself enough to render the present subject, in its relation to the church at large, not merely a matter of legitimate interest, but it may almost be said of incumbent obligation.

The Armenian having been almost from the first a national church—a religious community co-extensive with the territory, and identical with the nation from which it derives its name—it necessarily follows that in the present case the history of the church is inseparably connected with the history of the nation,

so that the former can scarcely be considered, or be expected to be understood apart from the latter. For this reason, therefore, I must commence with some account of the national history of Armenia; although in doing so, I shall endeavour both to be as brief as is possible, and also to advert to the secular and political aspect of the subject only so far as it bears on the ecclesiastical and religious.

Armenia is a country of very high antiquity. Few nations now extant can lay claim to so remote an origin, or so directly trace their lineal descent from the progenitors of the human race. Lying immediately around the base of Mount Ararat, the spot which all tradition assigns as the resting-place of the Ark, and where first the preserved relics of mankind emerged once more on the face of the earth,* Armenia possesses a distinction to which no other country can aspire. She arises from the dim shadows of the past, the second cradle of the human race—the new birth-place of humanity—the source from which have sprung the now numberless tribes by which the world is filled. For these reasons the territory of Armenia must have been populated, partially at least, at a very early period; at a time, probably, when the rest of the globe was still one vast untraversed solitude. There is something strangely sublime in the aspect of a country, thus standing alone, the solitary abode of human existence, amid the surrounding desolation of an unpeopled universe.

As to who was the immediate progenitor of the race, that, after the separation of the sons of Noah, continued to inhabit the district of Armenia, and from whom consequently the Armenians are directly descended, it has been generally conjectured (from the similarity of the name) to have been Aram, the fifth son of Shem; and that consequently the Armenians are to be considered as belonging properly to the Shemitic or Asiatic race. The national writers, however, uniformly represent themselves as descendants of Japheth. According to them Togarmah, the son of Gomer, and grandson of Japheth, was the father of a son named Haik, (whose name however does not

* At the foot of Ararat stands the town of Nakhchevan, literally, "The first descent"—i. e. of Noah and his family.

occur in Genesis) but who is claimed by the Armenians as their immediate ancestor—and from whom they still denominate themselves, in their ancient language, the *Haikarie*, or sons of Haik.* This opinion has also been espoused by many modern authors of other nations, chiefly on the strength of the evidence afforded by the construction of the Armenian language, which both in its characters, and syntax, and mode of writing from left to right, bears a much closer affinity to the western than to the oriental tongues.†

It would be alike tedious and unprofitable to follow the native historians through the seven successive epochs or periods, into which they divide the history of their nation from the flood downwards. It will suffice briefly to mention the more important political changes to which Armenia has been subject, and with many of which its religious fortunes have been closely involved. Its ancient history, as might be expected, is wrapped in hopeless obscurity, though it is probable that, during the earlier ages of its existence, it continued to maintain a species of patriarchal sovereignty and independence, until gradually overborne by the rising power of the great Asiatic monarchies. It is scarcely possible that it could have escaped the absorbing domination of the Babylonian and Assyrian empires, although indeed the circumstance mentioned regarding it in Scripture, that it afforded a refuge to the assassins of Sennacherib, might seem to indicate that it was still in some degree independent of the Assyrian government.‡ This was in B. C. 710. But however this may have been, we find Armenia specifically mentioned as one of the conquests of Cyrus, from the period of whose reign (B. C. 595,) it seems to have become an appanage of the Medo-Persian empire. It is at this time also that it is once more mentioned in Scripture under the name of the "Kingdom of Ararat."§ We next find it (B. C. 383)

* Father Charnick's History of Armenia, translated by Avdall, vol. i.

† Among others Maltebrun Geography, Book 27, Part ii.

‡ "So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharzer his sons smote him with the sword: and they escaped into the land of Armenia." (Heb. "Ararat.") 2 Kings xix. 36, 37. See also Isaiah xxxvii. 37, 38.

§ "Call together against her" (i. e. Babylon) "the kingdoms of Ararat, Minni, and Ashchenaz." Jeremiah li. 27.

yielding to the victorious arms of Alexander, and after his death forming part of the dominions of his successor Seleucus. Under the authority of the Seleucidae, it remained for upwards of 170 years, when it was released from its state of dependence by Arsaces the Parthian, who, however, conquered it for himself, and erected the well-known dynasty of the Arsacidae, who, for a period of nearly six centuries, possessed the sovereignty of Armenia and of several adjacent regions. During this era Armenia, though exposed to the ravages of the second Mithridatic war, and though ruled by foreign dynasty, rose to perhaps its highest point of national eminence. Its king, Tigranes, was recognised by the Romans as an independent prince, and its territory nearly occupied the whole extent of country lying between the Euxine and the Caspian Seas. The latter part of this period was also still more memorably signalised by an event—hereafter to be more particularly noticed—the introduction of Christianity. After the fall of the Roman empire, Armenia appears to have enjoyed a period of comparative tranquillity and independence under the government of its native princes of the Reubenian line. But this was of short duration, and from this period we find the country for many centuries successively invaded, devastated, and subdued—first by the Persian dynasty of the Sassanides, then by the Byzantine Greeks, next by the Arabian Caliphs, by whom it was appended to the Caliphate of Bagdad (about A. D. 717), subsequently by the Moguls under Ghingis Khan, (1220,) the Mamlooks of Egypt, and the Tartar hordes under Timor (1402), until, at the commencement of the 16th century, it finally merged into the modern Persian empire. Under this latter dynasty, the Armenians have been subjected to all the severities of despotic misrule and Mussulmen intolerance,—their churches despoiled, their ecclesiastical revenues confiscated, their religion proscribed, their country at one time forcibly depopulated (by Shah-Abbas in 1605 to the extent of 13,000 families)—again invaded in 1738, and though subsequently allowed to relapse into a state of comparative repose, once more, within our own times, exposed to the calamities of war in the recent contests of Russia with her Turkish and Persian neighbours. These last events have

done the little that was necessary to complete the ruin, we should rather say—the extinction of Armenia. With the exception of a few transient periods of national independence and internal tranquillity, she has been almost from the first,—and chiefly owing to the peculiarity of her physical position, and the weakness of her national resources,—either the ultimate object of ambition or the intermediate arena of conflict to the more powerful nations around her—the highway conducting to nobler and remoter spoils, or the actual battle-field itself, on which Persian and Macedonian, Roman and Greek, Barbarian and Scythian, Mogul and Ottoman, Turk and Christian, have for ages met and contended, triumphed or perished. And now, her energies exhausted, her population scattered abroad, her political existence extinct, her territory swallowed up on one side by a Persian satrapie, on another by a Turkish pashalic, on a third by a newly reformed Russian province, is to be found scarcely traceable on the map of the world, all that was once possessed by a nation coeval with the flood—by a monarchy more venerable than that of Rome or Macedon, by a state rich in civilization and Christianity, while Muscovy was yet a Scythian wilderness, and Britain the abode of pagan barbarism.

I now revert to that period in the history of Armenia which was signalized by an event more interesting to those I now address,—the introduction of Christianity. To this occurrence the national historians as might be expected, assign a very early date—one indeed, according to them, coeval with the very days of the Incarnation. Every reader of Church history is familiar with the tradition relating to Abgarus, king of Edessa, the monarch who is reported not only to have written a letter to our Lord, but to have received a reply, in which, in compliance with his request, an apostle was promised to be sent to instruct him and his people, and which was afterwards fulfilled in the mission of Thaddeus.* Now there can be no doubt

* The story, as generally related, is that Abgarus, having received information of our Lord's miracles, and of the unbelief with which he was treated by the Jews, sent messengers to Jerusalem with a letter, in which, after making a profession of his faith, he solicited the Saviour to take up his abode to his (Abgar's) dominions. "I have heard that the Jews murmur against thee, and seek to destroy thee. I have a small but beautiful city, which I offer

that this Abgarus, for such a person did exist, was the same with Abgar, then reigning king of Armenia; and although the other parts of the tradition are obviously without foundation, it is not perhaps generally known that so far as it is true, the incident belongs to the history of Armenia. It cannot be doubted, however, that the gospel must have been, partially at least, introduced into Armenia at a period very soon after the commencement of the Christian era. The early Christianization of Galatia, Pontus, and Cappadocia, is known from Scripture itself,* and as these provinces lay close on the western confines of the Armenian territory, there is every probability that some of the strangers there "scattered abroad" should have carried the gospel into a region so immediately in their vicinity. However, we have no authentic evidence of the introduction of the gospel into Armenia till the commencement of the fourth century, when Tiridates the reigning king, and a large portion of his subjects are related to have received baptism from an ecclesiastic, named Gregory. This person was a native of Armenia, born in 257, and educated in Cappadocia; and from his having been the chief agent employed in the spiritual enlightenment of the Armenians, is generally known in their annals by the name of Gregory Loo Sa Voorich, or the "Illuminator."† Notwithstanding his labours, however, the country seems subsequently to have relapsed into a state of heathenism, and "an entire century elapsed before Sabag the Great, and Mesrob the inventor of the Armenian Alphabet, gave to the national faith a permanent form and a distinct character."‡

From this period downwards it is by no means easy to trace, either distinctly or connectedly, the succession of events which constitute the ecclesiastical history of Armenia. Some of the more prominent and authentic may be briefly noticed. About the middle of the fourth century, we find that the Armenian church unanimously received and approved the decrees of the

thee to partake with me. It is sufficient for us both." These messengers are believed by the ancient Armenian writers to have been the Greeks mentioned in John xii. 21, who came to Philip. The invitation, it is needless to say, was declined.

* Galatians, *passim*, 1 Peter i. 1.

† Chamick's History, vol. i. p. 156.

‡ Conder's Views of all Religions, p. 79.

Council of Nice, thus rejecting the heresy of *Arius*, and acknowledging the true doctrine of the divinity of Christ.* In 432 it also registered its adherence to the decrees of the first Council of Ephesus,† which condemned the opinions of *Nestorius*, in other words, the heresy which maintained that Jesus Christ was possessed of two distinct persons, and not according to the Catholic belief, of two natures co-existing in one person. So far then the Armenian church had adhered to the orthodox creed: about the close of the fifth century, however, arose the heresy of *Eutyches*, an opinion that ran into exactly the opposite extreme from that of *Nestorius*, holding not only that Christ was but one person, but that in him the Godhead and manhood were so inextricably amalgamated with, or lost in each other, as to constitute together but one nature. This heresy, as is well known, was condemned, in 491, by the general Council of Chalcedon; but the Armenian church, although, with singular inconsistency anathematizing *Eutyches* as it had *Nestorius*, refused to acknowledge the Chalcedonian decrees, and consequently identified itself, as it is considered still to do, with what is termed the *Eutychian*, or *Monophysite* heresy.‡ From this period, and on this account, the church of Armenia has been, and is still held to be heretical, both by the Eastern or Greek church, and by the Western or Roman church. In addition to this, it is also equally deemed by both these churches to be schismatical, on account of its disowning the supremacy alike of the Byzantine patriarch and the Roman pontiff. This therefore is the ecclesiastical position in which the Armenian church stands at the present day. It is one

* At this celebrated Council (A. D. 325) *Aristakes*, an Armenian Bishop, was present. Chamick I. 163.

† Chamick I. 245.

‡ Such is the generally received account of this matter. It is only just however to state that the Orthodox Armenian writers give a different version—that according to them their church was led to express its disapproval of the decrees of Chalcedon through a mistake, that Council having been represented as espousing the opinions of *Nestorius*—that consequently *Eutyches* having been condemned, the *Monophysite* doctrine was never actually recognized by the Armenian church, nor is to this day maintained by it. There is a great degree of probability in these statements. The well known animosity of the Latin church is sufficient to account for its misrepresentation of the tenets of an antagonist; the Armenian divines must be allowed to be the best expositors of their own creed; and the most intelligent members of that church at the present day are generally understood to hold the Catholic belief as to the union of the two natures in the person of our blessed Lord. All whom I have met and conversed with in this country certainly do so.

of those four churches of the East, which, though not Protestant, are yet neither Greek nor Roman Catholic.* It alike differs in doctrine with, and is ecclesiastically independent of, the Roman see, and the Greek patriarchate. It is true, indeed, that efforts have more than once been made by both of these churches to re-establish their spiritual authority over that of Armenia;† but though these attempts have been successful in regard to the inhabitants and churches of several districts more immediately subject to Greek and Romish influence, they have entirely failed in affecting the Armenian church properly so called. In Turkey there is a large body of conformists to the Byzantine church, known by the name of Armenian Greeks, and in other parts of the world there is also a considerable number of Romish adherents called Armenian Catholics, or more properly Armenian Papists. But the inhabitants of Armenia itself, and the great mass of the nation elsewhere scattered abroad, maintain their adherence to the primitive, historical, and independent church of their country and their fathers.‡ And considering both the difficulties and temptations to which they have been exposed, the resolution with which this adherence has been maintained, is one of the most commendable and hopeful features in the religious character of the Armenian people.

At the present day the native Armenian church acknowledges, as its only earthly head, the patriarch, or as he is termed, the Catholicos of Etchmiatzin§ near Ervan in Russian Armenia. Besides him there are also two subordinate patriarchs at Sis and Aghtamar—but these are of very inferior authority and inconsiderable influence. The Catholicos of Etchmiatzin is alone recognized as the supreme and legitimate head of the church. Under him there is a large body of bishops, the precise numbers of whom it is impossible to ascertain, but in the Russian pro-

* These four commonly called the Anti-Byzantine Eastern churches, are those of Armenia, Syria, Egypt, (including Abyssinia) and Chaldea.

† By the Greek church in 1173, and the Roman in 1197, and also subsequently by the Jesuit missionaries.

‡ At Smyrna out of 8000 Armenians, between 2000 and 3000 are believed to belong to the Church of Rome: and at Constantinople out of 200,000 Armenian inhabitants only 4000 were ascertained by Dr. Walsh (in 1834) to belong to the Papal communion.—Walsh's Constantinople, vol. ii.

§ Literally, "The Descent of the only begotten."

vinces there were recently reckoned 10 bishoprics, and in the Greater Armenia 42. The priesthood consists of two classes, the secular and regular clergy, in other words the parochial ministers and the monastics. And in addition to these, and superior to the ordinary clergy, is a peculiar order of ecclesiastics called Vartabads or Doctors, whose province it is to expound and decide disputed questions of theology, and who may be regarded as the authorized interpreters of the church. All these orders of the clergy are, in regard to temporal circumstances, very poorly provided for; deprived of their ancient ecclesiastical revenues, and without any provision from either the Persian or Russian government, they are entirely dependent, alike in Armenia and elsewhere, on the contributions of their people.* In the oppressed and impoverished state of their country, this continued maintenance of their native priesthood is another highly creditable characteristic of the Armenian nation.

With respect to articles of religious belief, the existing Armenian church must, on the whole, be considered orthodox—so far at least as regards the great speculative dogmas of Christianity. They receive the Apostles' and Nicene Creeds; nor will it be deemed any evidence of heterodoxy, that they reject the Athanasian. They hold, therefore, the doctrines of the trinity, and of the divinity, and atonement of Christ; but, with the Greeks they believe the procession of the Spirit to be only from the Father, and reject the clause which ascribes it equally to the Son. They agree with the Romish church in the doctrine of the *seven sacraments*; but they hold that only two, baptism and the eucharist are necessary to salvation. The other five they consider subordinate and non-essential. They also observe with the Romanists the practice of *auricular confession*, but the priest has no power to ask questions, and can only receive what the penitent is willing to impart. They likewise generally hold with the Romish church the necessity and efficacy of *fasting* and other acts of self-inflicted penance—and they sanction also the *adoration of the Virgin* and the *invocation of the Saints*.

* Conder's View, p. 80, Chamich vol. ii. Passim Walsh's Constantinople ii. p. 415, and private Armenian authority.

These are the chief points in which the Church of Armenia agrees with that of Rome. In more than one instance they partly agree, and partly differ. Thus, the Armenians condemn all *image-worship*, and jealously exclude all sculptured figures from their churches—but at the same time, they admit paintings of sacred personages, and treat these pictures with a species of religious homage, though not amounting to actual worship. The points, however, in which they decidedly *differ* from the Romanists, although not entirely agreeing with Protestants, are both more numerous and more important than the preceding. Thus they entirely disavow: (1.) *The supremacy of the Pope.* (2.) *The celibacy of the clergy*—the secular priests being freely allowed to marry. (3.) *The refusal of the cup to the laity*—all being allowed to communicate in both kinds.* They likewise disavow, (4) *the doctrine of transubstantiation.* The bread and wine being according to them the body and blood of Christ only spiritually, and not carnally.† They disclaim also, (5) *all belief in Purgatory*, properly so called. They consider the departed to be in a separate, but not in a purificatory state. And though they sanction the offering of prayers for the dead, they do not pray for the deliverance of the deceased from the state in which they now are, but only for the pardon of the sins they have committed in this life, and which they consider still suspended till the day of judgment. Still further, (6) they consider *the scriptures*, as interpreted by the first three General Councils, as *the sole rule and standard of faith*, and with the exception just mentioned, reject all other contemporaneous and subsequent tradition. And finally, (7) they allow to the laity *the free and unrestricted use of the Scriptures* as translated into the ancient Armenian tongue—a boon available to all the higher and better instructed classes, though unhappily, from the want of education, generally of little profit to the lower orders. On this latter point indeed the anxiety of the head of the Armenian church to promote the translation and circulation of the Bible

* Properly speaking, the bread is *dipped* in the wine, and so both elements given. A practice derived apparently from (a misapplication of) John xiii. 26, but obviously contradictory to 1 Cor. xi. 26.

† According to Walsh, however, transubstantiation is virtually held by all the members of the Armenian Church in Eastern Europe, and of course by the Papal Armenians likewise.

is worthy of remark. The following is part of the Patriarch Ephraim's written reply to the proposal made in 1817 by the Russian Bible Society for a republication of the sacred volume in the Armenian tongue. "It is a source of great consolation to us, that by this laudable act of the society, the great scarcity of the Armenian Bible will happily be removed. It will prove an inestimable boon to the Armenians, who, residing for several years in the Persian and Turkish dominions, have long wanted the joyful tidings of the Holy Scriptures. * * * We have sent communications to the Armenians situated in various parts of the world, forwarding a copy of your letter, and congratulating them on the happy circumstance of publishing the word of God in their own language. Indeed this charitable design of your society is full of heavenly grace, and worthy of the attention of every Christian. We are ardently desirous of participating in your endeavours. We beg your society will be pleased to accept 2,000 Rubles on our part, which we contribute from our annual resources, as our mite to the realization of your laudable object, &c. (Signed) EPHRAIM,

Pontiff of all the Armenians."

To the above it should also be added, that the Armenian church holds no principles of exclusiveness with regard to other communions. Its members are taught to consider the adherents of other Christian churches as being equally members of the Catholic church of Christ. And wherever permitted, the Armenians are generally willing to participate in the sacramental communion of other denominations.

From what has now been said it would appear that the Armenian church, though far from having preserved, pure and entire, the truth as it is in Jesus, is yet, to a great extent, free from many of the most serious errors and corruptions of both the eastern and western churches. Considering, indeed, the natural tendency of all religious communities, in the course of ages, to depart from the simplicity of the gospel—the long continued subjection of Armenia itself to the contact and influence of idolatrous, Mohammedan, and Anti-Christian powers—the generally uneducated and ignorant state both of her clergy and her people—and the total absence from her history of any period of

reformation and revival—we should rather be disposed to wonder that her degeneracy has not been greater than it is, and that, under so many disadvantages, her church has still been enabled to retain so many principles of religious truth, comparatively, pure and inviolate. This, however, is perhaps the most that can be said of the Armenian church. There is too much reason to believe that her orthodoxy, such as it is, is much more speculative than practical—the religion of creeds and formularies, rather than of vital, personal godliness. The atonement of the Saviour is acknowledged in her articles, but practically overborne by the legalism of self-righteous observances. The word of life is virtually inaccessible to the great mass of her people. The truths of the gospel are never preached in her churches; and, though there are many exceptions—many individual instances of enlightenment and piety, especially where her members are in contact with Protestant communities—there is little or no evidence among the great body of her priests and people, of any recognition of the great doctrines of grace. The artificial embankments, within which once flowed the water of life, still stand; but the stream has disappeared. The body remains, but the spirit has fled. “I know thy works, that thou hast a name, that thou livest—and art dead.”*

It is scarcely needful to say that a church existing in such a state, not only urgently demands the exertions of Christian missionary zeal, but also presents, in this respect, many features of promise and encouragement. To allude to nothing else—the wide dissemination and unrestricted use of the Holy Scriptures, and their general recognition as the supreme standard of religious truth, would afford at once a broad, secure, and most hopeful basis of operations. The great and chief obstacle here is the ignorance, on the part of the people generally, of the language in which the sacred writings exist. Schools, therefore such missionary schools as are now in operation in this country, and which have already here, under far less advantageous circumstances, been so highly blessed, would appear to be the first and most obvious step in the procedure. It is as impossible to an-

* Revelation iii. 1.

ticipate ultimate results, as it is to foresee unknown obstacles and difficulties, but without giving unwarrantable indulgence to the visions either of hope or imagination—it is hard to say what consequences might not be expected to ensue, if, in the *education* of the Armenian community, the key were but furnished which should unlock the precious, but still inaccessible treasures which they now so abundantly possess. It would be like the opening of the casket in the Arabian tale, in which the genius of the deep had so long been pent up, but whom, once set free, no human power could again imprison; but unlike it, it would be an emancipation for weal and not for woe—the liberation of the powers not of darkness and terror, but of life and of peace.*

I had intended, in the present article, to have dwelt in particular on the state of the Armenian church in this city, but circumstances over which I had no control have prevented me from acquiring, in time, the necessary information.

I regret, that on this account, the remarks that have now been made have been much less interesting than, I believe, they would otherwise have been—and that I have been obliged to advert chiefly to remote and general topics, instead of dwelling on those more near at hand, and probably more calculated to be useful. I trust, however, that what has now been said may not be altogether destitute of utility. It is desirable that our attention should be directed to this subject in general, and that the circumstances and claims of the Armenian church should occupy more of our consideration than they have hitherto done. Partial and imperfect as is the sketch that has now been given, it is impossible to dwell on the facts it presents—to contemplate a nation still existing, sprung from so remote an antiquity, and associated in its origin with so many high and sacred recollections,—to think of a people so early visited with the light of Christianity, so long and constantly overborne by calamity, and yet under all their sufferings and oppression so resolutely adhering to their ancestral faith, and even amid the utter wreck of national independence still continuing to maintain and uphold their religious institutions—and now though thus so patriotically constant, yet at the same time so spi-

* The chief missionary efforts amongst the Armenians have been made by the American Board of Missions. If the subject is continued, these will be mentioned in a future article.

ritually destitute,—it is scarcely possible, I think, to give the barest consideration to such facts as these without their exciting not merely our sympathy and interest, our respect and admiration, but without their eliciting also the anxious solicitude, the kindly efforts, and the fervent prayers of all who desire the true welfare of man, and the promotion of the glory of God. May it please Him who worketh all things after the counsel of his own will, that the people, who are the children of those whom first He loved on earth, may yet be counted “beloved for the father’s sakes.” May the land over which the patriarchal dove first bore the emblem of peace, and which first beheld in “the bow in the cloud,” the pledge of a covenant-keeping God, yet receive in her deliverance, not merely from human tyranny, but from spiritual error and bondage, the best fulfilment of these types and emblems of the past. May she know the truth that alone can make her free, and hear, in accents that her children can understand, the voice of him who publisheth glad tidings of good, who has come to proclaim liberty to the captives, and the opening of the prison to them that are bound. “Whereas thou hast been forsaken and hated so that no man went through thee”—“I will make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.” The Lord hasten it in his time.

Preaching of the Rev. George Whitefield.

THE name of Whitefield is in Great Britain and America as a household word. Our grandfathers and grandmothers who heard him preach, could never be weary of telling their children and grandchildren of his remarkable appearance and stirring eloquence. The revival of evangelical religion in many parts of England and Scotland, and to some extent even in Ireland, and in almost every section of the then British provinces of America, which took place in connexion with his labours, and

those of the Wesleys and their co-adjutors, was in its immediate effects and ultimate consequences one of the most important events of the last century. Not only were its benefits most manifest in regard to the state of piety in the churches of those lands, in giving it life and substance, and preparing it to withstand the tide of infidelity which flowed in at the time of the French revolution, but the renewed attention to personal religion at home became one of the leading causes of its extension abroad. The missionary exertions of the present century, which in the case of the Wesleyan denomination are traced directly to the founder of that large and influential body of Christians, among other denominations, not less really though more remotely, arose from the little band of Methodists at Oxford, who were called among other names by that of the Godly or Holy Club. Of this club Charles Wesley seems to have been the former, but he was warmly seconded by his brother John and joined in 1732 by Whitefield. The club then consisted, besides those already named, of *Hervey*, author of the *Meditations*; *Morgan*, who soon died; *Clayton*, Kirkham, Sugham, Broughton, and others; making the whole number then, or soon after, *fifteen*. Of this little association the Rev. Samuel Wesley, father of the youthful apostles who were most conspicuous in it, said, "I hear my son John has the honour of being styled the father of the Holy Club; if it be so, I am sure I must be the grandfather, and I need not say that I had rather any of my sons should be so dignified and distinguished, than to have the title of His Holiness."

Dr. Gillies in his memoir of Whitefield says—

"While pure and undefiled religion was thus well nigh extinct in England, and fast becoming so in Scotland, it pleased God to keep alive in the persons of this despised band, that salt of the earth, which was to save it from moral putrefaction. Its beginnings were so feeble as to be scarcely observable; but, like the mustard seed, it shot up into a mighty tree, whose branches now clasp, in greater or less degrees, all Christendom. John and Charles Wesley, had, in good earnest, been religiously educated by parents, who had been quickened by the spirit of God, and showed forth the fruits thereof in sober and godly lives.

"In the course of their education, God in mercy delivered them

from conformity to the habits and feelings of an age of abounding impiety, by His superabounding grace. John was the first to feel its renewing and quickening power, and to transfuse its spirit into the details of life and action. He sought to press upon his brother the importance of austerer habits, and a more active devotion, but found him too much imbued with the current notion of a gradual reformation of character to think of becoming a saint all at once. While, however, John was absent at Wroote, the process which he had been vainly endeavouring to accelerate in his brother, was silently going on. His disposition, his early education, the example of his parents, and of both his brethren, all concurred toward a change, which he piously referred to his mother's prayers. Finding two or three fellow-students, whose inclinations and principles resembled his own, they associated together for the purpose of religious improvement, lived by rule and received the sacraments weekly. Such conduct would at any time have excited attention in an English University; it was peculiarly noticeable during the dreadful laxity of opinions and morals, which then obtained."

The finger of God was very manifest in bringing together—while their characters were in a forming state—those who were to be so largely employed in restoring to the almost inanimate form of religion, its life and power. Whitefield always reverted to his acquaintance with the Wesleys with the deepest interest and gratitude, nor was his affection unrepaid by them. Though there was subsequently a separation on doctrinal grounds, and controversies waged which led to earnest and strong words, amounting sometimes to accusation and recrimination, the parties never lost their respect for each other as conscientious labourers in the Lord's vineyard, or their love as brethren in Christ. The Rev. Charles Wesley recorded his affection for Mr. Whitefield in the verses at the head of the second and third journals of his friend; and the Rev. John Wesley, on the tidings of Mr. Whitefield's death reaching England, preached a funeral sermon November 18, 1770, at the Chapel in Tottenham Court Road, and at the Tabernacle, from Numbers xxiii. 10: "*Let me die the death of the righteous, and let my last end be like his*"—in which he bore most affectionate testimony to the high character, and great usefulness, of his early fellow-labourer and brother in the Lord.

It is not our intention to review the life of Whitefield, however interesting such a review might be made, but very briefly to illustrate some of his peculiarities as a preacher by a few notices principally from his memoirs by Dr. Gillies, enlarged by other hands, and to accompany them by a few passing remarks on the general character and usefulness of this extraordinary man.

George Whitefield was born at Bell Inn, in the City of Gloucester, on the 16th day of December, O. S. 1714; and died at Newburyport in New England, September 30, 1770, in the *fifty-sixth* year of his age. At his death he was on his *seventh* visit to America and had crossed the Atlantic *thirteen* times. He was the youngest of seven children, and his father dying when he was only two years old, the care of his education devolved upon his mother. At a suitable age he was sent to a Grammar School at Gloucester, where he distinguished himself by a ready memory and good elocution. Some have insinuated that he derived his oratory from the stage. The fact appears to be that the boys at the school being fond of acting plays, the master seeing "how the vein ran," encouraged it, and composed a dramatic piece himself, in which young Whitefield appeared as one of the actors. That part of oratory which consists in graceful and energetic delivery was so natural to him, that he was rather able to communicate it to the stage than needed to borrow it thence. Nature, or the God of nature, by a rare combination of excellencies made him an orator, and super-added grace made him an unrivalled pulpit-orator.

Partly in consequence of his mother's circumstances being reduced, and her having formed an unhappy second marriage, young Whitefield was removed from school at the age of fifteen, and began gradually to assist his mother at the inn where he was born, and continued after it was transferred to his brother to serve in a blue apron as a common drawer. He seems at this time, however, to have become more serious than he had been. While at school he had purchased from the money given him for the speeches he was chosen to deliver, Bishop Ken's Manual for Winchester Scholars, which affected him greatly. He now laid aside romances which had been his delight, read Thomas à Kempis, and composed two or three

sermons. While in this situation, a servitor of Pembroke College called upon his mother, and in the course of conversation told her that after all his college expenses were discharged for the quarter, he had received a penny. She immediately cried out, "this will do for my son—Will you go to Oxford, George?" Having interest to obtain the place of servitor for her son, she sent him again to the Grammar School, to finish his preparatory studies; and he, applying closely to his books and shaking off by the strong effort of a religious mind all idle and vicious habits, was prepared at the age of eighteen to be removed to Oxford. The impressions of religion had previously deepened upon him; he had at the age of seventeen received the Sacrament of the Lord's Supper, and then began to communicate monthly, to fast often, and to pray, frequently more than twice a day in private. Yet while thus mainly absorbed in the duties of religion, at the time he entered Oxford, he appears not to have understood the doctrine of *justification by faith*. He was there soon introduced to the club above mentioned and to Charles Wesley, whose ministry was so full of profit and consolation to him, that he considered him as his spiritual father; though, he was absent in Georgia with his brother John, when Whitefield was brought "into the liberty of the children of God." We must allow his biographer to give this account, as his exercises were a preparation by the Spirit, for that work which had been given him to do.

"A character so ardent and precipitate by nature, might be expected to miscarry itself, and misguide others, in the early stages of an enterprise of breaking up inveterate habits of spiritual drowsiness, and erecting a new standard of religious character. Undisciplined in logic, not far-sighted or comprehensive in the character of his mind, but vehement and impetuous beyond example in his feelings, and of quick and fertile imagination, he came directly at conclusions, as it were, by intuition, which others only reached by long and laborious deduction, and only admitted as parts of a system self-consistent throughout. In reading a treatise entitled 'The Life of God in the Soul of Man,' wherein he found it asserted, that true religion is an union of the soul with God, or Christ formed within us, a ray of divine light, he says, instantaneously darted in upon him, and from that moment he knew he must be a new creature.

“In seeking however to attain that ‘peace of mind that passeth all understanding,’ his vehemence and ardency of character betrayed him into many ill-judged processes of moral discipline and self-subjugation.

“He describes himself as having all sensible comforts withdrawn from him, overwhelmed with a horrible fearfulness and dread, all power of meditation, or even thinking, taken away, his memory gone, his whole soul barren and dry, and his sensations, as he imagined, like those of a man locked up in iron armour. ‘Whenever I knelt down,’ he says, ‘I felt great pressures both on soul and body; and have often prayed under the weight of them till the sweat came through me. God only knows how many nights I have lain upon my bed, groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground in silent or vocal prayer.’ In this state he began to practise austerities, such as the Monkish discipline encourages: he chose the worst food, and affected mean apparel; he made himself remarkable by leaving off powder in his hair, when every one else was powdered, because he thought it becoming a penitent; and he wore woolen gloves, a patched gown, and dirty shoes, as visible signs of humility. Such conduct drew upon him contempt, insult, and the more serious consequence, that part of the pay on which he depended for his support was taken from him by men who did not choose to be served by so slovenly a servitor. Other practices injured his health: he would kneel under the trees in Christ Church walk, in silent prayer, shivering the while with cold, till the great bell summoned him to his college for the night; he exposed himself to cold in the morning till his hands were quite black: he kept Lent so strictly, that, except on Saturdays and Sundays, his only food was coarse bread and sage tea, without sugar. The end of this was, that before the termination of forty days he had scarcely strength enough left to creep up-stairs, and was under a physician for many weeks.

“At the close of the severe illness which he had thus brought on himself, a happy change of mind confirmed his returning health; it may best be related in his own words. He says, ‘Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through the endless ages of eternity. For, about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months inexpressible trials, by night and day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and, by giving me the

spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh! with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my desolate soul! Surely it was the day of my espousals—a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would I could not avoid singing of psalms almost aloud; afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since.’

“The Wesleys at this time were in Georgia; and some person, who feared lest the little society which they had formed at Oxford should be broken up and totally dissolved for want of a superintendent, had written to a certain Sir John Philips of London, who was ready to assist in religious works with his purse, and recommended Whitefield as a proper person to be encouraged and patronized more especially for this purpose. Sir John immediately gave him an annuity of 20*l.*, and promised to make it 30*l.*, if he would continue at Oxford; for if this could be leavened with the vital spirit of religion, it would be like medicating the waters at their spring. His illness rendered it expedient for him to change the air; and he went accordingly to his native city, where, laying aside all other books, he devoted himself to the study of the Scriptures, reading them upon his knees, and praying over every line and word. ‘Thus,’ as he expresses himself, ‘he daily received fresh life, light, and power from above; and found it profitable for reproof, for correction, for instruction, in righteousness, every way sufficient to make the man of God perfect, thoroughly furnished unto every good word and work.’ His general character, his demeanour at church, his visiting the poor, and praying with the prisoners, attracted the notice of Dr. Benson, the then bishop of Gloucester, who sent for him one day after the evening service, and having asked his age, which was little more than twenty-one, told him, that although he had resolved not to ordain any one under three-and-twenty, he should think it his duty to ordain him whenever he came for holy orders. Whitefield himself had felt a proper degree of fear at undertaking so sacred an office; his repugnance was now overruled by this encouragement, and by the persuasion of his friends; and as he preferred remaining at Oxford, Sir John Philip’s allowance was held a sufficient title by the bishop, who would otherwise have provided him with a cure. Whitefield prepared himself by absti-

nence and prayer; and on the Saturday eve, retiring to a hill near the town, he there prayed fervently for about two hours, in behalf of himself and those who were to enter into holy orders at the same time. On the following morning he was ordained. 'I trust,' he says, 'I answered to every question from the bottom of my heart; and heartily prayed that God might say Amen. And when the bishop laid his hands upon my head, if my vile heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary.' 'Let come what will, life or death, depth or heighth, I shall henceforwards live like one who this day, in the presence of men and angels, took the holy sacrament, upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I can call heaven and earth to witness, that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto him are all future events and contingencies; I have thrown myself blindfold, and I trust, without reserve, into His Almighty hands.' Such were his feelings at the hour, and they were not belied by the whole tenor of his after life."

Being thus introduced into the ministry, his first sermon was in the church where he was baptized and first received the sacrament. Curiosity had brought together a large congregation. He now found the advantage of having been accustomed to public speaking when a boy at school, and kindling with his subject, and what he believed to be a sense of the divine presence, he spoke with much power. A few of his hearers mocked, but upon the greater number a strong impression was made, so that a complaint went up to the Bishop that fifteen persons had been driven mad by his sermon. The good man replied, that he hoped they might not forget their madness before the next Sunday.

The next week he returned to Oxford, and took his degree, and intended to remain; but was called up to London for two months, where he preached with great acceptance—crowds flocking to hear him. He then again returned to Oxford. The little society there grew under his care. He also for some time officiated as curate among a poor but religious people at Dummer in Hampshire, with great comfort to his own soul. Being anxious to join his friends, the Wesleys, in Georgia, he made preparations for the purpose, though he did not finally leave until both the brothers had returned; as the ship in which John

Wesley was, passed that of Whitefield near the harbour—the latter having been detained by contrary winds. Wesley communicated with his friend, in the offing, and advised his return to London, but Whitefield's face was now set for America. His mind had for some time been much excited on the subject, he had been accepted by the trustees of the colony, presented to the Bishop of London and the Primate, and he thought that he could not recede from his engagements, though the accounts from Georgia were discouraging. A high state of religious enjoyment had also no doubt its influence in deciding him. While he was waiting among his friends for the ship to sail, he seems to have been in a very happy state of mind.

“Uncommon manifestations, he says, were granted him from above. Early in the morning, at noon-day, evening, and midnight—nay, all the day long, did the Redeemer visit and refresh his heart. Could the trees of the wood speak, they would tell what sweet communion he and his Christian brethren had under their shade enjoyed with their God. ‘Sometimes as I have been walking,’ he continues, ‘my soul would make such sallies, that I thought it would go out of the body. At other times I would be so overpowered with a sense of God's infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased. One night was a time never to be forgotten. It happened to lighten exceedingly. I had been expounding to many people, and some being afraid to go home, I thought it my duty to accompany them, and improve the occasion, to stir them up to prepare for the coming of the Son of Man. In my return to the parsonage, whilst others were rising from their beds, and frightened almost to death to see the lightning run upon the ground, and shine from one part of the heaven unto the other, I and another, a poor but pious countryman, were in the field, praising, praying to, and exulting in our God, and longing for that time when Jesus shall be revealed from heaven in a flame of fire! Oh that my soul may be in a like frame when he shall actually come to call me!’”

He did not leave his native land for want of encouragement to preach at home. He was invited to Bristol, and we are told—

“Multitudes came out on foot to meet him, and some in coaches, a mile without the city; and the people saluted and blest him as he passed along the street. He preached about five times a week

to such congregations, that it was with great difficulty he could make way along the crowded aisles to the reading-desk. 'Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and all together made the church so hot with their breath, that the steam would fall from the pillars like drops of rain.' When he preached his farewell sermon, and said to the people that perhaps they might see his face no more, high and low, young and old, burst into tears. Multitudes after the sermon followed him home weeping: the next day he was employed from seven in the morning till midnight in talking and giving spiritual advice to awakened hearers; and he left Bristol secretly in the middle of the night, to avoid the ceremony of being escorted by horsemen and coaches out of the town.

"The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature, well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue color: in recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more rememberable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly but strikingly, when he said, that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as seemed to enter the heart which it pierced, and to heal it as with balm.

* * * *

"His name was now put into the newspapers (though without his consent or knowledge) as a young gentleman going volunteer to Georgia, who was to preach before the societies at their general quarterly meeting. This stirred up the people's curiosity more and more. He preached, on that occasion, his sermon on *Early Piety*, which was printed at the request of the societies. After

this, for near three months successively, there was no end of people's flocking to hear him, and the managers of charity schools were continually applying to him to preach for the benefit of the children; for that purpose they procured the liberty of the churches on other days of the week besides the Lord's day; and yet thousands went away from the largest churches, not being able to get in. The congregations were all attention, and seemed to hear as for eternity. He preached generally nine times a week, and often administered the sacrament early on the Lord's day morning, when you might see the streets filled with people going to church with lanterns in their hands, and hear them conversing about the things of God. * * * *

"The nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thousands and thousands of prayers were put up for him. They would run and stop him in the alleys of the churches, and follow him with wishful looks. But, above all, it was hardest for him to part with his weeping friends at St. Dunstan's, where he helped to administer the sacrament to them, after spending the night before in prayer. This parting was to him almost insupportable."

Whitefield finally left for Georgia in 1737, and was made very useful, under God, to those with whom he sailed. He was well received at Savannah, but the low state of education in the colony induced him to attempt laying the foundation of an Orphan House; to obtain means for which and to receive priests' orders, he returned to England the following year. *Bishop Benson* again ordained him, though by this time many of the clergy were alarmed by his uncommon zeal, and pulpits open for him when he left were closed against him on his return. The churches in which he had collected so much for these charity schools the year previous, were not allowed him for presenting the wants of the Orphan House. The religious concern advancing and spreading, opposition increased. The churches being closed against him, led him to think of preaching in the open air.

"One Sunday, when preaching at Bermondsey church, as he tells us, 'with great freedom in his heart, and clearness in his voice,' to a crowded congregation, near a thousand people stood in the churchyard during the service, hundreds went away who could not find room, and he had a strong inclination to go out and preach to them

from one of the tomb-stones. 'This,' he says, 'put me first upon thinking of preaching without doors. I mentioned it to some friends, who looked upon it as a mad notion. However we knelt down and prayed that nothing might be done rashly. Hear and answer, O Lord, for thy name's sake!'"

His first attempt was at Kingswood, near Bristol—formerly a royal chase—but now occupied by colliers—He says:

"I thought it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges.' Not above two hundred persons gathered around him, for there had been no previous notice of his intention; and these perhaps being no way prepared for his exhortations, were more astonished than impressed by what they heard. But the first step was taken, and Whitefield was fully aware of its importance. 'Blessed be God,' he says in his journal, 'that the ice is now broke, and I have now taken the field. Some may censure me; but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge.'

"At the second and third time the numbers greatly increased. till the congregation, at a moderate computation, amounted to near twenty thousand. But with what gladness and eagerness many of these despised outcasts, who had never been in a church in their lives, received the word, is above description. 'Having (as he writes) no righteousness of their own to renounce, they were glad to hear of a Jesus, who was a friend to publicans, and came not to call the righteous, but sinners, to repentance. The first discovery of their being affected, was, to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits. Hundreds and hundreds of them were soon brought under deep convictions, which (as the event proved) happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing rather than to the finger of God. As the scene was quite new, and I had but just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not in my own apprehension, a word to say, either to God or to them. But I was never totally deserted, and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, 'Out of his belly shall flow rivers of living water.' The open firmament above me, the prospect of the adjacent fields, with

the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me."

Besides the colliers, and thousands from neighbouring villages, persons of all ranks flocked daily out of Bristol to hear him. He was soon invited to preach, by some of the better sort, in a large bowling green in the city itself. Sometimes he was employed from morning to night giving answers to those who came in great distress with the inquiry, "What shall we do to be saved?"

Assistance being needed, and he resolving to prosecute his plans about the Orphan House, he wrote to the Rev. John Wesley to come to Bristol, and recommended him and his brother in the strongest manner to the people there. They zealously carried on the work which he had so well begun. Having visited Wales and also his native place, and preached at the latter in his brother's fields to many thousands, Whitefield proceeded to Oxford and thence to London.

"Opportunities of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to go on in this practice, and ventured the following Sunday into Moorfields. Public notice having been given, and the thing being new and singular, upon coming out of the coach, he found an incredible number of people assembled. Many had told him that he should never come again out of that place alive. He went in, however, between two of his friends; who by the pressure of the crowd, were soon parted entirely from him, and were obliged to leave him to the mercy of the rabble. But these, instead of hurting him, formed a lane for him, and carried him along to the middle of the Fields (where a table had been placed, which was broken in pieces by the crowd) and afterwards back again to the wall that then parted the upper and lower Moorfields; from whence he preached without molestation, to an exceeding great multitude in the lower Fields. Finding such encouragement, he went that evening to Kennington Common, a large open place, near three miles distant from London, where he preached to a vast multitude, who were all attention, and behaved with as much regularity and quietness as if they had been in a church.

“For several months after this, Moorfields, Kennington Common, and Blackheath, were the chief scenes of action. At a moderate computation, the auditories often consisted of above twenty thousand. It is said, their singing could be heard two miles off, and his voice near a mile. Sometimes there were upwards of a hundred coaches, besides waggons, scaffolds, and other contrivances, which particular persons let out for the convenience of the audience. Having no other method to take, he was obliged to collect for the Orphan-House in the fields, or not at all, which was humbling to him and his friends who assisted him in that work. But the willingness with which the people gave, and the prayers which they put up upon throwing in their mites, were very encouraging.”

(To be continued.)

The New Scheme of Education.

(COMMUNICATED.)

THE schoolmaster is abroad, and in various shapes. But lately he emerged from the august portals of Government House, armed not, as of old, with birch and ferule, but holding forth the more persuasive attraction of places and pagodas—hopeful, no doubt, of awakening the selfish intellect of Hinduism by the only motives to which it is deemed accessible. And now, ere another month has elapsed, the busy and ubiquitous pedagogue again appears, under more private, but scarcely less imposing auspices; and sooth to say, in guise far comelier and more full of promise,—not only very properly disdaining the mercenary inducements before mentioned, but superadding to the offered boon of science the far more needful blessing of religion.

Our readers will be aware that we allude to the Prospectus which has recently been put forth of a new scheme of “superior and sound Christian education,” and which has originated in the liberality of certain influential private inhabitants of this Presidency. As the announcement appeared, so far as we know, in only one or two of the public prints, we deem it advisable

to give it insertion in our pages, alike for the general information of our readers, and also, as we have some comments to make upon it, to allow the document first and fairly to speak for itself.

PROSPECTUS.

The recent important Order of the Governor General of India, which provides that educated persons alone shall be henceforward eligible to employment in the Public Service, and places all individuals whether educated at Government or at Private Schools upon the same footing, having been extended in principle to this Presidency; it has appeared to several friends of Education to be due to their fellow Christians, Native, East Indian and European, to afford to them at this time, the means of obtaining a superior sound Christian Education.

This has been considered the more necessary, as the Government Institution for Education whilst open to all other classes, is practically closed against the conscientious Christian, by its fundamental rule expressly withholding from him the Bible and all religious instruction whatever; although it is obvious that to the Christian community, this must be the foundation of all solid and permanent improvement which shall qualify for high and responsible office.

There is consequently no Institution at this Presidency which now offers to the Christian the opportunity of obtaining that measure of liberal education which shall enable him to compete with his Hindoo and Mahomedan fellow subjects, and take his share in the administration of the country.

It can scarcely be needful to remark, that if the Native Christian and East Indian population is shut out from the advantages of a superior education, while such is afforded to all other classes, they must hold a low and degraded position. But this is a position, which it never can be for the well being of the British Government that this large and increasing class, allied in faith, in interest, and, in many respects, in habits, with British Christians, should hold. And it is one which should seem to be opposed alike to sound policy and to that fair consideration which is due to the Native Christian as the subject of the British Crown and of a Christian Government.

On this part of the Prospectus we do not see much occasion for comment. As a statement of facts it is, on the whole, tolerably correct. At the same time we think there is somewhat of an overstatement in the third paragraph, and in the

commencement of the fourth, as to there being such a destitution of Christian institutions at this Presidency capable of affording a "liberal education," as, in the present state of things, to place "the Native Christians and East Indian population," in comparison with "all other classes" in "a low and degraded position." We cannot but consider this an exaggerated representation. While there are amongst us such institutions as Bishop Corrie's and the Vepery Grammar Schools, and St. Andrew's Parochial School, we do not think that any Native or East Indian Christians who diligently avail themselves of the instructions which these seminaries impart, can ever occupy a "*low and degraded position.*" The statement is neither correct, nor in good taste. But on such a matter we have no wish to exercise the severity of criticism. And we are well aware how natural it is for us, all unconsciously, to exaggerate the amount of an evil which, we flatter ourselves, we are to be the means of removing.

The Prospectus goes on.

With these views, and with the strong conviction that the Friends of Education in India and England will readily unite in promoting the object, and that the authorities, when satisfied by the large amount of private effort, of the urgency of the demand for an enlightened Christian Education, will extend their wonted liberal support to this, in common with other Institutions; it is proposed to attempt the Establishment of a Protestant Christian Institution for Education upon the following basis.

First. That it is the object of the Institution to provide a superior and sound Christian Education, approaching as nearly as circumstances will admit, to a Collegiate Education.

By a sound Christian Education is to be understood religious instruction on all points (without reference to Ecclesiastical Government) common to the xxxix. Articles of the Church of England, and to the Confessions of Faith of the Church of Scotland and of the whole body of the Reformed Protestant Churches of Europe.

Second. That the Institution is designed primarily for Protestant Christians—Native, East Indian, and European born in India—but open, with such limitations alone as shall be necessary to secure the primary object to all other classes.

Third. That the Institution shall be under the charge of a Principal, who may be a member of any Protestant Church, and shall be a graduate of one of the Universities of the United Kingdom.

Fourth. That in order to secure to Students of the less wealthy classes the means of continuing under instruction for a sufficient period, Scholarships shall be immediately founded.

We need scarcely say how entirely we concur in the views contained in the preceding extract; and we believe there will be none of our readers who will not hail with thankfulness the announcement of a scheme of education founded on such sound, just, and enlightened principles. Here, at last, is the very educational system, the want of which we have so long and hopelessly desiderated. Free alike, on the one hand, from all unprincipled exclusion of religion, and equally exempt, on the other, from all narrow-minded, sectarian restrictions, as sound and high-toned in its principles, as it is wide and comprehensive in its embrace. What more truly catholic plan of education, for such a community as this, can well be conceived than one which, disregarding all minor points of ecclesiastical difference, thus rests itself on the broad basis of the great and vital truths held in "common" by all the churches of Protestant Christendom? Our most sanguine hopes never anticipated such a consummation as this. And still more are we warranted to look for their actual realization, when we find from the subsequent part of the *Prospectus*, that even already there has been placed at the disposal of the originators of the scheme, the munificent sum of 50,000 Rupees, with the promise of as much more before the institution shall actually be commenced. All honour to those who have not only "devised," but already done such "liberal things!" Let but the enlightened principles now announced be carried into actual operation, and the generous spirit already evinced be maintained in exercise, and who can estimate the amount of moral and spiritual good, which, under Providence, such an institution may not yet be destined to achieve?

Such were the reflections which actually suggested themselves to our minds on perusing, for the first time, that part of the *Prospectus* which has now been quoted; and had that *Prospectus* gone no further, we should still have been of the same mind—we should have had no reason either to diminish our satisfaction, or to qualify our approval. But unfortunate-

ly—unfortunately, we fear, for the cause of education—unfortunately most certainly for this auspicious scheme itself, the *Prospectus* does not stop here. And we leave our readers to judge how far its sequel, (which we are now about to quote) is in accordance, either with the principles previously laid down, or with the conclusions which such principles would naturally lead us to expect.

The following are the two last Resolutions with which the *Prospectus* closes :

Fifth. That the Funds shall be vested in a body of nine Trustees, (being in the communion of the Church of England,) either in Government Securities, or, if four-fifths of the Trustees concur, in Land.

Sixth. The Trustees shall have the appointment of Principal and Masters, and the general direction and management of the Institution, with power to fill up vacancies in their number.

We certainly were not prepared for such a conclusion : and we deeply regret it. It is a most unfortunate commentary on the preceding text—utterly inconsistent we think with the principles on which the proposed Institution is avowedly founded, and only calculated, we fear, to defeat the object which that Institution professes to have in view. For what is the actual meaning of these two last Resolutions? A certain number of Trustees are to be appointed, and these Trustees who, be it observed, are not only to have the management of the *finances* of the Institution (which one would suppose from their designation is all they would have to do), but who are to have the management of *the whole Institution itself*—“the appointment of the Principal and Masters, and the general direction and management of the Institution;” and who, moreover, still further to augment their power, and ensure their monopoly, are to have “power to fill up vacancies in their number”—these Trustees, possessing thus the entire control of every department of the Institution, are, it is distinctly provided, to be “in the communion of *the Church of England;*” a provision, indeed, thrown apparently only *par parenthèse* into the Resolution, but the actual stringency of which is conclusively evinced by the names of the gentlemen already appointed as the first Trustees, all of whom are well-

known as staunch and devoted adherents of the Anglican church. In other words, here is an Educational Establishment avowedly founded on the most liberal and catholic principles, professedly disregarding all exclusive, sectarian distinctions, and ostensibly intended for the religious instruction of members of *all the orthodox Protestant churches of Christendom*—and yet, the sole governing power, the actual and *de facto* executive of the establishment, the body, whatever it may be called, invested with the entire administration, alike financial, patronal, and educational of the whole institution, is to be composed of individuals, one and all without exception, belonging to *one particular religious communion!* Is it necessary to say a single word to prove the utter inconsistency of such a provision with every principle on which the institution is professedly founded? Argument is needless. We have only to read the document as it stands—to contrast its premises with its conclusions—the catholic liberality of the one with the sectarian exclusiveness of the other—to perceive at once the obvious *non-sequitur*,—the palpable and melancholy self-contradiction—which the whole manifesto involves.

Let us not be mistaken. We have no quarrel with Church of Englandism itself—far from it; we have no doubt that the members of that church are just as well qualified as those of any other to be the superintendents of a system of “sound and superior education;” and had *this* been, openly and avowedly, a Church of England Institution, such an exclusive provision as that in question is the very one we should have expected to be adopted. But *this*—is it necessary to remind our readers? this is *no* Church of England Institution; on the contrary, it is an Institution, professedly superior to, and independent of, all ecclesiastical distinctions; and what we maintain is, that in such an Institution, the restriction of its executive body, for such these Trustees really are, to the members of any particular communion *whatever* is wholly at variance with the essential principles on which the scheme is founded. Had the restriction been in favour of any other communion—had these Trustees been confined to members of the Church of Scotland, or of the Wesleyan Connection, or of any other denomination—we should

equally have objected to, and exposed its inconsistency. Obviously in such a scheme as the present, the constitution of its executive should have been modelled on the liberal and comprehensive provisions of the scheme itself; and any departure from this principle, in whatever direction it may be, is equally erroneous and indefensible.

This is our great objection to the present scheme—the unwarrantable exclusiveness of this important provision—and besides its obvious inconsistency in point of principle, we have only further to ask, what must be expected to be *its necessary and inevitable result*? It cannot be doubted that it will tend seriously to injure, if not wholly to neutralize, the attainment of the great objects which the Institution purports to have in view. Is it to be expected that the members of the other religious communions contemplated in the Prospectus, will ever heartily repose their confidence in a system of education which has already, in the very first step of its procedure, so flagrantly departed from its fundamental principles? The very contrary must be anticipated; men will look upon the whole scheme with suspicion and mistrust, and standing aloof from all participation alike in its support and in its benefits, will leave it within the narrow pale to which it has been so injudiciously limited; and the ultimate result will be, that the whole affair will, ere long, shrink and dwindle into a mere Church of England school. We cannot, indeed, believe that such a result was ever *intended*, or *even contemplated* by the originators of the Institution—we cannot, and do not think, that men of honour and principle, such as we believe and know them to be, could ever have entertained the unworthy idea of thus virtually neutralizing the purposes they profess to have in view, and of absorbing in their own communion the ultimate benefits of a scheme so liberally yet plainly so unavailingly offered to all; but certainly *had* such been their intention, they could scarcely have pursued a course calculated more directly and effectually to attain it.

The originators of the scheme—should this paper ever fall into their hands—will no doubt be disposed to protest against these conclusions. They will be sufficiently satisfied, as we believe they have every reason to be, with the sincerity of their

own intentions. But this, however satisfactory to themselves, cannot exempt them from their amenability to public judgment. And we would appeal to these gentlemen themselves whether we have not applied to them that fair and equitable standard, by which, in similar circumstances, they would themselves have judged others. Just make the supposition (let us say to them) that the case in question had been *reversed*. Suppose that a scheme of education, similar to that which you have now propounded, had issued from some other quarter of the church, and that after an equally liberal avowal of principles and professions, you had found it winding up with the startling provision that its *sole administration* was to be confined to a board composed entirely of what *you* would call dissenters—Presbyterians, Independents, Wesleyans, or Baptists, as the case might be—and what, we should like to know, would be the judgment which *you* would pass on such a preposterous scheme as this? Would it meet with your support, either as Episcopalians, or as Catholic-minded Christians? Would you not be the first to expose its inconsistency and denounce its sectarianism? And can you be surprised if others should be disposed to judge of you as you, in such circumstances, would be most justly entitled to judge of them? You know the ancient proverb—*ex pede herculem*—and you cannot wonder if from the present unfortunate protrusion, not merely of the foot, but of the very head and front of an exclusive religious system, we naturally infer the nature of the yet undeveloped shape which lurks behind the curtain, and which the eloquent language of your manifesto covers, but does not conceal.

We deeply and unaffectedly regret that we have been obliged thus to express ourselves. We should gladly have given, if we could, a different and more favourable interpretation to the provisions to which we have excepted. But we do not see how it is possible to do so, either in accordance with their own obvious meaning, or with the practical comment already put upon them by their authors themselves. And believing, as we do, that these provisions are utterly incompatible with every principle of the proposed institution, we should have failed in

the discharge of our duty, had we not thus freely and unreservedly commented on them.

In conclusion we can only say, that we should be glad indeed to find that the palpable inconsistency, which we have felt it necessary to expose, had been the result not of design, but of *inadvertence*, and that these obnoxious provisions, on which we have commented, were yet destined to be removed from the place which they should never have occupied. Let them be so, and we shall be well satisfied with the result of our present strictures. Let the originators of this new and most important scheme of instruction, in itself so admirable and full of promise—be but wise enough to retrace the erroneous steps they have already taken—to undo the mischief they have already done—and this assuredly they must do if they would ever regain the confidence which, we fear, they have already lost—let them, in a word, only carry out—*fairly and honestly, consistently and thoroughly* carry out the just, and noble, and enlightened principles which they have themselves so eloquently avowed—and there will be none more heartily willing than we, to “bid them God speed.”

Note.—The preceding article was already in print, when there appeared in the *Spectator* of 23d October, a re-publication of the above Prospectus, with the addition of a foot-note to the *fifth* Resolution, that relating to the appointment of the Trustees. This note did not appear in the edition of the Prospectus from which our copy was taken, and this will account for its unintentional omission in the preceding text. The note is as follows: “Experience having shewn that a limitation of this kind will be necessary to secure unity of purpose and action in carrying out the great principles of the Institution.” In justice to the originators of the Scheme we have quoted the above: but we cannot say that it in any way alters the opinions we have already expressed: and the mere expediency of the reasons assigned for the “limitation” can, in our judgment, by no means justify so broad a departure from fundamental principles. But our remarks, if any, upon this point must be postponed till another occasion.

REVIEW.

DUELLING SPIRITUALLY CONSIDERED.

A DISCOURSE PREACHED ON LORD'S DAY, AUGUST 24, 1845.

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

Officiating Minister of the Free Church Congregation, Calcutta.

WE are always glad to see the subject of Duelling presented in a spiritual view—in the light of God's word—and in its bearings on Eternity. When we consider it merely as inhuman, as a crime against society, a sin against our fellow-men, we are easily mystified by worldly maxims, and led to think that, as the world goes, there is good as well as evil to be put into the balance; and though humanity may weep over heart-broken widows and desolate orphans, and the genius of society start back from the sound of deadly conflict and the sight of bloody shrouds in the midst of peaceful habitations, yet the evil, while felt to be great, is perhaps thought to be almost necessary. While judged of comparatively, as war on a small scale, or tried by the conventional rules of false honour among men, we may come to think too lightly of it in the abstract, and only express our disapprobation or horror when some instance has occurred marked by circumstances particularly appalling or affecting. We are then, it may be, more moved by sympathy for those who have suffered than with suitable grief and indignation against those who have sinned. The effort, therefore, to remove the evil is transient, and the means used inadequate. The arguments against it are founded in human policy, and met by human sophistry, and the public voice which cried loudly against such outrages on the public peace, is easily hushed, by the proposal of some plausible but insufficient substitute. But when duelling, with its causes and effects, are weighed in the balances of the sanctuary—when the appeal is not the varying opinions of men, but “to the word and to the testi-

mony"—when God and not society is invoked to decide on the nature of the transaction, we come to a different result. We can no longer see things double—no longer balance benefit against crime—no longer shuffle off responsibility under some vague idea of general necessity—or deny—what indeed the civil law of almost every civilized country affirms—that deliberate slaying in single combat between those who ought to be friends—that killing in a preconcerted DUEL, is wilful MURDER!

It is something to call things by their right names, and as to any fashionable or cherished sins, we shall only do this boldly and uniformly, by inquiry concerning them at the oracles of inspiration. What saith the Scripture? Is he who sheddeth man's blood in a duel a *murderer*? Then let us know it, and let no false charity prevent our applying a proper epithet to his crime.

The author of the sermon before us is favourably known no doubt to most of our readers, by his previous productions from the press, which have all borne the impress of a vigorous mind, and been animated by a most fervent spirit. He has been subject to much reproach for his unsparing attacks on some popular vices, and is not likely to escape censure from those whose language is, "speak unto us smooth things," for his present exposure of the real character of duelling. But he has no occasion to fear. He has brought the practice into the proper light—has tried the action before the right authority. He has appealed from human arbitration to the high court of heaven, and has, we think, fairly taken out and recorded the verdict against the duellist and his associates, *guilty of murder in the first degree*. The sermon owed its origin to the late most unhappy "affair of honour" at or near Calcutta, concerning which the preacher says—

"That late most wretched affair, with its many concomitants, and especially the miserably low-toned expression of public and individual mind in regard to the subject of duelling, which occurred from time to time, in connexion with the successive process of the whole affair—together have combined, to affect my own mind in so serious and painful a manner, as to constrain me, within my sphere, to speak what I have deeply felt, and to endeavour to influence others, so far as my words by the grace of God's Spirit can reach their minds, to feel in a manner more accordant with the written law of God."

We do not propose fully to analyze this deeply stirring discourse, which we hope will be extensively read, but to state the nature of the argument used, and to illustrate by a few extracts, the manner in which it is sustained.

The text is from Isaiah i. 15—“*Your hands are full of blood.*” This rebuke is shown to be addressed by God to his own covenant people, on account, not of their being all men of violence and blood, but, of their *participating* with those who were—on account of their conniving at oppression and murder, and not duly punishing it. For this reason God would not accept from them even the sacrifices which He had himself commanded. “To what purpose is the multitude of your sacrifices unto me saith the Lord.” “Bring no more vain oblations”—“When ye spread forth your hands I will hide mine eyes from you, yea when ye make many prayers, I will not hear. **YOUR HANDS ARE FULL OF BLOOD.**”

From this the preacher argues that,

“There is in the world of spirituals, such a principle as that of *Moral Participation*; through which a man may be brought in guilty of an act or crime, in the commission of which originally he had no direct hand. On this principle, men found guilty of receipt of theft, or of misprision of treason, even though they themselves never stole, neither at any time contrived a plot, nor carried arms against their lawful sovereign, are righteously condemned; for, in *animus* the acts are the same.”

Now though some allowance may be made for the fact that the Jews were under a theocracy, and that the rule applied to them may have been in some respects more strict in regard to the responsibility of the whole, and the punishment of the whole, for the sin of a part or even of one, as in the case of Achan, yet we think that the recognition of a corporate or social responsibility, is a universal *principle* of God's moral government, which allows no one to say, “Am I my brother's keeper?” but affirms that “no man liveth to himself, and no man dieth to himself.” It is therefore still true, that there may be in many who have not themselves sinned, a sinful **PARTICIPATION** with those who have, and thus a whole community may have upon

it the guilt of one single murder. The preacher eloquently argues this in the following passages.

“What *if* the EXECUTIVE of a country, consisting of all those who, in various departments, have the power of forwarding and executing justice, should of purpose fail in the execution of their duty towards the man-slayer, and should let him go free, whom the law both of God and of man requires to be punished? What *if*, judges and juries and counsellors, military and naval commanders, courts martial, and others, should yield themselves so to some particular prejudice, it matters not of what sort, and should so understand each other, by a sort of conventional yet unexpressed process, as that he who *has shed man's blood* should be tried in a spirit different to that in which other criminals are tried, when the laws which those official persons have to administer regard him as entitled to no superior consideration and to no peculiar favour? What *if* all this or any part of it should be the case? Is there no stain of blood on that Executive, or on any member or members of it, who may thus have left the guilt of murder on the land unremoved? There are instances in which it may be impossible legally to convict a criminal of his crime—but where it *is* possible, and yet not done, where lies the guilt of promoting that crime? and *if*, in consequence of such impunity, more crimes should follow, more blood be shed, where will be found the ultimate guilt of such blood, but with those who had the just power and the sufficient opportunity, for exacting the penalty of blood at the murderer's hands? but who used them *not*?

“What *if* the body of SOCIETY, which also has its own laws of moral standing and of reciprocal intercourse to maintain and execute, and which may and must at all times come into contact, in various ways, with men whose hands are stained with blood, should refuse to execute social justice, and should receive into its bosom and kindly entertain such guilty men; so that no difference shall be made at their levees, or their parties, or in their intimacies, between such moral offenders and those who have never so shed blood at all: *if*, we say, society should thus set no brand on murder, but rather cherish or protect the murderer; is not such society morally stained with blood? Shall not the Judge of all the earth regard it and condemn it as such? and shall He not say to such, when they meet in social worship before him, ‘Your hands are full of blood!’—and whatever blood may again be shed because of such social unrighteousness, shall HE not charge it against those who have thus promoted its continued effusion?

“Or, what if INDIVIDUALS, of any or of every grade, members of our Christian churches, who may have no opportunity, officially or socially, of manifesting their judgments in any such case, should yet so think, so speak, so write, or so manifest their feelings, as to set no seal of disapprobation on such crime—shall *they*, in their sphere, be held guiltless before God? Nay, verily. Sin is a spiritual thing—an act or state of the mind in regard to evil. An opinion favourable to sin, is a sinful opinion—an opinion favourable to malice, is a malicious opinion—an opinion favourable to murder, is a murderous opinion; it has in it, the spiritual nature of murder—it has on it, the moral stain of blood. Do not all crimes begin in the thoughts? Are not opinions formed out of the thoughts? As a man thinketh, so is he, in the sight and judgment of the heart-searching God. Now, what if there should be any one form of malicious manslaying, of which individually as Christians we think lightly—which we do not view with abhorrence—which we do not utterly condemn, as the Law of God requires—in regard to the charge of which, we are rather pleased than otherwise, that justice has not had its legitimate course—and as to which we are inclined to excuse, justify or palliate that special mode of shedding human blood? surely, if there be any one such conventional form of deadly crime, which we thus unrighteously except from condemnation, even in our *thoughts* and opinions, then are we spiritually *at one* with that crime and with the criminal who is chargeable with it—our *animus* coincides with the *animus* of the manslayer; and though we should never have an opportunity of appearing as judge, or jury, or counsel, in his case, or though in society we should never have occasion to seek or shun his company as our visitor, acquaintance or friend; yet, as private, responsible, individual Christians, when lifting up our hands to heaven in prayer, the Heart-searcher may justly say to us as spiritual beings, ‘Your hands are full of blood!’ Think you this reasoning proves too much? then hear the words of Inspiration—‘*If I regard iniquity in my heart, MY GOD WILL NOT HEAR ME!*’ (Ps. lxxvi.)”

The crime thus designated, and brought home to the bosom of the community, is then stated to be the crime of MURDER by DUELLING. Concerning this the preacher states:

“*First*—I believe that in no form of crime amongst us is there so formal, so bold, so direct, and so systematized a defiance of Almighty God, as in the fashionable crime of Duelling.

“*Secondly*—I believe, that in regard to no form of human crime

usually perpetrated amongst us, are the minds of so many persons, possessed of ordinary morality, so obscured, confused, mystified and turned aside from the truth, by the power of an ungodly world, as in regard to the real character of the crime of Duelling.

“And *thirdly*—There is no point of social practice, in which the evil and deadly consequence of slavish conformity and submission to the dictates of the world, is made more awfully manifest, than in the crime of duelling: so that as an extreme or perfectly developed case, it illustrates the whole principle in all its extent.”

The preacher then considers murder as the *malicious destruction of man as made in the image of God*—as the wilful *annihilation of that brotherhood*, which God has established—the *violent disruption of affectionate relationships*—the *violent dismissal of a fellow-sinner to the bar of God*—and as the *highest possible manifestation of Satanic nature*. All this is involved in murder; and DUELLING IS A SPECIFIC CONVENTIONAL MODE OF MURDER. The preacher here says—

“It is unnecessary for us to inquire or define, what duelling in form and practice is; *that* is but too well known, but too fatally understood, amongst us. Its spiritual character, however, is not so generally perceived, or realized; and there are in society many moral and well-meaning persons who evidently seem to think, that if duelling be murder, it is at least murder of a somewhat modified and reduced kind; so that they never feel inclined to shun a duellist as they would endeavour to shun any other man that had either slain or endeavoured to slay his fellow-man. But on examination it will be found, that duelling involves a very *aggravated* species of murder: and that there are specialties connected with it, which make it as spiritually damning as it is daring, and as daring as murder can well be. It may here be not unworthy of notice to remind you, that duelling had its origin chiefly in superstition; although even in its earliest stage it was deadly in design: and that it was judicially practised, in presence of certain appointed umpires, as an act of religious ordeal, or of direct appeal to God, in deadly combat, as to the justice of the cause maintained by the respective combatants. The duel thus acquired a sort of *moral* character, and therefore honourable *status* in the estimation of the (so called) Christian world: and in consequence of this fictitious character, it has to a certain extent retained its standing in society as an honourable mode of adjusting wrongs, long after the chivalrous barbarisms of a superstitious age have passed

into the refinements of our more gentle but also more sceptical or atheistical times. And in this we find but another specimen of the deceitfulness of the human heart, as well as of the faithlessness of our wicked world:—The very *same* form of murderous combat which was practised in one age of society, under the mask of a *religious* appeal to God in the violation of his own law, is now practised in another age under the distinct form of a most *irreligious* disavowal of God's authority, in taking away the life of the creatures He has made! The orphan of past superstition has thus become the adopted of a present irreligion: and the murders of an ungodly chivalry, have come to be inherited by a still more godless gentlemanhood. Such is the world, and such its law of honour; living either by a God insulted, or a God disowned!"

He then proceeds to show that duelling is *murder systematized*, that it is *double murder*, or involves suicide and murder, that is, exposure to the one if not actual intention of the other; (as in case of one who goes out to "fire in the air")—that it is *associated murder*—murder based on *atheism*, or the denial of God's supremacy—murder in the very *act of sinning*—and is especially *satanic*. These points are all ably argued; and must, we think, in the main, appear fully supported, unless to those whose minds are involved in some of those mists of worldly prejudice which so often prevent the best intellects from distinguishing moral truth clearly.

We have only room for an additional extract or two on the more important of these topics. In regard to duelling being *murder based on atheism*, the preacher says—

"There are probably few who fight or countenance duels who do not admit, that this is the command of God, '*Thou shalt not kill.*' Whether their faith have respect to nature or to revelation, they admit this; and they admit therefore that the laws of their country justly prohibit and punish murder, or any acts that have in them the nature of deliberately and maliciously slaying our fellow-men. But yet in duelling they do thus fight and kill. Now in doing this they directly and of purpose violate what they admit to be the law of God: and in doing so, they at once reject the supremacy of God—and if they deny to God universal absolute supremacy, let them tell us wherein then is *HE God?* God without supremacy, is a simple contradiction—a physical non-existence—a moral lie: there is not, nor can be such a God. Nor is this rejection of Divine

Supremacy a matter of accident, caprice or passionate impulse: it is a thing of system, of system coolly asserted, habitually argued; and the rejection is avowedly based on the very bold and intelligible ground that Duelling is a matter of simple *necessity*. But, *who* is this, that is alleged to create a necessity that is higher than the very supremacy of the eternal God? The answer is plainly given: 'SOCIETY,' or (as we may more justly designate this God-denying power) THE WORLD! 'The world,' says the duellist, 'the world in which I move, demands of me that I clear my insulted character, by requiring a gentleman's satisfaction (of blood) from my insulter; if I comply not, I shall be cast out of society, as a shunned and socially excommunicated man: Or,—I have received a challenge to mortal combat, from one who fancies I have insulted him, and accept I *must*, even at the risk of killing or being killed: for if I decline, I shall be declared a coward, a poltroon; and if once so proclaimed, in society I can never again appear. I am aware, says he further, that the course I am about to pursue, is contrary to law, civil and divine, and that my conduct is directly opposed to the dictates of religion; but, I have no alternative, no choice; I *must* go out—my character before the *world* demands it, and I dare not refuse.' Now reduce all this to its simplest terms, and what does it amount to, but bold and thorough-going ATHEISM for the time, and on this special point? GOD says, Thou shalt not kill, nor do that which involves murder. THE WORLD says, thou shalt kill, and do that which involves murder. The two commands are before the duellist—whether of the twain does he in the exercise of his reason choose to obey? the law of God, or the law of the *world*? The choice is made: he obeys the world, and rejects God; and so, in this special act, he declares himself an atheist, or denier of God: and if he slay his man, he is an atheistical manslayer—or, if he be slain, he falls an atheistical suicide. We thus plainly maintain that duelling in its *animus*, both towards God and man, is atheistic murder: and that therefore on this account it is murder of a peculiarly aggravated sort."

In speaking of its *satanic* character, he says—

"I well know that men of the world cannot endure that their esteemed sins should be dealt with in so short and decisive, yet scriptural a manner; and that they profess the utmost incredulity, and express the most bitter scorn, in regard to the doctrine of *satanic agency*: but their unbelief is fruitless, and their scoffing ruinous; for the day is fast coming when WE, and THEY must hear pronounced by the lips of Jesus Christ Himself, on one huge

and wretched portion of our race, 'Depart from me, ye cursed, into everlasting fire, prepared for *the Devil and his angels!*' And shall men share Satan's prison, without having first shared Satan's transgression? Shall they have common sentence, without having had common crime?"

With this brief notice we dismiss the discourse, with our best thanks to the able preacher, and our earnest commendation of the subject to the hearts and *consciences* of our readers.

Early Years of the Swedish Missionary Fjellstett.

(Concluded from page 593.)

He was then seventeen years old. His mind was continually occupied with this difficult question: *How can I qualify myself for the office of a minister of the gospel?* for he felt that he should never be happy in any other calling. Having at length gained a little money, he went to *Carlstadt*, to seek admission into the college in that city. He had the inexpressible joy to be admitted, and became acquainted with some benevolent persons who took pity on his poverty. His professor acted kindly towards him, introduced him to some good families of the place, and the poor scholar dined every day in the week with some hospitable family. This was doubtless very grateful to him. But it pained him to be thus burdensome to his friends: and then, this charitable aid was insufficient. He had to incur many expenses, and his money was insufficient. He suffered many privations. When winter came, he must study in a cold room, and his benumbed fingers could hardly hold a pen. But he did not lose courage, and his passion for study was so great that to gratify it he would have endured still further sufferings.

The summer vacation having come, he resolved to visit his father, to whom he was doubly attached since the death of his mother. But just as he was about to go, he fell sick, and had to postpone his journey some days. Without waiting till he was recovered, he set off, and he paid dearly for his imprudence, for hardly had he been gone four hours, when he was seized with a burning fever. Having reached a village, he asked leave at several houses to rest

himself a little, but was every where refused. As he could not pursue his journey, he had no other course to take than to enter a barn, where he lay down on some hay. The fever became more violent, and his face was so swollen that his eyes were wholly closed. He passed in this miserable shelter two whole days, without taking the least nourishment, without a drop of water to quench his thirst, without seeing any body. A woman (no, not a woman, a monster!) at last entered the barn, and seeing the sick person, became very angry at him for coming there without leave. "Young man," she said cruelly, "go out from here instantly; for if you should die in this barn we should not know what to do with you!" The sick man was unable to take a step, and even to speak a word. "In this distress," says he, "not having even a place to die in peace, all my sins came up afresh before me, and weighed on my heart. I repeated my former vows; I promised the Lord that I would be a dutiful child, if he would grant me relief. But in all this there was no true spiritual feeling. I thought only of complying with the forms of religion, and obeying externally the commandments. Yet the Lord saw in me a little sincerity, and, in his mercy, found me before I sought him, and treated me not as my sins deserved. He came to my aid, and so promptly and so wonderfully, that an hour after this woman had cruelly left me, I felt suddenly new life in my limbs. With an effort I rose and walked, and was able to pursue my journey. How was I penetrated with gratitude to God for so striking a deliverance! It ever lives in my memory as one of the important events of my life, and I relate it to the glory of the Lord."

Fjellstett reached his father's house, and great was the joy of the family. He passed several weeks at home, aiding his father in his trade as carpenter, when there was occasion, and spending the rest of his time in studying the books he brought with him. The day of his leaving was less painful than it had been before; for the young man no longer went to be keeper of flocks, or schoolmaster in a peasant's family; he was cheerful, for he was achieving the object of all his ambition.

Returning to Carlstadt, he found that the Lord had prepared for him new means of subsistence. "I was called upon by my professor," he says, "who proposed to me to enter a house in the city, where I should teach three small children, and be compensated by receiving board and lodging. I accepted this offer the more gladly, as it relieved me from the necessity of asking aid from benevolent persons, who had hitherto assisted me gratuitously; for the deep-rooted pride of the human heart is averse to receiving favours

even from God. From that moment I husbanded my time with the utmost economy; for besides attending the college classes with my pupils, I devoted several hours to their instruction, and I gave lessons to others, in order to meet my expenses for clothing and books. I had only the hours of night for my own studies. When I could purchase the necessary implements, I occupied myself in mending my clothes and my shoes!"

Surely, no student in France or America ever had more numerous and diverse occupations than this honest young Swede. But pride ever beset him, and he confesses, with self-reproach, that he waited till night to mend his clothes, because he was ashamed to be caught in such business. "False shame," he adds, "for it is no disgrace to be able to wait on yourself."

At college, all went well. He was habitually the first in his class and the favourite of the professor. But some persons imprudently commending his industry and talents, he became vain. He did not regard as a sin this good opinion of himself, because he had no proper idea of Christian humility. "Thus passed four years," he says. "I read in Greek the New Testament and some classic authors; I also studied the principal Latin authors; the mathematics were familiar to me; I knew the elements of geography and history. I also learnt many other things, but not *the one thing needful*, which consists in knowing Jesus Christ crucified. My masters never talked seriously to me, and I was myself too eager for human learning to pay any attention to the word of God. However, I must give glory to the inexhaustible grace of the Lord, who prevented me from falling into utter infidelity. He preserved me also from gross sins, amidst the temptations which surrounded me; for the young men of the city were deplorably vicious. Happily, I had a natural timidity which prevented my forming friendships with my fellow pupils; and besides, the poor simple peasant was the object of their derision and contempt. Such was the remedy which the good hand of the Lord had prepared as an antidote to the sweet and subtle poison of flattery. My heart was humbled, and secured from being puffed up with pride."

He had learnt nearly all that could be taught at Carlstadt, and all his desires turned to the university. But how to meet the new expenses? His father was no richer than before; he himself had no property. But having received the money which he had earned by his private instructions, he resolved to go to the university of *Lund*.

On his arrival there, he attended the lectures on theology. His heart was rejoiced in finding at last those *beloved studies*, after which

he had so long sighed. But the little money which he had brought was soon exhausted, with all his strict economy, and he became wholly destitute. How did his heart sink, after having steered his vessel through so many rocks, to find himself exposed to suffer shipwreck in sight of port!

The Lord came to his help. A nobleman who lived in the country near Lund, wished a governor for his children, and the place was proposed to Fjellstett. He accepted it with the hope of being able to continue his studies. He went to the mansion of this gentleman, and there a new career was opened to him beset with dangerous snares. Hitherto he had retained the rude and uncultivated manners of the village; but in his new position he felt the necessity of adopting the usages of good society. He wore rich clothing, and became more attentive to the forms of polite life. His pupils themselves assisted to polish him; for they were ashamed to have a boorish master. The young student had every thing in abundance. "After so long and oppressive poverty," says he, "this prosperity was sweet to me, too sweet, perhaps; and I found by experience that for the soul, days of prosperity are more difficult to bear than days of adversity. I believed, looking at my fine clothes, that I was better than before. I esteemed myself more, because I was more civilized; and still all this was but external; inwardly I was not changed, or rather I had become worse; for it is not possible to adopt the manners of the world without losing something of truth and frankness. When the lapidary cuts a diamond, he makes the surface more brilliant, but the precious stone has no longer the same weight. My ardour in study was also abated. I was no longer the diligent scholar of Carlstadt. My taste for serious studies had given place to a lively imagination, which transported me into the regions of poetry and fiction. How many hours I consumed in writing verses, instead of attending to my lessons. Thus I lived neither in heaven nor in earth, but in the regions of fancy, where I knew not myself what I wished. I was farther than ever from God and Christ. I was always regular in prayer and at public worship; but in proportion as I idolized the fine arts, my heart became beclouded in night. I studied astronomy, botany, physics, mineralogy, and thus also I idolized nature. I heard only faintly now and then the call of God, inviting me to live for him and his glory."

Fjellstett traversed the principal provinces of Sweden with his pupils. He admired the magnificent scenery of these northern countries and the monuments of human genius. He observed every where the prevalence of religious habits, even in the Swedish

army, the battalions of which met, every morning, to pray with the chaplain or one of the captains. But these practices were almost always *mere formalism*. Piety, which has begun within a few years to resume new life had sadly degenerated in the country of Gustavus Vasa and Gustavus Adolphus. The bishops and vicars (for Sweden maintains the Episcopal hierarchy) no longer preached justification by faith, nor gratuitous redemption, nor the other fundamental truths of salvation; they had almost all transformed Christianity into a vague religion, in which the name and work of Christ retained no distinct meaning. The people after showing outward respect for sacred things, would utter horrid oaths and lead dissolute lives.

How, then, came Fjellstett to the knowledge of the Saviour? The circumstances of his conversion are remarkable. He obtained, after some years of study, license to preach, and showed distinguished pulpit talents. Without announcing the *great mystery of godliness*, of which he was himself ignorant, his preaching had a *practical* character, which was profitable to his hearers. He could detect, under the deceitful show of virtue, the marks of our deep natural corruption. But, one day, he was called upon by a peasant, who requested the favour of a private interview. When they were alone, the peasant thanked him for having pointed out so clearly the great corruption of his heart. "But," he added, "I have not been able to discover in your discourse by what means this inveterate misery can be healed, and on this point I have come to consult you." This unexpected question embarrassed Fjellstett, and he knew not what to answer. He tried, in his difficulty, to call to mind some scraps of theological learning; he explained successively the commandments of God, how we must fulfil them, and advised his visitor to be faithful to his instructions.

But the peasant was not satisfied. He had already, on the system of grace, clearer and more enlarged views than his pastor, though he had neglected to apply them to his own heart. He spoke then of the cross of Christ, and showed clearly that justification by *works of the law* is a poor means of giving peace to the conscience. He explained the plan of gratuitous justification by the blood of the Saviour. Fjellstett listened with surprise, and put to him numerous questions. By a singular reversing of the order, the master was become the disciple, and the disciple took the place of master. This conversation humbled the preacher, by proving to him that he knew nothing as yet, with all his learning, of the gospel, as it ought to be known. "I began," says he, "to be in great spiritual distress, like the prodigal son spoken of in the parable, and said with him :

'I will arise, and go to my Father.' I kept my resolution, and the God of love came to meet me and receive me into his paternal arms. From that moment, the Saviour has more and more attracted me, and attached me to himself; and has developed in me the new life. Since then also, I have been able to say, by my own experience, that the most dangerous state for a man is, not that in which he feels the weight of his condemnation, but that in which he believes he has spiritual life, while yet he is dead. I could not, it will be readily conceived, conceal the change which was wrought in me; I had no wish to do so. I left off many habits which I had adopted without reflection. I became more serious in my preaching. I meditated, diligently, on the Sacred Scriptures. My judgment and manner of appreciating things bore a new stamp, because I judged of all according to the Word of God. My friends were surprised at the change, and made me an object of ridicule. 'What a pity,' said they, 'that this young man has fallen into such errors! he had every prospect of success in the world.' I consoled myself easily for these scoffs by the thought that Jesus was my Saviour. I had lost the esteem and favour of the world; but I had a lively and imperishable hope, which was better than all earthly treasures."

Fjellstett walked perseveringly in the way of the gospel. It would be too long to accompany him through the rest of his narrative, which presents less that is interesting than what precedes. After passing a successful examination in theology, he was admitted to the sacred ministry, and called to serve a parish in Sweden. But he was seized with an ardent desire to preach the word of God to the heathen. His father, with some reluctance, gave his consent; and in 1827, this faithful servant of Christ went to London, hoping to be employed in the missionary field. He was sent to Basle, where he spent a year in preparing himself for his special calling. He was then admitted to the service of the Church Missionary Society, which assigned him a post in the East Indies. He went to Tinnevely, where were so many souls awakened, and took the charge of a seminary destined to form evangelists for the Natives. But the ill-health of his wife obliged him, in 1835, to return to Europe, and he was sent to Smyrna, where he became very useful, by his evangelical excursions and his literary labours. In 1840, he visited a part of Switzerland and France, and excited everywhere a lively interest in the missionary work. He is now in Sweden, labouring for the revival of religion in his own country.

G. DE F.

Religious Intelligence.

TESTIMONY TO DR. YATES, BY THE MISSIONARY CONFERENCE, CALCUTTA.

THE members of this conference have received with much sorrow the intelligence of the death of their oldest member, the Rev. W. Yates, D. D. Their esteemed father and friend having been called from his post of duty, in the midst of most important and useful labours, they desire unitedly to record their sense of the heavy loss thus sustained by the missionary body in Calcutta, and by the cause of Christ in India; but they would at the same time desire to humble themselves under the mighty hand of God, and submit to this dispensation of his holy will, with thanksgiving and praise to the Father of Spirits, for all the grace given to his departed servant through the trying vicissitudes of life, and for the good hope of eternal glory through the alone merits of his Saviour which animated his last hours.

In order the better to realize the nature and extent of their loss, the members of the conference desire to record their united testimony to the rare worth of their departed friend and brother, viewed in his individual and social professional character.

His individual character was sufficiently marked by many admirable qualities. He was a man of naturally masculine understanding; but it was an understanding little liable to be warped by partizanship or misled by prejudice. He was a man of acute discernment; but it was acuteness which never degenerated into illiberality or acrimony. He was a man of great and extensive learning; but it was learning without parade, singularity or pedantry. He was a man of genuine philanthropy; but it was philanthropy without ostentation or vanity. He was a man of devout and fervent piety; but it was piety removed alike from the formalities of superstition and the rigors of aceticism.

His social character was distinguished by many estimable and attractive features. To his family he was endeared by his truly amiable tenderness, alike in the conjugal and parental relationship; to his immediate friends, by the gentleness of his temper, the cheerfulness of his disposition, and the suavity of his manners; and to

the numerous circle of his general acquaintance, by his extreme readiness to oblige, the judiciousness of his counsels, the strictness of his integrity, and the sincerity and steadiness of his attachments. He could praise and he could reprove too, as occasion called for it; but his praise was without exaggeration and his reproof without asperity. His charity never allowed him to think the worst of any, but the best of all. Deeply conscious of his own short-comings, he would not magnify the infirmities of others, but pity and pray over them; deeply sensible of his own obligation to the undeserved mercies of God, he would not envy the excellencies of others, but see in them fresh tokens of a Father's love. Towards Christians of other denominations he was tolerant without latitudinarianism, and faithful and just without bigotry. He could discern and rejoice in an inward and substantial unity amid much outward and circumstantial multiformity. His constant endeavour was practically to prove that, "in things necessary, there should be unity; in things not necessary, liberty; and in all things, charity."

His professional character had its own peculiar excellencies. As a trainer of youth, a preacher to the heathen, and the pastor of a flock, he showed forth his works of faith and labours of love, with such meekness, patience, and forbearance, that he never appeared as a lordly superior, but rather as a servant or helper, ministering comfort and edification to all around. But the sphere of usefulness which from the first he specially cultivated, and which, of late years, absorbed nearly the whole of his strength and energy, was that of Bible translation. In this department of missionary labours, the mantle of the venerable Carey had worthily fallen on him. In his varied attainments and achievements therein, he latterly stood alone; and his lamented decease has left a blank in it, which cannot be immediately supplied. In this, his own favourite and chosen vocation, his devotedness was intense and entire. In reference to it, he seemed to adopt and live out the saying, that he "must never think to put off his armour, till he was ready for others to put on his shroud." The unreserved consecration of his time, his talents, his learning, and all to the furtherance of this noble branch of Evangelistic labour in the land of his adoption, he has himself unconsciously but finely embodied in words familiar but immortal, when on hearing the decision of his medical attendants as to the necessity of a temporary removal to his native shores, he remarked, with faltering voice and tearful eyes, "they have condemned me to go home." That earthly home he was never destined to reach. Before he had advanced half way towards it, his heavenly Father was pleased to call him to another and better. All that was perishable of Dr. William Yates was

consigned to the bosom of that "Red Sea," the wonders of which on the ever memorable night of Israel's deliverance, he had so often helped to transfuse into the languages of myriads in these eastern climes; but his imperishable soul, sanctified and redeemed through the blood of the covenant, winged its flight to the promised land, the heavenly Canaan—there to mingle with the adoring throng that cease not day nor night to "sing a new song, the song of Moses and the Lamb." From that blissful realm, with its glorious society and rivers of pleasure, we would not recall him, if we could. Rather, regarding our loss as his incalculable gain, would we in the exercises of heroic faith, desire, in tranquil resignation to exclaim, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Rather regarding his example as a bright pattern for us to copy, in so far as it was in imitation of Christ, would we pray to be endowed with similar grace "to fight the good fight," that, having run our race and finished our course on earth, we too may be privileged to die the death of the righteous, and our latter end may be like his.

In conclusion, the conference beg to express their sincere sympathy with their Baptist brethren, who have had so excellent and amiable a member of their circle removed from them by the present afflictive dispensation. They desire also sincerely to condole with the bereaved widow, and surviving children. May he who is the Father of the fatherless, and the Husband of the widow, be their stay and support, their sun and their shield in this life, and in the life to come their sure and everlasting portion.

(Signed) D. EWART,

Secretary of the Missionary Conference.

TOLERATION OF CHRISTIANITY INTIMATED BY THE EMPEROR TAU-KWANG, DECEMBER 28TH, 1844, IN A REPLY GIVEN TO A MEMORIAL FROM THE IMPERIAL COMMISSIONER KIYING.—After so long delay we are able to place before our readers the emperor's edict, for the toleration of Christianity, kindly forwarded to us by a correspondent at Shānghái. The history of this document we have been able to trace so far as to leave no doubt, in our own minds, of its being authentic. Certain officers, both at Shānghái and Canton, have denied the authenticity of what purports to be the emperor's reply; but others, who have the means of knowing the truth, declare to the contrary. In the summer of last year we had the pleasure of presenting to Kiying a copy of the New Testament in Manchu—the same in Chinese, with many other books on Christianity, he had previously received and perused, and had evidently made up his mind regarding

the truth and excellence of this "new religion." Aware of what was doing to extend Christianity, he is said to have brought forward a proposition more than a year ago for its toleration. But the honor of securing this, by a direct request, was reserved for the French ambassador. We here introduce the original with a translation.

"Kiying, imperial commissioner, minister of state, and governor-general of Kwángtung and Kwángsi, respectfully addresses the throne by memorial.

"On examination it appears, that the religion of the Lord of heaven is that professed by all the nations of the west; that its main object is to encourage the good and suppress the wicked; that, since its introduction to China during the Ming dynasty, it has never been interdicted; that subsequently, when Chinese, practising this religion, often made it a covert for wickedness, even to the seducing of wives and daughters, and to the deceitful extraction of the pupils from the eyes of the sick,* government made investigation and inflicted punishment, as is on record; and that, in the reign of Kiáking, special clauses were first laid down for the punishment of the guilty. The prohibition therefore was directed against evil-doing under the covert of religion, and not against the religion professed by western foreign nations.

"Now the request of the French ambassador, Lagrené, that those Chinese who doing well, practise this religion, be exempt from criminality, seems feasible. It is right therefore to make request, and earnestly to crave celestial favour, to grant that, henceforth, all natives and foreigners without distinction, who learn and practise the religion of the Lord of heaven, and do not excite trouble by improper conduct, be exempted from criminality. If there be any who seduce wives and daughters, or deceitfully take the pupils from the eyes of the sick, walking in their former paths, or are otherwise guilty of criminal acts, let them be dealt with according to the old laws. As to those of the French and other foreign nations, who practise the religion, let them only be permitted to build churches at the five ports opened for commercial intercourse. They must not presume to enter the country to propagate religion. Should any act in opposition, turn their backs upon the treaties, and rashly overstep the boundaries, the local officers will at once seize and deliver them to their respective consuls for restraint and correction. Capital punish-

* This is thus explained by a Chinese: "It is a custom with the priests who teach the religion, when a man is about to die, to take a handful of cotton, having concealed within it a sharp needle, and then, while rubbing the individual's eyes with the cotton, to introduce the needle into the eye and puncture the pupil with it; the humors of the pupil saturate the cotton and are afterwards used as a medicine." This foolish idea has its origin in the extreme unction administered by Catholic priests to the dying.

ment is not to be rashly inflicted, in order that the exercise of gentleness may be displayed. Thus peradventure the good and the profligate will not be blended, while the equity of mild laws will be exhibited.

"This request, that well-doers practising the religion may be exempt from criminality, he (the commissioner), in accordance with reason and his bounden duty, respectfully lays before the throne, earnestly praying the august emperor graciously to grant that it may be carried into effect. A respectful memorial.

"T'aukwáng, 24th year, 11th month, 19th day, (December 28th, 1844), was received the vermilion reply, 'Let it be according to the counsel (of Kiying.)' This is from the emperor."—*Chinese Repository*.

DIVISION AMONG THE BRAHMINS AT NAGPUR.—We learn that the Kalanki heresy, which has sprung up among the Brahmins of Nagpur, is assuming a very important aspect. Already it has spread through the city and neighbouring villages, numbering its adherents by hundreds, or, as some report, thousands. The Rajah has interfered to stop its progress, and, as a warning to the rest, two Brahmins have been brought before his tribunal to answer for their crime. Of the accused parties one or both were in the employment of his Highness; and they were condemned to pay a fine of several thousand Rupces, and return to the observance of the ancient rites, under pain of being degraded from their dignities, deprived of their property, and banished from the country. Influenced by fear, they complied: and the next undertaking the Prince set himself to accomplish was to have the offenders, with all who might avail themselves of the privilege, received into caste. He therefore directed his Upádhyá to get them purified by the necessary atonements: and, to confirm the deed, the priest with his officiating assistants, when they had performed the ceremonies, dined with their restored brethren.

As soon as the proceedings, which had been going on near the palace, reached the ears of the city Brahmins, they were thrown into a great commotion—and when the Rajah, following up his plan, proposed that all, who were Brahmins by birth, whether Kalankis or not, should meet together, and endeavour to effect a reconciliation, the idea from most of them met with the strongest disapprobation. The court Brahmins now began to reproach the city Brahmins with practices inconsistent with caste, such as eating beef, and drinking brandy and wine; and hinted that it was not becoming the leaders of the opposition, many of whom were relax on other occasions, to

be so rigid now in excluding the Kalankis. By these insinuations peace was by no means promoted: they only rendered every Brahmin more doubtful than he ever had been, of the purity of his neighbour. All intercommunication, except what was absolutely necessary, among Brahmins, and between Brahmin and Sudra, was suspended. The wives of Brahmins were prohibited by their husbands from going to their fathers' houses, lest the latter should belong to the contaminated class. Brahmins, when called to perform any religious rite for a Sudra, however wealthy or respectable, would no longer deign to eat in the house as formerly, but ordered the *dan* to be sent home uncooked. Nay, even Shrawani, a day so much observed by the Brahmins, passed by without the annual ceremony of renewing the sacred thread, no one daring to trust himself in the society of another of the same caste.

Things were in this state, when the Rajah again interfered and pressed for a reconciliation. One of the leaders of the city Brahmins now did his best to allay the ferment. As an essential preliminary to his proposal, first of all he required that no Kalanki be received into caste—then he advised, that those who had taken part in their purification and dined with them afterwards should make atonement for their offence by *ten gopradans*, (*cow-gifts*) and repeating a certain number of mantras—that those who had associated with these, when by their proceedings they had put themselves out of caste, should pay *six gopradans* and repeat so many mantras—that all who in opinion approved of the proceedings, though they had not come into personal contact with the agents of the Rajah, should pay *three gopradans*, and repeat so many mantras—and lastly that every Brahmin in the city without exception should pay *one gopradan* and repeat so many mantras. This suggestion was on the point of being approved of, when a leading Brahmin remarked that he had a difficulty about it; “for,” asked he, “if all the Brahmins of the city are impure and need an atonement, who is there in a competent state for prescribing to others—if all are to atone, who will be found to preside at the purification—if all are to give *gopradans*, who are to receive them?” The question at once threw a firebrand among the combustible materials, of which the assembly was composed, and the meeting separated, every man more enraged than before.

It is not easy now to number the different classes of the twice-born in Nagpur. We shall make the attempt. There are 1st, the numerous and increasing class of Kalankis, who never desired to be restored to caste; 2d, a few, who permitted themselves to be purified in the vain hope of being restored; 3d, the officiating Brahmins, who lent themselves to the king in his endeavour to restore

them; 4th, those Brahmins who have been polluted by the immediately preceding; 5th, those, who, though not themselves polluted, yet approve in sentiment of the polluting deed. These last three classes we have called the court Brahmins. And, besides these, there are the bigoted Brahmins, some of whom are accused of sufficient liberality when it suits their taste, but who all agree in condemning the re-admission into their community of the apostate Kalankis—but these also are now split into two parties—those who will associate with the court Brahmins, and those who will not. Whether the Rajah will ever be able to gain the object of his wishes, it is difficult to say—but certainly the most recent attempt he has made has very signally failed. It is reported that he employed the son of his Chief Secretary, who is a Parbhu, to invite a hundred of the city Brahmins to dinner in his house. The design, it is believed, was to bring home to the sticklers some practical inconsistency with the rules of caste: but they were too wise to be taken in the snare; and, though great preparations were made for many days to make the feast as sumptuous as possible, on the day appointed not one of those invited made his appearance. The next attempt at reconciliation, it is likely, will be to refer the dispute, as in the case of Shripat, to the wise men of Puna or Benares. But even though the king in person should visit both these cities, as he is understood to have the design of visiting the one nearest ourselves in the ensuing cold season, who knows that the excitement now announced will not continue to spread till its influence be felt at the extremities of this land? With God all things are possible. Nagpur is by position a central point—let the Lord's people be earnest in their entreaties that it may speedily be possessed by the Prince of Peace, who alone can bring order out of confusion, and who may have chosen that spot as a citadel from which he may send soldiers of the cross to carry the blessings of salvation to the whole surrounding region.—*Oriental Christian Spectator*.

BOMBAY—ATTACKS ON CHRISTIANITY.—The Gujarati newspapers are full of attacks on the elements of Christian doctrine, and on the character of Christian men, and Christian operations. But the most signal of the efforts of the enemies of the Truth appears in the shape of a *book* entitled "Discussion on the Christian Religion, &c." In addition to letters that were, some time ago, published in the "Native's Friend," it contains a large mass of partial and extravagant harangue drawn from Thomas Paine and Co. The book is likely to do good among Europeans in Bombay, who have

heard the other side of the question, or are inclined to hear it. But its immediate effect among the Natives generally will be evil and extensive. With a public who allow an editor to set forth such a gross fabrication, as that a gentleman, and eminent Christian, and most exemplary Christian pastor, gives large bribes to young Natives to become nominal disciples of Christ; with such a public the most partial statements, and the most gross misrepresentations, of the enemies of Christianity will find a congenial reception—will awake a cordial belief—and induce a corresponding disposition and conduct. The author evidently exults in the thought of his mighty work, and of its mighty effects; and, as far as the above characters are concerned, he will have his triumph. But he ludicrously miscalculates its relation to the well-informed and cultivated mind. That will treat his argument, more roughly than the Bombay Branch of the Royal Asiatic Society unanimously treated his book: it will not simply “decline acceptance,” but reject with scorn and disgust.

There are two facts, having the advantage of being both simple and great, which refute the whole of the book which has called forth these remarks; and they are enough to condemn all that hold or allow its sentiments. Paine and his brethren lived ungodly and immoral lives: those who most love and study the Bible are the most godly and moral of men. If the principles of the “Age of Reason” are good, how was its author so bad? and, if the principles of the Bible are bad, how are its followers so good? What are the nations in which truthfulness and honesty and kindness, and domestic fidelity and love and happiness, prevail? Let the world be examined; and they will be found to be those in which the Bible prevails. If “the tree be known by its fruit,” the inference is inevitable.

The professed author of the “Discussion” is Pestonji Manockji. But thereby hangs a difficulty! Like the Kentish shepherd in the old song, Pestonji Manockji “can neither read nor write”—we mean decent English. Report, wearing all the characters of verisimilitude, hath it, that an *alumnus* of the Elphinstone Institution—a cherished child of Government Native Education—and the occupant of a well-paid and most responsible situation in the high places of the land, is the real author, while Pestonji Manockji is a mere scape-goat in case of difficulty. Sad is it to see even one case of the bosom-cherished serpent; but we fear that the great system at present pursued will produce many.

A similar work, we perceive from the *Calcutta Christian Advocate*, has made its appearance at the Bengal capital. Its title is in close No. 11.

imitation of the great work of Paine. It is called a "Rational Analysis of the Gospel."—*Ibid.*

GERMANY.—The Journals by the last mails contain distressing accounts of bloodshed at Leipsic, in Saxony, and serious disturbances in other parts of Germany; in connexion with the religious excitement which is increasing in that country. We need not go into the details which have appeared in almost all the newspapers. It appears that M. Rongè at the close of a sermon in the court of the Cathedral at Halberstadt on the 9th August, said, "Rome must and will fall"—when a Romanist exclaimed, "and you also, heretic;" and advanced to throw a stone at the preacher, but was prevented by another Romanist. A tumult ensued, in which Rongè was knocked down. He however escaped from the mob. The German Catholics afterwards assembled in crowds in the street where the Romanist lived who attempted to stone M. Rongè, and completely demolished his house. Troops were called out and blood was shed.

The excitement caused by these events spread to Leipsic, where Rongè has many followers. On the 12th, affairs were brought to a crisis by the arrival of Prince John of Saxony, the general in command of the commune guards, for the purposes of review. An immense crowd collected, who received the Prince with shouts, hooting and cries of "Viva Rongè," "Viva Robert Blum," and "down with the Jesuits." The review however passed off without any actual outbreak, but the crowd sang in chorus the songs of the old reformers, and appeared greatly irritated against the Prince who is a declared opponent of the Protestants. In the evening the populace, accompanied by numbers of the students of the University, gathered round the "Hotel de Prusse," where the Prince was quartered. They sung Luther's Hymn again, and songs from Schiller, and the greatest excitement prevailed. At length some one threw a stone at the apartments of the Prince, and his example was instantly followed by thousands. All the windows of the inn were demolished in a few minutes. It being feared that the guard of honour with the Prince, would not be able to resist an attack; a regiment of Infantry was called out at 10 o'clock, when attempts were made to disperse the crowd. These being ineffectual, orders were given to the soldiers to fire; and so unexpected was the discharge, that those assisting the authorities had not time to get out of the way. Nine persons were taken up dead, and five more soon died. Of the sufferers, two were agents of the police, and several others were of those who took no part in the riot. The exasperation of the people against the military was extreme. The Prince left the town at daybreak amidst the hootings of the populace; when order was restored.

Accounts to the 18th August state that the peace of the city had

not been again interrupted, though there was much excitement at the burial of the persons slain. The regiment that fired upon the people had been confined to their barracks; and would probably be removed from the town. The municipal council had addressed the King with professions of continued loyalty, and he in reply in stating the lamentable occurrence, had assured them that the soldiers in firing had acted only on the defensive, and that the orders to fire were not given by Prince John. The King had appointed commissioners to investigate the whole unhappy affair.

It is stated that orders have been sent from Berlin forbidding Rongé, M. Ulich, and Mr. Czarski, leaving the towns where they are now residing, without leave of Government. The King is said, however, to have granted liberty to the German Catholics, as they are called, to worship according to their own chosen forms; and they are allowed the use of Protestant churches. Though all must deeply regret the unhappy occurrences, which have stained the incipient reformation with blood, and though the reformation is much less evangelical and spiritual than could be desired, there is still doubtless much of good to be hoped for, from this extensive movement. The total number of congregations is about *one hundred and twenty*, and of *priests* who have left the Roman communion *twenty-five*. In a late sermon the *Rev. Mr. Bickersteth* has stated that tens of thousands of Romanists in Germany, thousands in France, and hundreds in Ireland, are becoming converts to the truth as it is in Jesus. They should be remembered in the prayers of all who love Zion.

FREE CHURCH OF SCOTLAND.—An adjourned General Assembly of this Church was lately held at Inverness, at which the devotional services were alternately in English and Gælic, and addresses were delivered also in the latter language. One of the newspapers, it appears, either facetiously or from ill-will, called it a "monster meeting." It was evidently a great meeting, and that in the best sense. There was much talent, piety, and firmness displayed by the speakers; and the reports on the different schemes in operation were most encouraging. They still suffer for want of sites for churches, which most of the landlords continue to refuse, but it is proposed to make another appeal to the better feelings of the gentry, and if this fails, to go before Parliament. The speech of Mr. Mackay from Calcutta, relating to the progress and state of the India Missions, was very touching; that of Dr. Candlish, on the refusal of sites, truly noble; and that of Dr. Chalmers—which we have not seen—on the sustentation fund, is stated by the *Patriot* to be a remarkable and eloquent speech, containing an able exposition and defence of scriptural voluntarism.

FREE SCOTCH CHURCH, MADRAS.—Our zealous and excellent brethren of the Free Church have issued proposals for purchasing or building suitable edifices for carrying on the important operations of their educational institution, and for preaching the gospel. The extent of these operations, the success which has attended them—three of the converts being nearly ready for license to preach—and the call there is, to give all such establishments in this land the utmost permanency and efficiency, all present a strong claim on the liberality of the Christian public; which we doubt not will be as heretofore, generously met. The sum needed for buildings is large, being stated at Rupees 25,000; but not too large, for the object, or for the charities of those whose means (at least as to many) are not straitened, and for whom Christ died. We are happy to learn that Rupees 14,000 have been already contributed, and need not say that we cordially recommend the object.

BURMAH.—The *Christian Herald* states that Tharrawadie, the king of Burmah, has given himself up to debauchery. He has issued an order that all Christians subject to his rule must either recant or suffer death. "White books" have been prohibited in Burmah, and yet the Romanists are represented as establishing a mission at Amarapura. According to our cotemporary, political intrigue is rife in Burmah, and if his information be correct, we should not be surprised to hear of some internal struggle for the throne of the Golden Foot.—*Calcutta Christian Advocate*.

THE JEWS.—The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a *Joshiba*, and several Rabbis have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.

The Rev. C. F. Frey has received a letter from an eastern city, containing about 4000 Jews, announcing the conversion of one whose learning and wealth give him a great amount of influence. He is actively engaged in promoting the cause of Christ—has established a school of eighty select Jewish boys, and assists in its management. The means blessed to his conversion was the perusal of "Joseph and Benjamin," a work written by Mr. Frey.—*Ibid*.

THE DHARMA SABHA AND RAIL-ROADS.—We gather from the *Hurkaru* that there has been a meeting of the members of the Dharma Sabha (Orthodox Hindu Society) to take into consideration

whether the Jatees or pilgrims to the shrines at Puri Gaya, Benares and other places celebrated for their religious virtues can travel to the scenes of merit by the proposed rail-roads. The Sabha have declared that they may do so provided always that respect be had to caste in the matter of food, accommodation, &c. A few such movements as this and the Dharma Sabha will be amongst the things that were. How singular will it read in the journals of the day—"the Jatees to Juggernaut started by the first train on Monday last, and returned all safe on Thursday." One thing is certain, such an account will not appear often or long. The influence of Christian principles and practice, and the blessings of education, will soon sap to the foundation the strongholds of heathenism, and instead of announcements of the departure and arrival of Jatees, our successors will read, "Those interested in the antiquities of India and of the past practices of the people of this country may visit, by the Cuttack Railway, the ruins of the temple of Juggernaut." We look anxiously forward to that day, and believe and hope it is nearer at hand than many are led to suppose. Hasten it, O Lord, in thine own time.—*Ibid.*

PREJUDICES OF CASTE.—We have much pleasure in noticing an act of justice to the outcast portion of the Native community which has lately come to our knowledge, and which, although it took place nearly two years ago, may still be new to many of our readers. Up to November, 1843, it was the practice in the inferior courts of the Bombay Presidency, to exclude from the court rooms all outcastes, even when cases to which they were parties were undergoing investigation. They were not allowed to cross the threshold; and, if required to make depositions or to give evidence as witnesses, they had to do so at an open door or window. Besides the gratuitous insult thus inflicted on the poor outcastes, there was manifest injustice in preventing them, when parties to a suit, from watching over its progress and guarding against any injustice or disadvantage accruing to them through mistake or inadvertency. Moreover no ground could be found for this unjust exclusion in the rules of caste, as no defilement is communicated to the Brahmin by the Mahar or other low caste man standing on the same floor with him, if he touch not the mat or carpet on which the man of caste is seated. The practice must have owed its origin merely to that principle of exclusiveness and self-aggrandizement in which caste itself originated, and which will naturally prompt those who have reaped so much honour and profit from it, to carry out the system as far as the ignorance or toleration of Government, and the subserviency of the poor outcastes will allow.

This subject having been brought before the Sudder Adalut, it

was taken up by that court, and with the sanction of Government, the practice was at once abolished in all the courts under its jurisdiction.—*Bombay Witness*.

BAPTISMS AT NASIK.—The first Native Assistant Apothecary attached to the Head Quarter Wing of the 23d B. N. Infantry, now stationed at Nasik, was admitted by the Rev. C. P. Farrar into the church by baptism on Sunday the 14th instant. He was baptized by the name of James, his previous name being Parameswar, which was deemed to be objectionable as a Christian name. He affords a cheering instance of the progressive power and influence of Divine Truth in enlightening the understanding and converting the heart. He received the elements of scriptural knowledge, the seeds of good things in his childhood, in different mission schools. He listened often at times to the reading of the Gospel in private by an unconverted Brahmin in Bombay. Tracts and books were recommended to him by Christian friends, and during the last three months he has been under the regular private teaching of the Rev. A. Dredge, and the public ministrations of the Gospel. The seed thus sown after abiding many days is now we trust bringing forth fruit unto perfection. On Sunday the 7th instant, was received into the bosom of the church, the first child of Native parents born within the pale of the covenant at Nasik. She is the daughter of almost the first Brahminical convert, viz., Ram Krishnu Gudahur. She was christened by the name of Mary, and is we trust the seed of the righteous whom the Lord has blessed.—*Ibid*.

BAPTISM OF NATIVES AT AHMEDNUGGUR.—On Sabbath the 5th October, three Hindus were baptized by the American Missionaries at Ahmednuggur. One was a man of the Koonbee (cultivator) caste, the other two were men of the Mahar caste. One of these latter belongs to a village 24 miles distant from Ahmednuggur, and is a head-man and a person of great influence among his people.—*Dnyanodaya*.

BAPTISMS AT SINGAPORE.—On Sunday last a most interesting event took place at St. Andrew's Church after the second Lesson. Three members of the same Chinese family received the sacrament of Baptism. We are informed it has long been their earnest desire to obtain the privilege to be expected from making this open and scriptural profession of their Christian faith; and that there are the strongest reasons for believing that this was done in all sincerity of heart. Their manner was most decent and the congregation appeared to be deeply interested in the gratifying sight.—*Free Press, August 7*.

MISSIONARY ORDINATION.—Mr. Joseph Vansomerem Taylor, B. A., of the University and Theological Academy, Glasgow, appointed by

the directors of the London Missionary Society to India; was solemnly set apart to the work on Tuesday last, at Jamaica-row Chapel, Bermondsey. After reading and prayer by Mr. John Adey, of Horsley-down, an introductory discourse, beautifully descriptive of the missionary field of India, was delivered by Mr. R. C. Mather, from Benares; the usual questions were proposed by Mr. George Rose, the minister of the chapel; the ordination prayer, full of solemn fervour and unction, was presented by the senior secretary of the Society (Mr. John Arundel); and an affectionate and appropriate charge was delivered by Mr. Richard Cecil, of Ongar. The hymns were read by Messrs. West, Rogers, Kingsford (Baptist), Mirams, and Richard; and the service was concluded with prayer by Mr. John Bodington, of the Neckinger-road.—*Non-conformist.*

A

 Obituary.

DEATH OF MRS. JAMIESON.—We have the painful duty again to record the removal of another faithful and devoted missionary friend and labourer, Mrs. Jamieson of the American Presbyterian Mission, at Sabathu. On the morning of the 3d September, she left earth for heaven.

In the last conflict of nature she calmly embraced each of her six children, and gave them her dying blessing; she then desired all the servants to be collected, and addressing them by name, said she was dying, and exhorted them to believe on Christ. Sometime before her death, she repeated the hymns commencing, "Come Holy Spirit, come." "There is a land of pure delight." "The Lord's my Shepherd."—*Cal. Chr. Adv.*

DEATH OF MRS. EVANS.—We regret to announce the removal from the midst of us of another efficient and esteemed missionary labourer, Mrs. Evans, the wife of the Rev. W. W. Evans, of the Baptist Mission, and Head Master of the Benevolent Institution. Mrs. Evans has, from the time of her arrival in India, been the devoted, beloved and successful teacher of the female department of the Benevolent. To the Institution her death will be a severe loss, for under her spirited and scriptural management it had become an excellent nursery for the scattered lambs of the poor of the flock. Our esteemed friend had been a sufferer for some time. Her sickness unto death was not of long duration, though very afflictive. She calmly entered into her rest on the evening of the 3d, and was buried on the evening of the 4th instant, amidst the sincere regret of a large number of Christian friends. The Rev. G. Pearce offered prayer at the house, and the Rev. A. Leslie officiated at the grave. She

lived useful and happy. She died full of peace and hope. May our last end be like hers.—*Ibid.*

DEATH OF MR. JAMES CRAIG.—We omitted to record in our last the decease of this faithful labourer, for nearly seven years an Assistant Missionary in the American Presbyterian Mission, at Saharanpur. He departed in peace on the 16th August. The Rev. Mr. Campbell says, "After having commended his wife and children to the Lord, a smile of heavenly joy beamed upon his countenance, which it would be impossible to describe."

We regret to add that intelligence has reached us of the death of *Mrs. Bradley*, wife of the *Rev. D. B. Bradley*, M. D., of the American Mission in Siam; of the *Rev. L. S. Schultze*, of the German Mission at Ghazepore, but six months in the country; and of *Mrs. Jones*, wife of the *Rev. J. Jones*, of the Welch Calvinistic Mission at Cheera Punjee.

ECCLESIASTICAL MOVEMENTS.

THE *Bishop of Madras* arrived at the Presidency on the 23d ultimo, but proceeds ere long, we understand, to the scene of his labours as acting Metropolitan.

We regret to state that the *Rev. W. H. Fox* has been obliged to leave his station at Masulipatam, and proceed to England on account of the continued illness of his wife.

Also that the *Rev. S. S. Day*, of Nellore, is at Madras quite ill, and must probably soon leave the country. Thus two labourers of the few among the Telugus are removed from their work, and the station at Nellore is left without an ordained missionary.

We are sorry to learn that *Dr. Judson* has, contrary to expectation, been obliged to proceed from the Mauritius to America—*Mrs. Judson's* health having become much worse.

The *Rev. Mr. Burpe* and wife, of the Baptist Mission, from Nova Scotia, destined to Arracan, have arrived at Calcutta.

MONTHLY MISSIONARY PRAYER MEETING.

THE Address the last month by the *Rev. B. Johnston*—"On the Conversion of the Jews and its bearing on the Conversion of the Gentiles"—appears in the *Native Herald*. We recommend its perusal.

The meeting on the 3d instant is to be held in Davidson Street Chapel. Address by the *Rev. F. D. W. Ward*, A. M.—"*Madras; its special importance as a field for missionary exertion—a brief survey of what is now in progress for the spiritual benefit of its Native inhabitants—Practical suggestions.*"

Munmuthan.

Plate 10.

THIS is the Indian Cupid; "the beautiful son of Bramha, who bears the five flowery arrows, which inflame with love the inhabitants of the three worlds."

He is here represented allegorically as conveyed by females so united as to form the body of an elephant—thus expressing the illusion which he causes—and as having his quiver at his back, and in his hands his bow of sugar-cane, with a string composed of honey bees, (having both the sweet and the sting) and arrows of flowers. He is supposed to be always accompanied by his wife Rutee—from Rumu, to play or give pleasure—who it is said was found by the god in the house of Shumburu, a giant whom he destroyed; or, as is stated in some Puranas, was brought up and given to Munmuthan at the churning of the sea. The goddess is, however, frequently represented on a separate conveyance composed, like that of her husband, of women in some fanciful shape. But these are not the conveyances mentioned in the Puranas.

In the Arunāsala Puranā it is said of Munmuthan, that the south wind is his car, darkness his elephant, sugar-cane his bow, the ocean his drum, the moon his umbrella, women are his troops, birds his trumpeters, fishes his flag, honey-bees his bowstring; the lotus, jasmīn, asogie and blue lotus flowers his arrows.* It is there also stated that he came into existence from the mind of Vishnu to excite sensual desires in the creatures of Bramha, though he is elsewhere called Bramha's son.

We have already in our account of *Durga* (Parvuti,) pages 25, 26, given one of the principal exploits of Munmuthan in his attempt to awaken the passion of love in the mind of the great Siva, and to cause his re-union with Parvuti, to whom, under the name of Dakshayani, as the daughter of Daksha in a former birth, he had before been united. In our notice of Siva, page 15, we have mentioned that Dakshayani lost her life in consequence of going without an invitation to a great sacrifice made by her father Daksha. The contempt with which she was there treated caused her to throw herself into the fire, in which she was consumed. Becoming again incarnate as the daughter of Himalaya Parvuta, or Mount Himalaya, she

* These flowers are supposed to have peculiar properties to cause illusion, and to charm so as to inspire love or hatred, to awaken the passions or to destroy them.

took the name of Parvuti, and practised various penances to obtain a re-union with Siva.

The lord of the world was, however, so much engaged in religious austerities, and in teaching the four principal sages the fourth or highest part of wisdom, that he paid no attention to the advances of Parvuti, who was in attendance on him. In the mean time by his neglect of the affairs of government, Sooren, a king of the Asuras and an elephant-faced Asuran, a giant or demi-god named Taruka, a brother of Sooren, occasioned great distress by their tyranny over men, and by subduing even the gods.* To rouse Siva from his contemplations, and produce a union between him and Parvuti, that she might give birth to a son, who should destroy the Asuras; the aid of Munmuthan was invoked. There are conflicting accounts as to the birth of this son, who was called *Subramunian*. The one given in our notice of that god is from the *Scanda Purana*; according to which he was produced, not from the body of Parvuti, but from six sparks of fire carried by the god of the wind and the god of fire into the sea, or rather into the Ganges, from the conflagration of the world, occasioned by a spark from the fiery eye in each of Siva's six heads. But such discrepancies are too common to occasion any surprise. They only make it impossible to avoid confusion in giving any credible account of these so veritable transactions.

The following is the substance of the story, as related in the *Aran-sulā Puranu* above mentioned.

"The gods being assembled thought upon Munmuthan, who to relieve their distress instantly came on his car—the south wind—and inquired why he was called; was it to destroy the penance of any one, or to charm some damsel? Indra embracing him cordially with both arms, and making his respects, said, 'It is to interrupt the contemplations of Siva, that we have called you.'

"On hearing the king of heaven say this, Munmuthan was angry; and fearing the god (Siva), he said, 'Hear me Divine Indra, who can interrupt the austerities of Siva who wears the cold moon on his matted hair, who is neither male nor female, nor hermaphrodite; who has neither birth nor death, and is not to be apprehended by the sight, or imagination (or rather rules of comparison), nor by the understanding?

"Parvuti is also a maid, and Siva a chaste bachelor. All living things flourish in their glorious presence. Those living things as

* Sooren commanded that the sun should shine only enough to make the water-lily blossom, and that the moon should shine day and night. He sent the god of death Yuma to cut grass for his horses, and forbid the god of the wind, Pavuna, to blow any stronger than the puff of a fan. In short he tyrannised over all the gods.

they came from the god must return to him, like as thoughts of many things, wandering after them, return again to the mind.

“They say that as Siva is in the world as destroyer, he has a disposition to evil; but it is only to give rest. He is free from the three kinds of evil. His body is fire, and my arrows of flowers falling on him would be turned into smoke.

“By the greatest conflict with Siva, who is neither seen by any as having form, nor seen without form, and is not both material and immaterial, it will be impossible to overcome him;’ saying this Munmuthan was departing, when Indra again addressed him.

“Is it not by your power that Vishnu carries Lutchmi upon his breast, that Brahma has Sarasvati under his tongue, that Siva receives the goddess Gunga on his tuft of hair, that the sun was turned on a grind-stone—and that my body was pierced with a thousand eyes?

“Go then Munmuthan for me, overcome Siva, and excite desire in him, that a son may be born to destroy the giants, and preserve the lives of the gods. You are equal to the task. Do not withstand my words;’ and taking his hand, he said, ‘give me your promise.’

“Munmuthan pleased at this, said, ‘Divine Indra, though Siva has a mountain for his bow, Vishnu for his arrow, and the serpent Vysuka for a string, I will overcome him with my bow of sugar-cane, my arrows of flowers, and string of green honey bees;’ and making his obeisance, he went in search of the god.

“When he went out to overcome Siva, the south wind blew gently from mount Pothiyam laden with precious odours of sandal and sweet Tamil. Spring, as prime minister of the god, came; the moon cast the white net of her rays on all sides; and turtledoves were cooing in the tender branches of the flowering mango trees.

“The neck of the jasmine was a conch on which the bees sounded melodiously, while troops of damsels whose tones could melt the hardest stones, iron or brass, holding in their hands the inspiring fiddle, scattered on all sides honey and flowers most profusely.*

* * * * *

“Munmuthan, of the honey-bee-bowstring, taking his crooked bow of sugar-cane, and his five arrows of flowers, attended by Rutee his wife with a bright forehead, and carrying his fish-banner, came to the grove in which Siva was meditating; and seeing the god engag-

* The Hindus believe that the pollen of certain flowers, and some compound powders, which they call chocopody (சொசுகுப்பொடி) have the power to bewitch or stupefy any child or person on whom they are thrown. In the excitements at Madras, connected with the baptism in one of the schools, the panic has been very much owing to the apprehension that children and others could be thus bewitched and made Christians.

ed in penance, said, 'how shall I overcome him?' and slunk away afraid.

"Thinking if he advanced to the conflict in an open place, he should suffer injury, he hid himself behind the god; and watching his opportunity, as he saw Parvuti coming before Siva to wait upon him, he thought now I have female aid, I can overcome; and rejoicing, he scattered his desire-creating-powder, bent his bow, placed the string, and discharged his arrows.

"When he was discharging many arrows, hoping that if in a continued contest his bow of sugar-cane should be broken, the bow of the two eye-brows of her who begat the world—would ensure success, Siva who burnt up three cities, sent an arrow from the middle eye of his forehead, which set Munmuthan on fire.

"The gods and the guardians of the eight cardinal points, seeing Munmuthan consumed as burning tinder, feared and absconded; and Siva with his attendants immediately departed for mount Koilasu."

The marriage was however at length celebrated; and the merit of bringing it about was probably to be ascribed to Munmuthan. On this account, perhaps, when it took place, Siva restored the god of love to life; but on the condition, of his being invisible to all but his own wife Rutee.

Ward says—"The image of Kamu-devu (Munmuthan) is never made in Bengal, but on the 13th of the increase of the moon in Choitra, an annual festival is held, when the ceremonies of worship are performed before the shalgramma. At the time of marriage, and when a wife leaves her father's house to go to her husband for the first time, petitions are addressed to this god for children, and for happiness in the marriage state."

He adds from the Kaliku Purāna, that Kundurpu receiving a promise from Brahma, that "with his five arrows he should wound with love the hearts of the inhabitants of the three worlds"—"first discharged his arrow at Brahma himself who became enamoured of his own daughter, Sündhya. Mūréchee and the other sons of Brahma also smitten by his arrows, were inflamed with unlawful desires towards their sister." This is a fair specimen of the purity of the Hindu gods.

We add the principal names as given by Mr. Ward: Müdünu, or he who intoxicates with love; Mun-müthu, he who agitates the mind; Marü, he who wounds with love; Prudyoomnü, he who overcomes all; Mëenu-ketünu, he whose flag is a fish; Kündürpü, he who bloats the mind with desire; Ününgü, he who is destitute of body; Püncshürü, he who has five arrows; Smürü, he who inflames; Kamu-devü, the god of desire.



MUNMUTHAN

*Lithographed for the Madras Christian Instructor
By E. A. Robinson, Oriental Lith. Press*