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THE IMPORTANCE OF A BIBLE EDUCATION FOR INDIA.

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

“The entrance of thy word giveth light, it giveth understanding to the simple.”—Ps. cxix. 130.

IN maintaining the position that the Word of God is the only instrument by which the regeneration of India may be attempted with any reasonable prospect of success, I mean not to affirm that either now or hereafter, the people of India will be universally converted and saved by the evangelistic operations now in progress. In other words, it is not my design, at present, to say one word with the slightest reference to the question whether India, or any other country, is to be regenerated wholly through the gradual spread and influence of Bible knowledge; or whether we are not first to expect the arrival of our Lord to “restore all things.” That, as the result of faithful and prayerful exertions to bring perishing sinners to the knowledge of saving truth, many will be saved—that, if the church be faithful to her King, the triumphs of the cross will be many—that extensive awakenings and large ingatherings into the fold of Jesus may be confidently looked for, I doubt not, nay I firmly believe it; and hold that, in such a hope there is a sufficiency of motive to call forth the most zealous and enthusiastic efforts in the cause of the Gospel, on the part of all who love the Saviour, and sympathize with him in his love and pity for them that are lost. My present object, however, will be fully attained, if I

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can produce where it does not already exist, or deepen where it has been produced, the conviction that Bible truth where it is embraced, is a sure and effectual remedy, and the only effectual remedy within the reach of man, for the manifold evils under which this miserable land now groans. In the train of Bible instruction, few, it is presumed, will object to the study of science or philosophy. We heartily rejoice in the progress of the truthful sciences, we like to see the mind itself grow. A thriving intellect is a pleasing sight; and the works of the Lord are great, sought out by all them that take pleasure therein. But this I most firmly believe and assert, that real goodness and happiness—true civilization—can be promoted by intellectual training, only when that is accompanied or preceded by sound moral training, the proper material for which is to be found only in the BIBLE.

Surely I need not now dwell on the fact, that the knowledge of God—not merely as Creator, but as Lawgiver and Judge, lies at the foundation of all good morality; and yet the language and conduct of too many at the present day, render it necessary that it should be constantly kept in view, and frequently insisted upon. An Atheist's morality! Who ever heard of such a thing? Where is it recorded? How was it displayed? France can tell.

Nor is it, I hope, more needful to adduce elaborate evidence to show that Jehovah, the God whom the Bible reveals, whom his own Son Jesus Christ has declared unto us—is the only God whom to know is life and peace. Did the gods of Greece and Rome ever efficiently bind the consciences of their worshippers, or exercise a purifying influence over the hearts of those who professed to know and serve them? Their mutual recriminations, and justifications, backed as they were by the testimony of conscience, did indeed prove the people to be amenable to the righteous judgment of God. But the voice of conscience was to them the voice of the "unknown God;" and though distinct enough to condemn, was never armed with sufficient power to rectify and guide. Is there one among the 330 millions which compose the Hindu pantheon,

the knowledge of whom has the slightest tendency to improve the moral health of the people?

Yathā devas tathā vāhatah
Like God, like worshipper,

is a proverb of their own, and their past history and present condition conspire to demonstrate its truthfulness. It is well known how light Hindus, from the highest to the lowest, make of an oath, the most solemn appeal to their gods. Idolatry indeed, there is in abundance; and superstition too of the vilest kind. But their idols—their selves the representatives of lust, blood-thirsty cruelty, and oppression—challenge no reverence; neither do they inspire either hopes or fears which extend with any practical influence beyond the vicissitudes of this present world. None fear the anger, or hope for the smiles of their demons, beyond the affairs of this life. The consequence is natural and uniform. If in temporal things they have the prospect of probable worldly gain, and impunity in the mode of grasping it, no reverence for divinity—no respect for divine law—no love of truth—no hope of future reward, nor dread of future wrath, will for a moment prevent them from practising the grossest injustice, impurity, oppression, or violence. The notion of a divine and righteous lawgiver is foreign to the Hindu's creed, if creed he has. His highest conception of God is that of a Being possessed of boundless power, without any moral attributes at all. As far as he is represented to the people in a state of activity—as in the incarnations of Vishnu, or the manifestations of Kāli—they have simply an exhibition of depraved human nature in its fullest developments, but enormously magnified by superhuman power. It were surely an insult to the understanding of my hearers to attempt any proof that contact with such monsters can only further the growth of human wickedness, and effectually silence any feeble remonstrance which the voice of a seared conscience might occasionally offer. The religion of a Hindu! What is it? There is absolutely nothing either in its theory or its practice which does not outrage every principle of morality, and run counter to all that is sanctifying in our idea of the ever blessed God.

But it will be said, that what the craft of godless priests, the accumulated falsities of 3,000 years, could not effect, may be accomplished by science, and the spread of correct knowledge of the works of nature, through which man may ascend up to nature's God. This has often been talked of; and the expression may sound very well in a line of poetry; but it has never yet passed from the ideal to the real. When Adam first lifted up his eyes on the fair creation around him, doubtless he rose directly from nature to nature's God; but since his day, we affirm, fearless of all contradiction, that such a thing has never been heard of. On this historical fact, established by the experience of 6,000 years, we rest our assertion, hence we will neither be allured nor driven. Human science is not in its nature adapted to reform the world, simply because it does not lead the soul to communion with the pure and holy God. The description given by Paul, of the state of heathen nations in his time—attested as it is by their own historians—triumphantly shows the powerlessness of all the philosophy of Greece and Rome, in the work of truly bettering mankind. And if any one should feel disposed to attribute the failure to the imperfections of ancient science, let him look at France towards the close of the last century, and say what philosophical researches and purely mental acquirements did for the people of that unhappy country. What crime—what abominations—what deed of horror that the most savage of the human race ever perpetrated, did their intellectual training prevent them from perpetrating, after they had in the pride of their heart, and the height of their boasted wisdom, spurned from them the Word of the blessed God, and declared his very existence to be but an idle tale? Yes! knowledge is power, but whether that power shall be employed for weal or for woe, depends on something else than its own mere existence. Far rather let us have the crouching slave, the untutored barbarian, masses of unthinking abject bondmen of superstition, than the triumph of men, who in addition to being equally devilish in heart, are a thousand times more so in intellectual power and vigour.

But if natural science will not do *instead* of the Bible, is it not

well that it should at least precede the communication of Bible truth, as a sort of preparative for the same? We answer, No! If philosophy apart from revealed truth, has a tendency to better humanity, and pave the way for the reception of that truth, how comes it that so many, by far the largest number, of scientific men, care so little about the Bible, and fail cordially to embrace its revelations? Here again we appeal to facts. Education without the Bible, *i. e.* in reality a godless education, has been tried in India. It has had a fair trial; and, intellectually, has exceeded the expectations of those who planned it. And what have been the results? Do Hindus so educated appear more ready to embrace Christianity? Is their moral character at all improved? True many of them have lopped off some of the more prominent and unseemly branches of popular Hinduism, but they most carefully hedge in, manure and water the parent stock from which the whole once grew, and will grow again, unless it be torn up root, stock and branch. What avails the burning of a few images, or the abandoning of a few idle ceremonies, if, as is the case in vedantism, the present favourite of Hindu savans, God and the creature are confounded, and human and divine actions, virtues and vices be declared one in their source and nature, God a mere energy controlled by blind fate, and man the sport of both? What does this profit, I ask? What has it done to restore the moral health of India's debased sons? The only fruit which it has hitherto borne, besides the contempt into which it has thrown many of the religious observances of their fathers for a hundred generations, is the re-publication of the atheistical and filthy writings of Thomas Paine, Carlile, Voltaire, and other such worthy specimens of the power of natural, when separated from revealed, knowledge.

(To be continued.)

THE BOOK OF ENOCH.

IN our number for December last, we briefly noticed a "*Commentary on the Apocalypse, by Moses Stuart.*" This able work contains an account of different apochryphal books which throw light on the Apocalypse. Among these the Book of Enoch is perhaps the most important, as having been written, apparently, like the Apocalypse, for the encouragement of persecuted saints; and as is generally supposed, having been quoted by St. Jude in his Epistle v. 14, 15, though it is not certain that he did not rather quote from tradition, or some fragmentary work, and the author of the "Book of Enoch" from the same. The work is evidently ancient, and has been supposed to date back before the Christian era. Professor Stuart thinks it was written after most of the Books of the New Testament, subsequent even to the Apocalypse, and that the author borrowed from St. John and not St. John from him. He thinks that the writer was a Christian Jew—perhaps a *neophyte* not well versed in Christology—and that he resided in some country north of Palestine, probably ancient Media, where the difference between the length of the day and night, alluded to in the book, is much greater than in Judea. He considers the book as maintaining a deep tone of moral feeling, and as exhibiting no small measure of lofty conception in regard to the God-head, and the world of spirits. "It throws," says he, "much light on the angelology and demonology of the New Testament."

It is manifestly an Oriental work, and any one at all acquainted with the sacred books of the Hindus will see many resemblances to them, especially in the supposed intercourse of angels or celestial beings with the daughters of men, and the consequent production of a race of giants of enormous size, ferocious habits—who were often cannibals—and their signal destruction; also in the doctrine that the stars and other heavenly bodies are animated and intelligent agents, and that the abodes of the blessed are especially on mountains formed of resplendent and precious stones blazing like fire.

We have thought, therefore, that most of the short account of the work, as given by Professor Stuart, would be accept-

able to our readers. The book was noticed in the "Testament of the Twelve Patriarchs;" one of the most respectable of the Apocryphal productions of the first, or beginning of the second century—by Justin Martyr—by Clement of Alexandria—by Origen, Jerome and Augustine, who reject as fabulous the legends it contains, but consider it as in many respects profitable.

Concerning the book as now brought to light, the Professor says—"The Book of Enoch had long been eagerly sought after and wished for; but in vain, until a recent traveller in Abyssinia discovered this curious relic there in the Ethiopic language, and incorporated by the Abyssinians with their Books of the Old Testament." We proceed to give the learned Professor's analysis of the work, which he premises is difficult of satisfactory execution, on account of the multifarious nature of the contents, the want of unity, the many transpositions of its parts, and the probable omission of some things which once belonged to it.

The book begins, like those of Isaiah, Jeremiah, Ezekiel, and other prophets, with a superscription, in which Enoch is first spoken of in the third person; but after a few lines the same personage goes on to speak in the first. "The blessing of Enoch upon the elect and righteous, who were to exist in the time of trouble, rejecting all the wicked and the ungodly," is given in the inscription as the general object of the whole book; and this agrees tolerably well with the contents at large.

In like manner, as in the prophets Daniel, Zechariah and John, angels are represented as the guides and interpreters of the seer. What he sees has, as he avers, respect "to a distant period," *i. e.* to the days of the Messiah.

That which is so summarily hinted at in the inscription, with respect to the general design of the book, is, in the immediate sequel, more fully expressed: "God will hereafter reveal himself on earth; all shall be filled with terror, the earth shall be burned up, and all things in it perish; but to the righteous peace and mercy will be given, they shall all be blessed, and the glory of God shine upon them." Then follows the passage (chap. ii.) which is quoted in Jude, verses 14, 15.

The discerning reader will here find the same germ as in

the Apocalypse. Views like this are frequently repeated in the book of Enoch; which serves to show on what the mind of the writer was most intent, and how much resemblance in some respects there is between his principal aim and that of John. Both wrote for the consolation of suffering saints.

The writer goes on:

“All nature obeys, without transgressing the ordinances of God; the stars, the seasons, the clouds, the trees, the rivers, and seas, all obey their appropriate laws; only the wicked disobey, and on them no peace shall come, but eternal curses. To the righteous, however, shall be given light, peace, joy, wisdom, freedom from condemnation, long life, and everlasting happiness.” Chap. iii.—vi.

Such, then, is the theme of the book proposed by the writer. He begins his exhibition of the evidence, designed to establish his positions, with an account of transactions before the flood, and during the days of Enoch.

“A number of angels (200 according to chap. vii. 7.) become enamoured with some of the daughters of men, and by the persuasion of Samyaza their leader, they enter into an agreement, sanctioned by oath on mount Hermon, to cohabit with them. This agreement they execute, teaching their paramours, at the same time, sorcery, divination, the arts of luxury and ornamental dress, and also of fabricating dyes, jewels, and instruments of war. These women, in the sequel, brought forth giants 300 cubits high, who devoured all the productions of man which were fitted for food, and then, at last, fell upon men themselves.” Chap. vii., viii.

“The good guardian angels of men now make complaint to the Almighty, in regard to these outrages and violations of the laws of men and angels. An angel is immediately sent by the Most High to Noah, in order to tell him of the deluge which should come upon the earth. Raphael is also commissioned to bind Azazel, one of the leading apostate angels, hand and foot, and cast him into darkness, and into the desert of Dudael. The earth is to be punished for its wickedness, but not utterly destroyed. Gabriel is commissioned to go and excite the giants, the mongrel breed of angels and women, to mutual slaughter. Michael is commanded to go and seize Samyaza, with his apostate fellows, and bind them for seventy generations under the earth, even to the day of judgment; also to complete the destruction of the giants.”—Chap. ix., x. 1—20. Then follows a description of a kind of mil-

lennial state, which is to succeed the destruction of the wicked (x. 21—29); “righteousness and equity shall abound; the saints will live each to beget a thousand children; the earth will yield, in overflowing abundance, all that ministers to want or luxury; all men will be righteous, all worship God in truth; all crime will cease; no more shall any deluge come; and everything in which men engage will be blessed.”

Enoch is now commissioned by good angels, to go and announce to the apostate angels their doom. This commission he executes, and they all become terrified, and beseech him to intercede for them. He consents, and writes down a memorial for them; but while he is reading it, he falls asleep, and is taught therein by a vision, that their doom admits of no change.

The substance of that vision is as follows:

“The prophet is caught up into heaven, where he sees a spacious palace, surrounded by crystal walls and vibrating flames of fire, and guarded by cherubim of fire. On a throne therein, which was surrounded with flaming splendour, one great in glory sat, on whom even angels could not look without being dazzled.” Chap. xii.—xiv. “By the exalted Being on this throne, Enoch is commanded to go and announce to the apostate angels their doom. The crime which they have committed is against the laws of their spiritual nature, and admits of no pardon. The giants, their ill-begotten progeny, shall beget only evil demons, who will commit all kinds of violence and oppression, and shall at last miserably perish by mutual slaughter. No mercy is to be obtained for them. Their flesh is to perish before the judgment that is coming upon them, and until the consummation of all things. No peace can ever be given to apostate angels and their offspring.” Chap. xv., xvi.

Thus concludes that part of the book which has special reference to the case of the apostate angels, and this may appropriately be named the first part of the Book of Enoch; or, if a division of the whole be made by books, (as it was in the days of Syncellus, who quotes *ἐκ βιβλίου πρώτου*,) this may be called the first book.

“The second book extends from chapter xvii.—xxxv. The prophet is elevated to the top of a lofty mountain in some distant region, whence he sees the treasures of lightning and thunder,

the fiery ocean in which the sun sets, and the rivers of fire which empty into it; also the mountains of gloom whence winter issues; the great abyss, the source of all the streams of water, and the treasuries of the winds, which are agents in all the motions of the heavenly bodies. All these were seen in the west." Chapter xviii., xviii. 1—7.

"Next the seer passes to the south. Here are six mountains formed of resplendent and precious stones, and blazing with fire. On the other side of them he sees an extended desert, with a great lake and fountains of water. Over these fountains stood columns of fire, which moved up and down; over them was no firmament, and under them no solid ground. Here seven stars were imprisoned, which had transgressed the command of God, in respect to keeping their appointed movements. This is the place where the apostate angels appointed leaders in the matter of their transgression; and afterward the same angels led men astray into idolatry and other crimes, for which they shall be judged." Chapter xviii. xix.

"Passing on nearer to this tremendous place, the seer asks the angel, who accompanied him, to explain the ground of that severe punishment which the stars suffered. The answer is, that they had transgressed their laws." Chapter xxi. 1—3.

The writer, like Origen and several of the early fathers, believed the stars to be animated, or at least to be under the direction of animated angelic beings. Hence the guilt with which they are charged. This seems to be mentioned by him, in order to inspire his readers with dread of transgressing God's holy laws.

"Going thence the angel conducts him to a dreadful place glittering with columns of fire, which he declares to be 'the prison of the (sinning) angels.' Chapter xxi. 4—6. Thence he goes to Elysium, or the region of the blessed, surrounded by mighty walls of rock. Hither the souls of the dead, i. e. of all the righteous, will come and dwell until the day of judgment. This place is divided into four spaces, by a chasm between the first and second, water between the second and third, and light between the third and fourth. So is it, also, with the souls of the wicked, which, in their place (under ground) are separated until the judgment day, when they will be punished forever; there is no escape from their prison." Chapter xxii.

"From this place the prophet is rapt into another, where he sees seven shining mountains, adorned with precious stones, and with

odoriferous trees, one of which exceeded all the trees of Eden. The fruit of this tree will be given to the righteous after the judgment, and they will live forever by means of it, free from all pain and sorrow. On the seventh of these mountains overtopping all the rest, the Lord of glory will descend, when he shall visit the earth to reward the righteous. Chapter xxiv. Thence the prophet comes to the middle of the earth (Jerusalem) where he sees a holy mountain (Zion) with water on the Eastern side flowing to the South (the brook Kidron;) also another mountain (that of Olives) on the east. Water also ran from the west (from the fountain of Siloam;) and another mountain was on the south. Among these were vallies, and precipices with trees; also an accursed valley (viz., that of Hinnom.) Here blasphemers are punished, and in the judgment they shall be made an example of retribution." Chapter xxv. xxxi.

"From this place the prophet is carried to a mountain in the desert (perhaps Sinai) full of trees, water, and cataracts; thence to another place to the eastward of this, which was full of choice, odoriferous, and medicinal trees. From this he sees another place with plenty of never-failing water and goodly trees; then he sees another mountain containing trees loaded with the most sweet-smelling fruit, from which water flowed like nectar, and on this another mountain full of trees with fruit of surpassing odour." Chapter xxvii.—xxx.

"Thence, surveying 'the entrances of the north,' he perceived seven other mountains replete with new and odoriferous trees. Passing these, and going over the Erythraean Sea (Gulf of Akaba?) far beyond it he beheld the garden of righteousness (Eden,) with trees numerous, large, fragrant, beautiful, and among them the tree of knowledge, like a species of the tamarind tree. Raphael informs him, that this was the tree of which his ancient progenitors ate. Chapter xxxi. Thence he is conducted toward the extremities of the earth, where large beasts and birds of various forms are seen; and to the eastward of these he comes to the end of the earth and the heavens; and there he sees the gates of heaven open, whence issued all the stars, which, by the help of his guide, he remembered and recorded, together with their times and seasons. Thence he goes to the extremities of the north, where he sees the gates whence issue the northern winds, cold, hail, frost, dew and rain. Thence he is taken to the gates at the western extremity; and thence to those of the south, from which issue dew, rain and wind. Thence he goes back again to the east, in order to review the courses of the stars." Chapter xxxiv., xxxv.

Here begins a new vision, "the vision of wisdom," to be

communicated in 103 parables, (De Sacy reads three, and only three are contained in the book.) It extends from Chapter xxxvii.—lxx., and constitutes by far the most interesting and important part of the book, inasmuch as here the whole of the author's Christology is displayed. The usual appellation here of the divine Being, is Lord of Spirits, which occurs scores of times.

First Parable.—"The time of judgment and of the separation of the righteous and wicked is coming, when endless war will be to the wicked; but peace and happiness to the righteous. 'The holy and elect race' shall descend from heaven and dwell with men. The prophet is then taken up to heaven, and sees the habitation of the saints with the angels. Their number is countless, and they continually bless and praise God. He earnestly desires to remain there. Myriads stand before the Lord of Spirits; and on the four sides of him are four archangels, who in different ways address him, praising him, and supplicating for success in the discharge of the different tasks assigned them. Chapter xxxviii.—xl. After this the secret places of Paradise are shown to Enoch, and there he sees the receptacles of all the various agents in nature, thunder, wind, dew, hail, &c., also of the moon with all her phases, and of the stars with all their phenomena. These last shine with no changing or borrowed light." Chapter xli.—xliv.

Parable the Second.—This parable specially exhibits the author's Christology. The title of the parable (chapter xiv. 1,) gives us to understand, that it respects those "who deny the name of the Lord of Spirits, and who will be judged and punished by the ELECT ONE," (the Messiah.)

"The Elect One shall dwell in the midst of the righteous, changing the face of heaven and earth; excluding the wicked from them. The Ancient of Days will give to the Elect One full power to subdue all opposition, to humble all kings and princes who resist him and expel the Lord of glory from their temples. The blood of the righteous shall be avenged; the supplications of the holy ones on account of their blood, viz., that it may be avenged, will be heard. THE SON OF MAN is invoked before the Lord of Spirits, and was invoked before the creation of the sun and stars. All shall worship him. THE ELECT ONE WAS WITH GOD BEFORE THE WORLD WAS. The righteous will he protect; the wicked will be cast into the fire. The glory and power of the Elect One are eternal, he will judge secret things." Chapter xlv.—xlviii.

“The saints shall live in glory; the wicked be overwhelmed with evil; but space for repentance shall be given, and those who do not repent shall never find mercy. The earth and Hades shall deliver up their dead to be judged; the righteous shall be separated from the wicked, and filled with joy and peace.” Chapter xlix. 1.

“Enoch is now transported once more to the west by a whirlwind. There he sees six mountains of different metals, all of which are to be appropriated to the use of the Messiah, (comp. Is. xlv. 9, ‘I will give thee the treasury of darkness.’) All of these shall dissolve at his coming, and no more use be made of them to fabricate arms of opposition. Chapter li. A deep valley is also seen there by the prophet, and all men bring their presents and offerings thither, (to propitiate the Messiah) but such as have filled their hands with iniquity and the fruits of rapacity shall perish, while the righteous endure forever. There the angels of punishment were preparing their deadly weapons to smite sinners, and to destroy kings and the powerful ones of the earth; but the righteous shall be relieved from the vexation of sinners. Chapter lii. Thence Enoch is brought to another part of the earth, to a deep valley burning with fire, (the valley of Hinnom—see Chapter xxvi.) To this the kings and the mighty, who had been oppressors, are brought; and here they are bound with fetters of iron that have no weight; (comp. chains of darkness, Jude v. 6—2 Peter ii. 4.) Chapter liii.

“Here comes in a paragraph which seems like an interpolation, it being a description merely of the flood in Noah’s time. It extends from liii. 7, to liv. 5. ‘After this the prophet sees in a valley, the sinning angels in chains, and also their paramours and offspring (the giants.’) Subsequent to this the princes of the Parthians and Medes shall come and remove kings, and tread upon the land of the elect. Their course, however, shall be arrested; but the people of the land will be destroyed by mutual slaughter, and the mouth of Hades shall be much enlarged. Chapter liv. After this Enoch sees another army of chariots coming upon the wind, from the east, west and south, (the invading Romans.) Their noise shakes the whole earth.” Chapter lv.

Third Parable.—“Peace shall be to the saints, and God will be their everlasting light. The secrets of the lightning are now shown to Enoch; also of the thunder; both when they are for a blessing and for a curse. Chapter lvi., lvii. In the 500th year of Enochs’ life the heavens and the earth shook violently, the Ancient of Days was seen on his throne of glory, surrounded by myriads of angels; the time of judgment and punishment, as

well as of reward, comes to the righteous. Leviathan and Behemoth are given for their feast; while the wicked are severely punished." Chapter lviii.

"Another angel now proceeds with the prophet, and discloses to him all the secrets of the agencies of nature, e. g., of the winds, moon, lightning, ebb and flow of the sea, mist, rain, darkness, light, &c. Chapter lix. Angels go to the north, with measures for the righteous that they may be brought to dwell with the elect, and be able to measure or scan their portions and all the secrets of nature. All unite to bless, praise, and glorify the Lord and his Elect One. The Cherubim, Seraphim, and Ophanim, and 'all the angels of the Lords, viz., of the ELECT ONE AND OF THE OTHER POWER, who was upon the earth over the water on that day,' bless and praise him—all holy beings in the universe shall bless and praise the Lord of Spirits. Chapter lx. The Lord of Spirits summons kings and princes to comprehend, if they can, his Elect One. He seats himself upon the throne of judgment, and brings the ungodly to trial. Anguish will seize upon the wicked, when they behold the *Son of woman* sitting on the throne of his glory. All shall glorify 'Him who has dominion over all things, him who was concealed,' viz., the Son of man, 'who from the beginning existed in secret;' all the elect shall stand before him, all kings and princes fall down and worship him. 'They shall fix their hopes on this Son of man, and pray to him, and petition to him for mercy.' But all the ungodly shall be dragged away to punishment, while the righteous shall be made joyful before him, and dwell with the Son of man forever. The saints, who have been raised from the earth, will be clothed with the garment of life. This garment is with the Lord of Spirits. Chapter lxi. Tyrant kings will then be punished, that rest may be given to the saints for a time. They shall praise God for the rest thus given to them. Oppressors cannot find this rest. They are constrained to acknowledge that God's judgments are just. They shall be thrust out from the presence of the Son of man. The apostate angels, who have seduced men, will be punished by him." Chapter lxii., lxiii.

Chapters lxiv.—lxvii. contain a vision of Noah respecting the flood; which is plainly interpolated here, or at least inserted in a wrong place. It has respect to Enoch, only inasmuch as Noah repairs to him for the explanation of things seen by the former in a vision.

"In chapter lxviii. the names of twenty-one apostate angels are

given, who were active in misleading others, and also their various characters and offences. All shall be judged by the Son of man, and his word shall be all-powerful in the presence of the Lord of Spirits. Here, it is said, ends the third parable; but chapters lxix. lxx. are plainly a continuation, consisting of homogeneous matter. The prophet sees the Son of man exalted by all on earth and in heaven. After being lifted up to the heaven of heavens, Enoch there sees the pellucid and glittering palace of the Ancient of Days, and also angels, archangels, and saints, worshipping before him. He falls down and worships. He is commended and blessed, and a promise of perpetual peace and happiness is made to him. Chapters lxvii.—lxx.”

Chapters lxx.—lxxx. exhibit the authors peculiar system of astronomy or astrology. They respect the sun, moon, winds, mountains of frost, the parent-fountains of water, &c.; and they treat of all the phenomena and changes of these. They are a most singular exhibition of ignorance in matters of science combined with a kind of acuteness, and of ideas resulting merely from ocular inspection mixed with speculative reasoning upon the nature of things. It would be a welcome contribution to the history of astronomy, if some such man as Ideler would become a commentator upon this *unique* system of nature. No one with acquisitions less than his, in this department of science, would be able, I think, to unravel the intricacies of this section. Hoffmann has done much to clear up its obscurities, but not all which is desirable. In chapter lxxx. Enoch commands Methuselah his son to preserve with care all which he has written down respecting these matters.

“Other visions of Enoch are also communicated to Methuselah. He was premonished in a vision, of the flood, and his father Mahaleel enjoined it upon him to intercede for the earth. His prayer is accepted, in regard to a small remnant of men.” Chapters lxxxii., lxxxiii.

“Another dream of Enoch discloses, under the imagery of black and white cows and bulls, the history of Adam’s posterity, of the apostate angels, as intermingling with them; of the punishment of the antediluvians; of Noah’s ark, the flood, &c., as related in the Scriptures. The history of Moses, Saul, David, Solomon, &c., is continued under the symbol of sheep. This is carried on, although in a very obscure and unattractive manner,

down to a period near the Christian era. One can hardly recognize the author of the preceding part of the book in these chapters. Some of these representations are not only obscure, but parts of them are absolutely loathsome. Chapters lxxxiv.—lxxxix. For the most part, however, Hoffmann has given satisfactory explanations. Chapter xc. contains an address of Enoch to all his posterity, in which he gives them moral warning and exhortation. Chapter xci. is made up of the like matter. Chapter xcii.—xciv. contains addresses of Enoch to his children, respecting 'the elect of the world, the plants of righteousness.' A period of ten weeks is named, into which the whole course of time is distributed. In the succession of these, the author refers to the deluge, to Abraham, to the law, to the temple of Solomon, to Elijah, to the Babylonish Captivity, and to the corrupt Jews in their exile. The eighth week is one of righteousness in which judgment shall be executed upon oppressors; and in it the house of the great King shall be built up; (which probably describes the Macabean period.) In the ninth week the judgment of righteousness shall be revealed, and the world prepared for destruction; (a generic view of the Messianic period.) On the seventh day of the tenth week, everlasting judgment shall be executed on the apostate angels, and a new heaven and a new earth appear. Who is capable of comprehending the works of God, or who can count the number of the stars. &c.?"

"Chapter xciii. contains an exhortation to righteousness, with a description and reproof of the ways of the wicked. Chapters xciv.—xcix. contain denunciations of the wicked, and particularly of oppressors and persecutors. This is by far the noblest moral part of the book, and approaches near the paraenetic strains of the Old Testament prophets. It evidently flows from a mind deeply sympathizing with the suffering and persecuted righteous. "In the hands of the Most High are all the elements, and all things; who can resist him? Chapter c. Who will dare to murmur against him? God will be terrible to the wicked; the righteous, after all their persecution and sufferings will enjoy eternal peace. By a most solemn oath, assurance is given in this. The sufferings of the righteous are described. The righteous are exhorted to persevere, and repeated assurance of rich reward is given. To them shall books be given, books of joy and great wisdom—books in which they believe and rejoice, (New Testament?) Enoch's posterity shall instruct men in those days; God and his Son will forever hold communion with them. Chapters cii.—civ. In chapter cv. Enoch again reverts to the antediluvian period, and tells us of

the extraordinary appearance of Noah, when first born; so extraordinary that Lamech his father, repaired to Enoch in order to know the meaning of it. Enoch tells him that a flood is coming, and that his child (Noah) is destined to survive it, because of his holy character."

"Another book also Enoch wrote, respecting the latter days. Flaming fire will consume all the ungodly and oppressors. But those who have laboured and suffered in their bodies, and have loved God, renounced the world with its riches, and given their bodies to torment, and been tried by the Lord, shall obtain a rich reward." Chapter cv.

The whole work ends with a wish that "the benediction of Enoch's prayer, and the gift of his appointed period, may be with his beloved. Amen."

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—The accompanying letter first appeared about nine years ago in one of the Cape Newspapers. It is the production of Sir John Herschell, and was addressed to the Rev. Dr. Adamson, who was then engaged in forming an Institution which still exists under the name of the South African College. It has occurred to me that the perusal of it might be entertaining to many of your readers at the present time, in the view of the projected College in Madras, and not interesting merely, but instructive to the founders and framers of that Institution. There is not much reference to Christianity in it, but it is the production of a truly Christian man; and one who has been honoured to do eminent service to the cause of the Gospel by the decided impress of Christianity which the Government system of education established at the Cape exhibits—an effect which is mainly owing to the share he had in framing it. In the last paragraph of the letter we see the true spirit of the Gospel though the name of it does not appear.

Very faithfully yours,

B.

[We have pleasure in giving insertion to the letter, and would commend its valuable suggestions to the attention of our readers. One paragraph only is omitted, as having a particular reference to the state of things at Cape Town, and advising the study of German and Latin in the College, while it is supposed that English would

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be learned before entering, and the studies pursued in that language. We must confess that we think the plan, without the addition of the *Bible*, in every part of the course, a body without a soul.—*Eds. M. C. I.*]

LETTER RELATIVE TO A COURSE OF STUDY IN THE
SOUTH AFRICAN COLLEGE,

BY SIR J. F. W. HERSCHELL, M. A.

ADDRESSED TO THE REV. DR. ADAMSON.

A GOOD practical system of public education ought, in my opinion, to be more real than formal; I mean, should convey much of positive knowledge, with as little attention to mere systems and conventional forms as is consistent with avoiding solecisms. This principle, carried into detail, would allow much less weight to the study of languages, especially of dead languages, than is usually considered its due in our great public schools—where, in fact, the acquisition of the latter seems to be regarded as the one and only object of the education—while, on the other hand, it would attach great importance to all those branches of practical and theoretical knowledge whose possession goes to constitute an idea of a well-informed gentleman, as for example—a knowledge of the nature and constitution of the world we inhabit—its animal, vegetable, and mineral productions, and their uses and properties as subservient to human wants, its relation to the system of the universe, and its natural and political subdivisions; and, last and most important of all, the nature and propensities of man himself, as developed in the history of nations and the biography of individuals, the constitutions of human society, including our responsibilities to individuals, and to the social body of which we are members: in a word, as extensive a knowledge as can be grasped and conveyed in an elementary course, of the actual system and laws of nature, both physical and moral.

Again, in a country where free institutions prevail, and where public opinion is of consequence, every man is to a certain extent a Legislator, and for this his education (especially when the Government of the country lends its aids and sanction to it) ought at least so far to prepare him as to place him on his guard against those obvious and popular fallacies which lie across the threshold of this as well as of every other subject

with which human reason has anything to do. Every man is called upon to obey the laws, and therefore it cannot be deemed superfluous that some portion of every man's education should consist in informing him what they are. On these grounds it would seem to me that some knowledge of the principles of political economy—of jurisprudence—of trade and manufactures is essentially involved in the notion of a sound education. A moderate acquaintance also with certain of the useful arts, such as practical mechanics or engineering—agriculture, draftsmanship—is of obvious utility in every station of life: while in a commercial country, the only remedy for that proverbial short-sightedness to their best ultimate interest, which is the misfortune rather than the fault of every mercantile community upon earth, seems to be, to inculcate, as a part of education, those broad principles of free interchange, and reciprocal profit, and public justice, on which the whole edifice of permanently successful enterprise must be based.

The exercise and development of our reasoning faculties is another grand object of education, and is usually considered, and in a certain sense justly, as most likely to be attained by a judicious course of mathematical instruction, while it stands, if not opposed to—at least in no natural connexion with—the formal and conventional departments of knowledge (such as grammar, and the so-called Aristotelian logic.) It must be recollected, however, that there are minds which, though not devoid of reasoning powers, yet manifest a decided inaptitude for mathematical studies, which are *estimative* not *calculating*, and which are more impressed by analogies, and by apparent preponderance of general evidence, in argument, than by mathematical demonstration, where all the argument is on one side and no show of reason can be exhibited on the other. The mathematician listens only to one side of the question for this plain reason, that no strictly mathematical question *has* more than one side capable of being maintained otherwise than by simple assertion; while all the great questions which arise in busy life, and agitate the world are stoutly disputed, and often with a show of reason on both sides, which leaves the shrewdest at a loss for a decision.

This, or something like it, has often been urged by those who contend against what they consider an undue extension of mathematical studies in our universities. But those who have urged the objection have stopped short of the remedy. It is essential, however, to fill this enormous blank in every course of education which has hitherto been acted on, by a due provision of some course of study and instruction which shall meet the difficulty, by showing how valid propositions are to be drawn—not from premises which virtually contain them in their very words—as is the case with all abstract propositions in mathematics—nor from the juxta-position of other propositions assumed as true, as in the Aristotelian logic, but from the broad consideration and assemblage of facts and circumstances brought under review. This is the scope of the Inductive Philosophy—applicable, and which ought to be applied, (though it never yet has fairly been so,) to all the complex circumstances of human life—to politics, morals, and legislation; to the guidance of individual conduct, and that of nations. I cannot too strongly recommend this to the consideration of those who are now to decide on the normal course of instruction to be adopted in your college. Let them have the glory—for glory it will really be—to have given a new impulse to public instruction, by placing the *NOVUM ORGANUM* for the first time in the hands of young men educating for active life, as a text book, and a regular part of their college course. It is strong meat, I admit, but it is manly nutriment, and though imperfectly comprehended, (as it must be at that age when the college course terminates,) the glimpses caught of its meaning under a due course of collateral explanation, will fructify in after-life, and, like the royal food with which the young bee is fed, will dilate the frame and transform the whole habit and economy. Of course, it should be made the highest book for the most advanced classes.

Among branches of knowledge purely formal, language of course stands foremost. Its importance is, doubtless, great, as the key to the depositories of knowledge, and as the most powerful instrument of human reason. Of course it must form an essential part of every system of instruction. But it should

be studied as a means and not as an end. The books chosen in every language (after its first rudiments are acquired) ought to be vehicles of other than mere verbal instruction, and the attention of the pupil ought to be much more strongly directed to the matter than to the words. Indeed, a foreign tongue can never be said to be in fair train of being mastered till the sense is seized, and the words begin to pass unheeded. Much of course will depend on the tact of the teacher in determining the point where the strictness of literal construction may be relaxed or altogether abandoned, and fluent translation substituted for it. And here I would incidentally remark how infinitely preferable a close written translation is to any oral construing. A boy should come up "to construe" with his written—(or even in the case of beginning, his printed) translation in his hand—he should read it aloud, and then be called upon to prove by literal construction that such *is* the true sense of the passage. Thus and thus only can we be sure that the sense has not escaped him in the turmoil of words and rules, which it is to be feared is too often the case in the usual method. As for composition, or even translation from the vernacular into a foreign tongue, till the point of fluent construing or translation at sight is attained, I consider it as time misspent. The usual practice at schools of setting boys who know nothing, or next to nothing of Latin, to write Latin exercises, has always appeared to me a mere waste of their own and their master's time. One hour spent in acquiring a fluency of rendering at sight is worth a week of such unnatural effort.

So soon as any of the pupils, in the opinion of the master, shall have acquired such a degree of proficiency in a foreign or dead language that it can be done with advantage, I should be disposed to recommend, in pursuance of the principle above laid down, that its study as *a mere* language should be abandoned, and that such proficient, as a distinction and a reward, should be drafted into a separate class, and commence the study of some subject competent to their age, in that language. This would secure one material advantage—viz., that, in pursuance of a subject, a much greater quantity of the half-acquired

tongue can be made to pass through the channels of the mind than in the mere conning over of stated passages as exercises, and that a familiarity is thereby acquired with its forms and idioms which can never be attained by the study of rules, or by any assiduity in construing and parsing. Historical works, as exciting the attention, following out a connected story, and requiring the perusal of many pages at a sitting, seem particularly adapted to this purpose. Those of Livy, Cæsar, and even Tacitus, in the Latin—of Schiller, in German—and the spirited biographies of Charles and Peter, by Voltaire, in French, may be taken as exemplifying the proposed method. * * *

I should hardly think it worth while to have a Greek class, though a small vocabulary of Greek words (in the Greek character) consisting of those whose derivatives have been introduced *directly* into our terms of art and science (without passing through the Latin) would be, no doubt, useful.

I confess I do not see any valid reason for deferring the study of Latin till an advanced period. All languages are easily learnt early, nor am I aware (when artificial difficulties, such as committing to memory the Eton Grammar, &c., are discarded) that the Latin is more difficult to acquire than any modern language. The known fact of the readiness with which children acquire languages, as well as the degree in which the knowledge of words, both in children and in grown-up persons, is often in advance of their acquaintance with their import, may, I should hope, induce you, my dear sir, to reconsider your position, that the acquisition of general information is so far a necessary or advantageous preparation for that of languages, as to render it desirable to postpone the latter in point of time—till the former is attained.

Of the purely abstract department of study, I shall say little, as I do not see how the mathematical course actually established in the college can well be amended—except in so far as the introduction of new branches of physical science into the course of instruction would naturally lead to a greater development and detail of its applications to those subjects which admit them in a form not too difficult—at the expense

perhaps, of some sacrifice of more abstruse and technical points.

In what is said I would not be understood as advocating a merely utilitarian course of instruction. Something must be conceded to ornament and elegance. The influence of a tincture of elegant literature, early imbibed, on the tastes and habits of after-life is far too important to be lost sight of. The charms of well-chosen poetry, for instance, learnt in youth, take so strong a hold on the imagination, and connect so many pleasing associations with the memory of youthful studies, that it would be a very erroneous system which would banish them as superfluous. Still the selection should be cautiously made with reference to the matter as well to the language. It is not easy to say on what defensible grounds the feeble Pastorals of Virgil, or the whining love-letters and wild extravagancies of Ovid, are generally selected as the avenues by which the temple of the Latin Muse is to be approached, when there is quite as easy Latin for the beginner, joined with pleasing narrative, and far loftier and more poetical diction, to be found in the *Æneid*, or made the vehicle for the soundest good sense, the noblest sentiments, and the most sterling wit, in Horace. But the consideration of these subjects would lead to a dissertation on classical literature. I will only observe, that neither in the study of the German nor the Latin languages, would I begin with poetical works. In advocating so considerable a range of instruction as I have done, it may be reasonably asked—How is it to be accomplished?

Without descending into a detail of each year's work, or of the proportion in which the several items are to be distributed among the limited number of professors whom the funds of the institution will support, I would observe that, in many of the subjects proposed, a very limited and extremely elementary course only is contemplated, and, in some, a true statement of the scope and fundamental principles, in the form of an occasional lecture, might suffice. For example, the course of political economy might be confined to the reading of a single elementary volume of moderate extent, such as, for example, the admirable "Conversation," by Mrs.

Marcet. In Ethics, a subject of chief importance, some standard work (such as Paley's Moral Philosophy) might be distributed over time so as to pervade the whole duration of each pupil's frequenting the institution. For the study of natural history the proximity of the museum offers great advantages. An occasional visit to that collection would form an excellent comment on whatever outline of animated nature might be put into the hands of the junior classes. The best mode of disposing of the subject of jurisprudence would, perhaps, be by lecture, but on a very limited scale. A few lectures, also, on the useful arts—engineering and manufactures, might, perhaps, satisfy all the requisities of the occasion.

Drawing should, of course, be taught by a drawing-master, and paid for as an extra; but the principles of perspective should be included in the course of Geometry. The physical sciences—those especially which most require experimental elucidation, (as all do, more or less) could hardly be taught adequately otherwise than by a regular course of lectures. As a single elementary compendium of physical science, I know nothing comparable to the "Physics" of Dr. Arnott—but without the elucidation which experimental lectures afford, the study of this, or any other work, must be insufficient to communicate distinct and satisfactory notions. No provision, however, (I believe) exists for any such course, and as no one can be expected, or indeed ought in justice to be suffered, to perform so extensive a task gratuitously, there is no course open but one of the following, or a combination of them all:

First. To establishing one or two lecturing professorships, with salaries from the funds of the institution.

Secondly. To provide for their support by fees from the pupils.

Thirdly. To apply to the public for support by subscription.

And lastly, to apply to Government for assistance.

That any, or all of these modes, independent of the last, would prove permanently sufficient, is much to be doubted. But no worthier or more truly useful application of a portion of the public treasure, than for the maintenance of a high standard of education, in at least one point, the metropolis

of the colony, can be imagined—supposing such an application made, and successful. The professor or professors, being APPOINTED and SALARIED by government, it would devolve upon the resident masters of the college to enforce the attendance of their classes, (for which no payment should be required) to aid their progress by a course of reading, prospective and retrospective, and to estimate their proficiency by public and private examination.

But, in that case, I would by no means confine the benefit of the lectures within the walls of the institution. The doors of the lecture-room should be thrown open, not only to the pupils, but to the public in general, on payment of a small fee, in aid of the professor's salary. This would have several highly beneficial effects. First—The augmentation of his income would be a motive to the professor to render his lectures intelligible and attractive. Second—It would afford an opportunity to many persons adult, tradesmen and others, to acquire knowledge of a kind which must be useful to themselves, and have a direct tendency to develop the internal resources of the colony. Thirdly—It would probably furnish to many an attraction counteractive of intemperate and idle habits, which mainly grow out of the absence of some objects of interest enough to engage the attention. Fourthly—It would afford to parents and relations of the pupils, an authorised and no way invidious opportunity of witnessing in person the actual process of instruction to which they are subjected. Lastly, but not of least importance, should any unforeseen circumstance, such as want of funds, occur, to suspend for a time, or permanently to cripple the efficiency of the institution itself, the lecturing professors being entirely or chiefly supported, from without, and *independent as* (in this view of the subject) *they would be* of its *internal arrangements*, would still continue to perform their duties, so that the public instruction, though grievously wounded (as it must be, by any event, so much to be deprecated,) would not be entirely annihilated, and a rallying point would always be preserved for a re-construction of a more extended system, whenever the necessary means should be forthcoming.

I will here recapitulate the heads of the several branches of instruction I have above endeavoured to recommend:

Languages—Latin and German, Greek Alphabet and Vocabulary. French *extra*.

History—1. Ancient—Greek, Roman, (Jewish?)

2. Modern—chiefly those of England and Holland; European and General, in less detail.

Natural History—1. General sub-divisions of organic nature.

2. Particular History of the more remarkable Animals and Vegetables.

Geography—1. Political—Ancient and Modern.

2. Physical—1. Form of the Earth—2. Traces of its former condition—3. Natural sub-division—4. Climates—5. Atmosphere, Winds, Seas, Tides.

Physical Science—Mechanic—including Hydrostatics, &c. Astronomy, Chemistry, Optics, &c.

N. B. The climate is remarkably favourable for optical lectures, which might be splendid and most attractive.

Useful Arts—Engineering—including the nature of the Steam Engine. Agriculture and Horticulture. Draftsmanship (*extra*.)

Social Relations—Ethics, Jurisprudence, Political Economy.

Mathematics—Arithmetic, Geometry, Analysis, Applications.

Inductive Philosophy—Novum Organum of Bacon—omitting his specimen of the application of his own principles to the Nature of Heat.

A few brief remarks on the subject of public examinations may not be irrelevant, and I should certainly not have hazarded them, had I not been requested by you to state my impressions as to what may prove of benefit to the objects of the institution, prospectively; and it is in the spirit of that request, and without the slightest wish to criticise anything which I have observed in the only examination at which I have had the honour to be present—that I do so.

First, then, I think it would be desirable that some portion of the examination of the senior classes should be conducted in writing, and with deliberation, not only in mathematics, but on other subjects. From what I have been in the habit of observing in such matters, I am disposed to think that a combination of written with oral answers, is necessary to give an effectual trial to the merits of any proficient.

In the next place, I would suggest, that the number and variety of prizes given may quite as easily be too great as too

small, and that a certain reserve on this point is essential to keeping up the value of such distinctions in general.

Lastly, I should be disposed to suppress altogether a practice, which I have observed to exist, of the successful candidates for prizes returning thanks to their judges.

There is no distinction which can possibly be awarded to a youth at college, which ought not to have the immediate effect of humbling him in his own sight, and inducing him to retire in silence and meditation on the share which his own good fortune, or the ill-luck or diffidence of his competitors, may have had in his success—on the numbers of questions which might have been proposed to him and which he could not have answered—and on the immeasurable interval which still separates him from excellence—as well as in forming inward resolves, to let his future exertions be greater than his past. Such a frame of mind is incompatible with any kind of public declamation.

SCRIPTURE QUALIFICATIONS FOR BAPTISM.

[We are happy in giving insertion to the following paper, with which we have been favoured by our friends in Bombay. The subject is one of vast importance in the forming state of the Native Church; and we should be glad to open our pages for its fair and *Scriptural* discussion.

As the custom prevails to some extent of administering baptism to adult heathen, as a *preparatory* rite, and before the candidate is considered to be a subject of the New Birth, it is to be presumed that those who pursue this course have *reasons* for it which they can adduce. It is very desirable that the practice of missionaries on this point should be uniform, and still more necessary that it should be Scriptural. Views of a seeming expediency are not to govern our decision, "To the law and to the testimony." We might indeed argue that it is not EXPEDIENT to fill up the church with a baptized and unconverted heathenism, and show that the missionary who increases such converts increases sorrow; but there must be higher ground than this on which to stand firmly, and which we think is clearly indicated in this article. If any of our correspondents think differently, we hope they will bring forward their strong arguments.]

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matth. xxviii. 19.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. Mark xvi. 15, 16.

And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. Luke xxiv. 47.

IT is here made the duty of missionaries to preach repentance and remission of sins in the name of Christ, and to receive into the Christian Church, by baptism, those who truly embrace the Gospel; teaching them to observe all its precepts. As it is important that the church, gathered from among the heathen, be pure, holy, spiritual: that it be a converted, living, church; so it is important, that missionaries not only preach the pure Gospel, but that they adopt right principles, in regard to the reception of converts from the various systems of false religion into the visible church of Christ.

We propose therefore to inquire—What course should the missionary pursue in reference to the reception into the visible church, by baptism, of converts from among the heathen?

Should he, as a general principle, baptize without delay all those who profess to believe in the Lord Jesus Christ? Or should he require the candidates to have a creditable knowledge, for persons in their circumstances, of the principal facts and doctrines of Christianity?

Should he admit into the Christian Church, by baptism, those who have acquired a creditable knowledge of Christianity, and who appear to be intellectually convinced of its truth? Or should he require some evidence that they have felt its power, and are indeed the real disciples of the Lord Jesus?

Baptism represents the purification of the soul, and our ingrafting into Christ. It is a symbol of purification, or baptism by the Holy Spirit. It is, on the part of the man who receives it, a solemn and public profession of his faith in Christ. In offering himself for baptism, he professes to be a real disciple, and avows his purpose, by the grace of God, to live a holy life—to walk in accordance with the Gospel. He renounces the service of the devil, the world, and the flesh.

He professes that the love of God is shed abroad in his heart, and that he is a new creature in Christ Jesus.

The Acts of the Apostles and the Epistles uniformly speak, as if those who were baptized were, in the judgment of charity, regarded as truly converted persons. Thus we read, Gal. iii. 26, 27. *Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.* Rom. vi. 3, 4. *Know ye not that as many of you as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Those admitted to the rite of baptism were regarded as "crucified with Christ," as "buried with him in baptism," as "risen with Christ." Says the apostle, 1 Cor. vi. 11, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

If those who enter into covenant with God in the ordinance of baptism, and thus solemnly take upon themselves certain vows and obligations, are not regarded as true converts, as spiritually enlightened, regenerated persons, then baptism would seem to have no proper or consistent application. If they be regarded as unconverted, as still aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world; then on what ground would baptism be administered to them, and how would the meaning of baptism apply? Would it not be altogether crossed and perverted? The xxvii Article of the Church of England says, truly, "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened: *but it is also a sign of Regeneration or New Birth.*" The person receiving it is here regarded as united to Christ by faith, as being already a partaker of the grace of God; else how could it be added, that by baptism "faith is confirmed, and grace increased, by virtue of prayer unto God?" The Westminster Catechism says, that baptism has been ordained by Christ, "to be a sign and seal of ingrafting into himself, of remission of sins by his blood,

and regeneration by his Spirit, of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's." In reply to the question, *To whom is baptism to be administered?* It is distinctly said, "Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to him; &c."

And if baptism be not merely a sign of profession, but "*also a sign of Regeneration or New Birth;*" if in baptism the person baptized solemnly professes to be united to Christ by faith, and "enters into an open and professed engagement to be wholly and only the Lord's," then we may safely conclude:—

I. That missionaries should receive into the Christian Church by baptism only those, who, in the judgment of charity, may be regarded as truly converted persons.

II. As they profess cordially to embrace Christianity and promise to observe its precepts, it is evident that, previous to baptism, they ought to be in some good degree acquainted with its distinguishing, fundamental doctrines. They ought to know what they are doing, and should be able intelligently to renounce the false religion in which they have been educated. They should be able intelligently to renounce caste and everything that is contrary to the spirit and precepts of the Gospel. There would indeed be a want of uprightness and honesty in administering the rite of baptism where the party entering into covenant with God is not supposed fully to understand what obligations he is assuming.

III. These things being admitted will, in many, if not indeed in most cases among a heathen people, involve the desirableness, if not the necessity, of a probationary course, that the convert may receive instruction and have opportunity to give evidence of his sincerity and the reality of his conversion.

It may be objected that this is not in accordance with the course pursued by the Apostles, since the thousands who

believed on the day of Pentecost, as well as subsequent converts, were baptized and received into the communion of the church without any delay. But how wide the difference between the circumstances of those first converts and those who are now gathered from among the heathen. The three thousand who were baptized on the day of Pentecost, and the thousands received immediately afterwards, had been trained up in the true religion. The Bible, so far as it was then given, they had from their infancy regarded as the Word of God. Sabbath after Sabbath they had listened to the reading of the Law and the Prophets. From time to time they had gone up with joy and with shoutings to the temple of God, and they were looking forward with strong confidence to a coming Messiah. On the day of Pentecost *there were dwelling at Jerusalem Jews, devout men, of every nation under heaven.* And, when they saw the wonders wrought by the power of God, when they heard the preaching of Peter and the other Apostles, and the Holy Spirit was poured out upon them, *they were pricked in their hearts:* they believed, and embraced the Gospel. It is evident that the Apostles regarded them, and administered to them the rite of baptism, as being converts, not only in name, but in truth. And such for the most part they doubtless were, for we read, Acts ii. 41, 42, *They that gladly received the word were baptized: and they continued stedfastly in the Apostles' doctrine and in breaking of bread and in prayers.* Those could not be mere nominal converts, for we are told, Acts ii. 47, *The Lord added unto the Church daily SUCH AS SHOULD BE SAVED.* Acts iv. 31, 32. *And, when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul.* Would that we could witness such converts now! Gladly would we at once welcome them to all the privileges of the Church of Christ.

These remarks apply more especially to the Jewish and Samaritan converts. In all the cases where the baptism of such is mentioned, we think it evident that they were baptized

on the supposition that they were true converts. And, as all these had been previously instructed in the nature of the true religion, and were all more or less acquainted with the Word of God, there was not, especially in those days of the outpouring of the Spirit, occasion for delay in administering the rite of baptism. Thus when Philip first met the Eunuch, he was returning from the temple at Jerusalem, where he had been to worship Jehovah. He already had in his hand the Word of God, and was reading, doubtless in an inquiring spirit, the liii. chap. of Isaiah. The same Spirit that directed Philip to go forth to meet him, opened his heart to receive and understand the instruction given. He believed that Jesus was the Son of God, and, in the Spirit of a true convert, inquired, *What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest.* He was baptized as a true, genuine convert, "and went on his way rejoicing."

If we now examine what is said of the baptism of Gentile converts, we think it will appear equally evident, that they were regarded as true believers. Cornelius had long been a devout worshipper of the true God. He was *one that feared God with all his house—and prayed to God always.* When Peter preached to those whom Cornelius had assembled together, *the Holy Ghost fell on all them which heard the word. And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?* Acts x. 44—47. Well might the Brethren in Jerusalem, who at first were disposed to blame Peter for receiving these converts, hold their peace and glorify God; not that baptism had been administered to mere nominal professors, but because, *then hath God also to the Gentiles granted repentance unto life.* We need not here review all the cases mentioned in the New Testament of the baptism of Gentiles. But we think a careful examination will in no case show, that the persons baptized were not regarded as those *who from among the Gentiles are turned unto God.*

Doubtless many were received into the church, even in the Apostolic age, who were strangers to the grace of God: who, like Simon Magus, were still in the gall of bitterness and the bond of iniquity. And so it will be now, even where the most correct principles are adopted. We cannot read the heart. Some who run well for a time, and who perhaps are regarded as teachers, will deny the Lord who bought them, and bring upon themselves swift destruction. But this, instead of leading to the adoption of lax principles, should lead to a course directly the opposite.

In the Apostolic age there was an abundant out-pouring of the Spirit. The preaching of the Apostles was in the demonstration of the Spirit and of power. They generally administered baptism speedily; but it was, as we have seen, on the supposition, that those receiving it were genuine converts who had tasted of the grace of God. There is no reason to suppose that these did not understand the great fundamental doctrines of the Gospel. And the Apostles, in all their epistles, address them as being in truth the people of God—as those who in baptism had openly and intelligently professed *to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

Let us then beware how we make the conduct of the Apostles a plea for admitting to the rite of baptism those who give no evidence of conversion. Because the Eunuch and Cornelius, and the Jailor and others, were baptized without any probation for the purpose of receiving instruction and testing the sincerity of their profession and the reality of their faith; let us not therefore hastily admit into the Church of Christ ignorant heathen, who perhaps know not into what belief they are baptized, and who give no evidence that they have become the children of God through faith in Jesus Christ. Heaven cannot rejoice over such converts. Neither should we. By reason of such *the way of truth shall be evil spoken of.* By their means the name of God will be profaned among the heathen. Such converts cannot be recognised as the salt of the earth—as the light of the world. And native churches composed of such will prove a stumbling-block and a curse, instead of a blessing.

We doubtless must make great allowance for the ignorance, the mental imbecility, and the long established power of evil habits and passions, in the case of professed converts from among the heathen. We must not, for the most part, expect nor require, that they should be mature Christians, who have attained unto the measure of the stature of the fulness of Christ. But we ought to expect and require a reasonable degree of evidence, that they are at least *Babes in Christ*.

O Lord, arise and have mercy upon Zion! Baptize thy servants: baptize the native churches with the Holy Spirit! God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations.

N. B.—In this paper we have spoken only of the baptism of *adult converts*.

* * * The above was drawn up by the missionaries of various denominations in Bombay, and expresses their views. It has been sent to all the missionaries in the Bombay Presidency; and from most of them answers have been received. These generally approve of, and acknowledge, the great principle advocated in the paper—that a credible appearance of conversion is a pre-requisite to baptism. We believe that upon the holding and carrying out this principle, the safety and prosperity of native churches in India depend.

SPIRIT OF THE NATIVE PRESS, CALCUTTA.

[The Christian public have of late heard much of the attempts on the part of the wealthy native community to establish an Anti-Missionary Seminary in the north of Calcutta. The first effort in connection with this work was made in June last. Up to the present moment little or nothing beyond promised subscriptions has been done. The actual amount realized does not, we believe, exceed 30,000 Co.'s Rupees. Lest it might be thought that we report partially on the subject, we have this month had articles from the native press bearing on the subject, translated. We now present them to our readers. They afford a fair specimen of the opinions

of the editors of the native papers of the wealthy natives of India, and of their conduct in matters affecting the educational welfare of the country. The article from the *Bhaskar* is a bold, manly, exposé of native inertness. The other native papers are bitterly antagonistic of all missionary labour. The articles selected from these journals show with what apprehension they look upon the supineness of the wealthy natives. The missionary body have nothing to fear from the efforts of such agencies. Their chief difficulties arise from the want of energy on the part of all natives, both friends and foes. Open, manly effort, is all they seek and desire.—EDS. C. C. O.]

THE HINDU HITARTHE VIDYALAY, OR BENEVOLENT INSTITUTION.

THE wealthy natives of this country grudge to bestow on objects of public utility the hundredth part of the money they squander on sports and shows. Many indeed are in the habit of spending large sums of money on religious occasions, such as pujas, festivals, marriages, &c., but even among them we hear there are few who are not disinclined to incur expense for the benefit of the public, the highest of all religious duties. On the other hand, liberality in the matter of amusements, processions, games, &c., is carried to such an extent, that many wealthy men expend immense sums even on occasions when no puja or religious rite requires it. For instance, how much wealth will not be lavished this cold season by the fortunate Babus of this city in *bulbul* fights! Whereas for an object of public utility, such as the erection of the Hindu Benevolent Institution, the great and wealthy residents of this large city and its vicinity, have not to this day been able even with their combined efforts to raise a sum sufficient to begin operations! Our readers will also remember that a short time ago, in the letter which we published from our Dacca friend, the writer laments that many rich men in that quarter too are spending large sums of money on *bulbul* matches, when for want of pecuniary aid, works of public interest are put a stop to. It is certainly a shameful thing that in a neighbourhood where the rich residents unnecessarily squander away great sums of money, they cannot unite together effectively for the speedy accomplishment of even one object affecting the welfare of the public. We, therefore, earnestly entreat the wealthy natives of this country to lavish their munificence no longer on the

unworthy objects to which we have referred, but on objects of real importance to the public, otherwise the disgrace of this land will be indelible.—*Purnachandroday, 25th December.*

At the meeting which was held on Sunday last, three P. M., for the establishment of the Hindu Benevolent Institution, it was resolved, that with the money already collected the business of the school be commenced forthwith, and that for the present two hundred boys be admitted for education. Afterwards, as the money obtained will permit, the operations of the school are to be enlarged. A public meeting will be held on Sunday, the 29th Paus, (11th January) to determine the day and place, when and where the school shall be opened. We presume this will not take place before the first day of the year 1253, (12th April, proximo) for seats for the scholars and several other things have to be provided yet. If all, indeed, were but to exert themselves earnestly as they ought, it might certainly be set in train before then; but judging from the delay which has occurred since the proposal was first mooted, we do not conceive there is any great necessity for hurrying the business, so as to bring it within the current year. In the course of the ensuing three months some more money may be collected, and we ought not to feel ashamed of the delay which will thus be occasioned. The General Assembly's large Institution in Cornwallis square has for many days been a place of resort for cows and other cattle, though they have boundless wealth at their disposal. We have heard that in the first month of the English year ensuing, it is intended that it shall be re-opened for the instruction of the young. If therefore the General Assembly, with all the means requisite in their hands, have yet so long delayed in their benevolent design, why should it be a matter for us to be ashamed of, that want of funds, and want of zeal in the minds of many friends, and other various obstacles should have occasioned delay on our part? We must act as our means will permit. The reproaches of our enemies at this juncture ought not to grieve us. Let us bear with, let us even laugh at their censures, and in dependence on (*lit.* remembering) God let us strenuously exert ourselves for our own welfare! Just in proportion as the peo-

ple of this country harmoniously and friendly unite in earnest defence of their own religion, shall we, seated on the tower of knowledge, contend face to face with our enemies, the revilers of our faith, and overcome them by the weapons of right reason, argument, and the evidence of the shāstras. Though our opponents have both wealth and power on their side, we shall not on that account fear them in the least; for as the sparkling of chrystal is only contemptible when put in comparison with pure gold (or the diamond,) so will the glare of falsehood be esteemed, when brought into contact with the truth.

Friends and fellow-countrymen! shall indolence and inactivity occupy rent-free the field of your mind for ever? Cast them out, even now, and let energy, toil, zeal, and courage, take possession of your souls, and show yourselves earnestly desirous of the welfare of your country! As for those Hindus who calumniate their own country, and caste, and religion, let them reflect on the habits of birds of prey and jackals!*—*Prabhakar, 30th December.*

—We have heard that as the principal required for the above Institution has not yet been all realized, though the subscriptions already obtained would suffice for educating 1,000 boys, the managers have determined on opening the school with 200 only, thus evidencing their zeal for its organization at least. Our opponents, the missionary sàhibs, may laugh for some days, it is true, when they see so few scholars at first entering the institution which the rich and munificent natives of this country have for nearly a year back been unitedly endeavouring to establish; but all men of discernment will applaud the managers for this step. Our rich countrymen are not *niggardly* in their expenditure, but unfortunately their liberality is swallowed up in other directions, otherwise we should by this time have seen many such institutions established. However this may be, an auspicious event, whenever it may take place, is always acceptable; and from the unwearied energy of the managers of the institution, it is to be hoped

* *Scottice.* "It's an ill bird that 'files its ain nest."—OLD PROVERB.

that the principal requisite for enabling them to impart instruction to 1,000 children, will now soon be realized.—*Purnachandroday*, 3d January.

THE GENERAL ASSEMBLY'S INSTITUTION, AND THE HINDU BENEVOLENT INSTITUTION.

We are happy to find that the above institution, which has so long been closed, is again about to be opened for public instruction. The gentlemen now in charge of it have fixed on the 12th of this month as the auspicious day, and as they have publicly advertised this in the newspapers, there can be no doubt that (unless something unexpectedly occur to prevent it,) the time of re-opening will not be postponed. We beg to call the attention of the public to the promptness of the missionaries in fulfilling their engagements. Some time ago we but hinted at the delay which has occurred, when the managers themselves kindly obliged us by explaining the obstacles which had till then prevented them, and shortly after appeared their notice regarding the commencing anew of the labours of the institution. The *missionaries'* promise then is a promise that can be depended on, as it will to a certainty be observed, should no insurmountable obstacle stand in the way. The missionaries are but men, as we ourselves are; and the rich men of this country laugh at the smallness of their number in comparison with that of their own adherents; but yet, wonderful to say, the resolution of these missionaries kicks ours up to the very ceiling!

The missionary *sahibs* are foreigners, and as such are hated by the people of this land, for their caste, language, dress, and habits. There are many men (more than we can tell) among the Hindus, men so holy, that if, on some fine auspicious evening while enjoying a saunter along the banks of the river, the dust of an Englishman's carriage or palanqueen passing by should light on them, will on their reaching home bathe in the Ganges, even in the night, to purify themselves from the defilement so contracted; and others there are in the service of Europeans, who doff their garments and purify themselves with the holy water before returning home. Such men,

we say, are common, strict observers of all the punctilios of caste, at least; but as it regards keeping a promise, less to be depended on than the very slaves of the English. The very Uriya bearers, on whose shoulders the rich men of this country are borne, put their masters to shame in this matter of regard to their word. These *palki* bearers we repeat are to be preferred to them in this respect; they have energy, and they also work together. The *money* bearers of this country are not only wanting in energy, but in all sense of shame even. Should Englishmen call the Bengali a *beast*, Bengalis will tamely suffer it; but were *they* to call a European (mehtar) sweep, a "—— rascal," the very sweep would soon revenge himself to their cost. The reason of this is want of energy, of unity, and of taste for objects of real importance. To this alone can be attributed the degraded, dishonoured condition of the country; for in what else are we deficient? There is no want of wealth, no want of men—so far from it, we abound in both; but for the reasons above stated we are constrained to wait on others with folded hands!

Our readers we request to notice one remarkable evidence of the worthlessness of the people of this country. The principal men of wealth and note among the Hindus assembled in council and resolved on building a Vidyálay. Only two or three lacs of rupees were thought necessary for carrying on this institution, which these men of money agreed to establish in an assembly held in the month of June last. In that assembly were several millionaires, men boasting the possession some of lacs and others of crores of rupees, who with one accord *resolved* to open the said institution for the instruction of pupils on the *first* day of July, but the month of December has gone by, and yet their institution has not even been begun. The managers published an advertisement, calling a public meeting of the friends to the cause, to be held on Sunday, the 15th day of Paush, (28th December, ultimo,) but on making inquiries next day in order to give an account of the meeting in our paper, we ascertained that the house of assembly wept the absence of the expected visitors, only the Rajà Bahàdurs of Bhùkailàs, some members of the Thàkur family, the

friends of all men whatever, and the benevolent Bābu Prama-
thanāth Deb attended, and by their presence consoled the
mourner. Rājā Satyacharan Ghoshāl and his brother Bahā-
durs, whose residence at Bhūkailās is upwards of six miles
off, managed to attend; but the Rājā Bahādurs* of Shobhā-
bāzār, though only at half a mile's distance, could not find
leisure to go to the assembly. It ought also to be observed,
that even Rājā Radhakant Bahadur, who had accepted the
office of President of the assembly, was not present on the
occasion; and therefore we regret to say that those who had
come left in disgust. We suppose that in future they will not
attend a meeting called by advertisement of the managers of
the institution.

It is with sorrow that we thus perceive the natives of this
country are regardless to their promise, even when perfectly
able to keep it. But we must in fairness make one excep-
tion: Babu Debendranath Thakur has *all* along taken great
pains, going about from door to door, to induce people to
support the institution, nor has he to this day ceased his efforts
on its behalf. Our special thanks are therefore due to this
worthy Babu.—*Bhāskar*, 6th January, 1846.—*Calcutta Christian
Observer*.

REVIEW.

A PRACTICAL DEFENCE AGAINST POPERY, OR THE QUESTION CHARITABLY ANSWERED,

WHY MUST A TRUE CATHOLIC BE RATHER ANGLICAN THAN ROMANIST.

THIS is altogether a singular pamphlet. The title is singular;
the style is peculiar; the reading and ability displayed are not
common in this land, and it proposes the singular object of
preventing Anglicans from becoming Romanists. We are not
aware how much danger there may be in this direction. The
writer must have better means than we of knowing; and if

* Kāli Krishna, Apūrbha Krishna, &c.

he sincerely thinks there is danger, and that this very gentle method of touching upon its causes, and his charitable rebukes of what he seems to consider grievous but not fatal errors, the best method of averting the danger, he certainly does right in mooted the question whether the Romanists or the Anglicans are the best Catholics.

We have heard of some who thought that leaving the high ground taken by Protestants at the Reformation, and granting to Romanists their own weapons of a Scripture-interpreting-church, and of tradition, was the surest, and indeed the only sure way of overcoming them, who have yet themselves been overcome; and approaching so near to Rome, have felt its influence too strongly again to recede. We will not suspect our author of anticipating any such result in his own case, for he writes with great candour, and seems—as we shall show presently—sincerely to think that the Romish Church has erred, and greatly erred; but we shrewdly fancy that taking such low ground as he does he will have more mist than sunshine in his combat with error, and though he may give some well-meant thrusts, they will not be vital, and he may take as well as give. If he considers the Anglican Church as a younger sister of the Roman; and the elder though an erring yet an acknowledged sister, he will find it difficult to work a thorough reformation. It is not enough for a respectable matron, as we allow the English Church to be, albeit sometimes rather worldly, to say to an elder sister who has left her own husband and gone after other lovers, “Now observe, I shall always treat you as a sister; my doors shall always be open to you; and I have no objection to appearing in your society; but you must never urge me to follow any of your evil courses; I can never think of it, but rather earnestly wish that you would yourself reform, and bring up your large family, whom I am glad to own as my relatives, in good habits.” This we say is not enough, and are free to add, that she who could shew such mistaken kindness, would injure herself and not benefit her sister.

We would treat our Roman friends with all tenderness, consistent with faithfulness; “but the wisdom which is from above is

first pure, then peaceable, gentle," &c. Let us have the purity, and the more of peace and gentleness the better. The question, as we view it, is not whether Romanists are better or worse Catholics than Anglicans, or any others but whether they are Christians—whether they hold the head even Christ, or have not departed from him in renouncing justification by faith alone—in introducing other mediators beside the one Mediator between God and man—in making void the Word of God by their tradition, and allowing an idolatrous worship of the elements in the Eucharist, and of saints and angels; in short in committing spiritual adultery. We cannot now enter upon the question; but so it lies in our mind. In regard to our author it is only fair to compare his performances with his professions. We need not expect to find arguments against Romanism, for he professes only to act on the defensive, and we need not perhaps object to his tacit assumption that either Romanists or Anglican, or both, are the Catholic Church; because his use of the term is limited to such a visible and general organization as cannot be looked for at present, if they do not form a prominent part. As it is not a Scriptural term, we are not anxious to contend about its application, though we decidedly object to making it, as some do, a common appellation of the Romanists. If the writer of the pamphlet, by saying nothing of other denominations would insinuate that they are not equally Christian with those mentioned, we shall have a controversy with him on that ground, but not for the use of the word Catholic.

We are able to afford but little space to quotations from the pamphlet, but we recommend its careful perusal. It will repay some study, though we think it, as already intimated, quite deficient in regard to the ground-work of the controversy with the Romanists. The author is too full of the idea of Catholicism, to give any place to Protestantism. He takes it for granted that the visible church is to be *one*, that is, in its orders, sacraments, &c.; and is panting after *uniformity*, or oneness in form instead of *unity*, or oneness in spirit.

His language is—

“Unity in the whole body of the Church, as it is the divinely blessed symbol and pledge of the true faith, so also is it the obvi-

ous means (humanly speaking) of preserving and promoting it. The *Sacramentum* [*Unitatis*] was first broken during the unhappy quarrels of the Greeks and Latins: it was shattered in that great schism of the XVth century, which issued in some parts of Europe in the Reformation, in others in the Tridentine Decrees, our own church keeping the nearest of any to the complete truth. Since that era at least, truth has not dwelt simply and securely in any one visible tabernacle."

We add the authors statements of the principal grievances he has with the church of Rome, though obliged to omit most of his remarks upon them, which are generally very good.

I. "*The Denial of the Cup to the Laity.*—Considering the great importance of the Holy Eucharist to our salvation, this appears a very serious consideration for those who seek to be saved. Our LORD hath said, 'Except ye eat the FLESH of the SON of Man, AND drink HIS BLOOD, ye have no life in you.'" * * *

II. "*The necessity of the Priest's Intention to the validity of the Sacraments.*—The Church of Rome has determined, that a sacrament does not confer grace, unless the Priest intends or means it so to do; so that if he be an unbeliever, nay, if he, from malice or other cause, withholds his requisite *intention*, it is not a means, then, of salvation. Now considering, what the Romanists themselves will all admit, the great practical corruption in the church at various times—considering that infidels and profligates have been in the Papal chair, and in other high stations, who can answer, on the Church of Rome's own ground, that there is still preserved to it the Apostolical Succession, as professed to be conveyed in its own sacrament of Orders? What individual can answer that he really himself receives in the most duly consecrated Wafer, even that moiety of the great Christian blessing which alone remains to him in the Roman Communion?" * * *

III. "*The necessity of the Auricular Confession.*—By the Council of Trent, every member of the Church must confess himself to a Priest once a year at least. And this confession reaches to all mortal sins, that is, all sins that either are done willingly or are of any magnitude. Without this confession, which must be accompanied by hearty sorrow for the things confessed, no one can be partaker of the Holy Communion." * * *

IV. "*The unwarranted Anathemas of the Roman Church:* a subject to which the last head has led us. Here let us put aside, if possible, the prejudice excited not unnaturally in the minds of Pro-

testants, against the principle itself of anathematizing, by the variety and comparative unimportance of the points to which the Roman Church in practice has applied it. Let us but look simply at the state of the case in that church. Every Romanist is, by his church's Creed, in mortal sin, unless he believes every one else excluded from Christian salvation, who, with means of knowing, yet declines any one of those points which have been ruled to be points of faith. If a man, for instance, having had the means of instruction, doubts the church's power to grant indulgences, he is exposed, according to the Romanists, to everlasting ruin." * *

V. "*Purgatory* may itself be mentioned as another grievous doctrine of the Romanists. And here, again, if Holy Scripture, as interpreted by any sound or Catholic tradition, taught it, we should certainly feel bound, in some sense, to receive it; but, well knowing as we do, that even St. Austin questioned the doctrine in the fifth century, we now may well suspect its evidence. The doctrine seems to be, then, that a certain definite punishment is exacted by Almighty God for every sin committed after baptism; and that they who have not by their sufferings in this life, whether troubles, penance, or the like, run through it, must complete this (which they perilously misname) *satisfaction*, during the intermediate state in a place called Purgatory. All, again, who die in venial sin, in sins that is, of infirmity, such as are short of mortal, go to Purgatory also. Now what a light does this throw on the death of beloved and revered friends! Instead of their '*resting from their labours*', as the Spirit saith the faithful do; there can be none (ordinarily speaking) who have not to pass, however long or short, an unknown time of trial and purification, and, as Roman Christians are authoritatively taught, in fire, or a torment at least equal and analogous to fire. There is no one who can, for himself, look forward then, to death with hope and humble thankfulness. Go, tell the sufferer on a sick-bed, his earthly pangs are soon to terminate in Purgatory, and what comfort can he draw from his religion?" * * *

VI. "*The Invocation of Saints*.—The *practice*, not the *theory*, is here again to be considered. Holy Scripture solemnly and clearly speaks of CHRIST as the SOLE Mediator. When, then, prayer (however indirectly or with further object) to the Saints, is, if not stringently commanded, studiously recommended *at all times and places*, as a sort of ever-present guardians, and their good-works (*merita*, sounds even more offensive) pleaded in God's sight, is not this such a palpable infringement on the plain Word of God, such a violation of allegiance to our only Saviour, as must needs be unto

HIM, an insult, an offence? His Honour HE will not give to another." * * *

"As an illustration of our meaning, it may be sufficient here to quote the Benediction, which the Pope pronounces over the assembled crowd at Easter:"—

'The Holy Apostles Peter and Paul, from whom has been derived our power, and authority, *themselves* INTERCEDE for us to the LORD! Amen.'

FOR the *prayers* and righteous *deeds* of Blessed Mary, ever Virgin, of Blessed Michael Archangel, of Blessed John Baptist, of the Holy Apostles Peter and Paul, and of *all the Saints*: Almighty GOD have mercy upon you, and JESUS CHRIST absolve you from all your sins, and bring you to life everlasting! *Amen.* * * *

VII. "*The Worship of Images* might here be added to these instances of sore and pressing grievances which Christians endure in the Communion of Rome, were it not that in England (and perhaps whenever they are brought in contact with the English Church) its rulers seem, at present, to have waived the practice, out of policy, although expressly recommended by the Trentine Council, as an edifying usage."

We close with the following quotation from Crasset, a Jesuit, on the worship to be rendered to the Virgin Mary, a book allowed by Bossuet, Bishop of Meaux; and only regretting that the clever writer of this tract, with such evidence of idolatry and corruption before him, could not lift up a voice of more stern rebuke and join in the warning of sacred Scripture, "come out of her my people, that ye be not partaker of her sins."

"Q. 'Whether a Christian that is devout towards the Blessed Virgin can be damned? *Ans.* 1. The servants of the Blessed Virgin have an assurance, morally infallible, that they shall be saved.

"Q. 'Whether God ever refuses anything to the Blessed Virgin? *Ans.* 1. The prayers of a mother so humble and respectful are esteemed a command by a Son so sweet and so obedient. 2. Being truly Our Saviour's mother, as well in heaven, as she was on earth, she still retains a kind of natural authority over his person, over his goods, and over his omnipotence, so that, as Albertus Magnus says, she can not only entreat him for the salvation of her servants, but can by her motherly authority command him; and as another expressed it, the power of the mother and of the Son is all one, she being by her omnipotent Son made herself omnipotent.

"Q. 'Whether the Blessed Virgin has ever fetched any out of hell?

Ans. 1. As to Purgatory it is certain that the Virgin has brought several souls from thence, as well as refreshed them whilst they were there. 2. It is certain she has fetched many out of hell, i. e. from a state of damnation before they were dead. 3. The Virgin can, and has fetched men that were dead in mortal sin out of hell, by restoring them to life again, that they might repent.' * * * * *

NOTICE OF ELEMENTARY BOOKS.

WE have been favoured with a copy of a *Canarese and English Manual Dictionary*, and an *English Grammar* interpagated with *Canarese*, by the REV. J. GARRETT, Wesleyan Missionary of Bangalore.

The Dictionary, it appears, is abridged from the larger valuable work of the Rev. W. Reeve, with some corrections; and the other work is Pinnock's Catechism of English Grammar, with many additions from Lennic. The books are both very neatly printed, and do much credit to the infant Press of the Wesleyan Mission at Bangalore. We learn also that the Canarese type used now is on a new principle, suggested by Mr. Garrett, by which the space required is greatly reduced, and the labour of the compositors much lightened. It is pleasing to see the unwieldy Oriental quartos thus condensed into convenient manuals, by improvements, in typography. We learnt some time since, that at Bombay the expense of printing the Scriptures in Mahratta had been reduced one half, without loss of clearness, by improvements in the form of type, at the foundery of the American Mission Press; and at Madras, by the use of a smaller letter—which yet needs alteration in shape to save space—the Tamil Bible, formerly printed in five volumes, is now bound under one cover. These may seem small details, but they are exceedingly important in the bearings of the Press upon the regeneration of India.

We learn also that the *Bangalore School-Book Society*—at whose formation we had the pleasure of being present five years ago, and which we rejoice to find in such vigorous operation—have not only published the books above mention-

ed, but have on their list *A Manual English and Canarese Dictionary*, by the Rev. J. Garrett, assisted by other missionaries; a *Phrase Book, or Idiomatical Exercises in English and Canarese*; a *Catechism of Geography and Astronomy*, in parallel columns; a *Catechism of the Elements of Scripture Truth*, and *Scripture History*; and various smaller books to the number of *fifteen* in Canarese, and of *twelve* in English; besides two works in the Press. In nearly all the Canarese works we are told, that "*Sandhi* is omitted, and that spaces are introduced between the words, as is usual in the writings of every civilized people." We congratulate our Bangalore friends on their progress.

Something has been done in the same direction at Madras, and in the introduction of stops and marks, as in European printing. It is necessary, however, to proceed with some caution, and not to violate the genius of the oriental languages by separating, unnecessarily, words and phrases which custom has joined into compounds and which must be pronounced at one breath. To go too far in this simplification, and even in marking all the mute letters, would be like carrying the use of silent letters, and the division of syllables found in the child's book, into higher treatises. We need not outrage all Native taste, though we have in our hands to a great extent the forming of the Native printed languages, and should study by all proper means to make them plain and easy; which is directly the reverse of what has always been the object of the learned here who would magnify their office by making them obscure.

To return to the books with which we began; we have no doubt—though unacquainted with the Canarese—from such an examination as we have been able to give, and from the personal acquaintance we are happy to have with the author, whose ability for the work is unquestioned—that they are a valuable accession to the stock of elementary books in Canarese and English.

One point more we beg to notice, which is alluded to in the preface of the Grammar—the importance of having Native youth who are learning English taught it in connection with *their vernacular tongue*. This has been too much overlooked.

In some instances their studies have been confined to English, without obliging them to express the ideas acquired—and which consequently have been very vague—in a dialect familiar to themselves. They have learned a mass of words by rote, which they do not clearly comprehend, but use at random, and though ready enough in the *round* of their English studies are unsafe translators; having, perhaps, learned to despise their mother tongue. They not only fail in acquiring useful ideas, but that wholesome discipline of mind, in the accurate comparison of modes of thought in different languages, which is one important object in education. Our author says, “It has often been remarked that many Native boys who have committed to memory the English Grammar, are wholly ignorant of its principles, and unable to apply the rules they have learned when they attempt to compose in English. This will be found generally to arise from their not understanding the words in which the rules are expressed.”

Religious Intelligence.

A MISSIONARY TOUR.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—I beg to send you a short account of a missionary excursion into the country which I made lately in connection with Mr. Thompson our Assistant; you will perhaps oblige by inserting it in your valuable *Instructor*.

Aukapilly, 16th January—Arrived here last evening at eight o'clock; and early this morning we went out to the Bóya village to see Christummah, who has for some time been considered as an inquirer after truth and a candidate for baptism. We found him somewhat indisposed, but able to come out of his house. As soon as he had seated himself down on his pial, I asked him how long he intended to remain undecided. He answered “that he did not know, and waited till God pleased, &c.” I spoke to him of the danger of delay, and advised him seriously to reflect on his condition before God, who searches the heart: while I was thus engaged, several of

the villagers gathered around, to whom we addressed ourselves on the great subject of salvation. I compared the word they heard to seed sown in the earth, that the present was our seed-time, the harvest was to come, &c. The people seemed struck with this idea. One man said, on our coming away, "Sir, we shall never get sense until we cease from sin." A most true and trite remark. As we proceeded to our temporary sojourn, gave three tracts to three brahmins who were proceeding to the cutcherry. During the day we were visited by several persons to whom we delivered the message of salvation. In the evening we proceeded to the village of Juggenpettah, took our station under a tree, and presently had a congregation of about 30 people. Mr. T. read part of the tract, "In whom shall we trust," and explained it; this led to some conversation on the nature of Christ, his work, his claims, &c. I afterwards spoke a little from John iv. 24 verse. The people generally assented to what was said, but stated that "the mind was not steady, it was always wavering," &c. Gave a copy of John's Gospel and several tracts to the people, who appeared to receive them gladly.

Saturday, 17th.—This morning early, we went out with a view to preach at the village of Gowrapollam, two miles from Aukapilly; but finding that we had to cross a piece of water too deep for us, we desisted, and contented ourselves with addressing a few people who had crossed the stream, and who were proceeding to a neighbouring village, and giving them one of our Gospels and a few tracts. During this day also, we were visited by several people going to the Collector's cutcherry, with whom we held a long conversation on the character of the Hindu deities, and especially that of Siva. One man denied that he was such a monster of iniquity as the puranas had described him to be, but on his leaving, received a few tracts; another, a lad who had been taught in our school in this town, pleaded that as Siva was god he could do as he liked. It was in vain that we endeavoured to contrast his deeds with the pure and sublime character of Jesus Christ, the ever adorable Son of God. He seemed much opposed to the truth, but accepted a tract which he said he would read at home. In the evening of the day, we proceeded to a popular market place at the village of Toomapollam; we had no sooner arrived than we were accosted by a proud looking man of the rajah caste, with such questions as these, "What is God? Where is he? Where is heaven? Where is hell?" &c. After quietly and calmly disposing of these questions, we invited him and those present to listen to one of our tracts which Mr. T. was desired to read.

While the tract, "Good Advice" was being read, he interrupted us frequently by referring to the doctrine of transmigration of souls, a future state, &c. These several points were calmly considered, but whether we produced any impression on his mind, eternity alone must reveal. We pressed home on his attention that he was a poor sinner, in need of such a Saviour as Jesus Christ to save him from endless misery. He received a copy of Luke's Gospel and promised diligently to read it. We now directed our attention to another part of the market, where we had a fresh congregation, who listened to the message of salvation from our lips.

Sabbath morning, 18th.—Visited Christummah again this morning, found him no better. We spoke to him very seriously again on the subject of decision in religion. He was silent. Spoke also to his wife who is in a very dark state of mind. When exhorted to serve the living and true God, she said, "Of what use is it, we have tried to do so, but in vain. God has taken away my children; he has been unkind to me." But said I, you should not murmur, or repine; the religion of Christ teaches us to be submissive and patient, under all our trials. God does not deal with us after our sins, or reward us according to our iniquities; if he did, he would have sent us to hell long ago; but he is full of compassion and mercy." "Yes," she said, "we have forsaken idols, and have left off making feasts, &c., what more are we to do." That may be true, said I, but your heart is sinful, and at enmity with God; and until that enmity be removed, you cannot expect God to be your friend, and if you die in this state you must perish. Now supposing you had a friend in this village, whom you had offended in some way—who would not speak to you, how sorry you would be, and how anxious to be reconciled. Just so is it with you and God. You have offended him by your sins, and you should not rest until you have made your peace with him. He has sent his dear Son to die for you, and thus make peace; he is the Mediator between God and man; you must forsake your sins, pray to and believe in him, he will then be your Saviour, and God will be your friend." She listened very attentively and seemed serious. May the Lord convince her of sin, and of the necessity of fleeing to Jesus for salvation! At four in the afternoon we proceeded to the market which is held close by. On reaching a convenient spot, Mr. T. began to read the tract, "In whom shall we trust," and explained it as he read; after which I addressed the listening crowd for sometime, and distributed several tracts. It is usual on these occasions for the people to

engage in the inhuman diversion of cock-fighting. Some proceeded to the place. I tried to convince them of the sin of so doing, they confessed it, but said it was custom. Here also we gave a few tracts and a Gospel in Telugu to several people who came from distant villages. On coming away, we visited the tomb of a British officer who had died in this place in the year 1778. The tomb was in excellent repair, the site on which it was erected is high, and a solid wall of brick and chunam stood around it for its protection. While standing around this solemn spot, we had some conversation with the schoolmaster, and others who accompanied us, on the resurrection of the body. The schoolmaster expressed his surprise, and said, "Well, if even the ashes of those who are burnt shall arise again, and the sea give up its dead, how shall those who have been devoured by wild beasts and cannibals possibly arise?" To this we replied, that it was indeed a mysterious subject, and could only be explained on the principle that nothing is impossible with God. With this he seemed satisfied. After tea, a poor brahmin who had visited us in the morning for alms, came again to see us. We invited him into our room and declared the Gospel of life to him. He seemed a mild, amiable man, and had not heard much of the Christian system before. He attended family worship which we conducted in Telugu, and seemed interested in what he heard. On going away he accepted a copy of Luke and some tracts. Thus ended the labours of the Sabbath. Spirit of God, come down, we beseech thee, on these dry bones that they may live! Amen.

19th.—Early this morning we proceeded to the village of Copâka, which we reached by seven o'clock. Seeing several people about, I stood upon a stone and read the tract, "True way of Salvation," and explained it. Several listened with evident attention to our message. One man said, "Well, sir, we will forsake idols, and our sins, what more would you have us to do." I told him that his whole nature was defiled by sin, his mind dark and ignorant, and his will by nature depraved; all must be changed by the Spirit of God, for whose influence he must pray; if he would ask, he would have. To this the only answer was, "Yes." We found but one man who could read in this village, so we gave him two or three tracts; reached our temporary abode by nine o'clock, fatigued but somewhat encouraged by our visit. In the afternoon we were visited by a very respectable brahmin, a Shastri, whom I saw here some years ago. We entered into a long conversation with him on the nature of the soul, the existence of God, the doctrine of future rewards and punishments, &c. He told us that man had two bodies, one visible,

the other invisible; the one which is visible would decay, the other would remain even after death took place, and would be habited by the soul in a future state. He moreover stated that the fact of there being differences in the present state, such as some being born poor, others rich, &c., proved that there must be former and future births; or God must be charged with partiality and unkindness. I endeavoured to show him that a good deal of the discomforts disease and misery which man experiences in this world, is the result of his own imprudence and wickedness, which too frequently was improperly attributed to God; that there is a connection between men's actions and the effects arising therefrom. And it is impossible that it should be otherwise, that all could not be alike, that God was a Sovereign, and did as he pleased; he left us about five o'clock promising to come again.

Tuesday 20th.—Had some conversation with people in the bazaar, and gave a few tracts. One man asked whether Christ would really pardon our sins if we believed in him. Another said, "We worship God by meditation; we go into the temple, we sit before God and do this; but what do your people do? You go inside a house; you have no images before you; you fall on your knees and pray to one who is invisible. Our plan is superior to yours. Show me Christ. If you show us your God, we will worship him." All this he said sneeringly. I endeavoured to speak to him on the true character of God and the worship he requires; the nature of sin, and the Gospel plan of salvation by faith in Jesus. On our leaving he took a tract. Early this afternoon Mr. T. and myself attended a market which is held in Burnicum, a village about six miles from Aukapilly, and were engaged until dusk in talking to the people, and distributing our books; reached home about eight o'clock.

May the Lord pour out his blessing on these labours! Amen!

I am, Gentlemen,

VIZAGAPATAM, }
5th February, 1846. }

Yours sincerely,
J. W. GORDON.

A MISSIONARY MURDERED.

A MISSIONARY of the Berlin Society, the Rev. Mr. Scholtz, was proceeding to his station, accompanied by two other missionaries, and several persons connected with the Wesleyan Society. Their wagons were attacked by Kafirs, on the heights of the Fish River near Fort Peddie, early on the morning of Saturday the 20th in-

stant. A colored servant of the Resident agent, Mr. Shepstone, was killed on the spot, and Mr. Scholtz, hearing a noise, on looking out of his wagon received a mortal wound in the abdomen, from the effects of which he died a few hours afterwards.

The following communication contains further particulars:

Three newly arrived missionaries of the Berlin Society were proceeding to their station in Kafirland. On Friday they reached the top of the Fish River bush, about seven miles from Fort Peddie, and out-spanned for the night. All had retired to rest, when about two o'clock on Saturday morning, the people in charge of the wagons heard a rustling among the bushes, and imagined some wolf or beast of prey was about. Two of the men went to the spot, where they were immediately attacked by three or four Kafirs, who rushed at them with their assegais and stabbed one of the men, who it appears was a servant of Mr. Shepstone; the other had an assegai thrust at him, but succeeded in parrying the blow by the bough of a tree, behind which he had attempted to conceal himself. At this juncture, the missionaries, who were sleeping in one of the wagons, heard a noise, and two of them leaned over the wagon chest to ascertain the cause, when one was immediately stabbed in the abdomen with an assegai, which induced them both to retreat within the wagon. The Kafirs then rushed to another wagon, where two of Mr. Tainton's sons (to whom the wagons belonged) were sleeping, tore off the front flap of the wagon sail, took away a coat from the head of Mr. Tainton, junior, as also the counterpane by which he was covered. Mr. Tainton's two sons immediately jumped out of the wagon, and ran round the bush to call for assistance from some wagons which were out-spanned in the neighbourhood. On their return, the Kafirs had made their escape, and no trace could be discovered of their movements, it being very dark. Early in the morning as soon as this distressing affair had been communicated to the authorities of Fort Peddie, Captain Campbell, 91st Regiment, T. Shepstone, Esq., diplomatic agent, accompanied by Dr. McGregor arrived, when every assistance was rendered to the wounded missionary who was still alive. Arrangements were then made for carrying him to Fort Peddie, but the wagons had not proceeded very far, when he was found to be dying. He called his brethren to him, bade them farewell, and committed his spirit to God who gave it. Mr. Shepstone's servant had died during the night. Every exertion is being made to trace out this painful and mysterious affair, which we hope will prove effectual.—*C. F. Times*, December 4.

AMERICAN BOARD OF MISSIONS.

THE Thirty-sixth Annual Meeting of this Board was held in September last, at Brooklyn, New York, being opened on the afternoon of Tuesday, the 9th and closed on the morning of Friday, the 14th—occupying as usual two entire days and the evening and morning of those on which it was opened and closed. We are glad to learn that the funds of the society were never in a more prosperous state, as the balance in the Treasurers' hands was more than *seventeen thousand Dollars*, besides a legacy of *forty thousand* to be soon received. Among the resolutions passed was one "to begin in earnest to enlarge the number of missionaries in the field," and specifying with other parts of the world, that "a score or more of new missionaries should be sent to the great field in India" and a score to China, &c.

"So that this Board is called upon by the providence and grace of God to send out at once, if the men of high character for preaching, power and trust-worthiness can be obtained, the number of from sixty to eighty missionaries."

From the Report on the state of the missions many interesting facts were adduced. We can give of these only a specimen, and the *summary*, as contained in the *New York Observer*.

In the mission to Syria it was observed respecting the history of the religious movement at Hasbeiya, and the recent war on Lebanon, that the war is said to have broken to pieces and dispersed the ungodly combination at Hasbeiya, which had apparently arrested the reformation there, thus preparing the way for a republication of the gospel, where it is well known there are persons whose hearts have been prepared to receive it. The war destroyed also the power of the Maronites in the southern districts of Lebanon, where it was beginning to put itself in opposition to the progress of light? And the old Maronite Patriarch, the persecutor of Asaad Shidiak unto death, is said to have died through grief and disappointment.

Among the Nestorians the missionary brethren have now as much opportunity for preaching to the people as they can possibly meet.

In the Ceylon mission the seven churches contain 360 members. Fifteen were admitted during the last year. The increase in the number of youth under instruction is 1,354, the whole number being now more than 4,000. The seminary contains 124 pupils, and the female boarding schools 114. Of the native school-masters, fifty-four are members of the church.

Of the Sandwich Islands the Report says, the tenth reinforce-

ment of this mission, consisting of four missionaries, and three female assistant missionaries, arrived at Honolulu on the 28th of July, 1844; making the whole number of persons sent to this mission from the United States 135—sixty-five men and seventy females.

Connected with this mission there are now twenty-five churches, to which have been admitted from the beginning, 31,409 members. Of these 1,110 were admitted during the year under review. The number now in good standing is 22,652. One of these churches has more than 6,000 members, and seven others have more than 1,000 each. The average aggregate of the congregations attending on Sabbath worship at these stations is about 17,000.

The number of the schools somewhat exceeds 300, and the pupils are 18,000 or 20,000, or nearly one-fifth of the population.

Romanism seems to have lost its novelty; and though perhaps gaining in some remote and dark portions of the Islands, is believed to be losing ground in others. The papal mission reckons nine priests, with about 12,000 converts, 100 schools, and 3,000 pupils.

SUMMARY.—The whole amount received into the treasury of the Board, from all sources, during the year ending with the 31st of July last, was \$255,112-96; being \$18,718-59 more than the receipts from the same sources during the preceding year; and exceeding those of any former year, except that ending with July 1842. The payments for current expenses during the year have amounted to \$215,817-62; being \$27,553-38 less than those of the preceding year, and \$38,295-34 less than the income for the same period; leaving, after cancelling the amount for which the treasury was indebted at the beginning of the year \$17,295-89 in the hands of the treasurer.

Under the care of the Board are twenty-six missions, embracing ninety-two stations; at which are labouring 131 ordained missionaries, eight of whom are physicians, six physicians not ordained, fourteen schoolmasters, eight printers and book-binders, eleven other male and 181 female assistant missionaries; in all 355 persons sent forth from this country; with whom are associated in the missionary work, seventeen native preachers, and 116 other native helpers; raising the whole number of labourers at the several missions, and dependent principally on the Board for support, to 488.

Under the pastoral care of these missionaries, and gathered by them, are sixty-five churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having five type and stereotype founderies, twenty presses, thirty founts of type, and preparations to print in more than thirty different languages. During the year under review 174,821 copies of various

works have been printed for the missions, amounting to 34,930,710 pages; and raising the whole amount of printing executed at the mission presses, or otherwise for the missions to 475,795,254 pages.

Six mission seminaries for educating native preachers and other helpers have 440 pupils; and twenty-seven other boarding schools, with 1,005 pupils, making the number of boarding scholars, 1,445. The free-schools, including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it, are 616, with 28,871 pupils; making the whole number of pupils to be 30,197.

THE "MANCHESTER MOVEMENT," OR UNCOMMON DEMAND FOR THE SCRIPTURES IN MANCHESTER.—The following particulars, from the Bible Society Reporter for December, of the unprecedented demand for the Word of God in a Town which has been the scene of many important movements in a wrong direction, will be read with lively interest by every Christian; as indicating that the excitements of "Socialism," and even of the "League," are giving place in the minds of many to an excitement on a subject more important than all others put together.

FROM MR. C. S. DUDLEY.

Manchester, November 22, 1845.

Yes, my dear friend, I really am overwhelmed; not, however, with fatigue, for fatigue, in such a cause, is pleasure; but from the extreme difficulty of keeping a temperament, naturally sanguine, from being carried away by the universal excitement around me. In the midst of incessant action it is not very easy to think, and I hourly feel the importance of a right judgment while breathing this atmosphere of mental and moral excitation. What a mercy is it that there is One not only able but willing to instruct and to direct, if his gracious aid be sought in humility and sincerity!

I have been waiting and watching for a brief interval of leisure, in order to put our committee in possession of the leading facts of the most interesting case which has hitherto occurred in the history of our beloved society, or, at least, in its domestic annals; but until to-day I have watched in vain, every hour having been fully occupied. Little did I anticipate, when reluctantly accepting your invitation to re-visit Manchester, the scene which awaited me, or the responsibility involved.

It is scarcely possible, especially under present circumstances, to

lay hold of the first link in the chain of events which have led to what may well be called, adopting the language of the present day, the "Manchester Movement." Let me, however, first state the simple facts of the case.

1. The Manchester and Salford Auxiliary was one of the earliest of our affiliated Institutions, having been instituted in the year 1810. The population of that period did not much exceed 100,000: it is now estimated at more than 300,000, and is rapidly increasing. The distribution of Bibles and Testaments in the five years ending with 1815, were considerable, averaging about 7,000 annually. During the ensuing six years the sale gradually declined to about 2,500; but were again materially and rapidly increased by the establishment of the Ladies' Branch Society, and its connected Associations, by whose instrumentality the annual sales were raised to about 8,000. They speedily, however, again declined, until they reached their former level of about 2,500. In the year 1838, the present Depository was established, and its beneficial effects soon became perceptible. The sales in 1839 advanced to 4,837, and, with the exception of one year of severe privation and distress, have steadily and progressively increased, until, in 1844, they reached 12,577. The total issues of the Society during thirty-four years, ending September 30, 1844, amounted to 194,335, being an average annual issue of 5,712.

2. Such was the state of this Auxiliary at the end of its thirty-fourth year. To the casual or unreflecting observer this, when viewed in connexion with other means of supply, might have appeared an adequate provision for the population. The fallacy of such an opinion will, however, at once appear, when it is stated that, in the year ending September 30, 1845, the sales exceeded 15,000, being nearly threefold that of the average of preceding years. And yet this was but the first indication of that extraordinary demand for the Holy Scriptures which has manifested itself among the working-classes, and is progressively and rapidly increasing. In the month of October, the sales at the Depository amounted to 9,618; and so rapid has been the increase of demand, that, in the first eighteen days of the present month, 11,713 copies have been issued, the sales during the ten days averaging more than 1,000 a day; a fact unprecedented in the history of any similar Institution. But even this extensive circulation seems only to have stimulated the inquiry and demand; for on Monday last the orders received amounted to 2,600, and on Tuesday and Wednesday respectively they reached 4,000, thus making the number required within three days more than 10,000! The orders transmitted to Earl Street since the 1st of October, amount to more than 38,000 copies.

3. It is not improbable that, in the contemplation of this vast distribution of the Holy Scriptures within the limits of a single Auxili-

liary, a suspicion may be awakened that the demand was prompted, in degree at least, by interested motives, and that a portion of these purchases have been made with a view to a re-sale at advanced prices. Nor was my own mind free from this impression, when first witnessing the extraordinary scene at the Depository. All my inquiries, however—and they have neither been few in number, nor limited in extent—have failed to discover a single instance in which Bibles or Testaments have been purchased for pecuniary gain.

4. The agency by which this work has been accomplished, and is still proceeding, is not the least remarkable feature of the case. The impulse to offer, and the desire to purchase, seem to have been alike spontaneous and simultaneous. Teachers and senior children in Sunday schools—clerks in warehouses and factories—serious young persons employed in the numerous and extensive cotton mills—and others, in various ranks of life, who had been graciously taught the value of the Holy Scriptures as a revelation of infinite love and mercy—appeared to be animated by one spirit. After imploring a blessing from on high on their undertaking, they provided themselves with specimens of different editions of Bibles and Testaments, which they exhibited in the schools and factories, where they appear to have met with open doors and willing minds in every quarter. Thus two young women, employed in one factory, disposed of 300 Bibles and Testaments within a few days. A youth of sixteen years of age, the junior clerk in another cotton-mill, sold 460 within a similar time; and, in a note now before me, writes—“Our mill has been in a commotion to-day with the people coming to order books.” Two young Ladies, Collectors of a Bible Association, who had considered their district supplied, furnished themselves with baskets of Bibles and Testaments; and going forth among the inhabitants of the same district, have, for several weeks, disposed of from 20 to 25 copies daily. Passing over many other interesting illustrations of the subject, I will only add, that the superintendent, teachers, and senior children of the Sunday schools attached to one place of worship, have not only sold, within a fortnight, 600 Bibles and Testaments to the scholars, but have actually disposed of 4,000 copies in the various factories in which these children are employed. In almost every instance the sales have been in single copies; the few exceptions being those made to individuals for other members of their respective families.

Such my dear friend, is a hasty and very imperfect sketch of this mighty moral movement—a scene surpassing any I have ever yet witnessed, or hoped to witness. I will not, at present, attempt to trace it in its origin and history; nor will I incur the risk of grieving one valued friend, who, with the members of his family, has taken a prominent part in these proceedings, by mentioning his name; but I do not hesitate for a moment in expressing the deep and solemn

conviction, that this extraordinary manifestation is to be ascribed to the especial blessing of Almighty God. It is true, we shall find many co-operating accessories in helping forward this movement; and, among others, may be instanced the present commercial and manufacturing prosperity; the general employment of the labouring classes; the unprecedented low prices, and attractive appearance of the books; the Scriptural instruction of more than 40,000 children in the Sunday schools; the patient and persevering labours of the agents of the town mission; the re-action on, or rather the revulsion of, the public mind from the absurdities and degrading influence of miscalled "Socialism;" and last, though by no means least, the example and public and private instructions of numerous faithful ministers of the Gospel of salvation. All these have prepared the way, and accelerated the advance, but the impulse has come from above. It is I firmly believe, an answer to the prayers of faith—faith in the Word of God—in the promises of God—and in the atonement, merits, and intercession of that adorable Redeemer whom that Word reveals, and in whom these promises centre.

Manchester, November 29, 1845.

I have just returned from the Depository, and find that the issues, from the 1st of November to this day, have been 20,525 Bibles and Testaments.

FORMATION OF A BIBLE SOCIETY AT AGRA.—We have much pleasure in announcing the formation of a new Auxiliary to the British and Foreign Bible Society at Agra. The new institution is designated the North India Bible Society. Its object is to attend to all the Bible wants of the North Western provinces.—*Calcutta Christian Observer.*

CALCUTTA—ORDINATION OF THE REV. J. ROBINSON.—A deeply interesting service was held at the Lall Bazaar Chapel, on the evening of Friday, the 26th of December, in the ordination of the Rev. J. Robinson, son of the Rev. W. Robinson, of the Baptist Mission at Dacca.

Mr. Robinson was a student in the Serampore College; and for many years has been employed in missionary work at that station.

CEYLON—BUDDHISM.—The draft of an Ordinance has been published in the Government Gazette, by which the Dalada, or sacred relic said to be a tooth of Buddha, and all Buddhist property, together with the management of all the temples in the Island and the support of the priests, will be transferred from the Government to a committee of priests and ratemahatmayas. Great consternation is felt by the priesthood, who, sensible of their inability to conduct

their affairs harmoniously amongst themselves, predict the speedy downfall of their religion. May their predictions be fulfilled, and their minds, emerging from the darkness of superstition, be enlightened with the pure rays of the Sun of Righteousness!—*The Ceylon Commentator*.

Obituary.

DEATH OF THE REV. J. B. DICKSON.—We have learned with much regret, that the *Rev. J. B. Dickson*, of the Church Mission at Nasik, died of fever on the 7th ultimo, at Aurungabad, in the vicinity of which place he had for some time been engaged in a missionary tour. He came to this country in 1829, and most of his time since then has been spent at Nasik. He was one who laboured diligently to promote the best interests of the people of this land. His attainments in Oriental Literature were of a high order, and he has left behind him a translation of the whole of the Old Testament in the Mahratta language. And thus he being dead yet speaketh.—*Dnyanodaya*.

ECCLESIASTICAL MOVEMENTS.

THE missionaries of the Madras District Committee of the London Missionary Society, have held an interesting, and it is believed profitable general meeting at the Presidency; and again separated for their respective fields of labour. The *Rev. E. Lewis*, lately of Madras, has also left to join the mission in Nagercoil. *Mrs. Crisp*, wife of the *Rev. E. Crisp*, of Bangalore, embarked on the *Wellington*, on the 2d ultimo, for England, on account of ill-health. We omitted to mention in our last that the *Rev. Joseph Little*, of the Wesleyan Mission, has been removed from Manargoody to Madras.

BOMBAY—*Departure of a Missionary*.—The *Rev. James Aitken*, of the Free Church of Scotland Mission, and his wife and family have taken their passage on board the *Carnatic*, which purposes leaving on Saturday next. The cause of *Mr. Aitken* leaving is ill health. We trust that the voyage round the Cape and a visit to his native land will be the means of restoring him to health, and that he will again be permitted, if such be the will of God, to labour in this land of trial, yet of deep interest.—*Bombay Witness*, January 29.

MONTHLY MISSIONARY PRAYER MEETING.

THE address at the last Monthly Meeting, by the *Rev. J. HAY, M. A.*—on "*The Importance of a Bible Education for India*"—we shall have the pleasure of presenting in substance to our readers. A part appears in the present number. The Meeting on the 2d instant, is to be in the *Wesleyan Chapel*. Address by the *Rev. J. ANDERSON*.