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### THE KINGDOM OF CHRIST.

SUBSTANCE OF AN ADDRESS AT THE MONTHLY PRAYER MEETING

*In the Scotch Church, Madras, September 7, 1846.*

BY THE REV. M. BOWIE. M. A.

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”—Hebrews xii. 28.

THE first question which occurs in thinking of these words is, What is the kingdom which Christians are here said to receive? and happily there is no doubt as to the reply. It is the Mediatorial Kingdom of our Lord and Saviour Jesus Christ. The scope of the Apostle is to encourage the Hebrew converts in their attachment to the cause of Christ, and for this purpose he assures them that they had lost nothing in point of spiritual privilege by their having exchanged Moses for Christ, but on the contrary had greatly gained: that they had come to a better Mediator, a more dignified Priest, a nobler sacrifice, and a more glorious temple: that Judaism was in its very nature a temporary dispensation, and that God had spoken of it as a dispensation that he would shake, and shake in order to its removal; while the Gospel on the other hand is in its very nature permanent: that God had spoken nothing of removing it, on the contrary, that the language He employs in speaking of the removing the former dispensation, implies that Christianity is a dispensation which shall never be removed; and from this the inference in our text is deduced. “Wherefore we receiving a kingdom which cannot be

moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." The Gospel dispensation is described under the notion of a kingdom, because it has all the parts of a true and proper monarchy. It has a King; one who has real authority and power; and who exercises this power for the peace, good order, and security of his people. It has subjects; and such subjects as no earthly potentate can boast of; for they are all "willing," yielding a true and hearty obedience. And it has wise and good laws, reaching not merely to the outward conduct, but to the motives and principles of the heart. And it has an administrator of the kingdom—even the Holy Ghost, who acts in the room of its absent Head, who manages the revenues of the kingdom, and gives effect to its laws and ordinances. It is called the kingdom of God and the kingdom of heaven, to distinguish it from the kingdoms of men, and the kingdoms of earth; and to suggest its superiority to them all. It deals immediately with the spirits of men, for he who presides over it is the Father of Spirits—and regulates the conduct of men by regulating its source and spring; whereas earthly sovereigns can reach no further than the outward conduct. By this designation it is distinguished also from the old dispensation; for though God had a real and spiritual sovereignty amongst the Jews, yet in several respects it resembled earthly sovereignties, being established and maintained in part by temporal rewards and punishments. It was set up and maintained by the sword—there was war and confusion and bloodshed—and this is the manner of the kingdoms of this world; whereas the Mediatorial Kingdom of our Lord and Saviour Jesus Christ, comes without observation. It is a stone cut out of the mountain without hands.

Let me call upon you to notice a little more particularly some of the characteristics of this kingdom as the foundation of a few practical reflections. And I shall confine myself to the following, Its *rise*—the *means* and *manner* of its *extension*. Its destined *extent*—its *immovability*—its *close* or *termination*.

1. We are to speak of the *Commencement* of Christ's Kingdom. The prophet Daniel fixes this nearly, in his 2d chapter, and 44th

verse. "And in the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed." The kings here referred to are generally understood to mean the four universal monarchies; the Babylonian, the Persian, the Grecian and the Roman, which had been represented by the different parts of the great image which appeared to Nebuchadnezzar in his dream. The prophet, in interpreting this dream, had shown how each of these great monarchies would rise, and prosper, and be destroyed, in succession; and then he adds as above, In the days of these kings—that is, ere the last of the series shall be destroyed—the God of heaven shall set up a kingdom which shall never be destroyed. The Roman is the last of these monarchies; therefore it is during the existence of the Roman empire that the kingdom of God, or kingdom of heaven, is to be erected. Thus far the prophet Daniel fixes the commencement of this kingdom. And I need not remind you, that under the reign of Cæsar Augustus events occurred which pointed most significantly to his reign as the period when the prophecy of Daniel was to receive its accomplishment—that then occurred the taxing which brought Mary and Joseph to Bethlehem, out of which it had been foretold that He should go forth who was to be the "Ruler in Israel"—that then the wise men came from the East inquiring "where is he that is born king of the Jews?" And that then Christ, the Son of David, was born.

But the setting up of the kingdom is not to be dated from the birth of the king; for we find John the Baptist, who lived subsequently to this, speaking of it as still future. He came saying, Repent, for the kingdom of heaven is *at hand*. Neither is it to be dated from the commencement of our Lord's public ministry; for he himself spoke of it as still future, and in the same language as the Baptist; and he taught his disciples to pray for its setting up, "Thy kingdom come." So long as our Lord continued in this world, he was in his state of humiliation; and it was not until he had finished his work, had bruised the serpent's head, had overcome all his and his people's enemies, had triumphed over death and the grave—had prepared and commissioned the officers of his kingdom, had purchased the

gift of the Holy Spirit, that he was elevated to his glory and received his reward. The day of our Lord's ascension therefore was the day of his installation into his kingdom. Then was fulfilled respecting him these words of the lxxviii. Psalm. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell amongst them." Hence Peter, on the day of Pentecost, speaks no longer of this kingdom as a thing at hand, but as a thing set up and established; and points to the effusion of the Holy Spirit as an evidence and fruit of it. "This Jesus hath God raised up—therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both *Lord* and *Christ*." And again he speaks of him as "Exalted a *Prince* and a *Saviour*, to give repentance to Israel, and the remission of sins." It was in the near view of the same event that our Lord said to his Apostles, immediately before his ascension, "All power is given to me in heaven and in earth." And we know how gloriously this power was manifested in the conversion of multitudes of souls to the faith of the Gospel—"The word of God grew and multiplied exceedingly." "Behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."\* Here then is the setting up of the kingdom of heaven—that kingdom which is to break in pieces and consume all other kingdoms, and which shall stand for ever.

2. Our next inquiry respects the *Manner* in which it is to accomplish this—how this kingdom is to be extended? And this may be answered in one word—in the same manner in which it was established—without observation; through the same instrumentality, a preached Gospel—accompanied by the powerful influences of the Holy Spirit.

*Without Observation*—Under this head we exclude from any

\* Revelation vi, 2.

share in the erection of this kingdom all mere human agency. It is a stone cut out of the mountain without hands. For example, human eloquence, much has been expected from this as an instrument in extending the Gospel. It is an instrument of great power in other matters, swaying the minds of men, and changing their sentiments and conduct in an astonishing degree; but as an instrument of conversion, the Apostle makes light of it, and seems almost entirely to exclude it, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, for I determined not to know any thing among you, save Jesus Christ, and him crucified."\* In like manner we must exclude the hope of temporal rewards and the fear of temporal punishments. The kingdom of Christ has often seemed for a time to be greatly built up by such means; but when God, in his Providence, has come to try the work, it has been found utterly wanting, and a new illustration afforded of the truth of the prophet's words, that it must be accomplished, "Not by might, nor by power, but by my Spirit, saith the Lord."

In like manner we must exclude remarkable displays of divine power, in the way either of judgment or of mercy—the famine, the earthquake, and the pestilence, the revolutions and fall of empires, the bringing down of kings and the setting up of kings—such events are not without their effect in arresting mankind, and in leading them to inquire after the truth which is able to make them wise unto salvation. But it is only thus far that they are beneficial, they have no efficacy in themselves to convince or convert the soul; and if looked to for this purpose, can yield nothing but disappointment. How significantly was this shadowed forth to the prophet Elijah, when the Lord passed by, "And behold, a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." And the implication is, that the Lord was here; teaching

\* 1 Corinthians ii. 1.

Elijah that his Master's work is to be done not by striving or crying—not amidst noise and tumult—but through the force of divine truth alone, applied by the Holy Spirit to the conscience and the understanding. And this remark applies to the case of those who are looking for, and expecting the second and glorious advent of Jesus Christ, as the means by which his kingdom is chiefly to be extended. Such persons are accustomed to speak disparagingly and despondingly of the present dispensation, as if it had proved a failure, or as if nothing great in the way of conversion were to be expected from it. It would be away from our present purpose to speak of the time and manner of Christ's second coming. All I would observe is, that there is nothing in Scripture to warrant the belief that Christ's personal presence upon earth would be peculiarly efficacious in drawing men to him. We expect this effect to follow from the sight of him as lifted up upon the cross—as wounded and pierced *for us and by us*, but not from the sight of him as glorified. Hence when we read of his being revealed from heaven in flaming fire, we are told only of two effects that will follow. He will be glorified in his saints, and vengeance will be inflicted on his enemies; but we read nothing of conversions from the one class to the other—of those who were his enemies becoming his friends.\* And hence our Lord told his disciples at the very time that he was preparing and commissioning them for their work: "It is expedient for you that I go away: if I go not away, the Comforter will not come unto you; but if I go away, I will send the Comforter, who will abide with you for ever." And from this it seems a natural and easy inference, that if it were expedient for the growth and increase of his church, while yet in its infancy, that he should go away, the same reasons will render his return to it, at any future period of its earthly history, inexpedient. From these remarks it will appear, that the sole and only means of extending Christ's kingdom in the world is the *Word* and *Spirit* of God—not the Word alone, but the Word accompanied by the divine Spirit, and not by the Spirit alone, where the Word can be

\* 2 Thessalonians i. 8, 9, 10.

known and understood, but by the two conjointly. Where the Word cannot be known, nor understood, as in the case of infants and of persons of weak and disordered intellect; then the Spirit without the Word may, and does operate, for the sanctification and salvation of God's elect. Hence believers are said to be born not of corruptible seed, but of incorruptible, by the Word of God, that liveth and abideth for ever. Hence our Lord himself, in his memorable confession before Pontius Pilate, notes this as the great peculiarity of his kingdom—that which distinguishes it from every earthly kingdom. "My kingdom," he said, "is not of this world; if my kingdom were of this world, then would my servants fight, but now is my kingdom not from hence."\* Here he glances at the manner in which earthly kingdoms are extended, viz. by the power of the sword; and because he would not suffer his servants to draw the sword in defence of him or of his cause, he alleges this as a manifest proof that his kingdom is not from hence. In all this, however, he confesses that he is a king, and has a kingdom—thus witnessing a good confession before an earthly monarch who was jealous of this claim. How then is his kingdom established and extended? This he immediately declares, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The *truth* then, and not the sword or any carnal weapon, is that to which he trusts for the advancement of his cause. And he represents it as the single object of his incarnation, and of all that he said and did, and suffered in our world—all his discourses, all his miracles, all his temptations, all his agonies, and his crucifixion, to bear witness unto the truth; to give this instrument an edge, and to render it efficacious for the confounding of his enemies, and for the conviction, conversion, and sanctification of his people. It would be interesting to dwell on this point, and to show how Christ bears witness unto the truth, and what particular truths are the objects of his testimony; but I can only ask you in a single sentence to reflect on the illustrious testimony which he bore, in his life and by his death, to the

\* John xviii. 36, 37.

holiness of God, the justice of God, the truth of God, the love and compassion of God, and how these attributes of the divine nature meet and harmonize in the salvation of the sinner. I need scarcely observe, that by the *truth* here is meant the *Word* of God, these two terms being in Scripture convertible expressions—used to denote the same thing, hence our Lord prays for his disciples in these terms, “Sanctify them through the truth, thy word is truth.”

Such then are the means by which Christ’s kingdom is extended. We promised to notice also the *manner* of its extension; and the one goes far to illustrate the other. We all know something of the manner in which truth makes its way in the world, that it often seems to yield to opposition, lies hid and buried for a time, but springs up at last, appears in its true colours, and exerts its proper influence. And it is not otherwise with divine truth, the seed of this kingdom. How gradual and imperceptible is the growth of vegetation! “The kingdom of heaven,” said our Lord, “is like a grain of mustard seed, which a man took and cast into his garden; and it grew and waxed a great tree.” And again, evidently to illustrate the same property, it is compared to “leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” And still more, perhaps, than by either of these, does the similitude of the prophet instruct us in the same truth, when he likens this kingdom to “a stone cut out of the mountain without hands, itself growing till it became a mountain, and filled the whole earth,” and this properly introduces our

3. Head of observation, viz. to speak of the *Extent* of this kingdom—its destined extent. The church has now been long in the wilderness, in a low persecuted and afflicted state, and must continue there and receive similar treatment until the thousand two hundred and threescore days, which have been foretold of her, shall be accomplished. But glorious things are said of her ultimate triumph and success. The Lord will arise and have mercy upon Zion, when the time to favour her, the set time is come. The great red dragon and the beast, and the false prophet, shall be destroyed; and their kingdoms shall be scattered like the chaff of the summer threshing floor.

This the energy of divine truth is able to accomplish, and will accomplish. "The earth shall be full of the knowledge of God as the waters cover the sea." "All the kingdoms of this world shall become the kingdoms of our God and of his Christ; and he shall reign for ever and ever." "And they shall teach no more every man his brother, and every man his neighbour, saying, Know the Lord, for they shall know me from the least of them unto the greatest of them." These expressions certainly imply the universal diffusion of Christian light, and privileges, and knowledge—not that every individual shall actually be converted to the faith of the Gospel, but Christianity, instead of being persecuted and treated with contempt, shall be in the ascendant. Satan's visible kingdom shall be destroyed, and Christ's visible kingdom shall take its place.

4. We noticed, as a Fourth Head of observation, the *Immutability* of this kingdom. It is a kingdom which cannot be moved or shaken. Such is the character of it in the text. Such is the kingdom into which those believing Hebrews, to whom the Apostle wrote, had been introduced; and such is the kingdom which all we Christians receive. What are we to understand by this characteristic of it? Plainly that the kingdom of Christ is not subject to such a shaking and removal as was the church state under the Old Testament. This is the very point of the Apostle's reasoning in the preceding verse. The things of the Old dispensation were things made, such as the tabernacle and its different articles of furniture—these were all fabricated by men's hands, and therefore in their very nature mutable, and intended to be removed when they had served their typical end. But the things of the new dispensation—the Word of Truth—the Eternal Spirit—the worship of the Father in Spirit and in truth—are in their very nature immutable, and must remain. God will introduce no new dispensation, but hath put his last hand to the Gospel method of salvation, by his eternal Son. This does not imply that the kingdom of Christ shall not at some future period appear far more glorious than it has ever yet done, so that its present glory shall appear no glory, by reason of the glory that excellet; that in consequence of a more plentiful effusion of the Holy Spirit,

the people of God shall be all righteous, and the church shall be united, predominant, and all but universal. On the contrary, these are results which by the clear word of prophecy we are taught to look for and expect—but what we understand by its being immovable is, that the privileges of this kingdom shall continue unaltered and unimpaired while the world continues; that its ministers will continue to preach a free and full salvation to all who will accept of it; that grace, and mercy, and peace, shall continue to be multiplied upon all its subjects; and that all of them have an inheritance secured to them that is incorruptible and undefiled, and that fadeth not away.

Finally, we were to speak of the *close* or termination of this kingdom. Let none be startled by this announcement, as if it were inconsistent with what we have just been saying of its *immovability*. The inconsistency is only seeming. The close of this kingdom is thus announced in these words to the Corinthians: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."\* It does not follow from this announcement that Christ ceases to reign; for he is God as well as man, and the kingdom is delivered up unto God. It only follows that he ceases to reign as Mediator, and this he must necessarily do when the parties between whom he mediated are no longer at variance. In like manner he is called a Priest, and a Priest for ever after the order of Melchizedek. Yet we know that his priesthood will come to an end, when all for whom he was constituted a Priest, shall have been reconciled and brought nigh.

Such is a brief outline of the kingdom referred to in the text, in its *origin*, the *means of its extension*, its *destined extent*, its *immovability* and its *close*. Some of these heads would have required a much fuller illustration than our limits at all admit; but brief and meagre as our sketch is, it must be felt to be a subject of deep interest to every Christian's heart. During the forty days that our Lord spent upon earth, after his resurrection, the affairs of this kingdom seem to have been

\* 1 Corinthians xv. 24.

his chief subject of conversation with his disciples—to whom, says the historian, he showed himself alive after his passion—speaking of the things pertaining to “*the kingdom of God.*” And almost the last thing, related of St. Paul during his imprisonment at Rome is, that, “many came to his lodging, to whom he expounded and testified the kingdom of God.” These, brethren, are high authorities for the consideration of the subject to which your attention has been directed; and, indeed, for these our monthly meetings generally are intended. For what is the object of these meetings but to hear the news of the kingdom, and to have our affections interested in its affairs; to hear what new inroad it is making on the kingdom of darkness; what new device the great Adversary is employing against it; to inquire how these devices may be met and frustrated; to supplicate wisdom and strength for all who are engaged in managing the affairs of this kingdom; and that mercy and peace may be multiplied upon all its subjects? Many persons spend almost all their time in hearing and reciting the news of the day—the measures of this or that human government—and the secrets of this or that political party—but these are all ephemeral and evanescent, and those who are engrossed and distracted by them, are walking in a vain show, and wearying themselves for very vanity. Whereas the affairs of this kingdom are substantial realities, having reference to the souls of men, and their well-being for eternity. The most celebrated of earthly monarchies presents no topics, which in point of real interest, can at all compare with those of the kingdom of heaven—its high antiquity—the mysterious character of its Founder—its singular laws—the extraordinary manner in which it has extended itself—the character of its subjects, men that walk by faith and not by sight, the unceasing enmity it has evoked—the combined efforts of earth and hell that it has survived—and not only survived, but grown under—the magnitude and importance which we see it to have attained—exercising at this moment a degree of moral influence in the world which the most powerful earthly monarchies never could command, and before which the proudest earthly monarchies are compelled to do homage. If we are really the subjects

of this kingdom, and regard ourselves as identified with it, and with its great Head, for time and for eternity, we cannot but be interested by considerations like these; so interested by them, as to regard the passing events of the day, and all history, and all tradition, as comparatively tame and insignificant. But is this our case? Let the conscience of every individual now present answer this question.

We have referred to several of our Lord's parables which were spoken to illustrate the nature and properties of this kingdom. There is one property of it to which we have as yet made little reference, and which, from its practical tendency may very properly be noticed here. I mean the mixed character of its subjects—that all who are *in* the kingdom, are not *of* the kingdom—that there are tares among the wheat—hypocrites and self-deceivers, mingled with the people of God. And hence the necessity of careful, self-examination, lest any should be trusting to a name to live while they are dead—lest their Christian baptism, their Christian light and privileges, their Christian fellowship, should have the effect of putting any who are within the pale of the church off their guard, and of inducing the belief that however it may be with others, all must necessarily be well with them. This is a dangerous error, and one into which men's self-love easily betrays them. Our Lord, therefore, spoke a parable to illustrate this property of his kingdom also. And expounded his parable—and expounded it in a way well fitted to strike terror into the heart of the hypocrite and self-deceiver. "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."\*

And even those who are of the kingdom have reason to watch over themselves with godly jealousy; for as their

\* Matthew xiii, 47, 48, 49, 50.

privileges are high, so are their responsibilities; and this is what is urged in the conclusion of our text.

“Having received such a kingdom,” says the Apostle, “let us have grace, whereby we may serve God acceptably with reverence and godly fear”—having received it as the free gift and donation of our heavenly Father—having been translated into its honours and privileges, not by merit but by birth—and having been translated into them from a state of the deepest ignominy and wretchedness, when we were the bond slaves of Satan and the heirs of perdition, let us have grace whereby we may render to him acceptable service. The receipt of such a gift is itself a pledge that the grace requisite for such service shall not be withheld if we sincerely desire and ask it of him; and very solemn is the motive by which the *having* such grace is enforced upon all who are the subjects of this kingdom, “for our God is a consuming fire.” We are not like the worshippers under the law, reminded at every turn of our awful distance from God, by the intervention of a priest and an altar, and the veil, and divers washings, and purifications; for in virtue of the privileges into which we have been born, we have nearness of access to him—we are ourselves kings and priests unto God. But let us not presume upon our privileges. Let us not be less careful in our approaches to him because he is less jealous. Let us not be less exact, and serious, and fervent, because he presents himself to us under an aspect so gracious and benign, for our God, the God of Zion, no less than the God of Sinai, is a consuming fire.

## THE AUGSBURG CONFESSION.

(Continued from page 521.)

*XX. Of Good Works.*

That which our adversaries do accuse us of, that we neglect the doctrine of good works, is a manifest slander. For the books of our divines are extant, wherein they do godly and profitably teach, touching good works, what works in every calling do please God. And whereas in most churches there hath been of a long time no mention of the most special works, namely, of the exercises of faith and of the praise of such works as pertain to civil government, but for the most part they spent all their sermons in setting forth the praises of human traditions, and in commending holy days, fastings, the date of monks, fraternities, pilgrimages, the worship of saints, rosaries, and other unprofitable services. Now, by the goodness of God, the church is reclaimed unto the true and profitable worship, which God doth require and approve. The prophets do bewail this calamity of the church in very vehement sermons; that, the true worship of God being forgotten, men's ceremonies, and a wicked confidence in ceremonies, should have the chief place in the church. From this error they revoke the church unto the true service of God, and unto good works indeed. What can be more forcibly spoken than that sermon in the 1. Psalm; "The God of Gods, the Lord, hath spoken, and called the earth," &c. verse 1. Here God doth preach unto all mankind, condemning their own trust in ceremonies; and propoundeth another worship, giving them to understand, that he is highly displeased with them that in the church do so preach ceremonies that they overturn the true worship of God. Many such like sermons are to be found in the Prophets, as Isaiah, chapter lviii., Zechariah, chapter vii., and Micah, chapter vi.; and Hosea saith, "I will have mercy and not sacrifice: and the knowledge of God rather than burnt offerings," chapter vi. 6. And it is not unknown that many godly and learned men have heretofore greatly wished that the doctrine touching the comfort of consciences, and the difference of works, had been more sound.

For both these parts of doctrine ought always to be in the church, namely, the Gospel of faith, for to instruct and comfort men's consciences; and also the doctrine that declareth which are good works indeed, and which is the true worship of God. As for our adversaries, seeing that they do corrupt the doctrine of faith, they cannot afford any sound comfort to conscience: for they will have men to stand in doubt of the remission of their

sins, and yet afterwards they bid men seek remission by their own works. They devise monkeries, and other soul-works, and then they abolish the true worship of God: for prayer and other spiritual exercises are laid aside when men's minds are not established in a sure trust in Christ. Moreover their works of the second Table cannot please God, except faith go with them. For this obedience, which is but begun, and is imperfect, doth please God for Christ's sake alone. Thirdly, they debase the works commanded of God, and prefer man's traditions far before them. Then they set out with next goodly titles, calling them the perfection of the Gospel: but in the mean time, they speak so coldly of the duty of a man's calling, of magistracy, and marriage, &c. that many grave men have doubted whether these states of life did please God or no. Therefore our preachers have with great care and study set forth both these kinds of doctrines; teaching the Gospel concerning faith, and adjoining them with a pure and holy doctrine of works.

#### *Of Faith.*

First, touching Faith and Justification, they teach thus: Christ hath fitly set down the sum of the Gospel, when, as in the last of Luke, he willeth, "That repentance and remission of sins should be preached in his name." Luke xxiv. 47. For the Gospel reproveth and convinceth sins, and requireth repentance, and withal offereth remission of sins for Christ's sake, freely, not for our own worthiness. And like as the preaching of repentance is general, even so the promise of grace is general, and willeth all men to believe and receive the benefit of Christ; as Christ himself saith, "Come unto me, all ye that are laden." Matthew xi. 28; and St. Paul saith, "He is rich towards all," &c. Romans x. 12. Albeit therefore that contrition in repentance be necessary, yet we must know that remission of sins is given to us, and that we are made just of unjust, that is, reconciled or accepted, and the sons of God, freely, for Christ, and not for the worthiness of our contrition or of any other works, which either go before or follow after. But this same benefit must be received by faith, whereby we must believe that remission of sins and justification is given us for Christ's sake. This knowledge and judgment bringeth some consolation unto troubled minds; and how necessary it is for the church, consciences that have had experience can easily judge. There is in it no absurdity, no difficulty, no crafty deceit. Here needeth no disputations of predestination, or such like: for the promise is general, and detracteth nothing from good works; yea, rather; it doth stir up men unto faith and unto truly good works. For

remission of sins is removed from our works, and attributed unto mercy, that it might be an undoubted benefit: not that we should be idle, but much more that we should know how greatly our obedience doth please God, even in this our so great infirmity. Now, for any man to despise or mislike this doctrine, whereby both the honour of Christ is extolled, and most sweet and sure comfort offered unto godly minds; and which containeth the true knowledge of God's mercy, and bringeth forth the true worship of God and eternal life; it is more than pharisaical blindness. Before time, when as this doctrine was not set forth, many fearful consciences essayed to ease themselves by works; some fled to a monastical life, others did choose out other works, whereby to merit remission of sins and justification. But there is no sure comfort without this doctrine of the Gospel; which willet men to believe that remission of sins and justification are freely given unto us for Christ's sake: and this whole doctrine is appointed for the true conflict of a terrified conscience.

But we will add some testimonies. Paul saith, "We are justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth, to be a reconciliation through faith in his blood." Romans iii. 24, 25. "But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." Romans iv. 5. "By grace are ye saved, though faith, not of yourselves." Ephesians ii. 8. In these, and such like sentences, Paul doth plainly teach that remission of sins and justification are given us freely, and not for the worthiness of our works. And in the iv. chapter to the Romans he disputeth at large why this consolation is needful for us: for if the promise did depend upon the worthiness of our works it should be uncertain. Wherefore to the end that we may have sure and firm comfort against the fears of sin and death, and that our faith may stand fast, it is needful that it lean only upon the mercy of God, and not upon our worthiness. For which cause Paul saith, "Therefore it is by faith, according to grace, that the promise might be sure." Romans iv. 16. For our works cannot be set against the judgment of God; according to that saying, "If thou markest our iniquities, who shall endure it?" Psalm cxxx. 3. And therefore Christ is given for a Mediator unto us, and this honour is not to be transferred to our works.

When, therefore, we do say that "we are justified by faith," Romans v. 1, we do not mean that we are just for the worthiness of that virtue; but this is our meaning, that we do obtain remission of sins and imputation of righteousness, by mercy showed

us for Christ's sake. But now this mercy cannot be received but by faith. And FAITH doth not here signify only a knowledge of the history, but it signifieth a belief of the promise of mercy which is granted us through our Mediator Christ Jesus. And seeing that faith is in this sort understood of a confidence or trust of mercy, St. Paul and St. James do not disagree. For when James saith, "The devils believe and tremble," James ii. 19, he speaketh of an historical faith. Now this faith doth not justify. For the wicked and the devils are cunning in the history. But Paul, when he saith, "Faith is reckoned for righteousness," Romans iv. 5, he speaketh of a trust and confidence of mercy promised for Christ's sake: and his meaning is, that men are pronounced righteous, that is, reconciled, through mercy promised for Christ's sake, whom we must receive by faith. Now the novelty of this figurative speech of St. Paul, "we are justified by faith," Romans v. 1, will not offend holy minds, if they understand that it is spoken properly of mercy; and that herein mercy is adorned with true and due praises. For what can be more acceptable to an afflicted and fearful conscience in great griefs, than to hear that this is the commandment of God, and the voice of the bridegroom Christ Jesus, that they should undoubtedly believe that remission of sins, or reconciliation, is given unto them; not for their own worthiness, but freely, through mercy, for Christ's sake, that the benefit might be certain? Now, justification, in these sayings of St. Paul, doth signify remission of sins, or reconciliation, or imputation of righteousness: that is, an accepting of the person. And herein we do not bring in a new found opinion into the Church of God. For the Scripture doth set down at large this doctrine touching faith; and St. Paul doth especially handle this point in some of his Epistles: the holy fathers do also the same. For so saith Ambrose, in his book *De Vocatione Gentium*. "If so be that justification, which is by grace, were due unto former merits, so that it should not be a gift of the giver, but a reward of the worker, the redemption by the blood of Christ would grow to be of small account, and the prerogative of man's works would not yield unto the mercies of God." And of this matter there be many disputations in St. Augustine; and these are his words: "For so much as by the law God showeth to man his infirmity, that flying unto his mercy by faith he might be saved; (for it is said that he carrieth both the law and mercy in his mouth: the law, to convict the proud; and mercy, to justify those that are humbled:) therefore, the righteousness of God, through faith in Christ, is revealed upon all that believe!" And the Milevitan Synod writeth:

"Is not this sufficiently declared, that the law worketh this; that sin should be known, and so, against the victory of sin men should fly to the mercy of God, which is set forth in his promises; that the promises of God (that is the grace of God) might be sought for unto deliverance, and man might begin to have a righteousness, howbeit not his own, but God's?"

*Of Good Works.*

When as we do teach in our churches the most necessary doctrine and comfort of faith, we join therewith the doctrine of good works: to wit, that obedience unto the law of God is requisite in them that be reconciled. For the Gospel preacheth newness of life, according to that saying, "I will put my laws in their hearts." Jeremiah xxxi. 33. This new life, therefore, must be an obedience towards God. The Gospel also preacheth repentance; and faith cannot be, but only in them that do repent: because that faith doth comfort the hearts in contrition, and in the fears of sin; as Paul saith, "Being justified by faith we have peace." Romans v. 1. And of repentance he saith, "Our old man is crucified, that the body of sin might be abolished, that we might no more serve sin." Romans vi. 6. And Isaiah saith, "Where will the Lord dwell? In a contrite and humble spirit," &c. Isaiah lvii. 15.

Secondly, among good works, the chiefest, and that which is the highest worship of God, is faith; which doth bring forth many other virtues, which could never be in men, except their hearts had first received faith. "How shall they call on him in whom they do not believe?" Romans x. 14. So long as men's minds are in doubt whether God heareth them or not, so long as ever they teach that God hath rejected them, they do never truly call upon God. But when at once we do acknowledge his mercy through faith, then we fly to God; we love him, call upon him, hope in him, look for his help, obey him in afflictions; because we do now know ourselves to be the sons of God, and that this our sacrifice (that is, our afflictions) doth please God. These services doth faith bring forth. Very well, therefore, saith Ambrose, "Faith is the mother of a good will, and of just dealing." Our adversaries would seem very honourably to set out the doctrine of good works: and yet, concerning these spiritual works, to wit, faith and the exercises of faith in prayer, and in all matters, counsels, and dangers of this life, they never speak a word. And, indeed, none can ever speak well of these exercises, if their consciences be left in doubt, and if they know not that God requireth faith

as a special worship of his. And whereas that huge show of outward works is cast as a mist before men's eyes, the minds, especially such as be not well instructed, are led away from beholding these inward exercises. Now, it is very requisite that men should be taught and instructed concerning these inward works and fruits of the Spirit. For these be they that make a difference between the godly and the hypocrites. As for external worship, external ceremonies, and other outward works, the very hypocrites can flee from them. But these services and duties belong only to the true church; true repentance, fear, faith, prayer, &c. These kinds of worship are especially required and commended in the Scripture; "Offer unto God the sacrifice of praise:" and "Call on me in the day of trouble;" &c. Psalm l. 14, 15.

Thirdly, by this faith, which doth comfort the heart in repentance, we do receive the Spirit of God, who is given us to be our Governor and Helper; that we should resist sin and the devil, and more and more acknowledge our own weakness; and that the knowledge and fear of God, and faith, may increase in us. Wherefore our obedience to God, and a new life, ought to increase in us; as St. Paul saith, "We must be renewed to the knowledge of God." Colossians iii. 10; that the new law may be wrought in us, and his image who hath created us may be renewed, &c.

Fourthly, we teach also how this obedience, which is but begun only, and not perfected, doth please God. For in this so great infirmity and uncleanness of nature, the saints do not satisfy the law of God. The faithful, therefore, have need of comfort, that they may know how their slender and imperfect obedience doth please God. It doth not please him, as satisfying his law; but because the persons themselves are reconciled and made righteous through Christ, and do believe that their weakness is forgiven them; as Paul teacheth, "There is now no condemnation to them which are in Christ." Romans viii. 1. Albeit, then, that this new obedience is far from the perfection of the law, yet it is righteousness, and is worthy of a reward, even because that the persons are reconciled. And thus we must judge of those works, which are indeed highly to be commended; namely, that they be necessary; that they be the service of God, and spiritual sacrifices, and do deserve a reward. Nevertheless, this consolation is first to be held touching the person, which is very necessary in the conflict of the conscience; to wit, that we have remission of sins freely, by faith, and that the person is just, that is, reconciled, and an heir of eternal life, through Christ: and then our obedience doth please God, according to that saying, "Now ye are not under the law, but under grace." Romans vi. 14.

For our works may not be set against the wrath and judgment of God: but the terrors of sin and death must be overcome by faith and trust in the Mediator Christ; as it is written, "O death, I will be thy death," Hosea xiii. 14. And Christ saith, "This is the will of the Father which sent me, that every one which seeth the Son, and believeth in him, should have life everlasting." John vi. 40. And St. Paul, "Being justified by faith, we have peace with God." Romans v. 1. And the church always prayed, "Forgive us our trespasses." Luke xi. 4. And thus do the fathers teach, concerning the weakness of the saints and concerning faith. Augustine, in his exposition of the xxx. Psalm, saith, "Deliver me in thy righteousness." For there is a righteousness of God, which is made out, when it is given unto us. But, therefore, it is called the righteousness of God, lest man should think that he had a righteousness of himself. For, as the Apostle Paul saith, "With him that believeth in him that justifieth the wicked," Romans iv. 5; (that is, that of a wicked maketh a righteous man.) If God should deal as it were by the rule propounded in the law, the sinner must needs be condemned. If God should deal by this rule, whom should he deliver? for he findeth all men to be sinners. So saith Paul, "All have sinned and stand in need of the glory of God." Romans iii. 23. What is this, to stand in need of God's glory? That he should deliver thee and not thou thyself. For thou canst not deliver thyself: Thou hast need of a Saviour. Why dost thou vaunt thyself? What maketh thee to presume of the law and of righteousness? Seest thou not that which doth fight within thee? Dost thou not hear one that striveth, and confesseth his weakness, and desireth aid in the battle? "O miserable man that I am!" &c. Romans vii. 24.

Now it may easily be perceived, how needful this doctrine is for the church; that men may know that they do not satisfy the law of God, and yet may have true comfort, knowing how their imperfect obedience doth please God. This doctrine hath been horribly darkened and suppressed heretofore by certain fond persuasions; wherein unlearned men have imagined, against the authority of the Scripture, that they can fulfil the law of God, and that they are just through the fulfilling of the law, &c.; and that monks are perfect, and do perform more notable and worthy works than the law doth require. In the meanwhile there is not a word, how the Mediator Christ is to be apprehended by faith: but they willed man to doubt, or else to trust in his own works.

But as touching this obedience, we do teach, that they which commit mortal sins are not just; because God requireth this obedience, that we should resist sinful lusts. They then which strive

not against them, but obey them, contrary to the commandment of God, and do things against their consciences, they are unrighteous, and do neither retain the Holy Spirit, nor faith, that is, confidence and trust of God's mercy. For confidence, which seeketh remission of sins, cannot so much as be in such, as are delighted with their sins, and remain without repentance.

Fifthly, this point is needful also to be taught, by what means men may do good works. We showed a little before how our works do please God. In this place we add how they may be done. Albeit that men by their own strength be able to do outward honest deed in some sort, and must also perform this civil obedience; yet, so long as men are void of faith, they are in the power of the devil, who driveth them to shameful sins, and occupieth their minds with wicked and blasphemous opinions, for that is the kingdom and tyranny of the devil. Moreover, nature by itself is weak, and cannot without God's help strengthen itself to the performance of any spiritual work. And for that cause men are taught, that in the Gospel the Holy Spirit is promised, who shall aid and govern the minds of them, who do repent and believe the Gospel. Wherefore in so great infirmity of nature; in the midst of these assaults of Satan, and in all dangers, faith must be exercised in calling upon God even throughout our whole life; that we may continue always in the faith, and in our obedience towards God. Therefore Zechariah saith, "I will pour forth the spirit of grace and of prayer upon the house of David, and upon the inhabitants of Jerusalem." Zech. xii. 10. He calleth him the Spirit of grace; because the Holy Spirit doth confirm and comfort troubled minds, and beareth record that God is pleased with us. He calleth him the Spirit of prayer, to the end we should daily exercise our faith in prayer, that by these exercises our faith might be confirmed, and a new life grow up and increase in us.

There is no doubt but true virtues are the gifts of God: such as are faith, clearness of judgment in discerning of points of religion, courage of mind, such as is requisite in them who teach and profess the Gospel; true care and pains in governing of churches; true humility, not to hunt after preferment, not to be puffed up with popular praise, nor cast down with their disliking and ill-will, true chastity, &c. These princely virtues Paul calleth God's gifts: "Having diverse gifts, according to the grace that is given us." Romans xii. 6. And of these he saith to the Corinthians, "These things worketh one and the same Spirit, distributing to every one," &c. 1 Corinthians xii. 11.

Unto these gifts we must join our exercise, which may both preserve the same, and deserve the increase of them; according to the saying, "To him that hath, shall be given." Matthew xxv. 29. And it is notably said of Augustine, "Love deserveth an increase of love;" to wit, when it is put in use. For good works have rewards, as in this life, so also after this life, in life everlasting. Now, because that the church in this life is subject to the cross, and to the death of the body, therefore many rewards are deferred until the life to come: which though it be undoubtedly bestowed through mercy, for Christ's sake, on those which are justified by the faith of Christ, yet there is also a rewarding of good works; according to that saying, "Your reward is great in heaven." Matthew v. 12.

By this it is evident that the doctrine of good works is, through the goodness of God, purely and truly taught in our churches. How full of obscurity and confusion the doctrine of good works was in former times, all godly minds know full well. There was none that put men in mind of the difference between men's traditions and the law of God: none that taught how good works did please God, in this so great infirmity of ours. To be brief, there was not one word of faith, which is most needful unto remission of sins. But now that these matters be opened and unfolded, godly consciences lay hold of comfort, and of certain hope of salvation, and do understand which is the true worship and service of God, and how it pleaseth God, and how it doth merit at his hands.

#### XXI. *Of Invocation.*

Invocation is an honour, which is to be given only to God Almighty; that is, to the eternal Father, and to his Son our Saviour Jesus Christ, and to the Holy Ghost. And God hath proposed his Son Jesus Christ for a Mediator and High Priest that maketh intercession for us. He testifieth, that for him alone our prayers are heard and accepted, according to that saying, "Whosoever ye ask the Father in my name, he shall give it to you." John xvi. 23. Again, "There is one Mediator between God and men." 1 Timothy ii. 5. Therefore let them that call upon God offer up their prayers by the Son of God, as in the end of all prayers it is accustomed to be said in the church, "Through Jesus Christ," &c. These things are needful to be taught concerning Invocation, as our men have elsewhere more at large written of Invocation. But contrariwise the custom of invocating saints that are departed out of this life, is to be reprov'd and quite thrown out of the church: because this custom transferreth the

glory, due to God alone, unto men; it ascribeth unto the dead an omnipotency, in that saints should see the motions of men's hearts; yea, it ascribeth unto the dead the office of Christ the Mediator, and without all doubt obscureth the glory of Christ. Therefore we condemn the whole custom of invocating saints departed, and think it is to be avoided. Notwithstanding it profiteth to recite the true histories of holy men, because their examples do profitably instruct, if they be rightly propounded. When we hear that David's fall was forgiven him, faith is confirmed in us also. The constancy of the ancient Martyrs doth now likewise strengthen the minds of the godly. For this use it is profitable to recite their histories: but yet there had need be discretion in applying their examples.

*(To be continued.)*

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## REVIEW:

### SIXTH REPORT OF THE GERMAN MISSION,

IN THE CANARA, SOUTHERN MAHRATTA, AND MALABAR PROVINCES. 1846.

THIS is a plain and simple account of the unobtrusive, but very useful labours of our German Brethren in this part of India. We have before had occasion to refer to their Annual Reports with approbation, but circumstances have prevented our noticing them at any time, so fully as we wished. We intend to give the present a little more space at least.

Speaking of the extent of their operations and the nature of the work, it is stated by the missionaries—

“We have now entered on the twelfth year of our mission in this country, and on a review we find, that already thirty missionaries, of whom thirteen were married, have been sent out to this part of the Lord's vineyard; twenty-one of them, eleven of whom are married, are still actively engaged in the work. During the course of last year we were deprived of five of our number viz. two, the brethren Hall and Essig removed by death, and two others, the brethren Moegling and Gundert, with Mrs. G. and family, were obliged to return home on account of ill-health. From accounts we have received from home, we are sorry to say, that brother Frey's health seems not yet so far established as to enable him to resume his former labours; he was still at St. Helena.

On the contrary, we have been rejoiced in November last by the arrival of five new labourers, Mrs. Fritz, Mrs. Ammann, brothers Moerike and Wërthkies. (The connexion of the other four, out of the thirty, with our society, has been dissolved in the last five years, chiefly on account of ill-health.) The number of our stations at present are ten—six below and four above the Ghâts. It will be seen that the work of evangelization goes not on so favourably and steadily at the stations above the Ghâts, as on those along the coast. Various causes might be assigned for this, and we would only mention among the many obstacles to the Gospel, their great fear of losing caste, the unbounded influence the priests exercise over them, the certain degree of comparative affluence which they enjoy, and set down as a token of the approbation of God towards them; these and others combine to make the missionary work among them a difficult and discouraging one, yet we trust that the day is not far distant, that the Lord will cause His Sun of Righteousness to arise upon them with healing under his wings.”

The following extract from the account of the *Mangalore Station*, will serve to show the trials to which some of the converts are subjected—

“It may not be uninteresting to some of our readers to illustrate, by an example, the various trials and sufferings these poor people have to undergo before they finally embrace Christianity. But blessed be our great Shepherd and High Priest, who goes after these lost sheep and rescues them from the hand of the spoiler. We have now two candidates, the son and daughter of a Bhuta or devil’s-priest, whose whole family were heart and soul addicted to the service of demons; and the old priest especially sought to ward off with jealous vigilance any effect the Gospel might produce on them. His son, a young man of nineteen, was the first “drawn by the Father to the Son.” Yet though long persuaded of the truth, he thought of delaying it till July, when he wished to make a public confession of his faith. The Lord’s thoughts, however, were otherwise, and a circumstance occurred which soon gave a different turn to affairs. His sister, who as they say, was much vexed by an evil spirit, fell after her confinement into a state of insensibility, and on whom all their enchantments and vows had no effect. They promised that if the Lord Jesus would help they would all become His followers. Brother Greiner was consequently called in, and when the daughter through the mercy of God got better, she with her brother re-

solved henceforth to follow the Lord. Their mother, though she too had vowed in time of trouble, changed her mind soon after, and being afraid of losing her children, she was determined to do any thing to keep them back; with one hand, she would say, I will hold a sword, and with the other I will keep back my daughter from following Jesus. The father too tried alternately with tears, threats, and intreaties to win them back; and through the parents the whole village was soon roused to indignation against them. They threw the young man out of caste, and threatened the sister, that if she would not separate from her husband (a late convert) they would do the same to her; but if she would submit to their authority, they promised to give her another husband. This was a time of great trial, yet by the goodness of the Lord they continued steadfast, and were finally deprived of caste. The parents then resorted to another expedient, which was, that the mother should go to a certain brahmin, who by the medicine prepared by a fisher-boy, had caused his return to the way of his fathers, to beg of him some of the same medicine, which they would give the son secretly. The son overheard this conversation, and resolved to remain firm. Two days afterwards, however, when assailed by temptations from the enemy, and heavy curses were heaped upon him by the neighbours, he began to waver, yet the Lord in answer to our prayer restored him to us again. After this, mother and daughter were again, as they said, under the influence of an evil spirit, and since they thought, that with us there was peace from that quarter, they resolved to send her to the house of one of our Christians; but repenting soon of this step, they took her back again, and by threatenings and entreaties, they succeeded at last so far with her, that she was about to leave her Christian husband, and to give up all future connexion with us. This had such an overpowering effect upon her husband, that he too was meditating to forsake the Lord on account of his wife, as he could not bear the idea that she should be another's. When he had already sent his little property to her, and was about to draw back, the Lord interposed, and blessed the conversation we had with him. The Lord had also thoughts of peace toward the wife, and He wrought on her by His Spirit, that so one night she confessed her sins to her husband, and formed the resolution, that she would in future follow the Saviour. Three days after she renounced all for Christ's sake, and is since under instruction with brother Bührer."

It appears that the English School at this Station has not  
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recovered from the shock it received two years ago at the baptism of three brahmin lads. Parents are afraid to send their children lest they should become Christians, and prefer employing Native masters who know a little English. This corresponds with the experience of missionaries in other places, where there have been similar conversions. The fear of the parents is evidently not groundless; for in the Canarese schools at this Station, five boys in one month expressed a wish to become Christians. Three of these being under age, were immediately taken away and cruelly beaten by their parents. One yielded to the solicitations of his friends, and one remaining firm, was received into the Boarding School.

*Mr. Sutter*, at this station, mentions having baptized *four* persons in course of the year. Of one of them he gives the following interesting account:

“On the same day I baptized a stanika brahmin of 35 years of age, from Pertoor, a place about 60 miles to the north-east of Mangalore, with a large temple establishment, in which he had been employed as a sort of Levite. He came first to me about the middle of last monsoon, showing me a tract which some time before he had received. He said, he was convinced of the truth of this book, and he had been speaking about it to the people of his village, and told them that it was not right to worship idols, and to make differences of caste; and that in consequence, he had been deprived of his employment, which consisted in dressing the god, supplying him with food, trimming the lamps of the temple, &c. As there was much confusion about him, I did not know what to make of the case. I spoke kindly to him, encouraged him to be faithful, gave him some more books, and advised him to go home again, to be diligent in reading these books, and in prayer. After the lapse of about two months he came again, telling me in tears, how much he had since been persecuted on account of the word of God, and asked to be received into the church of Christ. He manifested such a desire after the word of God, that it was a delight to instruct him, and he gave such unequivocal proofs that he had come under the influence of the saving grace of God in Christ Jesus, that I soon felt confident to baptize him. He has since lived with me, and continues to receive instruction; and I hope, that by and by he may render us valuable assistance. In the beginning of January I went with him to Pertoor. We spent there one day, and a happy day it was indeed. The people

of the place were all anxious to see him ; we had, therefore, visitors in the bungalow the whole day ; old and young, small and great, rich and poor, all came. Nathanael, such is his new Christian name, testified to all of them the things of the kingdom of God, in a manner which did him credit, or rather which showed, what the grace of God already had accomplished in him. They treated him with apparent respect. Some who showed a disposition to mock, he put to silence with Christian meekness and firmness. He was indefatigable in preaching the word of God to every one, and when I reminded him not to forget his dinner, he replied, I have no want for food to-day. At noon we had no visitors for the space of about two hours. During this time he lay on the ground or stood in some corner, shedding tears on account of his aged mother, who would not listen when he invited her to follow him. In the evening we went to her own house ; she did not allow him to enter it, however, nor to touch her ; and bitterly lamented that it should have been her fate to have borne such a son."

In the following notice, under the head of the *Dharwar Station*, we see a singular effect of the progress of light in developing new forms of error. Such perversions of the right way, under the influence of the *evil one*, are to be expected ; and should not excite great surprise.

"Though we cannot speak of success, yet do we observe the word spoken works like the leaven in the Gospel, among the large mass, which causes some here and there to be discontent with existing things, and to seek for something better. A case that came under our notice, though not much stress is to be laid upon it, will serve to illustrate what we mean. In July last we had a visit from a Lingite priest, and about two hundred of his followers, from a village called Managuaddy, about 20 miles east from this. They came on a Sunday morning all cleanly dressed, and behaved uncommonly quiet during their stay of three hours. They brought with them a number of books they had formerly received from us, and said, that they were constantly reading them, being convinced that the truth was contained in them, and that their religion and religious books were false, and had been consequently discarded. They went further, they asserted their belief in the Lord Jesus Christ, and considered themselves his disciples. We were of course greatly rejoiced by their uncalled for declaration ; but after further conversation we found they had fallen from one error into another. Their priest had conceived the idea that he was an incarnation of Christ, ordained to bring

these idolaters to the knowledge of the true God; being better pleased with the idea of converting others than to be converted himself. He was displeased with us when we pointed to himself as being a sinner who needed a Saviour, and begged him to desist from his self-delusion. He left us, and we have not seen any thing of him since; but we have had several opportunities to converse with his followers, who set very light by caste, and seem on the whole an interesting set of people. They form a counterpart to the old "Kalegnānics," and we hope that the Lord will still direct many of them both to the true wells of salvation."

The brethren have the same difficulty in regard to heathen schoolmasters as is common to others where Christianity has made but little progress. If in such places schools are established, the teachers must, on two accounts, generally be heathen. First, because other suitable persons are not to be found as schoolmasters; and secondly, if they were, the pupils could not be found to attend on their teaching. Heathen parents will not usually send their children to a Christian teacher, unless it be to learn English. Missionaries must have heathen teachers at first for vernacular schools, or none at all; and their object should be to make up the deficiencies of such, by faithful *Christian superintendence*. In this way much good may be done even by heathen masters. The Report of *Dharwar* says—

"The number of our boy's schools is at present three, numbering about 170 boys, two of them at Dharwar, and one at Nerindra; that at Naulur was given up by brother Laver on account of the schoolmaster's ill-conduct. The work among them is a patience-trying, but a necessary one, since it is the growing generation that we can look to with some degree of hope for success. For want of Christian teachers we are still obliged to employ Lingite priests for schoolmasters, and on this account must exercise a more vigilant superintendence. These priests enter our service, as they confess themselves, merely for a livelihood—and, therefore, carry on their work, as may be supposed, very mechanically, and read our books because they are obliged; and when exhorted to attend to the truths contained in them, they give evasive answers, saying, if you could attest them by wonders and miracles, as Jesus and his Apostles did, we with many others, would readily believe: or they will say, I am convinced of the truth in my heart, but I

dare not show it openly. Notwithstanding all these discouragements, we may say, that our labours have yet in some degree been crowned with success; as some of the boys have become more attached to us, and have gained no inconsiderable acquaintance with, and in some cases even a desire for, the word of God; which by divine grace, may once become the best weapon against caste-distinction, idolatry, and the other strongholds of Satan. They read and commit to memory historical portions of the Old and New Testament, and are afterwards questioned as to the purport of the same. In general Geography they make satisfactory progress, and their ideas get enlarged, since they know that beside the Canarese and Mahratta, there are still other nations, and beside Hindoostan many other countries. Arithmetic is a favourite employment with them, in which they are quick, as long as it goes mechanically; but any branch of learning that requires some thought, as Grammar, they show no liking for it. One great obstacle to a fuller training is, that they generally leave the school as soon as a prospect opens for their being admitted as aspirants for government employ."

The following is a specimen of the manner in which the Hindus often confound all ideas of right and wrong. One of the missionaries at the *Hoobly Station*, says—

"When the other evening, in the course of conversation, a man had explained to me his system of philosophy, such I as had never heard before, and when I was going to show him the utter absurdity of it, pointing out to him the true relation of man to God; he said in reply, no man can know whether God is punishing the sinner or rewarding the pious. I sought to refute this by calling in the testimony of his own conscience, when he begged me to listen to what he had to say. "A certain butcher," he began, "bought a cow, tied her by a rope, and was about to bring her home, when on a sudden she broke loose and ran away. In running after her he met a man, who in his whole life-time never told a lie; and on his asking him, whether he had seen his cow, he was told by him, that if he followed this road he was sure to get her. On went the butcher; not far off he met another man, who in his life-time never told the truth, and putting the same question to him, he was told, that he was quite in the wrong road, and that he must go to the left if he wished to find his cow. After this both these men died, they were called before the judgment-seat of God (Yammana) and the final sentence was, that the latter, because he had saved the *life of the cow*, by telling

a lie, was rewarded with being born twenty times a king: while the other, who by telling the truth would have caused her destruction, was condemned for twenty life-times to be gnawed and eaten by worms." Confounded and perverted ideas like these we constantly meet with, and though they are absurd enough to confute themselves, yet these poor people applaud and adopt them with superstitious fondness."

We must leave the Report—recommending it to our readers—by giving the following extract concerning *caste*, in which we are sorry, though not surprised, to see that *Tamil Christians* have been found, abroad as well as at home, upholding this most unchristian distinction. The missionaries at *Calicut* say—

"We cannot leave untouched an occurrence which happened in our congregation, and which caused us much pain and grief; it is, that a number of Tamil Christians have separated from us. The cause of it is, that we would not give place to their caste prejudices. We regret it the more, since from their Scriptural knowledge, and their influential station in life, we had hoped better things of them. It would be tedious to relate the absurd arguments, by which they wanted to prove, that caste was not merely a name, but a divine institution, and that to speak against it amounted almost to that of fighting against God. For three years we bore with their weakness in patience, hoping that by the grace of God they would be converted from this error of their ways; but since this caste monster has set his face like a flint, our duty towards the Lord, and towards the congregation, collected from among the heathen, required us even at the hazard of a disruption to put a stop to it. We explained to them privately and openly, that a body of Christians ought to be swayed by heart-felt brotherly love to each other, and that caste, that great barrier to spiritual unity, stood in its way; that it was expressly against the will of Christ, who prayed that His disciples might be one among themselves, as He and His Father were one; that as we desired to walk according to the injunctions of the Scriptures, we could not countenance their caste distinctions, as then our assembly would be like a medley of Jehovah's and Baal's worshippers: and that consequently, if they wished to attend our divine services, nothing of their caste prejudices should find place. This was asking too much, according to their ideas, and since they refused to give up their points, they separated from

us. We were deeply grieved at the step they took, but the will of the Lord in this matter was too plain to be misunderstood. In a direct way we can now of course not do any thing for them, but our prayers, that the Lord would enlighten and deliver them, follow them. These caste-distinctions in India are indeed a radical evil, and may the Lord give grace and strength to all those of our brethren, who have still to lament over it, to persecute it, and to give it no peace, until it is banished from within the pale of Christ's Church."

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#### SKETCHES OF TRAVEL DURING A JOURNEY TO INDIA.

BY THE REV. W. H. DREW.

THESE thoughts are merely sketches, hurried delineations of first impressions received as one was whirled along by steam-boats and carriages. They may be interesting, and perhaps useful to those who may pass over the same ground. Nothing has been said of France or of Italy, with their rich stores of the graceful and beautiful in nature and in art, because all that can be said of them has been already so much better said than a mere passing sketcher can hope to say it. The writer has, therefore, only ventured to record his thoughts as he passed through the less known regions of the eastern world.

After a pleasant sail of four days in a noble steam-boat, "*The Oriental*," we reached Alexandria from Malta, on the 31st October, 1845.

I was struck with its large and beautiful harbour, in which several of the Pasha's ships of war were lying, one of them which had lately taken out the Pasha, and which is his *Admiral's* ship, appeared to be in good order and well-appointed.

The confusion at landing exceeded everything of the kind I had seen, the importunity of Italian fachini is perfect peace and politeness compared with this. Some three or four men seized hold of you to force you, literally to force you or rather pull you, into their boats, one pulling you by one arm, another by the other, to the eminent danger of wrenching it from its socket as you think, and of sousing you down between the boats into the sea; all this while squabbling and fighting one with the other, and jabbering in unknown and uncouth sounds.

Once landed, and walking towards the hotel, with some guide

who has attached himself to you, and who intends to make the most of you, the traveller is struck with the total change between everything he sees and everything he has left behind him, all is different, and all is eastern, and very much Indian. Some men in white loose apparel, girt round their loins with sashes, having turbans or tarbouches on their heads, and pipes of an immense length in their hands. Others with scarcely a covering. Veiled women in yellow boots, sailing along with all the dignity they can command, peeping at you through a pair of dark eyes, which is the only part of their body that remains exposed, and for the use of which provision is made in the cross bands that cover their face. Soldiers in spacious garments with their scymitars and huge long guns. Men lounging in the streets during the active hours of day, idly smoking. Houses without windows, and narrow streets without pavement. Such and similar are the sights which greet your first looks.

Yet in this town of Alexandria, there is something English or rather French, for of all European influence, it is the French which prevails the most, by far the most, in Egypt. I was told there are 3,000 French in Alexandria. The larger square in which the hotels and public offices are found, is very much European in character, except in its want of pavement. The large influx of passengers that arrived in one steam-boat filled the hotels to overflowing. Some of our party were compelled to sleep on sofas; we managed to secure three rooms at the top of the house, on the flat roof, without locks or fastenings. But our position on the roof afforded us a pleasant walk, and a good view. I was delighted by seeing in the evening those lovely sunset tints which I have only seen at the Cape of Good Hope; tints of violet of all shades suffusing the deep blue sky, and mingling with and softened by other tints of yellow and of green. I suppose I shall scarcely be believed by many when I speak of such a sunset. It is worth a voyage to the Cape or to Alexandria to see it.

Soon after our landing we took our flight on donkeys to see the lions of the place, as to my regret, we were to leave the next morning. Then was the squabble and confusion of the boatmen renewed by the donkey drivers; donkey after donkey was pushed into the court-yard of the hotel by its clamorous driver, until you found yourself jammed in between men and animals, and pulled from one man to the other, and from one donkey to another, as if the fellows had received the privilege of pulling you about for the day, and your arrival in Alexandria made your bodies their property for the time being. But there came a

sudden change, a stout fellow with a stout stick laid about him right and left on the almost bare backs of men and donkeys, and although you deplored the means, you were glad, right glad to be rid of your tormentors. After the clearance I seized, only too eagerly, the first donkey I came to, and mounted; feeling how utterly presumptuous and useless it would be for me to attempt to choose for myself among men who seemed to have so thorough a sense of their right and power to choose for me. I afterwards found that the appeal of the stick is the only one to which these men will listen. Poor fellows! how sunken, "base among the nations indeed has Egypt become."

Once mounted, we scampered off as fast as our able and willing little animals could carry us to Pompey's pillar, (or Bombay's Billa, as the Egyptians pronounced it) and Cleopatra's needle, as it is called.

One looked with reverence, deep reverence, not unmixed with wonder, at those silent and solitary memorials of the departed greatness of the once famous Alexandria. One would have liked to have lingered near them, to have let them speak longer to the spirit; one would have liked to have mused by moon-light on the world's history and their city's glory during their existence; the philosophy of the past, and lessons for the future, would have come round the spirit, so musing. But we had no time for thought, for poetry or philosophy. We flew from one to the other, and back again to the hotel. I regret this, for I should have liked to have walked alone again and again over the ruins of a city where philosophy taught her earliest lessons, and Christianity her first schools; where the seventy translated, and an Apostle laboured—but this was an advantage I could not enjoy.

On our way to the pillars, we passed through an Egyptian village, a most wretched collection of huts, with a narrow road running through them. It realized my recollections of one of our most wretched Indian villages, only exceeding them I think in wretchedness, yet this was the soldiers' lines. The houses were mud hovels about ten feet square, and seven or eight feet high, with a door about three feet high, and about the same breadth, a hole through which one might just creep into the dwelling. The women at the sight of us set up a loud jabbering, and were most vehement in their vociferations—a sort of protest I suppose against our violation of their homes and hearths—our guide told us they were telling us to go away. Their looks gave token of great debasement.

We visited the Pasha's palace. It has some good rooms on the

upper floor, large but too low, richly furnished but gaudy. The furniture appeared to be French. A false taste reigned throughout, and shocked you by its bad contrasts. Badly built and badly painted wood-pillars, rested on marble floors. Some inlaid polished wood-floors and doors were good and handsome. It was curious to see a large timber-yard just near the palace gates.

In the street leading to the palace were several large and good houses. All the better houses had balconies to the principal rooms which overlooked the streets, a very pleasant accompaniment to an eastern house. The windows of the balcony looked both up and down the street, and served instead of the outside looking-glasses of German houses, by which the fair occupants sit and gratify their curiosity, unseen.

At half-past eight on the morning of the 2d November, we left Alexandria for Atfeh, by the canal which has been cut by the Pasha. It was dug in 1824, entirely by the hands of the miserable workmen; no instrument having been used, because it would have involved the Pasha in some slight additional expense. Six thousand persons are said to have died during the progress of the work. It is forty miles long. He must have been a heartless man that for such a reason doomed his people to such a miserable and degrading mode of labour. The whole of Egypt is said to contain only one and half million of inhabitants, and from them the Pasha draws the enormous revenue of five millions sterling.

We made a large and long procession in our voyage down this canal. Three steam-tugs were drawing three large boats carrying the passengers, and one carrying our baggage. We had little room to spare, but we fared pretty well.

Along the banks of the canal were several European residences, which had a pleasing appearance of comfort and cultivation. I was told that one of them was sold to the Pasha by the Tuscan Consul for £14,000. We passed several Egyptian boats filled with passengers, and others with cotton, grain and other merchandize. The sail of these boats is one of the most beautiful and graceful of sails, as it hangs with its long thin gaff upon the short mast, suspended about one third from the lower end, and tapering up to a far point. Some of these boats, which were going against the stream, were drawn by men, who at times waded through the water, perfectly naked, a sight which in all my residence in India I had never seen. In this respect the Egyptians are the most shameless of all the people into whose lands I have gone. "The basest among the kingdoms," have they truly become.

At half-past four in the evening of the same day we reached

Atfeh. Nothing could be more miserable or curious than the appearance of this village. Mud huts built on the side of a hill, rising one above the other, like so many ant-hills piled up; the women and children squatting about, at different points of the height. But for these, one could scarcely have believed it was the habitation of human beings, so extraordinary was its appearance.

At Atfeh we had to go into other boats, which were to take us down the Nile to Cairo. The steamer, which was destined for our boat, happened to be a large one, and, through bad management, a great number of persons crowded to it, and we were over-filled. The confusion was exceedingly great and troublesome. Every part of the ship was over-crowded. The cabins for ladies and gentlemen, both over-filled. At night several of the party slept on the floor. I slept on the table, and when I looked out in the early morning on my fellow passengers, who were lying sleeping around me, I saw that I should be in some danger of treading upon their noses.

We soon found ourselves again in motion, and floating down the Nile. In the morning I looked out with much interest on its broad waters, remembering how it was in that river that Pharaoh's daughter went to wash, and that from the rushes on its bank the little child was drawn who afterwards became the deliverer of Israel. The stream was deep and broad, but muddy. The country is very flat, so that one can scarcely see beyond the shores of the river. It is also apparently barren, except little strips on the bank which are cultivated by irrigation. The scenery was very Indian in its character; the palm, the mimosa—fields of Indian corn—buffaloes, pikottas for drawing water—land watered by the foot—the blue cloth which prevailed in the dress both of men and women: all these were Indian, and they were the peculiar characteristics of this scenery, if we add the beautiful and graceful sail of the many boats that were passing up and down.

There was a peculiar kind of water-wheel which I often saw and admired. It was turned by oxen, and after drawing up the water in the usual way by the buckets which formed the wheel, it poured it out at the sides in bending streams.

Here and there as we approached Cairo, a distant mosque indicated the site of a town or village; and when we were within two miles of it, we saw for the first time, Egypt's mountain-work, her most enduring mark—the Pyramids.

In the evening we reached Boulac, where there was another scramble for carriages; once seated, all set off as fast as the horses could carry them to the hotel, about two miles distant, leaving

their baggage to take care of itself; perhaps to be cared for by the Transit Company, as is the fashion with Indian travellers.

We took up our quarters at the Oriental Hotel; a good hotel, and large—admirably situated just without the line of the town, and in front of the large garden which has been recently made by Ibrahim Pasha. The ground which this garden covers was not long since a large marsh. It has been drained; a large ditch, or rather canal into which the Nile water runs, has been dug around it. It is well laid out, and well planted with trees and shrubs. When finished it will be a pleasant public garden, such as few towns can boast of. A broad path-way runs round the banks of the canal, planted on each side with ever-green trees. This is the fashionable promenade and evening lounge of the inhabitants of Cairo, chiefly the Europeans. It is the *Boulevard* of Cairo. Under the trees are some dozen eastern cafés; a very simple affair, consisting of a stand for the apparatus for boiling the coffee, the cups and the hookas—an invariable accompaniment of an eastern café, with some twenty or thirty chairs for the customers. Here in the cool of the evening sit the turbanded Turk or Christian, and the European, and sip their coffee or smoke their hooka. I took once or twice a cup of coffee in one of these cafés, the cheapest I ever had, it cost me just one half-penny, the sugar and the glass of water which accompanied it, all included. So cheaply might a man live in Egypt. Nearly the whole day some women may be seen washing clothes in this canal, or some boy driving his unwilling donkey down its shelving sides to drink. On the opposite side the stranger may study at his leisure a constant succession of eastern sights. Some Pasha in his English carriage and Syrian dress—mounted horsemen—camels with their drivers—rich women on donkeys hid under flowing robes of silk, and all the other varieties of Cairo costume.

But we will go into the city, a labyrinth of narrow lanes and alleys, courts and passages. Woe be to the man who tries to thread them without a guide; he is sure to lose his way: or he who enters them at night without a lantern, some policemen will place him in *durance vile*. These streets are dirty and disgusting, filled with dust; they are so narrow, and the lofty houses, are so close to each other, that to speak of shaking hands across the street is nothing, you might rub noses from the projecting windows. Ruins meet you everywhere, ruins of mosques, ruins of houses—marks of disease—of consumption—so that the whole existence of the town seems a struggle between life and death. The walls of the houses are for the most part built with mud instead of mortar,

so that they soon crumble, and when they crumble the ruin becomes thorough. The sun dries up bricks and mud and altogether, so that the whole is covered with an earthy appearance. And the wooden windows are in general unpainted, dirty and dingy. Occasionally there is the relief of a white-washed wall and painted mosque.

Yet the streets of this town show marks of great activity, they are filled with life, at least the dreamy life of the easterns—the bazars are crowded with buyers and sellers, and thronged with people; amongst whom camels, and donkeys, and horses are struggling for a passage. Through them you and your donkey and donkey-boy push your way as best you may, not without bodily fear of a contusion on the shoulder or leg, from some loaded camel or water-bag. If you could conveniently leave your nose behind you, it would be all the better.

The view of Cairo from the citadel, however, is noble. It has the attributes of a large and handsome city, and I was told it is even more so from the hill behind. I regretted I could not ascend the hill for this view.

To this citadel we one morning bent our way, in the hope of seeing the Pasha, Mohammed Ali, one of the most remarkable men of his age; who has risen by his talent and courage, and cunning, from a seller of tobacco, to an almost independent sovereignty—to more of the attributes of dominion and of power, I suppose, than the Sultan, his leige lord. The Pasha is building a new mosque at the citadel. It is a large and handsome building. A multitude of persons were engaged in the work. It is built in the usual style of a Mohammedan mosque. The pillars and facings are of Egyptian jasper, a quarry of which has been lately discovered in the Pasha's dominions. But this jasper is an imperfect stone. There is consequently a great deal of patching, although the general design of the building is good, even imposing. His people are not equal to the work. The perpetual recurrence of the same colour in the building, the one colour of the one stone, is also most monotonous, there is no relief, an intermixture of other marbles would have added greatly to its beauty. They say it will not last long. It is a hasty building, a type perhaps of the dynasty of its fortunate builder.

We waited for a considerable time to see him, in what may be called the entrance-hall of his palace. There were some Janissaries and servants in attendance, and two or three Frenchmen, who like ourselves were waiting to see the great man. In one large room which was entered from the hall on one side, sat

on a divan a Dragoman of the Pasha. Into this room officers were entering from time to time, and official papers were carried. The other side of the hall led to the Pasha's hall of audience and private apartments. Scarlet curtains were hung over the doorways that led to them. The entrance-hall had no furniture, save the divan, or broad sofa without legs, which ran round two sides of it, on which the attendants occasionally rested, and where we for a time rested also. This want of furniture gives to the room a great appearance of emptiness and of poverty. There was the usual mixture of greatness and meanness in this apartment. It was paved with marble in squares. Its dimensions were spacious, but it was too low. The windows commanded a noble view of Cairo, with the country and the Pyramids in the distance. But the doors, and window-frames, and fastenings, were just good enough for a stable. The walls were white-washed roughly—large rusty nails were driven here and there into the wall. An English gentleman would not have allowed his bridle to be hung upon them. The roof was painted after the fashion of a wild beast show, and the chandelier would perhaps have become the ball-room of a country inn.

In this room we waited till nearly ten o'clock. The Pasha was later than usual in going to the Shoobra gardens. A servant came with coffee on a waiter in golden cups, covered with a red cloth with a deep gold-lace fringe, which he took into the Pasha's apartments. Expectation was now awake, presently a bustle among the attendants announced the Pasha's coming. He walked across the room in which we were, descended the steps, and passed through the court and gate of the palace to his carriage, so that we had a good opportunity of seeing him. There was nothing in his appearance, at least in this hurried view of him, which told you of Mohammed Ali, the courageous and the terrible. He is a little man, old and feeble; his countenance seemed very mild, especially as he smiled and bowed to us, when we took off our hats. He has a beard of a venerable whiteness. He walked slowly along. An attendant held up the tail of his fur-lined cloak, or rather great coat. He was dressed in simple clothes of brown cloth, made in the Syrian fashion, the fashion which he has adopted for the army. His tarbouche or cap, was blue instead of the usual scarlet.

Just as he was descending the steps, he was delayed a little by some one presenting a petition. He then passed through a file of soldiers who were drawn up in the court, amidst the presentation of arms and the beat of drums. At the gate-way he entered

his carriage, which was drawn by four greys. Some European then entered the carriage, and sat down on the seat in front. Just as the horses were setting off, a poor man rushed forward, I suppose intending to implore his aid or his mercy. The soldiers pulled him back: he drew a deep sigh, cast down his head and eyes, and walked away. A good many people were gathered round to look at their ruler, but no one cheered, I suppose it is not their custom.

Another morning his carriage suddenly came upon me as I was passing round a corner on my way to the citadel. My donkey driver was aware of this, or I should not have been. He hastily pulled the donkey aside, and whispered hurriedly, "Mohammed Ali Pasha, Mohammed Ali Pasha." I was delighted at the opportunity of seeing His Highness. It was the same venerable old man as I afterwards saw more perfectly. I suspect that a nearer acquaintance would diminish my respect for him. He passed quietly. No one cheered—no one observed him—and we went on our way.

After he had gone, we went through the Pasha's apartments—his divan, his dining room, his billiard room, his bed-room, his bath. They were richly furnished, but not remarkably. We amused ourselves by a few strokes with the Pasha's cue.

We went into one of the Law Courts, a mean, miserable affair. Several writers or attorneys were huddled into a corner on low benches. We heard that a poor fellow had been bastinadoed that morning. We did not see the horrid punishment, nor hear the cries of the tortured man. Oh, when shall the days of these horrors cease throughout all the earth.

On leaving the citadel we saw the Pasha's lions, that once necessary appendage to royalty. They were poor animals, heavily chained, on little raised benches, in walled dens, with iron grates.

One morning a small party went to visit the ruins of the famed Heliopolis. We performed the journey on our willing donkeys in about two and a half hours. To me it was a new, a strange and interesting, but desolate and melancholy ride. The houses of Cairo by which we passed seemed in ruins. There were six inches of dust in the streets, which the wind and the donkeys raised about us in clouds. Our path lay through the border of the desert, which appeared to us as a vast plain of hard sand, with here and there mounds of the same. Heliopolis is the On of the Scriptures, the town from which Joseph took his wife; and as I passed along the desert path, I thought with the greatest interest, that along that road Joseph and his wife had often travelled, and his father and his

brethren, and all his would probably have gone that road to visit his father-in-law, after they had been invited by Pharaoh to settle in Egypt. How many generations have passed into eternity since that time! Famous men and learned, Pythagoras and Plato, and the Philosophers of the West, have travelled there in search of wisdom. And now all is gone. The busy hum of the city has passed away—and in its place stands a lonely hamlet, whose scanty inhabitants cultivate the gardens in its neighbourhood, and guide the travellers to the only memorial of its former greatness. One solitary obelisk alone remains to tell the visitor what it once was, but not more surely is the one large bone a witness to the noble animal, of which it formed a part, than this solitary pillar is a witness to the wealth and greatness of the city of which it was once an ornament. All else is in ruins, complete ruins, forming the desolate mounds which lie around it.

There is a garden in the neighbourhood of Matareeh and in this garden a large tree, under which the holy family are said to have rested at the time of their flight into Egypt. It is certainly an old tree; older than fifty years, which was the age assigned to it by one of our informants, who did not exactly remember the age of the tradition, which he at the same time attached to it.

We met on our journey along the desert, picturesque groups of the Pasha's soldiers, with their white loose dresses, red caps, and graceful tassels; donkey drivers in blue and brown tattered coverings, strings of camels, one or two travellers on horses, and two Italian ladies also on horseback, with their attendants.

We also passed a Bedouin camp. It was the extremest simplicity of life; a piece of coarse cloth stretched by two or three short poles, or a round mud wall, with a mat for a covering, formed their dwelling. A larger house, built partly of stone, was the abode of the chief. The sand was their floor, and they were spread out on this with their fowls, their sheep, their dogs, their donkeys and camels around them. But for the camels and eastern costume we might have thought it an encampment of gipsies. Such are these descendants of Ishmael. Such was the life of Abraham and of the Patriarchs. Have we gained in proportion to the greatness of the change?

Another morning we went to see a remarkable geological phenomenon. We came up to it after about two hours riding on a donkey into the desert. It was a large forest, which is said to extend over a distance of thirty miles. It lies beyond a line of hills called the Red Hills. We could make out the figure of

whole trees, which had been petrified just where they had fallen. The hills were covered with an innumerable quantity of petrified stones, some of them of great magnitude, the most beautiful and perfect specimens of petrification of wood in every variety of shape. In some places there lay together a multitude of small splinters of wood petrified, as if they had once been roots of shrubs, perhaps of date-trees, or of bushes lying by the course of a stream of water. We walked over two or three miles of country covered in this way. It appeared as if it had been ploughed into hills and hollows by the action of water. Not a tree is now to be seen in the midst of all this. Cairo is in the distance—but all around is one great desert. Evidently this must at one time have been covered with vegetation, and I suppose the sea subsequently flowed over it, and has again subsided. Sea-sand and shells are found in great abundance. I observed a kind of composite stone—as of sand, wood and mud, all petrified together.

On our way to the hotel we stopped to examine an imposing assemblage of tombs, that spread themselves out in their desert home, desolation in the midst of desolation, yet mantled over with such beauty as man can give to the tomb. The dome and the minaret marked at once their Moorish origin. They were large, and had once been handsome; built for the most part with frail materials (stones and mud, the outside only being plastered with mortar) they seem fast crumbling to ruin.

The largest of these tombs was very imposing in size, and very graceful in form. It was a large collection of buildings, in good taste, forming a square, which enclosed a large open court, which once had gardens and a fountain in the centre. At one end of the square was the tomb and mosque, forming a parallelogram, open towards the court, and supported on two rows of light, well built pillars. At the back, against the wall in the centre, was a stone pulpit with a flight of stone steps. There are two tombs, one at each end of this enclosed part. The other sides of the square have rooms for the officials, schools, &c.

During our stay in Cairo we had frequent opportunities of enjoying the society of our friends Mr. and Mrs. Leader, of the Church Missionary Society. They readily imparted to us much interesting and valuable information respecting the state of the Eastern churches, and the antiquities and localities of Egypt. They are prosecuting with much diligence and patience their labour of love for the welfare of the Coptic church—but as they do not seek to make converts from that church, it is difficult for

them to estimate the amount of spiritual good which follows their labours. I fear it will never be large under their present system. The society laboured in the same way for the benefit of the Syrian church in India for twenty years, and reaped nothing but disappointment. It is a beautiful thought, the thought of infusing life into a dead church—but it cannot be done. We sanction the errors of the church by allowing those whom we teach still to remain in it. We do in practice teach them that there is still life in that dead body—or we infuse into them a little life, and send them home to have it all extinguished by the atmosphere of death which they breathe. We can only save them by bringing them into an entirely new position—where old things may pass away, and all things may become new by the mighty working of the Spirit of our God.

Still our friends have much which cheers them in the progress of their scholars in different branches of learning. Mr. Leader has twenty-five young men who are preparing for the priesthood in the Coptic church. I saw these young men. There was much of mildness and interest in their appearance. They are making good progress in different branches of study. They sang some hymn tunes very nicely. Oh, that some of them at least may become a river of blessing to their dead countrymen. The Patriarch of the church lately visited the seminary with all the paraphernalia of his rank, and blessed these youths. Perhaps this is good, perhaps it is not.

Mrs. Leader has also an interesting girls' school—a collection from divers peoples and tongues—Copts, Syrians, Jews, Circassians and Mohammedans. The Circassian children were beautiful. The Syrians very fair, much fairer than I supposed they would be. There was a Syrian girl, tall and graceful, and timid, who is soon to be a bride. Oh, that they may be clothed with the beauty of holiness! Mrs. Leader is much cheered by their advancement.

A party, guided by Mr. and Mrs. Leader, went one day to visit the ruins of Babylon—said to be the Babylon mentioned by Peter. Part of the site of this ancient city is now occupied by Old Cairo. The ruins cover a large tract of ground—showing that they are the remains of what was once a very extensive city. But the ruin is thorough—the desolation of desolation—long shapeless mounds of rubbish—mere rubbish—no walls, no gates—nothing but rubbish—filled with broken earthenware—looking like the ruins of a vast pottery. One thing has survived, the Roman citadel, as its architecture manifestly proves it to be. The conquered and conqueror

are gone, and all that remains of their battle and their prowess, is this one citadel. We examined it with much interest. In it there is a Coptic church of very ancient date, and most repelling discomfort—small, dark, dingy—yet full of interest from its great antiquity—dating perhaps from the end of the first, or beginning of the second century. It has some old pictures—and curious carvings in wood—the ostrich egg is suspended in different parts. It is divided into *four* parts. Its old pulpit is a large and curious wooden structure.

We saw also another Coptic church, of a similar character—it has an inscription in which the name of Diocletian occurs. There is a cave connected with it, into which we descended with lights, which is said to be a cave, in which Joseph and Mary remained for a time during their stay in Egypt. It had also a baptistery for immersion.

At length a day was fixed for visiting the Pyramids, and my friend Dr. F—— and myself started in the early morning on two willing donkeys, which their drivers had told us a thousand times were “very good.” A guide accompanied us. It was the time of the overflowing of the Nile, a sight which I was rejoiced to see, although it lengthened our ride to five and a half hours. The country was inundated, and we had to wade on men’s shoulders, or go in boats through what at other times is dry land. The waters were pouring off in large streams as broad as rivers, through bridges and dykes. Yet it will take fifteen days more for them to subside. In some parts they had already subsided, and here, to the very edge of the receding water, the progress of cultivation was going on. Some were sowing seed, over which others were slightly raking the rich black soil. Others were digging. In returning home in the evening, we made a considerable circuit to avoid the necessity of boating, and came through the inundated country on a raised road, of good breadth, which passed through the midst of the waters. On one side, the country had the appearance of an inland sea. The whole scene was as strange as it was interesting—the country seemed to have a sort of amphibious existence. There were broad, broad sheets of water. Out of the midst of these rose forests of date trees. Here were villages surrounded with water—towns changed into islands, to which the people were wading, sometimes swimming. Here were large fields of Indian corn. There of wheat and barley. Just near, fishermen casting in their nets for fish. On all sides were numerous flocks of birds—some flying, some perched on strips of land which the

waters had left. Some resembling our swallow—larks that seemed quite tame—quails, kites and sea-gulls. The Pyramids of Gaza rose majestically on the one side, and those of Sakkara on the other. The climate was delicious, and over all were thrown the calm and beautiful tints of an Egyptian evening. Oh, Egypt, made rich by thy God, but made poor by thy own crimes, a day of mercy will come to thee also, sunken, down-trodden land. Oh, Egypt, couldst thou not know Him whose blessed feet trod thy soil? Yes, thou hast known him, but thou hast forgotten him again, therefore art thou still poor.

In approaching the Pyramids we were not aware of their immense size until we were quite near to them. Then indeed their bulk was a wonder and an amazement. As one stands near the base of the largest, and casts the eye upwards, it looks like a huge mountain of squared and piled stones. The stones of which it is built are from three to four feet deep, and each layer recedes about that width from the other—tapering away apparently at the summit to about the width of one stone. But when there, I found that this one stone, as it appeared to me from the base, was a square of 35 feet. I did not intend to ascend, as I thought it was not worth the fatigue, especially at mid-day, and under an Egyptian sun; but my friend went half-way up, and came running down, jumping from stone to stone with so much ease—urging me to follow, that I went. But it was a considerable labour, as the steps are so deep, and withal not a little dangerous, as you are on the bare outside, with no defence, and if the foot slip, you must fall to the bottom and perish, as happened to one man not long since. But I toiled up, and keeping my eyes and my mind intent upon my steps, had little sense of giddiness. Two Arabs assist you in going up and coming down, one holding you by either hand—which is a great help; but they make so much jabbering and shouting, that they confuse you as much as they help you. Part of their plan is evidently to extort something from your fears; about half-way up, there was a kind of resting place in a hollow in one of the corners. Here they all began to laugh, and shout, and dance in the wildest way. One strong, active fellow, running to the edge of the stone to show us his courage, and daring; once at the top, they shouted for "Bucksheesh" (a gift) with all their might. Here we were too glad to lie and rest ourselves a little space. The view was wide, very wide—but not worth the trouble of ascending to see, as I had guessed. The stones were cut with the names of the ambitious as usual. My eye rested with pleasure on the name of "P. Fisk," a truly

immortal name. The space at the summit is so large (35 feet square) that the feeling of security is perfect. From it the men below looked like birds, and the Sphinx, which is 1,400 feet distant, seemed just near the base. The descent was more rapid, but more painful than the ascent.

Before ascending to the summit we went into the interior, treading our dark and toilsome way through its narrow but wonderful passages, into the chamber where lies the empty Sarcophagus. The guides preceded us with torches. It was dark, hot, suffocating, unsatisfying—the guides still vociferating. I was glad to escape into the open day-light. The whole Pyramid is certainly a mighty, but apparently a most useless affair; a wondrous monument of Egyptian skill, but a still more wondrous monument of Egyptian folly.

We walked to the great Sphinx, which I may leave for the description of others, only saying, that it seemed to me to have been hewn out of the rock where it stands. Three or four emptied Sarcophagi were lying around. The whole was a strange sight to see amidst these barren sands, with that hot sun-light pouring down upon us.

From an island in the Nile, Rhoda Island, there is a beautiful view of the river and of the Pyramids. The river is here a broad and noble stream. The wind was freshening its waters, and many a boat, with its graceful sails, was scudding over them. On the island, the property of Ibrahim Bey, are good gardens—or rather, the whole island is one large garden, tastefully laid out in English style. It is not so well kept as the Pasha's gardens at Shoo-bra, but in better style, with a greater variety of shrubs and trees. There was in these an interesting mingling of the English and Eastern. The ash, and poplar, and weeping willow, and one stunted oak, with dates, bamboos, oranges, lemons, the cactus, the prickly-pear, the aloe, roses, the rose tree, the ficus, olianders, crusanthamums, and some Indian shrubs, whose names I do not know.

On Sabbath day we had the privilege of mingling in the Divine worship at Mr. Leader's—a great refreshment to the spirit in this land of darkness.

A gentleman connected with the Society of Friends, whose acquaintance I had the pleasure of making at Cairo also, went with me to the Greek Church. We approached it through narrow, dark and dirty streets, and were astonished to find so clean and good a building in such a place. It was a simple square, with two rows of slender pillars forming the aisles and the nave. The chancel, with the altar, was completely screened from

view. The screen was carved and richly gilt, and ornamented with several very good paintings, by a recent painter at Moscow. There were two priests present with their black round caps. One, clad in ample robes, was a fine looking middle aged man, healthy and cheerful, with light flowing hair, slightly tinged with grey. The other, more scantily and meanly clad, was reading the Psalter in a sort of recitative. There was no one present to hear. Here also is death. Oh, thou Spirit of life, when wilt thou breathe upon the slain that they may live!

At 7 A. M. we went to the Armenian Church. It was clean and neat, and built in the form of a square. At the end facing the door-way, there were three altars in three niches. The centre one was the largest, and reached to the roof. The two others reached about half this height, and above these were two small galleries, or rather boxes for women. Lights and crosses were on the altar in the centre, which rose gradually in steps. Above it was a picture of the Virgin and Child.

They were engaged in their devotions when we entered. There were three priests and a boy, who read by turns in a noisy recitative. The congregation consisted of *five* men, who were in different parts of the chapel, on long cushions spread out before them, kneeling and bowing, and kissing the ground, just like a group of Mohammedans. At the close of the service they all went up and kissed the Gospel which had been read. A vain substitute I fear for the true love which it deserves and demands, and yet not an unmeet emblem of that love.

They appeared pleased at the respectful silence with which we waited, and brought us chairs to sit on near the door. At the close, the Patriarch's chaplain, who is a noble looking man, with a venerable white beard, and splendid bass voice, invited us to look round the building, taking us also into the two chapels, on either side of the church. After this he conducted us into his own room in an adjoining building. A divan ran round three sides of the room, with little desks here and there for writing, reading, &c. He gave us the seat of honour. In a little time a servant brought us coffee and the hooka. We were glad of the coffee, and I carried my politeness so far as to take for the first time in my life three whiffs of the hooka. It was not disagreeable. It was very pleasant to receive such marks of true and gentle courtesy in a strange land, from one who was a total stranger, on whom we had no claim, and to whom we had no introduction, a member also of a formal church. Let me hope that this amiable man has something of the spirit of his vena-

ble Patriarch, of whom Mr. Leader spoke very highly; describing him as a man of much intelligence and enlargement of mind, and pious withal, who calls himself a Protestant, and denounces the tricks of the priests, in deceiving the people. I regretted that I could not see him. He was at Alexandria. Oh, blessed Spirit of my God, who didst teach Thomas à Kempis in the midst of a Roman monastery when all was dark around him, thou canst also teach these men, though surrounded by dead forms. Wilt thou teach them? Wilt thou, that we shall meet in heaven? Ah, thou wilt give thy saints to meet many there, whom they little expect to meet. Thou wilt build a large temple for my God, and gather the stones for it out of all nations.

Mr. Leader did me also the favour to introduce me to the newly appointed Metropolitan of the Syrian churches in India. He is a Syrian, from Antioch, where he had just received ordination from the Patriarch, and only waits for funds in order to proceed to his Indian charge. He is a fine looking young man, handsome and healthy, his complexion a light brown, with a fine black beard, which I afterwards found would be to him no inconsiderable letter of introduction to the people of his charge. He was dressed in graceful, flowing eastern robes of deep purple stuff, with a large rounded turban of a peculiar shape, and his silver-headed staff of office in his hand. There were two attendants with him. One was his brother, who came into the room and kissed our hands.

(*To be continued.*)

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THE HISTORY OF CHRISTIANITY IN INDIA,  
FROM THE COMMENCEMENT OF THE CHRISTIAN ERA.

BY THE REV. J. HOUGH.

*Vols. 3d and 4th. 1845.*

WE give the following from the last *Calcutta Review*, not having ourselves been able to obtain the volumes, yet being anxious to bring before our readers, as far as practicable, whatever is published of special interest relating to the religious history of India.

“Mr. Hough is not one of those Englishmen who, though they derive their means of support from India, yet prove ungrateful to the country which has given them their subsistence. Though now in England he does not forget India, as these volumes show that he feels the most lively interest in the moral condition of its teem-

ing population. While a Todd gives us a view of the antiquities and genealogies of the country, and a Malcolm and a Dow acquaint us with its political and military history, Mr. Hough takes up the subject of the propagation of Christianity. He professes himself indebted for the chief materials respecting the early Danish and English missions to the reports of the Christian Knowledge Society, respecting which he states, "I confess, that until I had investigated the entire series of the Society's Reports, together with the original correspondence and journals of the missionaries, I had formed no conception of the extent, the value, the importance of the Society's labours in India."

Mr. Hough begins with the Dutch missions. The Dutch were the first who began Protestant missions in India. They made conversion a primary object in their conquests. They conquered Java in 1616, and divided the country into missionary districts in 1631. They established a school in every parish—but their schools fell with their political power. In Amboyna they instituted village schools, and sent several Natives to Holland to be educated as ministers. In Batavia they had 100,000 Native converts. The Malay was the first language of the East into which the Bible was translated, and that by Dutchmen.

Mr. Hough gives an interesting detail of Ceylon, where the Dutch planted a school in every parish. "The Dutch resolved to introduce their own language, chiefly with a view of abolishing the Portuguese, as well as the Romish religion, from their territories. Accordingly, in 1659, shortly after the expulsion of the Portuguese, the Governor issued a proclamation, ordering all the Hollanders to compel their slaves to learn Dutch, and to keep their head shaved until they understood it. Every slave who could speak the language was permitted to let his hair grow long, and to wear a hat. This policy succeeded to a considerable extent. The Dutch had a superintendent over every ten schools; who visited each once a month, and reported to the clergyman, who visited all once a year. Jaffna was the part where the labours of the Dutch were attended with greatest success. In 1688 the Native Christians amounted to 180,364; but a rapid decline afterwards took place, as few of the Dutch were acquainted with the vernacular."

The Danish mission, with the labours of Ziegenbalg; forms the next subject; a man who had an audience of George the First on the subject of missions. He held a weekly conference with the Native teachers. In 1730 three of the missionaries were refused a passage in the E. I. C. ships, but succeeded eventually through the intercession of the Queen of England. In 1732 the arrival of a

medical missionary greatly strengthened the mission. In 1733 a Native convert was ordained—this gave him more respect in the eyes of the Natives—stimulated the catechists to greater exertion, and increased the number of converts.

Mr. Hough treats of the Tanjore mission, founded by a Native of low caste, of whom he gives a most interesting account. A Charity School, on the model of the Halle Orphan House, was established for 200 Christian children; a printing press was connected with it. The       declined ordaining a Native, because he was of low caste. The missions were carried on, though war was often raging between the French and English.

Mr. Hough notices the Moravian missions in the East. The Moravians attempted to establish a mission in Ceylon, in 1740, but were banished the island by the Dutch authorities, instigated by the clergy. In 1768 they attempted, under the protection of the Danes, to form a mission at the Nicobar islands. After 20 years' residence in a wild country, exposed to numerous privations, and having lost eleven of their missionaries, they left the island: they failed at Tranquebar also. In 1777, Mr. H. states, that two Moravian missionaries went to Bengal, at the request of the Danish Asiatic Company, and settled near Serampore. A few years afterwards a Mr. Levius gave them a garden and some houses near Calcutta, where they resided for some time; they baptized a female slave from Malabar. They had a station at Patna, but were unsuccessful. In 1795 they forsook India altogether. Their system of colonizing deterred most people from approaching them, and their working at trades degraded them in the eyes of the Natives.

The English mission at Madras was not founded for a century after the English settled in Madras, who "rolled wave after wave on the shores of India, with appetites ever increasing, for food always diminishing." The early missionaries were active in conducting schools. Professor Franke took a warm interest in them. In England the annual contributions to missions about 1740, amounted to 70£! The behaviour of English sailors and the French wars, proved great obstacles. In 1768 DeCoste, a Portuguese inquisitor, joined the Protestant Church. Mr. H. notices the labours of Gerick, who saved "all he could to give all he could." And the mission at Cuddalore where the language spoken by those who attended the mission chapel was a mixture of Portuguese, Tamil, Telugu, Dutch, English, and French; they were greatly opposed by the Romish priests, who were instigated by the French, though Count Lally, with his Irish brigade, behaved very kindly to them. A history of the Trichinopoly mission, in connection with the labours of Swartz,

is given. The Tanjore mission and Swartz were respected even by Hyder. Swartz tried to establish schools, but the state of the Native government was a great obstacle. In 1787 the Court of Directors made a grant of money for the establishment of English Provincial schools. Mr. Swartz took an active part in them, and drew up several of the reports. As a remedy for anxiety, Swartz states, "Whenever I meet with any thing disagreeable, I go and catechize for an hour." The Tinnevely and Palamcottah missions are noticed.

The fourth volume takes up the Bengal missions, begun by the Anglican Church in 1758. In 1692 the English had but one church in India, at Madras. In 1714 the Rev. S. Briercliffe, chaplain at Calcutta, wrote to the Christian Knowledge Society, that he could not establish a school in Calcutta; and that great obstacles lay to missions from the Mohammedans, then the rulers of Bengal. The interest manifested by the Christian Knowledge Society, and the religious books they sent, roused the British of Calcutta to the necessity of having a church, which was called St. John's, through the influence of the Free Masons. The Governor, Civilians and Military, used to walk every Sunday to church. In 1732 application was made by the Dutch for a missionary—money was available, but no men. In 1756 the church and Calcutta Records were destroyed by the Mohammedans. In 1758 Kiernander—honoured name—arrived in Calcutta, as a missionary; and was cordially patronized in his mission by Lord Clive and the Members of Council. In 1759 he opened an English school for Armenians, Bengalies, English and Portuguese. In a year, it contained 135 scholars, some of whom were brahmins, and made no objection to be taught the Christian doctrines. He also took charge of the Charity School (the present Free School.) One of his first converts was a brahmin. In 1759 he began public worship in Portuguese every Sunday: his Christian pupils, besides others, used to attend. He was very active in distributing the religious publications of the Christian Knowledge Society. These duties unfortunately left him no time for the study of the Native languages. Mr. Vansittart, father of the present Lord Bexley, patronized his mission and charity school. In seven years he had about 60 converts from Hinduism. In 1761 he sent, by request, some Arabic Testaments to the Court of the Great Mogul, Shah Alum—they were well received. In 1774 he built a spacious school-room with the proceeds of his wife's jewels, but found great difficulty in procuring qualified school-masters. He did not allow the "stranger within the gate"—the heathen, to work for him on Sunday. In 1775 he baptized the

Persian interpreter of the Supreme Court, the Honorable Justice Chambers and his lady being sponsors. Kiernander expended over £12,000 of his own money on missionary objects. His circumstances, however, became embarrassed. Mr. Hough attributes this to his luxury; others think that evidence sufficient can be adduced to show that this was not the cause, and that Kiernander's being reduced to poverty was not his own fault.

Mr. Hough next gives an account of the missionary labours of the Rev. D. Browne, who established a school for Hindu orphans, and forsook the lucrative appointment of chaplain to the Military Orphan Asylum, rather than dissolve his connection with the Mission Church. In 1789 the Rev. T. Clark arrived as a missionary, but within a year he proved a renegade; and, we fear for the love of filthy lucre, turned chaplain. Messrs Grant and Chambers proved warm friends to the mission. In 1787 the Cathedral Church was erected. Raja Nobkissen presented the ground, and C. Grant gave some highly polished masses of blue marble from Gaur for it. It cost £3,600; with the exception of £1,200 from the East India Company, all was raised by voluntary subscriptions. In 1799 Kienander died, neglected by the members of the church, for whom he had done so much. His work was taken up by Buchanan and Browne. The latter was absent from the mission church only one fortnight in 20 years.

Mr. Hough then gives an account of the establishment and benefits resulting from Fort William College—the history of the mission church, to which the Marquis of Wellesley assigned 264 rupees monthly—and the arrival of Martyn and Corrie, in 1806.

Mr. Hough next describes the Baptist Mission, and its founder Mr. Thomas, who inquired in vain for devout Christians in Calcutta, though a mission had been there 20 years previously. He circulated portions of the Bible in Bengali in manuscript. Next Carey came forward, whose ardent thirst for geographical knowledge stirred up his missionary zeal. He notices his settlement at Mudnabatty, and his excursion to Butan. He then treats of the arrival of Ward and Marshman, and their being suspected of being republican emissaries; the opposition of brahmins; the conversion of Krishna; the publication of the Bengali Testament, 1801; Sir G. Barlow's prohibition of preaching and distributing tracts in Calcutta in 1806, and Chamberlain.

The Burman Mission, begun 1806, in consequence of the obstructions of missions in Bengal—the founding of the Benevolent Institution, 1810—the robbery at the Butan mission house—the Chittagong mission—Mr. F. Carey, Ambassador from the Burmese

Court at Calcutta—the translations—the number of Native converts—all these and other subjects are fully treated of.

Mr. Hough gives an account of the London Missionary Society's first mission at Chinsura. Mr. May arrived in 1812, and formed a circle of schools, which extended ten miles above and six below Chinsura; the Marquis of Hastings granted 600 Rupees monthly to them; at first the brahmin boys would not sit down on mats, with those of other castes. The one great object of Mr. May was to improve the indigenous school of the country. In 1816 he established a Normal School. In 1807 the London Missionary Society established a mission at Surat. Sir J. Mackintosh patronized it. It failed, however, but was revived in 1815. The London Missionary Society established a mission in Ceylon in 1804. They found many of the Native Christians there no better than the heathen. Sir A. Johnston patronized the mission.

The subject of the Armenians is taken up, "who carry on commerce from Canton to Constantinople," and amount to 480 in Calcutta. They were established in Calcutta in 1686.

Mr. Hough gives a history of the Church Mission Society, which began its labours in 1811, by employing Scripture readers, and aiding translations. In 1813 they opened an English school at Agra, and Abdul Messee acted as a reader under Mr. Corrie's superintendence. In 1814 Mr. Bowley began his career, and was stationed at Chunar in 1815; where he founded schools, in which the masters were paid according to the number of their scholars. In 1815 Mrs. Sherwood interested herself in the Church Mission at Meerut. She employed readers, and conducted schools. The Rev. H. Fisher also co-operated. In 1815 they opened a school of 100 boys at Kidderpur, Calcutta. In 1816 the Rev. T. Robinson, chaplain of Dum-Dum, had six Christian boys, brought by Mr. Corrie from Agra, under his superintendence, to train them up as teachers. The same year an estate of seven acres was purchased at Garden Reach for a Christian Institution.

Mr. Hough takes up the different missions by decades, or periods of ten years. The one for Calcutta, from 1807 to 1816, is particularly interesting. In 1807 the Evangelical Fund was raised for the maintenance of a minister in the Mission Church, Calcutta, separate from the Company's chaplains. What has been done with this money? Mr. Hough gives details of Browne, Martyn, Thomason, and Corrie. At Dinapur, a Company's covenanted servant turned Mussulman. Some interesting quotations are given from Mrs. Sherwood's "Indian Orphans"—the labours of Corrie at Benares are given—the life of Abdul Messee—the Apostacy of Sabat—the

foundation of the European Orphan Asylum, and of the Hindu College.

Mr. Hough gives a short notice of the labours of the London Missionary Society at Surat; selected on account of its population, commercial connection, and influence on Cabul, Kandahar and Persia. He also refers to the operations of the American Mission at Bombay, begun in 1813, under the frown of Government. The Court of Directors were about to send out a despatch to India, censuring all their civil and ecclesiastical servants, who had abetted these and other missionaries; but an able written defence of them, submitted to the Court by C. Grant, Esq. turned the scale in their favour. They opened a school for Jews in 1816, attended by 40 scholars.

This work of Mr. Hough's is a valuable contribution to the religious statistics of India. It is more full on the Madras presidency than on Bengal. The author has consulted many original books, and MSS. in his compilation. The subject is one that even in a literary point of view ought to interest the public. Since a laudable curiosity is employed in tracing the history of Paganism, Mohammedanism, Buddhism—why should the progress of Christian truth prove the only exception? This work will form a valuable addition to other works that have treated of particular parts of India, and we cordially recommend its perusal to all our readers.

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## Correspondence.

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### IMPROVEMENT IN CANARESE TYPE.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR SIRS—A few months ago, a Correspondent at Masulipatam drew the attention of your readers to various improvements that might be effected in printing the Native languages, by the introduction of spaces between the words, &c. Having long regarded this as a very important object, we have, in connection with the Wesleyan Mission Press, Bangalore, used every means to promote it in the Canarese language. In addition to this, however, and the adoption of a system of punctuation, we have effected various improvements in the casting of the type, by which the labour and expense of printing have been reduced from 40 to 50 per cent.

To make these improvements intelligible to the general reader, it

will be necessary to state a few particulars regarding the Canarese alphabet. It consists of 16 vowels and 36 consonants. The vowels never occur as distinct letters, as in English, except at the beginning of words; in all other situations their shape is altered, and they are so attached to the consonant, as to seem to form a part of it. It has hitherto been usual, in Canarese type, to cast each vowel in combination with every consonant. Thus, before a book could be printed, it was necessary not only to have the consonants and vowels in separate types, as in English, but also every possible combination of the two. The consequence was, that a complete Canarese alphabet, in type, ready for the printer's use, consisted of nearly four hundred letters. To those of your readers who have been in a printing office it need scarcely be said, that when these were arranged in cases, divided into small boxes for the purpose of containing from 50 to 500 types of each letter, the extent of surface covered was so great, that the compositor could not, without leaving his seat and walking a yard or two, reach the types at either extremity of the frame on which the cases were placed. Of course very considerable delay was thus occasioned.

Another peculiarity in the Canarese language is, that every consonant has, if it occur without a special indication to the contrary, an inherent vowel sound; and a double consonant has to be used, instead of simply placing one after the other as in English, or stifling the vowel in the second consonant by a mark placed above it, as in Tamil, the custom is to place one consonant *below* the other—a practice attended with no disadvantage in *writing* the language, but exceeding difficult to manage in type. The plan has hitherto been to have every font of type cast in three *bodies* or depths. Suppose for the sake of easy illustration, the general size of the type to be half an inch; every letter would be cast with a margin of a quarter of an inch to space; then a set of the same had to be cast without this margin, to be used in those cases in which an under letter was necessary; and then the under letters themselves had to be cast on a body a quarter of an inch in depth, to stand in a line, when placed under the last mentioned, with those cast half an inch in depth.

These explanatory observations may enable the reader to appreciate the value of the changes made in casting the font of type to which reference has just been made; and which is considered by the writer of sufficient importance to deserve the attention of all who are interested in the cheap and expeditious production of works in the Native languages.

The first mentioned difficulty has been overcome by detaching

as many vowels as possible from the consonants, and casting them separately, as in English. Thus for instance, the vowels ಽ ಞ were formerly cast combined with each of the thirty-six consonants; consequently seventy-two additional types had to be made on account of these two vowels. By casting them separately, however, as shown here, ಽ ಞ the same types can be attached to all the single consonants. It will be seen from the specimen given below, that these joinings do not appear in print, and that the type looks as neat as if the vowels had been cast attached to the consonants.

#### SPECIMEN OF THE NEW TYPE.

##### THE LORD'S PRAYER IN CANARESE.

ಪರಲೋಕದಲ್ಲಿರುವ ನಮ್ಮ ಶಂಪೆಯೇ ನಿನ್ನ ನಾಮವು ಪರಿಶುದ್ಧವಾಗಿ  
ಯೇನಿಸಲ್ಪಡಲಿ ನಿನ್ನ ಆಲೆಕೆಯು ಬರಲಿ ನಿನ್ನ ಚಿತ್ತವು ಪರಲೋಕದಲ್ಲಿ  
ಮಾಡಲ್ಪಡುವಹಾಗೆಯೇ ಭಗಲೋಕದಲ್ಲಿಯೂ ಮಾಡಲ್ಪಡಲಿ. ಇಂದಿಗೆ  
ಬೇಕಾದ ಆಹಾರವನ್ನು ನಮಗೆ ಇಂದು ದಯೆಪಾಲಿಸು ನಮಗೆ ಅಪರಾಧ  
ಮಾಡುವವರನ್ನು ನಾವು ಕ್ಷಮಿಸುವಹಾಗೆಯೇ ನೀನು ನಮ್ಮ ಅಪರಾಧಗಳನ್ನು  
ಕ್ಷಮಿಸು. ನಮ್ಮನ್ನು ಕೋಧನೆಯಲ್ಲಿ ಪ್ರವೇಶಿಸಗೊಡದೆ ಕೇಡಿನೊಳ್ಳಿಗಿಂದ  
ನಮ್ಮನ್ನು ತಪ್ಪಿಸು. ಯೇನಂದರೆ ರಾಜ್ಯವೂ ಪರಾಕ್ರಮವೂ ಮಹತ್ವ  
ವೂ ಸದಾಕಾಲಗಳಲ್ಲಿ ನಿನ್ನದಾಗಿವೆ. ಆಮೆನ್.

It is almost impossible, without inspecting the type itself, for the general reader to understand how the difficulty with regard to the double consonants has been met. When they occur in the above specimen, though they appear as if made on the old method, they are really cast on a body of the same depth as the other letters, and are placed to the right of the letter preceding, but so cast as to project to the left, and fall *under* the consonant next to which they are placed. The merit of this ingenious contrivance is due to the type-founder, Mr. Watt, of London; and it will be seen, from the above specimen, that the workmanship is so perfect, that no reader would suspect how it had been effected.

By these improvements we have a font of Canarese type that can be arranged in two cases, very little larger than those required for a font of English type. Every letter is within the compositor's reach, without the necessity of his leaving his seat. And in addition to all these advantages, the original cost of such a font of type is little more than a fourth of a font on the old system.

In regard to the beauty of the type, those who are familiar with

the characters, will be best able to judge for themselves. It appears to the writer, that when a few letters shall have been slightly altered, it will be the most perfect Canarese type hitherto produced.

WESLEYAN MISSION HOUSE, )  
 Bangalore, August 13, 1846. }

J. G.

## Religious Intelligence.

### LIFE OF D'AUBIGNE.

BY REV. ROBERT BAIRD, D. D.

JOHN HENRY MERLE was born in the city of Geneva, in the year 1794. Consequently he is little more than fifty years of age.

Although a Swiss by birth, he is of French origin. His family, like that of many of the inhabitants of Geneva, is descended from Huguenot ancestors, who were compelled to leave their native country because of their religion, and to take refuge in a city upon which one of their countrymen, John Calvin, had been the instrument, under God, of conferring the blessings of the Reformation.

The great-grandfather of the Rev. Dr. Merle D'Aubigne, on his paternal side, was John Lewis Merle, of Nismes. About the epoch of the Revocation of the Edict of Nantes, 1685, this worthy man, who was a sincere Protestant, fled from his country, and took refuge in Switzerland, in order to enjoy the religious liberty which France, under the rule of Louis XIV. denied him.

His son, Francis Merle, married, in the year 1743, Elizabeth, the daughter of a Protestant nobleman, residing in Geneva, whose name was George D'Aubigne. Agreeably to a usage which exists at Geneva, and, I believe, in many other portions of Switzerland, by which a gentleman adds the name of his wife to his own, in order to distinguish him from other persons of the same name, Mr. Francis Merle appended that of D'Aubigne to his own; and was known as Francis Merle D'Aubigne. Since his day, the family have retained the name of Merle D'Aubigne.

George D'Aubigne, just mentioned, whose daughter Elizabeth became the wife of Francis Merle, was a descendant of Theodore Agrippa D'Aubigne, who left France, in the year 1620, on account of religious persecution. This Theodore Agrippa D'Aubigne was no common man. The old chroniclers call him "a zealous Cal-

vinist, if there ever was one." He bought the domain of Lods, near Geneva, on which he built the Chateau of Crest, which still remains. The old Huguenot warrior handled the pen and the lyre as well as the sword; and his *Tragiques*, a poem full of life and genius, drew a vivid picture of the court of the imbecile Henry III. of France, and his infamous mother, *Catherine de Medici*. His *Histoire Universelle de la fin du 16me Siecle* had the honour of being publicly burnt in Paris, in the year 1620, by order of Louis XIII. He wrote also the *Confession de Saucy*, and several other works. It is related of him, that, at the age of eight years, he knew well both the Latin and the Greek languages. At the age of fourteen he went to Geneva, to finish his studies in the "Academy," or University, of that city. Having completed his course in that Institution, he returned to France; whence, as has been stated, he was compelled to fly, in the year 1620. Upon establishing himself at Geneva, he became allied by marriage, with the families of the Burlamachi and Calandrini, two of the most honourable families in that city, both of Italian origin; for Geneva was a "City of refuge" to persecuted and exiled Protestants of Italy as well as of France.

Francis Merle D'Aubigne had many children, one of whom, Amie Robert Merle D'Aubigne, was born in 1755, and was the father of three sons; the oldest and the youngest of whom are respectable merchants in America—the former in New York, and the latter in New Orleans—and the second is the Rev. Dr. Merle D'Aubigne, the subject of this notice. Amie Robert Merle D'Aubigne had a strong desire in his early years to consecrate his life wholly to the service of his God; and his parents allowed him to pursue the studies requisite for the right discharge of the office of the ministry of the Gospel. But on his father's death, his uncle and guardian caused him to give up his studies and embrace other pursuits.

The end of this excellent man was truly tragical. In the year 1799, he went on an important commercial mission to Constantinople and Vienna. On his return from the latter city to Geneva, through Switzerland, in the autumn of that year, he was met on the road, near Zurich, by the savage and infuriated hordes of Russians, who had been recently defeated by the French forces under the command of Massena, and by them was cruelly murdered!

His widow, who is still living in Geneva, in a vigorous old age, devoted all the energies of an active and enlightened mind to the care of her fatherless children; and now daily thanks God for having supplied her with the means of giving them a liberal education.

The Rev. Dr. Merle D'Aubigne was educated in the "Academy"—or, as it is more commonly called by strangers, the University—of his native city. After having completed the course of studies in the Faculties of Letters and Philosophy, he entered that of Theology. The time when he finished his preparations for the ministry is uncertain, but probably about the year 1816.

The Theological Faculty in the Academy of Geneva, when Dr. Merle D'Aubigne was a student, was wholly Socinian in its character. Whatever were the shades of difference in regard to doctrine, which prevailed among its professors, they all agreed in rejecting the proper divinity of the Saviour and of the Holy Spirit, salvation through the expiatory death and intercession of the former, and regeneration and sanctification by the influences of the latter. With these cardinal doctrines of the Gospel, others which are considered by all Evangelical Christians to be fundamental in the system of their faith, were also renounced. The same state of things exists at this day, in the school which Calvin founded, and in which that great man, as well as Beza, Francis Turretin, Pictet, and other renowned men taught the youth, who gathered around them, the glorious doctrines of the Gospel and the Reformation.

It was under such instruction that Dr. Merle pursued his studies for the sacred ministry. But it pleased God to send a faithful servant to Geneva, about the time that he was completing his theological training. This was Mr. Robert Haldane, of Edinburgh; a wealthy and zealous Christian, who lately closed a long and useful life, spent in the service of his Master. This excellent man, deploring the errors which prevailed in the theological department of the Academy, endeavoured to do what he could, during the sojourn of a winter, to counteract them. For this purpose, he invited a number of young men to his rooms in the hotel in which he lodged, and there, by means of an interpreter at first, he endeavoured to teach them the glorious Gospel. In doing this, he commented on the Epistle to the Romans, at much length. God blessed his efforts to the salvation of some ten or twelve of them.

Seldom has it happened that an equal number of young men have been converted about the same time, and in one place, who have been called to perform so important a part in building up the kingdom of Christ. One of these men was the excellent Felix Neff, of blessed memory. Another was the late Henry Pyt. The greater part of them, however, still live to adorn and bless the church in France and Switzerland. But none of them have become more celebrated than the subject of this notice.

Not long after his ordination, Dr. Merle set out for Germany,

where he spent a number of months, chiefly at Berlin. On his way to that city, he passed through Eisenach, and visited the castle of Wartburg, in the vicinity, famous for the imprisonment of Luther. It was whilst gazing at the walls of the room which the great Reformer had occupied, that the thought of writing the "History of the Reformation," entered his mind, never to abandon it, till its realization should put the world in possession of the immortal work whose existence may be said to date from that day.

From Berlin, Dr. Merle was called to Hamburg, to preach to an interesting French Protestant Church, which had been planted by pious Huguenots, when compelled to leave France, upon the Revocation of the Edict of Nantes, and which has been continued by their descendants. In that city he spent five years, diligently employing his time in amassing information on the great subject upon which he had resolved to write.

From Hamburg, he was invited to Brussels, by the late king of Holland, to preach in a chapel which he had erected in that capital, for Protestants who spoke the French language. At that time, and down till 1830, Belgium (of which Brussels is the capital) was united to Holland, and formed a portion of the kingdom of the Netherlands.

In the year 1830 a revolution took place in Belgium, occasioned as much by religious as by political causes. The priests, in order to deliver the country from the Protestant influence which a union with Holland diffused in it, joined De Potter and the other "patriots" in their revolutionary measures. The enterprise succeeded. The Dutch were driven out; and all who were considered friendly to the king, or intimately connected with him, were in no little danger. Among those who were in this predicament was Dr. Merle. At no small risk of his life, he escaped from Belgium to Holland, where he spent a short time, and thence went to his native city.

The return of Dr. Merle to Geneva was most opportune. The friends of the truth had been steadily increasing in number since the year 1816, and had begun to think seriously of founding an orthodox school of theology, in order that pious Swiss and French youth, who were looking to the ministry of the Gospel, should no longer be forced to pursue their studies under the Unitarian doctors of the Academy. The arrival of Dr. Merle decided them for immediate action. The next year, 1831, the Geneva Evangelical Society was formed, one of whose objects was to found the long-desired seminary. In this movement Dr. Merle took a prominent part, and was placed at the head of the new school of theology. His intimate friend, the excellent Mr. Gaussen—so favourably

known in this country for his *Theopneustia*, and in Switzerland for many other writings, took an equal part in this enterprise, and was chosen Professor of Theology. Mr. Gaussen is one of those in Geneva who have had to endure much of the "shame of the cross," and he has endured it well. For the noble stand which he had taken in behalf of the truth, he was, by the government, turned out of the church of which he was for years a pastor. A man of fortune, as well as of rich gifts and attainments, he has devoted himself, without a salary, to the infant institution which he and Dr. Merle, sustained by some distinguished laymen—among whom I may mention Col. Tronchin, Ch. Gautier, and M. Boissier—have been the instruments, under God, of founding and of raising up to its present respectable standing. Commencing with some three or four young men, it has steadily increased, till it has now forty students, including both the preparatory and the theological departments.

This seminary has enjoyed the talents of other valuable and distinguished men. For several years, M. Galland was a professor in it. The late and still much-lamented Steiger, the pupil and friend of Tholuck, was a professor in it during some years; and at present it enjoys the services of Messrs Pilet and La Harpe, who are worthy colleagues of Merle D'Aubigne and Gaussen.

It may be insignificant to remark—but it will answer some inquiries which have been addressed to me—that Dr. Merle D'Aubigne is a large, fine-looking man, of most agreeable manners; and personally, as well as mentally considered, he would be pronounced by every one to be altogether worthy to speak of Martin Luther, John Knox, and the other giants of the Reformation. Nevertheless, I am pained to say it, his health does not correspond with the robustness of his frame, nor the vigour of his appearance. He suffers much at times from complaints of the chest. I am sure that in making this statement, I shall secure the prayers of many a reader, that his valuable life may be spared many years to bless the church and the world.—*Christian Witness*.

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#### ABOLITION OF CASTE

IN THE PALAMCOTTAH SEMINARY OF THE CHURCH MISSIONARY SOCIETY.

ONE object of great importance has been attained, the circumstances attending which I have already made known at large to the Committee; but as this Report may perhaps meet the eyes of some who have not seen my previous letters on this subject, it is desirable to state, that I allude to the abolition of every recog-

dition of caste, direct or indirect, in the Seminary. The caste cooks have been dismissed, and a respectable cook of no caste appointed. The students requested leave to consult their parents before eating the food thus prepared, which being granted, twenty-seven of them went to their homes, and of these, twenty-five returned within the appointed time, and amongst them all the high caste boys. Two only refused to return, both of whom were Shanars. This change is a great relief indeed to my mind. It has always appeared to me that the usefulness of a Seminary is very much diminished, if not totally destroyed, when high caste cooks are employed. A youth who has been accustomed for years to eat food cooked by a high caste man, employed as he believes *out of respect to his prejudices*, is not likely to lose his own respect for those prejudices when he leaves the Seminary; they are in fact greatly strengthened, and when he quits the Seminary, he imagines himself a higher caste man than he was when he entered it;\* and if he be afterwards employed as a schoolmaster or catechist, he instructs the people, young and old, by precept and example, according to his own pernicious notions. It is vain to declaim against the principle to those whom we at the same time train to the practice of that which we denounce; a habit acquired at that time of life at which students are usually instructed in Seminaries, is not easily broken off. There is not now, however, any recognition of caste, direct or indirect, in the Palamcottah Seminary, and my mind is therefore relieved of this burden.—*Report of Rev. S. Hobbs—Church Missionary Record.*

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#### OPENING OF THE NEW WESLEYAN CHAPEL IN ST. THOME.

In the beginning of 1823, when this large village was occupied by Roman Catholic Priests *only*, the Wesleyan Missionaries purchased a house on the road now leading to the Adyar, and made such alterations in it as to make it suitable for public worship; and for many years in that humble place they ministered to all who came, "The word of the Lord." Many have been the instances of good done to the souls of their beloved countrymen, who came to St. Thome in search of health, also to their dear friends and brethren the East Indians, and the Natives; and numerous are the proofs of gratitude given by those concerned; and though it be but a small instance to mention, it is worthy of note that in 1828, a silver cup and salver for the Sacramental Service came in from some unknown friend through Messrs G. Gordon and Co., for the use of the Chapel.

In the course of years, however, the building became much delapidated, so that the roof had to be propped up in various places, and at last a

\* In illustration of this, it may be mentioned, that one Pariah and one Paller left, to consult their parents as to whether they should comply or not.

considerable part of one gable fell to the ground. This breach, however, was repaired for the time being, but it was evident to all that we could not long continue to occupy the place, and in conversing with E. F. Elliot, Esq. the Chief Magistrate of Madras, he recommended an appeal being made to the public; but on being told great reluctance was felt after the recent and liberal contributions made to rebuild the Black Town Chapel, he of his *own accord* offered to make personal applications for aid; and the list on the cover of this publication shows how well he succeeded, though if he had not named ten pagodas as being sufficient from each person—*much* more would have been given. The New Chapel (measuring inside 44 feet by 22) is after the Doric order, looks exceedingly neat, is well ventilated, and suitably furnished.

On Thursday, the 10th of September, Divine Service was commenced in it at half-past six in the evening by the Rev. JOSEPH ROBERTS, who gave out that solemn and beautiful hymn, "Before Jehovah's awful throne;" and after prayer read an appropriate portion of the Word of God, the Rev. M. BOWIE, M. A., Senior Chaplain of the Scotch Church, then delivered a lucid and excellent discourse on "God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." On the Sabbath following, in the evening, the Rev. MIKON WINSLOW, M. A., of the American Mission, commenced the service by singing and prayer, and the reading of the Sacred Scriptures. After which the Rev. W. H. DREW, of the London Missionary Society, preached a chaste and profitable sermon on "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The congregations were good on both occasions, and a gracious influence prevailed. The collections amounted to Rupees 134-12, leaving a balance due for fitting up, of Rupees 143; and a wall is *still needed* to surround the premises, so that the Missionaries will feel thankful for any sums which may be sent.

A Sabbath School has already been commenced with a promise of good, and it is humbly hoped that the blessing of God will attend this effort for His glory.

It is intended soon to establish a Tamil service; and occasionally another, in the Portuguese language: in addition to the one on Sabbath evenings in English, which will, D. V. be regularly continued.

#### CONFLICT AT HUAHINE.

By the *Samoan Reporter* of March, with which a friend has kindly favoured us, we have intelligence from the Society Islands to near the end of January last. It appears that at Tahiti the French Protectorate was continued, but a question had arisen whether it ought to be extended to the Leeward Islands of the group, as the British and French Government had arranged that it should embrace only the possessions of Pomare. The British Admiral, Sir George Seymour, found evidence that the larger Leeward Islands had enjoyed an independent government, and consequently he requested the French Commissioner to withdraw his blockade from Raiatea, and his officers

from Borabora and Huahine. He also addressed a letter to the chiefs of these Islands, advising them to wait peaceably the decision of the two great powers. This they seemed sufficiently willing to do, but disputes arose, both at Borabora and Huahine. At the former, one of the French party complained that he had been prevented taking food from his own land. The charge was denied, but it being made by those who were backed by the French forces, a fine of 300 dollars was extorted; of which the missionary lent 100 dollars to make up the sum.

At Huahine, for several alledged offences, a fine of 600 dollars was laid, and the inhabitants ordered to receive an Italian as Deputy French Governor. Against this the queen Ariipaia and her chiefs protested; but they were advised by Lieut. Scott, of the Steamer *Salamander*—the only British vessel it is supposed then in the group—to submit under protest and pay the fine; he generously agreeing to advance the money. Before it could be obtained, however, from Tahiti, the French landed and burnt the village of Fare Harbor, destroying every thing but the chapel, missionary's house, and three or four other houses.

Most of the white men joined with the natives, and twenty placing themselves in a pass, kept the whole French force, from the frigate *Uranie* and the Steamer *Pheton*, at bay for four hours. They were at length surrounded, but cut their way out, leaving three of their number dead. Ariipaia, the queen, more than 60 years old, led on her people, and fought bravely. The French were repulsed, and completely discomfited; they acknowledged 25 killed and 40 wounded. The natives make the number of killed and wounded upwards of 200 on the side of the French, and only four killed on their own. They kept in the rocks and bushes and took sure aim, while the French knew not where to fire, and were unable with their arms and incumbrances to scale the heights. They retired to their ships after burying their dead, and sent up the wounded to Tahiti. It is to be hoped they will ere long see the impolicy of forcing such a people to receive a *protection* which they do not want. Capt. Hammond of the *Salamander* protested against the violation of the agreement between the English and French authorities.

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BAPTISMS AT MADRAS.—Our Brethren of the *Scotch Free Church* had the privilege of receiving on the 23d ultimo, three youths of different castes, by baptism. Their names are *Davanaygum*, *Ragavooloo*, *Govindoorajooloo*, and *Soondrum*. The two former, for some time previous in their school, had for nearly two years been at the Madras University, where the Bible is not taught. Their earlier instructions remained with them, and they at length felt constrained to give up all for Christ. *Ragavooloo* was a brahmin; and his friends, under pre-

tence that he was only twelve years old, obtained a writ of *Habeas Corpus*, and brought him before the Supreme Court. *Judge Burton*, on the trial, mainly waved the question of the lad's age—though it was apparently greater than was testified—and decided, on the ground of his *intelligence*, that he had rights of conscience paramount even to parental claims, and should be left free to choose for himself. He chose to go with the missionaries, and has now put on Christ by baptism.

There was great excitement in the Native community, in connexion with the trial. Efforts were made to rescue the lad on his way back from the Court House to the Institution, in the carriage of one of the missionaries; and stones and other missiles were thrown. But all availed nothing to their object. "Why do the Heathen rage, and the people imagine a vain thing?" If the work be of God can they expect to hinder it? May the converts all have grace to be faithful to their rightful Lord and Master.

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APPEAL OF THE AMERICAN MISSION FOR A CHURCH AND HIGH SCHOOL, AT CHINTADREPETTAH.—We cordially commend this Appeal, which appears on our cover. The present accommodations, besides being badly situated, are too small, both for the School and the Congregation. The latter we have reason to know is on Sunday mornings quite overflowing. We have room only to say, that we hope, and trust, the Appeal will meet a liberal response.

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#### ECCLESIASTICAL MOVEMENTS.

THE *Rev. Richard Lea Alnutt, M. A.* of the Church Missionary Society, arrived by the Steamer *Hindustan*, on the 30th August, and has proceeded to join the Mission at Tinnevely.

We are happy to state that the *Rev. J. S. Wardlaw, M. A.* who left for England about fifteen months ago, on account of weakness of the eyes, has returned in health, and married. He proceeds at once with *Mrs. W.* to Bellary. In the same ship, we are glad to say, *Mrs. Lewis*, who left on account of ill-health in February of last year, has returned fully restored; and has gone to join her husband now in Travancore.

The *Rev. J. C. Thompson*, of Quilon, who returned with his family from England by way of Bombay, and was detained there some months by the monsoon, has we learn proceeded to his station.

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#### MONTHLY PRAYER MEETING.

THE substance of the Address at the last Meeting by the *REV. M. BOWIE, M. A.*, appears in our present number. The Meeting on the 5th instant, is to be at the *Free General Assembly's Institution*; address by the *REV. J. BRAIDWOOD, M. A.*