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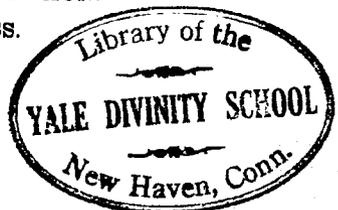
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INDEX TO THE SEVENTH VOLUME.

	Page		Page
Advice to Children,	292	Cumming, Rev. Dr., speech by,	334
African French Mission, <i>see</i> Cape.		Czerski, a letter from,	161
All things are of God,	200	Dead Sea, exploration of,	65
<i>Anniversaries</i> : — Wesleyan Madras		Dulles, (Rev. J. W.) on the fulness of	173
Mission, 79—Calcutta Bible Society,		the times,	
117—Madras Bible do. <i>id.</i> —London		Ebrard on Church unity,	22
(Madras) Missionary, do. 122—		Education of Hindu Females,	19, 301
Madras Tract and Book do. 164—		———— (Government) in India,	212
London Mission do. 325—Baptist		Egypt, religious state of,	207
Missionary do. 378—Wesleyan Mis-		Endowment of Popery in Ireland,	30
sionary do. 379—British and Foreign		Europe, its changes in 1848,	147
Bible do.	379	<i>Examinations</i> :—St. Andrew's School,	
Aphorisms,	113, 114, 158	37—General Assembly's Institution,	
Argyle, Duke of, Speech by,	329	Calcutta, 74—Free Church Institu-	
Aristotle and Solomon,	377	tion, 76—American Mission Schools,	
Atheism and idolatry,	178	77—Church of Scotland's Mission,	167
<i>Baptism of Natives</i> :—213, 251, 257, 301, 302,		Faith, example of,	158
344, 346, 471, 472, 473, 511.		Family worship, on,	67
Bashfulness, sinful,	67	Female Hindu Education,	19
Basil quoted,	30	Fiction, works of,	30
Belgium, its religious state,	341	Fleming's "Fall of Rome Papal,"	61
Benares, Mission in,	181	France, state of,	31, 147
Bhagarath, account of,	108	Free church, Calcutta, opened,	37
Bible, Philosophy of the,	187	Freedom of the will,	191
<i>Biblical Illustrations</i> :—Gen. i. 2, 194		Fry, Mrs., life and labours of,	55
—Gen. ii. 4, 195—Gen. xlv. 5, 15,		Fuller, on family worship,	67
153—Job xix. 26, 237—Mark ix. 49,		—on writing piously,	68
287, 320—Luke ii. 4, 5, 154—Acts		Fulness of time for spreading the	
xvii. 30, 237—Rom. i. 17, 236—Rom.		Gospel,	173, 278
ix. 2, 3, 503—1 Cor. xi. 10, 414—Heb.		Ganges, sick exposed on its banks,	105, 141
vi. 4—6,	463	Geneva, union of Churches in,	510
Britain, happy state of,	151	German evangelical Indian Mission,	468
Britain's conquests deepen her		Germany, state of,	70, 149, 161
responsibility,	387	Gleanings for the Young,	466
Body, human, its changes,	467	Glorying in the Cross,	133
Calcutta, Bishop of, visits Madras,	125	Gold and glass (from Newton),	68
California, Mission to,	318	Grant (Rev. W.), on the primitive	
Cape of Good Hope French Mission,	115	christians, 85; on spiritual joy,	303
127, 245		Gratitude illustrated,	375
Cardplaying,	30	Hall, Bp. quoted,	67, 68
Caste, protest against,	170	Happiness true,	464
Chalmers, Dr. character of,	154	Harmony of truth universal,	113
—————quoted,	197	Heat of India,	112
Charity, true,	420	Heathen world, state of the,	231
Child, a wise,	466	Hinduism, superstitious cruelty of,	105, 141
Children, on the training of, 434, 465,	475	————— physical errors of, 366, 402, 492	
—Anecdotes for,	466	————— reformation of proposed,	381
China, Mission in,	383	Hodge's (Dr.) Sermon on the church,	355
Christ crucified the power of God,	291	————— remarks on, 459, 502	
— and Mahomet contrasted,	29	Holiness, true,	464
— perfection of His character,	28	India, religious improvement in,	177
Communion with God,	373	Infidel and dying child,	198
Constantinople, a meeting in,	298		
Controversy, religious,	420		
Crucifixion, narrative of a,	29		

	Page		Page
Inquisition at Rome, discoveries in,	323	Preachers advice to,	113
Insanity connected with religion, on,	486	Preaching as a mean of converting, 184,	444
Insect duration, and motion,	467	Primitive christians, on the religion of,	85
Ireland, popish endowments, in,	30	Printing Press, an improved,	420
— distress of the clergy in,	285	Prophecy fulfilled,	411
"Israel doth not know,"	197	Protest against caste,	170
Italy, state of,	68, 150	Providence,	200
Jacula prudentum,	114, 158, 200	Queen Victoria's accomplishments,	376
Jalauqui, writings of,	33	Rafaravavy, death of,	36
Japheth's dwelling in the tents of Shem,	1	Ragged schools, account of,	338
Jerusalem, mission in,	245	Railway, proposed at Madras,	258
Joy, spiritual, a duty,	303	Reformation of Hinduism proposed,	381
Juggunath, on Britain's supporting,	72	Religious objects, on supporting,	110
Kingdom of God, threefold,	410	Repentance,	292
Lapland, missionary effort in,	204	<i>Reviews</i> :—Histories of Greece and	
Love of the Spirit, on the,	41	Rome, 421 — Edinburgh Christian	
Madura American Mission,	247	Magazine, 422—Baker's Grammar,	424
Miller, Rev. W. memoir of,	417, 506	423—Memoir of W. Flavel,	214
Mind of man,	465	Roberts, Rev. Jos. character of,	n. 93
Misery of vicious pursuits,	114	Romans, luxury of ancient,	n. 61
Missions, statistics of, 289—growth of,	337	Rome (papal), Rise and fall of,	340, 424
— in Bengal and Behar,	181	— French expedition to,	467
Missionaries, encouragement of, 179, 338,	388	Rules for the young,	157
Moab, christians in,	290	Sabbaths, years of, to be used,	230, 275
Monod, M. A. writings of,	33	Scepticism regarding Missions,	182
Monosyllables, power of,	372	Schools for natives, advantages of,	439
Moon, telescopic appearance of,	239	— remarks on,	181
Mothers' duties and responsibilities, 431,	475	Schools supported by Hindus,	450
Mutual prayer,	376	Scudder, Rev. H. M. on the methods	347
Naval and Military Bible Society,	201	of propagating christianity, 439—Re-	105, 141
Nineveh, ruins of,	412	marks on,	70
Obedience, true,	464	Sensibility is not piety,	163, 342
Obedience to God rewarded,	466	Siek exposed on the Ganges,	259
<i>Obituary</i> :—Rev. Mr. Pohlman, 131—		Silesia, famine in,	110
Mrs. Thompson, Bellary, <i>ib.</i> —Rev.		— religion in,	490
M. Hill, <i>ib.</i> —Miss O'Neil, 170—Na-		Sin the the transgression of the law,	41
tive christians, 171—Mrs. W. Scud-		"So many calls," an allegory,	219
der, 172—Rev. J. Roberts, 213—Ish-		Solar System, the,	201
war Chandra Das De, 472—Mrs. Ap-		Spirit, on the love of the,	158
thorp, 473—Rev. J. Davies, 513—		Statistics of missions,	158
Rev. J. Krauss, <i>ib.</i> —Mrs. H. Scud-	513	Sunday,	295, 510
Obligation to parents,	466	Sweden, religious state of,	184, 439
Ordination at Bellary,	428	Switzerland, religious state of,	355
Orissa Mission, report of,	380	Systems of evangelization,	238
Persia, mission to the Jews in,	297	Teaching office of the church,	199
Philosophy of the Bible,	187	Telescopic appearance of the moon,	30
Physical errors of Hinduism, 366, 402,	492	Temple, the fallen,	114
Physiological evidence of Christ's per-		Temptation,	292
fection,	28	Thieves and philanthropists,	398
<i>Poetry</i> :—Sunday, 201—What will ye		Tongue, the (from Leighton),	217
do in the end?	293	Tract Society (London), history of,	315
Poland, Religious state of,	161	Trinity, thoughts one the,	22
Polk (Ex-President), death of,	500	Tyrolese converts, trials of,	355
Polynesia, christianity in,	510	Unity of the church,	233
Pope Pius IX. in tears, 68—flight from		Vedas, the, 367—holiest passage in,	32
Rome, 84—difficulties of, 150—dis-		Vinet's writings, account of,	157
cussion in France about, 294—Politi-		Virgin Mary, modern worship of,	298
tics of,	500	Vizagapatam, conversions at,	377
Popery, state of, 150, 157—statistics of,		Voluntaryism in England,	214
in U. States,	510	Worship, public, absence from,	158
Portugal, mission in,	426	Zoroaster's belief regarding God,	233
Pray always,	498		
Prayerless mother and child,	465		

Original Articles.

THE DWELLING OF JAPHETH IN THE TENTS OF SHEM.⁽¹⁾

THE deluge was past; its desolating effects had ceased. Noah and his family, sole remnants of a perished world, stood once more upon the earth: and from the place of their temporary abode, were now about to proceed to occupy and repeople the solitudes of the devastated globe. At this period it was that the second parent of the human race is recorded to have given utterance to those prophetic words, which have been preserved in the concluding part of the ninth chapter of Genesis, and which, although originally occasioned by circumstances occurring at the time, were obviously designed, even from the first, to convey a deeper meaning, and to point to a more remote fulfilment. Uttered as they were at a time so eventful, at the dawn of the second birth-day of the world, and addressed not to the mere members of an ordinary family, but to the destined progenitors of all the future families and generations of mankind, it is impossible to suppose that they could have been intended to refer only, or even chiefly, to the events and interests of the passing moment. While the obvious tone of more than human authority, and of far more than human foresight, which, alike in its denunciations and its promises, the whole of this passage breathes, were itself enough to indicate, even independently, of their subsequent fulfilment, that in the words here spoken by the lips of man, we hear also the prophetic voice and predetermined counsel of God—the announcement by Him, of one of the earliest and most important predictions of that “sure word of prophecy,” which however conveyed by the instrumentality of human agents, yet, “came

⁽¹⁾ And Noah said:
Cursed be CANAAN;
A Servant of Servants shall he be unto his brethren.
Blessed be the LORD God of SHEM;
And Canaan shall be his Servant.
God shall enlarge JAPHETH,
And he shall dwell in the tents of Shem,
And Canaan shall be their Servant.

GENESIS IX. 25—27.

not at any time by the will of man, but which holy men of God spake as they were moved by the Holy Ghost."

That such, in reality, is the case in the present instance—that these words of Noah contain one of the most remarkable of the prophecies, that are to be found within the compass of Scripture—that they are, in fact, the announcement of the destiny which was originally assigned by God to the great component families of the human race, and which the latter have continued ever since, and are still continuing to this hour, most literally and minutely to fulfil—these are facts of which it only requires a very ordinary acquaintance with history to be sufficiently aware. And although it is not my purpose at present to direct the attention of my readers to the whole, but only to a part of this comprehensive prediction, to that, namely, which relates to the race of Japheth, yet it may not be unadvisable briefly to advert also to the general bearing of the prophecy on the other individuals of whom it speaks, more especially as the destinies of the latter two of whom Japheth is one, are, in many respects, closely connected and almost interwoven with each other.

Observe then the whole of the prophecy. It commences with a denunciation pronounced against the *posterity* of HAM. For, according to the authorized version, the words refer not to the unfilial son himself, but to his offspring: "Cursed be Canaan;" Canaan the son of Ham—the posterity rather than the progenitor. And while from the special selection of Canaan, evidently one branch of that posterity is specially indicated, the posterity of Ham in general may also, in a wider sense, be considered as intended. Or if we adopt the opinion advocated by many high authorities that, in the ancient copies from which our translation has been made, the words "Ham the father of," have unintentionally been omitted before the name of "Canaan,"⁽¹⁾ we shall arrive at virtually the same conclusion. For, while the malediction falls first and most appropriately on the irreverent and offending son himself, his particular designation as the "father" or progenitor of future offspring, implies that it is chiefly in his descendants that the denunciation is to be accomplished. It is the offspring, then, of Ham that is denounced; and in what respect? In what particular form is the predicted curse to pass upon that offspring? A "servant of servants shall he be unto his brethren," an indication apparently that the descendants of Ham should be found hereafter in a state of sub-

(1) An opinion entertained by Vatablus, Calmet, Ainsworth, and other learned critics, and confirmed by the fact that the phrase "Ham the father of Canaan," occurs twice in the immediately adjoining context (verses 18 and 22), and also that if the prediction is arranged metrically (as it ought to be), there is a deficiency in the first verse which would be exactly supplied by the introduction of the words

חַם אָבִי *Ham Abi*.

jection—of subjection alike to the descendants of Ham and of Japheth—and subjection of the meanest and most abject kind—“servants of servants.” Now what in this respect has been the actual result? Without dwelling on the primary and limited, but most literal fulfilment which the prediction received, when the Canaanites, the immediate and lineal representatives of Canaan, were subjugated and expelled by the Israelites, the direct descendants of Shem, no one can be ignorant of the fact—that, allowing always for the changes necessarily produced by time on the state of geographical boundaries—the particular region of the earth peopled by the posterity of Ham is the now modern continent of Africa, just as with similar allowances, the descendants of Shem have become the occupants of Asia, and those of Japheth of Europe. It is then chiefly in the history of the African nations that we are to look for the fulfilment of the prediction concerning Ham. And in how many respects does not the history, whether of the past or present, evince that the prediction has been fulfilled. For how many ages have the best and fairest regions of the African continent been brought into subjection alike by the Asiatic and the European; successively yielding to the sway of the Assyrian, the Persian, and the Greek; to the earlier alike and later power of Rome (whose very conquest of Carthage—originally a Phœnician or Canaanite colony—strikingly preserves the literal and more minute features of the fulfilment); then to the Vandal, the Arabian, and the Turk, and still more recently to the Briton and the Frank. In a general point of view, also, how strikingly inferior in all the attributes of national and political greatness—in arts and literature, in science, civilization and religion, in social elegance and refinement—have ever been the, properly speaking African tribes, compared with the other great families of the human race; in this respect alone immeasurably degraded in relation to their “brethren,” “servants” and scarcely servants to those who have, in all ages, been the great masters of human thought and action. And if even this were not enough—if a more minute and literal fulfilment of the prediction were still demanded—it is not wanting. Do we not find it exemplified in that sad fact which still so distinctively marks the condition of unhappy, degraded Africa, in the traffic still carried on in the flesh and blood, the thews and sinews of her children—in the multitudes of her offspring even yet, in the lowest and most literal sense, “the servants of servants,” the very slaves and bondmen, of their brethren? A result, indeed, which while exemplifying the unerring foresight of heaven, mitigates not, on that account, the wanton criminality of man; but yet, which shows with what truthful reality has been fulfilled, in the hapless issue of the offending son, the bitterness of the ancestral curse.

The next part of the prophecy relates to SHEM. “Blessed be the

Lord God of Shem; and Canaan shall be his servant." The latter part of these words, from what has been now said, requires obviously no comment. It is the first part of the statement that chiefly concerns us. "Blessed be the Lord God of Shem," or as it might more properly be rendered, "Blessed be JEHOVAH God of Shem," an expression which, whatever else it may have been intended to convey, appears obviously to intimate that there was a particular sense in which Jehovah, the true God, should be, distinctively and by excellence, the God of Shem; in other words, that the descendants of Shem should hereafter, in a religious point of view, be distinguished among their brethren, by the peculiar privilege of knowing the true God and possessing the true faith, so that Jehovah should be especially designated as their God. And also still further that their possession of this privilege should become in a peculiar sense a source of "blessedness"—of glory to God, and good to man—a reason why, as the God of Shem, Jehovah should be blessed—why others also—who may be conceived as invoked in the apostrophe of the patriarch—should bless, and be called upon to bless, the God of Shem. And I believe I need add little to show in what respect this brief but expressive prophetic announcement has actually been fulfilled. The East—using the term in accordance with our accustomed European phraseology—the region originally assigned to the sons of Shem—has been from the earliest ages the cradle of religion, recognized as such, and as the destined scene of still more august events, even by the dim traditions of ancient heathenism itself,⁽²⁾ while to us who can turn to the pages of a brighter and more certain record—the question need scarcely be asked what region of the earth, what particular nation of the East, what individual family of its multitudinous race—has been earliest and most pre-eminently hallowed by the intercourse of heaven. Was it not to the direct and immediate descendants of Shem, in the persons of Abraham and his seed,⁽³⁾ that the true God first exclusively made himself known? Was not that peculiar people whom Jehovah chose for himself, as the sole depositories of his truth, in like manner the lineal representatives of the house of Shem? The true God was the God of Israel, and because the God of Israel, therefore also the God of Shem. So it was at first: so, in the early dispensations of heaven, was the prediction realized. And though it may seem that now a change has come, yet in reality there is none—as it was then, it is still. The prophecy is still being fulfilled. The faith that now exists, the true and only religion, is still strictly and literally the religion of Shem—for it is but the final completion of the re-

⁽²⁾ *Percrebuerat oriente toto vetus et constans opinio, esse in fatis, &c. Sueton.: Vespas. Cap. iv. 8. Pluribus persuasio inerat . . . ut valesceret Oriens, &c.*

Tacit. Hist: v. 9.

⁽³⁾ "These are the generations of Shem:" Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. See Genesis xi, 10—32.

relation originally committed to the Shemitic race; while for the same reason, He who is known now, and will be known to the last, as the true and only God, is in reality the same Being, whom at the first men were taught to know and to bless as Jehovah the God of Shem. And not for this reason only, but for another still more peculiar. For He who is the author and finisher of our faith, while in respect of his deity, the Son of God, was also, according to the flesh, a son of Shem. And are there, therefore, any who can now bless the God of their salvation, who can now believingly say, "Blessed be the God and father of our Lord Jesus Christ," who do not, in saying so, virtually say also, and in the deepest and most emphatic meaning of the words, "Blessed be the Lord God of Shem?" Still, then, even at this hour, the prediction is receiving its realization. And far beyond this hour will it continue to do so. The end of all things shall come ere its fulfilment shall be complete. The God that shall be blessed to the last shall be still the God of Shem. When the time shall come when God shall again dwell with man upon the earth (whatever it be that these words may mean), does not all prophecy declare that He will come especially as the God of Israel—of Israel the seed of Shem? And when at last—whether amid millennial years or in eternal ages—all men shall be "blessed in him, and all nations shall call him blessed," when by "all that are on the earth, and under the earth, blessing and honour and glory and power shall be given to Him who sitteth on the throne, and unto the Lamb for ever"—what shall all this be but the final echo—the last and perfect utterance—the full and glorious completion of this ancient prophecy of Holy Writ? The solitary aspiration, first breathed amid the wastes of an unpeopled world, re-echoed at last by the voice of a universe, perpetuated amid the anthems of eternity.

Without dwelling, however, on this final and still future aspect of the prediction, the events of the past are enough to show us how literally that prediction has even already been realized—how closely in all ages the religious welfare of man has been linked with the primeval benediction of the race of Shem—how ceaselessly, even to the present hour, continues to be fulfilled a destiny pronounced coeval with the Flood.

We must now advert to the concluding part of the prophecy, that, namely, which relates to JAPHETH. In contradistinction to both of the preceding announcements, one of which bears chiefly on the temporal, and the other on the spiritual condition of the two other sons of Noah, the prediction regarding Japheth seems designed to combine both, to announce alike the secular and spiritual destiny of his offspring. It refers first to their temporal prosperity, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." An announcement the most obvious import of which seems to be—

that Japheth should hereafter be peculiarly distinguished by the possession of a numerous offspring and an extensive domain; that not restrained within their original limits, his descendants should ultimately extend in other directions, and especially encroach on the territory of the sons of Shem, and to a greater or less extent, occupy the original possessions of the latter. This appears to be a legitimate interpretation of the passage, as originally uttered; and it is one which all subsequent history has verified. The descendants of Japheth not only originally occupied a vast extent of territory, embracing a large part of Western Asia as well as the whole of Europe, but they have ever since been characterized, above all the other races of mankind, by the constant enlargement of their original domain, whether effected by warlike conquest, or the more peaceful agency of commercial enterprise; while in no part of the world has this progress been more continuous than in those portions of the Asiatic continent originally peopled by the sons of Shem. It is unnecessary to enter minutely into the details which substantiate this proposition: but to no one can they be altogether unknown. The invasion of the Persian empire by Alexander and his Macedonians, the Roman conquest of Syria and other regions of Asia, the overthrow of the dominion of the Khàlifs by the Tartar hordes of the Caucasus (a branch of the Japhetian race), the acquisition of Hindustan, originally a part of the territory of Shem, by the Mongols, descendants of the same great Caucasian family—these well known events of history are all prominent examples of the “enlargement” of Japheth, and especially of his encroachment on the domains and dwellings of Shem: while, to quote the words of an able writer (to whose original and masterly exposition of this subject we are deeply indebted), “the settlements of the Portuguese, English, Dutch and French, all of us descended from the loins of Japheth, made within the three last centuries in different parts of India, all of it a part of Shem’s inheritance, have given the prophecy in this sense a [no less] striking accomplishment.”⁽⁴⁾ It is impossible, indeed, to take the most cursory view of either the past or present history of the world, without meeting with the obvious and striking fact that the progress of enlargement—the tide of advance and occupancy—has invariably flowed from the nations of the North and West towards those of the South and East—from the abodes of Japheth to the tents of Shem. To this rule, it might easily be shown, that though there may have been apparent, there have been no real exceptions. Shem has enlarged himself at the expense of Ham—the sons of Asia still encroach on the shores of Africa, but neither have ever been able to appropriate any of the

(4) Sermons by the late Lord Bishop of St. Asaph, pp. 200—1.

territories of Europe. The only temporary exception, the Moorish conquest of Spain, has long since ceased, and has rolled back on the dominions of another diluvian race; while the occupation of a small portion of European territory by a Moslem power is not an exception; for the Ottomans are of Japhethian, not Shemitic descent. Thus, in fact, the great primeval law imposed by Providence on these families of the human race has never been reversed: the destiny originally pronounced in the language of the patriarch is still unaltered—to this hour it is still continuing to be fulfilled. Where can we look, and not find it exemplified? Where, throughout the habitable globe, has not Japheth been enlarged? Where, by the ceaseless advance of European colonization, is he not being enlarged still? Where now a spot in which Shem dwells in the tent of Japheth? Where a region in which some descendant of Japheth has not occupied some of the domains or dwellings of Shem? And where—were this the proper time to ask the question—where an instance in which this great law of human destiny has been more signally fulfilled than in the occupancy by ourselves of the very spot where we now dwell?

But this were to anticipate. There is another view of this section of the prophecy which must be considered, ere we can reach the full significance of the passage itself. I refer again to that part of the prediction which declares of Japheth, "he shall dwell in the tents of Shem." These words, like many other parts of the prophetic writings, seem intended to convey a double sense—to bear a figurative as well as a literal meaning—to indicate, with reference to Japheth, the nature of his spiritual no less than his temporal destiny.

To show this it must be remembered that the destiny assigned to Shem was chiefly, if not entirely a religious destiny—it consisted in his predicted possession of the knowledge and worship of the true God. It was thus *spiritual* blessing that was primarily and pre-eminently to rest on the tents of Shem; and hence, from this fact alone, it might almost be anticipated, that if Japheth were hereafter destined to dwell in these tents, his doing so would imply a spiritual as well as a temporal occupancy. And this anticipation is fully confirmed by a circumstance peculiar to the religious history of that family of the Shemitic race, to which the knowledge of the true God was subsequently imparted. Almost the first fact mentioned in the history of Abraham after he had received his divine call, is that "he pitched his *tent* (to the east of Bethel) and there he builded *an altar* unto Jehovah, and called upon the name of Jehovah." Genesis xii. 8. And again in xiii. 18. Thus already the tent or tabernacle⁽⁶⁾ of the son of Shem, was

(6) "Tent or tabernacle"—in the original the same word expresses both.

identified with the sanctuary of the True God. And so afterwards, when the covenant was renewed with Israel, there is no event that more signally marks the commencement of the Jewish dispensation than the erection of *the tabernacle*—an edifice the erection of which was ordered and superintended by God himself—which He selected as the special place of His abode and worship—which prominently stood forth as the visible emblem and sole dwelling place of Truth, amid a world's Ignorance and Error—which formed not only materially the type and model of the subsequent and more permanent structure of the Jewish Temple, but which is represented in Scripture as the spiritual symbol of the One True and Catholic Church itself.⁽⁶⁾ Hence even amid the dim and shadowy light and literal formality of Judaism, the material tabernacle of Israel became a personification of the spiritual church—and, in language, but a form of speech for the possession of the privileges and ordinances of the true faith. “The *tabernacle* of Shiloh, the *tent* which he placed among men”⁽⁷⁾ is but another name for the visible church. The trials of the church are described as “the afflictions of the *tabernacle*.”⁽⁸⁾ In prophetic language the church of the latter days is “a *tabernacle* that shall not be taken down.”⁽⁹⁾ And to the last page of Scripture the same identification is preserved: the final glory of the church on earth is when “the *tabernacle* of God shall be with men.”⁽¹⁰⁾ Although therefore when the prediction of the patriarch was uttered, none of the race of Shem existed but himself, and none of the results now mentioned could have been anticipated by man, nor the interpretation now given been intelligible to the original auditors themselves, yet it is only in entire accordance with the character and meaning of many similar predictions of the past, to believe that in the prophetic foresight of inspiration, the words in question were designed from the first to bear the spiritual meaning now assigned to them, and the “tabernacle of Shem” to describe not only the abode of man, but to be also the significant type of the sanctuary of God.

And if this be so, then there is at once a new light thrown on the prophecy of Japheth, “He shall dwell in the tabernacles of Shem.” He shall possess not only his original temporal abodes; he shall possess also his original spiritual privileges. He shall dwell in the tent that was pitched at first for others. He shall occupy the tabernacle of God when they for whom it was erected shall have forfeited its possession. In him, and in his seed shall be fulfilled the beautiful and significant prediction of Isaiah, uttered of old to the church of God, and so strikingly corroborative of our present interpretation of the original prophecy, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not,

⁽⁶⁾ Hebrews viii. ix. x.

⁽⁷⁾ Psalm lxxviii. 60.

⁽⁸⁾ 1 Samuel ii. 32 (original).

⁽⁹⁾ Isaiah xxxiii. 20.

⁽¹⁰⁾ Revelation xxi. 3.

lengthen thy cords, and strengthen thy stakes. For [with increase] they shall break forth on the right hand and on the left; and thy seed shall inherit the Gentiles."⁽¹⁾

And that all this has come to pass, need I now pause to tell? Of the great component families of the human race, none have so generally embraced the doctrines, and so widely shared in the privileges of revealed religion—the same religion that was first revealed, the same privileges that were first imparted to the chosen offspring of Shem—as have the descendants of Japheth. While Christianity has made comparatively little progress either with the barbarous and degraded African, or the luxurious and effeminate Asiatic, it has become all but universally the creed of Europe. The boundaries of that Continent and of Christendom (so far as regards the “old world”) are identical. And the nations that form the Christendom of the distant West, are the descendants only of the same diluvian race, overflowing, in their predicted enlargement, the limits of their primeval abodes. Thus in every sense, literal and figurative, secular and spiritual, has the prediction been fulfilled. How strikingly and appropriately indeed do the words of the patriarch describe, in almost every aspect, the distinctive features of the enlightened, enterprising, ever-advancing European race. Change the time from the future to the past, and the single word “enlarged” were an epitome of their history. And whether we contemplate the territorial aggrandisement, the political power, the intellectual and social progress of the great European family, as compared with the rest of mankind, or their general admission, as the nations of Christendom, to the religious privileges once solely restricted to the descendants of Shem, and to the walls of their solitary and exclusive sanctuary, now no longer closed and proscribed, but enlarged and thrown open to the Gentile nations of the West, we cannot fail to see how truly and faithfully the prediction of the ancient patriarch has shadowed forth, in all its great and prominent features, the history alike of the present and the past.

And is there any people of Europe—any one of the tribes of Japheth—in whom these conditions have been so literally and remarkably fulfilled as in the Anglo-Saxon race—the nation to which we ourselves belong? In none has the “enlargement” of the ancient prediction, whether in its secular or religious sense, been so singularly exemplified. Nationally composed of an admixture of various different elements of the Caucasian race, we may almost be considered as the representatives of the particular family to which the original destiny was assigned. Originally possessed of a narrow and limited domain, we have been enlarged in territory, dominion and population more probably than any

⁽¹⁾ Isaiah, liv. 2, 3. The original suggestion of this interpretation is also due to Bishop Horsley.

other people of Europe, while nearly one half of the New World, though no longer subject to our sway, is still peopled by our descendants. And in no instance has this enlargement been more remarkable than in our occupation of the country which is the place of our present abode; a country which, though peopled now by the descendants of Japheth, is a portion of the territory originally allotted to the Shemitic race; a country where our occupancy embraces ten-fold the extent of our ancestral heritage, and where we not only literally "dwell in the tents of Shem," but have for long dwelt in them, in almost as peaceful and undisturbed possession as if they had been our own aboriginal abodes. And not only has our country been thus enlarged territorially and geographically, by conquest and colonization; not only enlarged economically in wealth, commerce, and political influence; not only enlarged intellectually, and morally, by knowledge and education, letters, science, and arts, social progress and constitutional freedom; but, in a peculiar sense, and pre-eminently above the other nations of Europe, has she been enlarged by the influence of religion; emancipated from the yoke of spiritual bondage, possessed, nominally at least, of the purest and most scriptural form of Christianity, walking, more largely than any of the other nations of Christendom, in the glorious liberty of the truth, participating more richly than any of the race of Japheth in the blessings of the ancestral promise, and in the number of those within her borders who constitute the living temple of God, "the true tabernacle which the Lord pitched and not man." "And I will have mercy upon her, that had not obtained mercy, and I will call her beloved which was not beloved, and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." And thus it is no exaggeration to affirm, it is but in truth and soberness to say, that we, we especially who, as the representatives of our ancestral race, have now our dwelling on these distant shores, behold in ourselves—in the very fact of our position here—the actual and literal—and so far as I know—the only perfect and complete fulfilment, in one and the same case, of both the senses of the great patriarchal prophecy: occupying not only, as we do here, the material abodes once assigned to another and totally distinct diluvian people, but possessing also at the same time and in the same place, the spiritual privileges originally possessed by the ancestors of that very people themselves; exhibiting thus, in the singular and unparalleled features, both of our religious and secular history, and continuing to exhibit down to the present day, and at the very hour in which we pen these words, the unalterable fulfilment of the great primeval decree, "Japheth shall dwell in the tents of Shem."

It is scarcely possible not to notice the striking evidence which

this subject affords of *the divine inspiration of Scripture prophecy*, and consequently of the divine authority of the record in which it is contained. An omniscient God alone could have dictated the words we have now been considering. Human foresight might have enabled Noah to detect certain natural differences in the dispositions of his sons, and to anticipate that one brother might probably become either inferior or superior to another; but no human foresight could have anticipated, much less asserted, that such conditions of supremacy and subjection should be perpetuated not only in their immediate offspring, but in all the succeeding generations of their descendants. Neither could any human sagacity, have so unerringly predicted the other marked and striking differences in the temporal and spiritual destinies of his children's future posterity, and much less have so exactly specified the particular races to which these various and different conditions should, to the latest posterity, severally and distinctively belong. These are anticipations utterly and hopelessly beyond the loftiest grasp of man—of him who, in the most confident predictions of his wisdom, knows not even "what a day may bring forth." When, therefore, we see, as in the present case, the positive and unerring announcement of events such as these; events so uncertain and, *a priori*, so inconceivable; events so various and multiform, so specific and minute, so involved and complicated in their development—depending for their accomplishment alike on the passions of individuals and the policy of states—requiring for their fulfilment the enterprize and conquests of nations yet unborn—involving in their progress the introduction and supersession of dispensations of religion yet unknown, and still hidden in the secret purposes of God—and events, too, extending throughout the course of future ages, and destined to reach to the very close of time, and yet events which we already behold to such an extent, literally and minutely fulfilled, and which every present hour of the world's history is only more fully bringing to pass—surely, in all this even the calmest dictate of human reason must be constrained to acknowledge, that here "is the finger of God"—the unequivocal proof of divine omniscience—the infallible foreknowledge of Him, who sees the end from the beginning, and who now, amid the silence and solitude of a yet untenanted world, beheld and proclaimed the unalterable destinies of all its coming generations. And here, therefore, need it be added, is one of the evidences—for it is but one among a thousand such—that stamps the record of our belief with the incontrovertible authority of heaven, and assures us, if indeed we need to be assured, that our faith does not stand on either the craft or wisdom of man, but in the power and truth of God. "I speak as unto wise men, judge ye what I say."

It might also be observed, that our present subject presents a con-

clusive evidence of the *minute and special nature of the providence of God*. For, evidently, the various and complicated events here foretold, could never, according to the doctrine of probabilities, have been fulfilled, if they had been left to chance—to blind and random accident—to the supposed fortuitous course of natural events. There must therefore have been a providence of some kind to superintend and ensure their accomplishment. But is it not equally obvious that that providence could not have been merely *general*; but necessarily *special*—extending, from the very nature of the events in question, to the dispositions, motives, and conduct of men, to the thousand hidden springs of individual and national action, to the nameless and countless things to all appearance most dependent on earthly contingency and human caprice—yet all so obviously necessary to the accomplishment of the results involved in the prediction—all so essential alike to its veracity, and to the vindication of its Author?

But we must confine our attention to that view of our present subject, which more directly bears upon ourselves. If, as we have already seen, the prophecy of the ancient patriarch has been so remarkably and singularly fulfilled in our national occupancy of the country in which we now dwell, if it is so obviously in virtue of a special providential agency bringing to pass an original providential design, that in us, as his descendants and representatives, Japheth now dwells in these tents of Shem, does not this very fact itself show us that our position here is one of no ordinary character? Can we suppose that a result, which has been thus so remarkably brought to pass is designed for no ulterior and more important purpose? Can we imagine that it is only intended to promote the aggrandisement of a mere earthly power, of one of the transitory, perishable kingdoms of a present world? Can we doubt that it is designed to attain another and far higher end—an end more obviously in accordance with the nature of the original prediction, and the character of its divine Author? And what that end actually is there can be as little question. In order to ascertain it, we do not require to go beyond the text of Genesis. We have but to recollect what was formerly said as to the fact of Japheth having not only in a temporal, but also in a spiritual sense, become the occupant of the tabernacle of Shem, and especially of the large extent to which we, as a part of his race, have shared in that spiritual occupancy. Now it is in this additional—this peculiar, spiritual element of our condition, that we find the indication of that higher end of our present destiny to which I now refer. It is the fact that the people who have, in this country, been raised to the highest pitch of temporal power, are also the people who have been blessed, in the highest sense, with the possession of spiritual privileges—it is the conjunction of these two facts in our national condition, which so plainly indicates to us the

high character of the destiny which, in our position here, the providence of God has called us to fulfil. It is impossible indeed to ask the question, Why it is that of all the tribes of Japheth we have been elevated to the position in which we now stand—why it is not only a civilized and professedly Christian nation, but of all the nations of Christendom that most eminently blessed with religious light, that has been chosen to the supremacy of these vast heathen realms, and that now rules over them with absolute and uncontrolled dominion—without perceiving the end for which this providential arrangement has been so obviously designed. We cannot indeed look back on the facts of our past history in this country, without observing in many of them abundant evidence, with regard to ourselves, not only of a providential selection, but a selection closely connected with the element of spiritual religion. We cannot forget that other nations of the race of Japheth have been here as well as we, and that the time has been when there was every human probability, that some of them would have gained a final ascendancy in the empire of the East. Portugal has been here, and once in far greater power that we ourselves originally possessed. And France has been here, and more than once a feather might have turned in her favour the quivering scales of conquest. But neither of these European powers, even when in their high and palmy state, were permitted to gain the coveted supremacy. Neither of these representatives of the race of Japheth have been suffered to “dwell” in the tents of Shem. Of neither has the great Ruler of nations made choice to fulfil the purposes of his will. And do we ask, and is it presumption to ask, why it was so? Would either of these nations have been fitted to fulfil the purpose of God? Did either of them possess the requisite spiritual qualifications? Were they not both destitute of the pure and uncorrupted light of truth? Was not Portugal Romanist, and France infidel—one the bigotted slave of superstition, the other the professed votary of atheism? And when it is still further remembered that the nation which, in preference to both, has been chosen to fill the place denied to them, is one in no respect more broadly distinguished from them both, than by her possession of God’s uncorrupted truth—by her being, of all the European nations, the purest depository of that truth’s integrity, and the fittest emissary of that truth’s diffusion—in this simple fact have we not enough to show us the obvious end, the manifest and momentous purpose, for which such a providential selection has been alike designed and effected? And do we then need to ask why it is that we are here? Why others have been removed to make way for us? Why the dominion of Islam has sunk, and the struggles of bigotry and infidelity have been foiled? Why beneath the sway of the most privileged and enlightened of the people of Christendom, have been brought the vast and teeming regions of benighted

heathenism? If there be aught legible in the past pages of providence, if it is the obvious truth of God's word, that all that takes place in the kingdoms of this world is but designed to subserve the onward progress of "the kingdom, that shall not be moved;" then we can no longer be in doubt as to the destiny, which, as a people, has been assigned to ourselves. It is not to enhance the glory of a national name, or to enlarge the boundaries of an earthly kingdom; it is not to make our merchants princes, and our traffickers the honorable of the earth; it is not to bestow on us, nationally or individually, the triumphs of conquest, the rewards of ambition, or the fruits of affluence: it is to attain a purpose far higher, and far more truly glorious; it is to achieve the peaceful and enduring conquests of civilization and religion, to extend the limits of a kingdom, that is not of this world, to bring beneath its benignant and heavenly sway the subjects of our earthly power, to irradiate the scenes of our worldly conquest with the light of a glory not of this earth, "the light of the knowledge of the glory of God in the face of Jesus Christ"—it is this, and nothing less than this, that constitutes the high and august destiny—the benign and glorious mission, that has been given us from above. Christian Britain wields the sceptre of the heathen East. "Japheth dwells in the tents of Shem."

These are conclusions to which, I believe, every serious and reflective mind will yield its assent. They are based upon the truths of God's word, they are in accordance with the most obvious indications of his providence, they are confirmed and ratified by the events of every passing hour of our existence. And to us especially who are here, they are fraught with considerations of the deepest and most practical moment. For if such, as has now been stated, be the purpose for which we have been brought into the position we now occupy—then most obviously is there a weighty obligation laid upon us, both nationally and individually, to carry that purpose out. It is as a nation that God has brought us here, it is therefore as a nation, that by us He should be acknowledged. Acknowledged not verbally and professedly only, in the mere external forms of a nominal national faith, but acknowledged truthfully and sincerely, consistently and practically in the deep hearts and living deeds of a believing, thankful people—acknowledged by all—and would all were such—who have learnt "to see God in all things and all things in God"—acknowledged as He who "ruleth in the kingdom of men and giveth it unto whomsoever He will," whose sovereign providence, and not our own puny will, originally assigned to us the supremacy of these heathen realms, and without whom our dominion can as little stand, as without him not a sparrow can fall. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old; *how thou didst drive out the heathen with thy hand, and plantedst them, how thou didst*

afflict the people, and cast them out. For *they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance,* because thou hadst a favour unto them."⁽¹²⁾ Would that we, as well as they whose words are thus so applicable to ourselves, were also able to add, "In GOD we boast all the day long, and praise thy name for ever. Selah."⁽¹³⁾

But it is not enough that by us God should be acknowledged; the destiny assigned us by God must be fulfilled. And this we apprehend must be admitted by all right thinking Christian men. For when we speak of national religion, and of the fulfilment of national obligations, we do not refer to any particular national church, nor to the maintenance and extension of any exclusive form of Christianity. We speak of the obligation incumbent on a professedly Christian people, placed providentially in a peculiarly responsible position, and having collectively, as well as individually, a great providential duty to fulfil, an obvious providential destiny to achieve. And every one must see that in the position we occupy in this heathen country, we must necessarily exercise a mighty influence either for good or evil; we must either promote or hinder the progress of the kingdom of God; either fulfil or fall short of the destiny assigned us by His providence. How this end is positively to be attained, we cannot now attempt to state; but assuredly, if, as a people, we are in these respects, guilty of any unfaithfulness to God, it will be at our own peril. "If" in the almost prophetic words of the Psalm already quoted, too justly applicable to our national connection with the Heathenism around us, "if we have *forgotten the name of our God, or stretched out our hands to a strange god*"—can we doubt that in us also the conclusion will be as truly verified, "Shall not God search this out?" "Shall I not visit for these things saith the Lord?"

Nations, as such, have no immortality; their recompense and their retribution are alike to be found on earth. And no providential retribution shall be more just or more condign, than that which shall be inflicted on a people, who shall have proved unfaithful to the high and holy trust committed to them by God. Let my country deign to listen, though he who speaks be the humblest of her sons. Let her believe that her safety as well as her duty, her security as well as her obligation, lies in her fulfilling the plain and obvious, the high and sacred, purpose for which it has now been given to her "to dwell in the tents of Shem." Let her believe that so far from such a course of conduct being, as some imagine, fraught with danger to the continuance of her dominion, it is on the contrary, not more the course of duty, than the course of welfare,

⁽¹²⁾ Psalm xliv, 1, 3.

⁽¹³⁾ v. 8.

dignity and glory. For if—though I am far from believing that such is the case—if indeed such danger is to be apprehended, it will assuredly not be found in our fulfilment but in our neglect of the commission given us by God: it will be when the Great Husbandman shall come to his vineyard, and looking for fruit, shall find none, it will be then, and I believe only then, that we shall have reason to fear the utterance of the doom—“Let out the vineyard to other husbandmen, who shall render me the fruits in their seasons.” And this, there can be as little doubt, is equally our security against what may be dreaded from without as from within. We heard once, and not long since, of the possibility of foreign invasion. We saw, even in the disastrous features of late eventful years, to what the fears of such a result may lead. And when the game was played and lost—there were many of the politicians of earth prophetically wise behind the time, ready to tell us that those fears were groundless. True they were groundless, but for another and better reason that they could give us. They were groundless, but not because there lay between us and the armies of Russia the barrier of rude and savage nature: but because there lay, and still lies there, a barrier mightier and more insurmountable still; the barrier not of natural, but of spiritual inability. Muscovy has not the commission of God. She has the religion of the crucifix, but not the religion of the Cross. To her has not been committed the truth that is to make the nations free; and while she and the other nations of the world have not this, whatever else they may have, they are unworthy of a thought. While they are destitute of the qualification, they are excluded from the destiny. So long as they are so they shall not—they cannot—“dwell in the tents of Shem.”

But passing from these wider and more general views of the subject, let us turn, ere we conclude, to those which more nearly and personally concern ourselves. The responsibility belonging to us as a community, is no less, we should rather say, still more, incumbent on us individually. To each and all of us who bear the Christian name, wherever we may be, especially to those of us whose lot has been cast where we now are, there is “a work given us to do.” He whose providence has brought us hither has not done so for no purpose. There is something deeply serious in the mere circumstance of our being here—in the simple fact that each of us, as individuals, has been brought from our native land, and cast amid this mighty living mass of heathenism. There is responsibility in the very fact—solemnity in the bare idea. And whatever the motives that have brought us hither, and whatever the objects we are pursuing here, in both God has His purpose too. It is not for ourselves, but for Him, that we have severally been borne to these distant shores. It is not merely to promote our own temporal interests, still less to gratify our am-

bition, our covetousness, our love of ease and indolence—it is that we may fulfil the purpose, and diffuse the truth, and promote the glory of God, that we may minister to the spiritual and eternal good of man, to the enlightenment and regeneration of this dark land—that to each of us individually it has been given to “dwell in these tents of Shem.” Have we then realized this our high calling, and are we seeking to fulfil it? Have we paused to ask the question, Wherefore are we here, and are we seeking to accomplish the end for which we are here? Are we giving our means, our time, our influence, our prayers, our example, our personal exertions to the fulfilment of the destiny to which we are called? The position we occupy admits of no neutrality. In this country, if any where, we must either be *for* God or *against* Him. Every professing Christian who dwells in India must either advance or retard the progress of its evangelization, either promote or hinder the cause of the Saviour, either exalt or dishonour the holy name wherewith he is called—either be to those around him a “living epistle of Christ, known and read of men,”

“To point to brighter worlds, and lead the way,”

or “a stone of stumbling and a rock of offence,” faithless and dishonouring to God—fatal and ruinous to man. And, little as many may think of it, it yet is true, and deeply should the solemn truth be realized, that alike to ourselves and others, it is, and must be, either for weal or woe, for curse or blessing, for good or evil lasting as eternity, that each of us now “dwells in the tents of Shem.”

At all times does it behove us seriously to feel, and strenuously to discharge this high responsibility: but still more deeply is the obligation enhanced by the recurrence of such periods as the present. By the lapse of another year, the time has again been shortened for the work given us to do. The night cometh when no man can work. Each successive period of time is also witnessing the development of the primeval prophecy as a part of the great providential government of God. He is still fulfilling the predicted destiny of man—and especially of that portion of the human race to which we belong. Within the last few years our nation has been still further enlarged in its occupancy of the East. Even the year that has just closed has added, in this respect, to the fulfilments of the past. A new position has been occupied by Britain among the islands of the Eastern seas: a new centre of influence for Christendom has been opened up amid the ocean realm of the Sons of Shem. And even at the present moment, as we pen these lines, events are taking place on the plains of northern India, destined to lead, with almost inevitable certainty, to a permanent extension of our territory and dominion in this region of the globe. Despite the policy of states, and even the desires and inclinations of their rulers,

new conquest and increased dominion are forced upon them; and as if by the fiat of an uncontrollable destiny, each succeeding year extends the empire of Christendom over the realms of oriental heathenism. And if, thus, the events of the present hour are again heard re-echoing the words of the primeval decree—if thus, by the inscrutable agency of His providence, God is still fulfilling what may be peculiarly termed *His* part in the development of the original prediction, should not this itself induce us to ask whether we also are fulfilling *that* part of the predicted destiny which so obviously belongs to *ourselves*? We are sharing in that “enlargement” of which we are the passive recipients; are we effecting or attempting that “enlargement” of which we must be the active agents? God is enlarging our territory, our dominion, our temporal greatness and influence; are *we* coextensively “enlarging” the limits of the Church, the dominion of the Truth, the unseen frontiers of that kingdom which is not of this world? Are we doing more to “enlarge” those around us—to give enlightenment and elevation to the character of Native Christians—to emancipate those who are still the slaves of error from the bondage of superstition, and to make them partakers of the glorious liberty of the children of God? And are we more “enlarged” in our personal liberality, our individual exertions, our Christian sympathies, our secret prayers? Aye, are we “enlarged” in our own hearts? Do we possess, and are we ever seeking to cherish and increase that hidden life within, which is alone the source of all vital and useful action without?—that without which—without the heart touched by the Spirit of God—melting with love to Christ—overflowing with love to man—enlarged with zeal for God—all the boasting words and busy doings of the outward man are but as “the sounding brass and the tinkling cymbal.”

One word more ere I close. The words of the prophecy carry us on to the future. Even in themselves, and much more as part of the great prophetic word, they are an assurance—an assurance given to animate all our hopes and struggles—of the certain and final triumph of the religion of the Cross. Whatever may be the earthly power, whatever the people, whoever the individuals, in whom ultimately it is to be fulfilled, fulfilled assuredly the prediction will be—**JAPHETH SHALL DWELL IN THE TENTS OF SHEM.** Christendom shall possess the realm of Heathendom. The temple of Christ shall rise on the ruins of the Pagoda and the Mosque. The Cross shall stand on the last frontier of the world. “Thou shalt reign until thou hast put all enemies under thy feet.” Yes, thus it shall be, “for the mouth of the Lord hath spoken it.” The faithless may doubt, the cold hearted stand aloof, the ungodly scoff and taunt, the heathen rage and the people imagine a vain thing, the men who lift up the voice of ribaldry in our streets may think to break their bonds asunder and cast their cords from them—but it is in vain. Proud Asia, the foot of Christendom is on thy neck—thou wilt

never shake it off. The Star has risen in the East, and thou must come and worship, or despise and perish. "Oh Galilean," exclaimed the dying Julian, when the Christian arrow drank his blood, and smote to the heart his heathen power, "Oh Galilean, thou hast conquered," True, the Galilean *has* conquered, and the Galilean *shall* conquer. And I saw heaven opened, and behold, a white horse; and he that sat on him was called Faithful and True, and on his head were many crowns; and he had on his vesture and on his thigh a name written, KING OF KINGS and LORD OF LORDS. And he went forth conquering and to conquer. Amen—Alleluia. The Lord God Omnipotent reigneth. H.

EDUCATION OF HINDU FEMALES;

BY THE AMERICAN MISSIONARIES IN SOUTH INDIA AND IN NORTH CEYLON.

THE Address of the Rev. John Anderson, at the last Monthly Missionary Prayer Meeting, on this important subject, and some inquiries as to what has been done by the American Missions to promote the object among Tamilians, lead us to think that the following brief statement, which was drawn up by one of the Missionaries in answer to the inquiries, may be acceptable to our readers.

The commencement of this branch of labour was at *Tillipally*, in Jaffna, in 1818; two years after the Mission was commenced. Only two or three caste girls could be induced at first to come to the station to be instructed, and that by the promise of a reward, when they should be able to read the Tamil New Testament. They came, though ashamed to be seen learning to read, contrary to *custom*; and as no evil befel them, others joined the little number after a short time. In less than two years *eight* were received as boarders.

Some little success attended efforts made also at *Batticotta*, the only other station of the Mission then occupied; and when, in 1820, the stations of

Oodooville, *Pandileripo* and *Manepy* were added, there was still more progress; though in the midst of great difficulties. A fact or two, concerning the girls received at Oodooville, will show the gradual progress made in overcoming the prejudices of the people.

At first no girl could be induced to come to the station to live. Some five or six consented to come as day scholars. At length a domestic in the family, though a caste woman, consented to bring her daughter. Then a respectable woman from the neighbourhood—who began to feel the importance of religion, and was soon baptized—brought her only daughter. She was followed by the sister of a young man previously received to the church. When *three* had thus been obtained, two of the day scholars were prevented going home one night, by a severe storm, and being hungry ate with the boarding girls—thus breaking the rules of caste. One of them, whose father was the owner of a small heathen temple near, obtained, after this, the reluctant consent of her parents to join the school. About two years

subsequently she became a convert, joined the church of Christ, and has ever since adorned her profession; though some part of the time with much difficulty on account of the apostasy of the young man to whom she was married. The other three first taken were also converted. In 1823, there were at the five stations of the Mission about thirty girls in the boarding schools, taken from caste families. It was thought advisable to bring them, as far as possible, into one school, and to substitute a *Central School*, for the five small schools then existing. This led to the formation of the *Female Boarding School at Oodoo-ville*. Some of the girls were lost in the removal, but others were obtained; and the school was opened with 29 girls from five to eleven years of age; most of whom had been previously under instruction. It was understood they would usually remain in the school until married.

The school increased, and at the time of Mrs. Winslow's death in 1833—who had charge of it—contained more than 50 girls; while great numbers of applicants for admission were necessarily refused. At one time notice being given that a few could be taken, about 70 were brought to the examining Committee, of whom only 20 could be admitted, for want of accommodations and means of support. The same desire to gain admittance to the school has since continued, and indeed increased. Instead of the poorer class of children only being offered, many having valuable dowries in prospect have been offered and received.

In regard to the benefits received in the school it is correctly stated in the Memoirs of Mrs. Winslow, that, "All the girls who had passed through a regular course in the school, before her decease, or were then much advanced in it, had become hopefully pious and, what was

very pleasing, no one of them—*twenty-four* in number—had disgraced her profession."

The school was some time after enlarged to 100, and *limited to this number*, except on the occasion of introducing most of the girls from another school at *Varany*—one of the more distant stations of the Mission—when it was broken up by the death of the resident Missionary. This took place about five years ago, and increased the school to about 120; but it is again brought down nearly to its limited number.

The effect of the school on the surrounding country, and even on the whole district, has been very great, and very salutary. It is raising up a new race of wives and mothers among the Hindus; and the girls of the school are now sought for as companions, by the educated young men, who for a long time were unable to break over the prejudices of caste and clan, in forming a matrimonial connexion. More than 90 have been married from the school to Christian husbands—themselves giving evidence of being converted to God. It is not known that there have been any instances of apostasy among these; though not a few of the other sex have gone back to heathenism, and otherwise disgraced their profession. Among all the girls educated in the school not more than one or two are known to have been guilty of any gross immoral conduct; a fact, which, under the circumstances, speaks volumes in their favour.

Besides the boarding scholars, there have been for nearly *thirty* years more or less girls in the Vernacular Village Schools; and for more than twenty years there have been *girls' schools* distinct from those for boys. These also have been composed almost entirely of girls from caste families, and often the most respectable in the village or place where

the school was situated. The numbers for many years may be judged by the following statement.

In 1845 there were 1290 girls in the village schools, and taking that year with the nine years preceding, the whole number in attendance, as reported by the Mission, was 9545 or nearly 1000 for each of the ten years.

There is probably about that number at present under instruction by the Mission, besides the boarding girls, 100 in number. The entire number baptized—being nearly all boarders—must be 120 or upwards; which is more than one-half of the whole number received into the Central School, including those now members.

The *Madura Mission* is of more recent date, having been commenced only *fourteen* years ago; but something has been effected there in female education; though the difficulties have perhaps been greater than in Jaffna. There are *seven* stations occupied by the Mission. In 1842 there were two boarding schools for girls, containing 34 members, and in the village schools were 200 girls. In 1845 the boarders were 83 in number, and the day scholars 193. The latter in 1847 had increased to 392, in six schools. The number of boarding girls has been somewhat diminished in consequence of attempting to bring them all into a central school, and of some difficulties raised on the ground of caste. The present number under instruction is probably about 450, both boarders and day scholars.

In *Madras*, some girls were brought under instruction at Royapooram in 1837, the year after the Mission was commenced. There was a school opened at the station, taught by a competent mistress, which soon contained 10 or 12 girls; and subsequently, at times, twice that number. A school was also taken up in Royapooram village, in which were for two or

three years about 20 girls. Some of them afterwards came to the station, and this school was eventually given up. A small school was also commenced at Chintadrepettah, under the care of a Catechist's wife, in which were 8 or 9 girls, until the mistress died, after teaching them some months. There were thus, when a statement concerning the schools was printed in March 1838, about 40 girls under instruction. The number since has sometimes been less but generally greater.

A *boarding school* was commenced at Chintadrepettah in 1841, which, at the decease of Mrs. Winslow in 1843, contained only *six* girls, though some others had been members. It was from the first not intended to receive low caste girls generally, as there were other schools for them in Madras, and their admission would prevent caste girls from entering. The number in the school has therefore never been large. It is at present under the care of Mrs. Scudder at Royapooram, and contains 12 girls. A few months ago there were 15 in the school.

The number of girls in the day schools has within the last three years been much increased. There were present at the public examination at Chintadrepettah in January last, 303 girls from both stations. The number is now a little less, but there are at Chintadrepettah 120 caste girls, most of whom attend daily at the station, and more than two-thirds of them at church every Lord's day.

As to results on the Continent, some of the girls at Madura have been baptized. The number is not known. At Madras only one has been received to the church, but three others are candidates, and may ere long be received. The immediate benefit, at least in Madras, is to be looked for *principally* in the elevation of character and comparative enlargement of mind, in those who have left the schools,

with the word of God in their hands and in their memories, and who it may be hoped will do *something* towards removing Hindu ignorance, bigotry, and superstition, if they are not able fully to break through the bondage under which they are held, and to rejoice in the "glorious liberty of the children of God." Even this latter is possible. The truth may yet make them free. At any rate they are benefited as to this life, and may benefit their families. The whole of the *first* class at Chintadrepettah—able to read the Scriptures readily in their own language—who were present at the last examination, have left in course of the year, in consequence of arriving at an age when the customs of the Hindus require them to keep at home. It may be hoped that the seed sown in their hearts may spring up, though after many days. A *pre-*

paratory work at least is done, which is matter of thankfulness.

The conclusion of the whole is, that in the three missions there are about 1700 girls under instruction, of whom not far from 160 are supported as well as educated, and that something more than 125 have been hopefully converted, and the greater part married to Christian husbands. About 5000 in all—taught for three or four years in the schools, so as to read the Christian Scriptures, and to understand the leading truths of the Bible, as well as instructed in other useful learning—have returned to their families, if they did not remain with them, imbued in some measure with that knowledge which is able to make them wise unto salvation, and best calculated to work important changes for good in their families, and leaven the mass of Hindu society. M.

Selected Articles.

THE UNITY OF THE CHURCH.

BY PROFESSOR EBRARD, D.D., OF THE UNIVERSITY OF ERLANGEN.

"I BELIEVE in One Holy Catholic Church"—so confesses united Christendom in the apostolic symbol. We need not prove at length, that this confession is Scriptural. "There are diversities of gifts," writes the Apostle Paul (1 Cor. xii. 4.); "but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all." From this unity of the Father, who worketh all—of the Son, who hath invested all offices in the church—of the Holy Spirit, who imparts all gracious gifts necessary to its support—the unity of this church itself is inferred, which is the theatre

and the sphere of the working of the Triune God (ver. 12, 13; also Ephes. iv. 15, 16). Neither need we further prove, that the doctrine is rational and necessarily true. For, as there is only one God, and only one way to the true worship of this God, namely, Christ, so there can be no more than one community that is travelling on in the path of salvation, and that therefore deserves the name of the church. He who hath not the Son hath not the Father; and he who hath not the Father wants also that love of the Son, which alone can unite mankind into one holy community, one *ecclesia*, one congregation. Unbelieving Israel forms no church; and the Mohammed-

dans form no church; and the Heathen religions form no church; there is only one church, and that is the Christian.

But, as from the unity of God, the Father of our Lord Jesus Christ, it must be inferred, that the Christian church is the only one which deserves the name, so from the unity of Christ, and of the Holy Spirit, we must further conclude, that this Christian church is *in itself* single and undivided. In other words, however, little there can be churches out of Christendom, as little can there be more than one church in the knowledge of Christ. This, too, scarcely needs a proof. A Christian church does not, surely, consist in this—that a number of men, who are united by faith in Christ, do simply of their own choice come together in one community, and found a church! Were it so, we must assume that Christ left all His followers on earth a disunited and scattered band, and gave them their own option, whether they would join in none, or in one, or in many churches. The Holy Scriptures teach us, on the contrary, that Christ, at the very opening of His prophetic commission, declared it to be His will to found one church. (Matt. xvi. 18.) And as He here names the Apostle Peter as the one whom in His grace He has chosen to be its earthly founder, He also points prophetically to the feast of Pentecost, when Peter began the announcement of the Gospel, and formed the first Christian community. Now, has Christ, the well-beloved Son of God Himself, thus laid the foundation of the church—and can any mere man be so mad, as to aspire to found a second?* If Christ has founded the church by the *wonderful outpouring of the Holy Spirit*, how can a sinner, who is unable to give the Spirit, and has

* It follows also from this, how wrong is Rome, when she declares that portion of professing Christendom, which holds fast by the presumed successors of Peter, to be *the church*. She forgets, that Christ did not say, Thou, Peter, with thy successors, shalt build the church, but *I will build it*: thou, Peter, shalt be the first stone which I will build up upon myself as upon the everlasting corner-stone. The next stones to Peter were, not his presumptive successors at Rome, but the other eleven Apostles.

need to supplicate the gift for himself, be so presumptuous as to hope to imitate Him? And what a single man could not do, neither could the united strength of many effect; for though he add man to man, yet no number of men can ever be equivalent to God! It stands an incontestable proposition, that *since the Feast of Pentecost, no other church can ever have been founded.*

Let us now compare with this truth the actual state of the existing confession of faith in Christendom; and we discover with astonishment a great falling off from it. For we hear of a Greek church, a Roman church, an English church, a Lutheran church, a Reformed church, &c. The Romish confession still holds firmly *in form* to the doctrine of the unity of the church, but only *materially*; she sins most heavily against it; as she does not allow the church founded by Christ, and formed through the sacrament of holy baptism, and the confession that Jesus is the Christ, to be the united church, but only that portion of it which clings to the throne of the Roman Bishop. The other confessions, particularly the Evangelical, differ in material respects less from the proposition, that there is *one* Christian church; as they acknowledge the other confessions also as parts of the church founded by Christ. But they fail *formally* in this, that they give to them the name of separate churches; whereas they are not separate *churches*, but only separate *confessions* in the one church.

I shall here be met by some objections. It will be said, first, that the custom of speaking of several churches is without danger, and extends merely to a difference of words; and, secondly, that this manner of speaking is even Scriptural. That this last is not the case I shall first prove, and shall afterwards inquire whether the practice be harmless.

It is true, that in the New Testament each separate local community is distinguished by the word *ἐκκλησία*. "*Ἀἱ ἐκκλησίαι* of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the *ἐκκλησία* that is in their house." (1 Cor. xvi. 19.) The word *ἐκκλησία* is here translated church; but it is evident that it is used here in quite a different sense

from where Christ says that He will build a church, or where Paul calls the one church the body of Christ. The fact is, that *ἐκκλησία* has two significations; first, that of the Hebrew word *Kahal*, and secondly, that of the profane Greek *ἐκκλησία*. *Kahal* points out the general congregation of the people of Israel, the assembling of the people, 1 Kings viii. 64; Numb. x. 7; Deut. ix. 10:—or, exactly, the assembled people consecrated to the Lord, Exod. xvi. 3; Levit. iv. 13; Deut. xxiii. 2; Mich. ii. 5; &c. And so *ἐκκλησία*, in the New Testament, refers to the people of the New Testament Union, the Spiritual Israel, the one church founded by Christ. The same word *ἐκκλησία*, which was used for translating the theocratic idea *Kahal*, had another meaning with the profane Greek writers; it referred, namely, to every local meeting or community. In this second sense it is used in the New Testament, but especially in reference to a community united in one private house, or public place of worship. In the German translation of the Bible these two meanings have been well distinguished; as Luther renders the second of them, not by *church*, but by *congregation*. Now, it is quite clear, that the New Testament manner of speaking of a number of local congregations within the one Christian *Church* has nothing to do with our modern manner of speaking of several *churches* within that one *Church*—of a Lutheran, a Greek, a Romish church, &c. We should not affix to the word *Church* the same meaning which the New Testament affixes to the word *ἐκκλησία* in the sense of *local congregations*, whose peculiarity consists solely in a local separation from others. We evidently understand by it a common confession, which, in respect of locality, is not separated, but rather spreads itself over many lands, and through all parts of the world. We understand by it a *community of belief*, which, not in local, but in dogmatic respects, *i. e.*, through the comprehension of the Gospel, separates itself from other communities of belief. Of such a community of belief the word *ἐκκλησία* cannot be used in the second sense. When we apply the name church to such a particular confession within the

one General Church, then we evidently take *ἐκκλησία* in the first sense, in the sense of *Kahal*. We should, for example, define the Lutheran, or the Reformed, or any other confession, not as a local congregation, analogous to the congregation at Corinth, or at Troas, but rather as an individual church, analogous to the collective Christian church. Now, this is unscriptural and false. Where in the New Testament are Christian communities, that were different in their dogmatical comprehensions of the Gospel, described as individual *ἐκκλησίαι*? Does Paul speak in the Epistle to the Corinthians of one *ἐκκλησία* of Peter's followers, and another *ἐκκλησία* of Paul, and a third of Apollos? Does he do these fractions of the church the honour to entitle them churches? Does he not much rather teach the opposite doctrine (1 Cor. xii.), that there is only one church? Or does the New Testament ever speak of a Jewish Christian church, and a Gentile Christian church? Perhaps the Seven Letters in the Revelation may be appealed to, which in their *prophetic* sense point to the whole confessions, and use the word *ἐκκλησία*: but then it means no more than in 1 Cor. xvi. 19, namely, local congregation. It does not denote different confessions, but rather, I repeat, local congregations, presenting prefigurations or types of conditions, which certainly in later times entered into whole confessions. The word *ἐκκλησία*, in the sense of *Kahal*, is never applied in the Holy Scriptures to a confession, or an individual society, separating itself by peculiar doctrines: this manner of speaking is thus unscriptural.

But others will say, "Admitting it to be so, may it not be used without danger? We add to the two Scriptural significations still a third, a newly discovered one; and it is necessary that we should come to an understanding about the sense which is attached to this word. We recognize, 1. A church in the sense of *Kahal*, embracing all the baptized; an *ecclesia universalis*, founded by Christ, which will not pass away until His second coming. 2. Within this church, several churches in the sense of *confessions*, which have their origin in the different *dogmatic comprehension*

[or *doctrinal systems*] of men, and of which many may possibly perish, as there were periods when many of them did not exist. And, 3. Within each of these churches or confessions, again, individual churches *in the sense of local congregations.*" I answer, however, that, even if we have a right to expatiate upon the *usus loquendi* of the Holy Scripture so as to deduce the doctrine of the Holy Trinity, yet, from that, it by no means follows, that every expatiation on the Scriptural manner of speaking is without danger. We may give to a Scripture-word a third new signification, consisting of a confusion of both its Scriptural meanings; and this will entail further confusions. In such a case, the proverb, "In verbis simus faciles, modo conveniamus in re," is less worthy of commendation than the opposite, "In verbis ne simus faciles, ut conveniamus in re." Even though we remember ever so clearly the distinction above expressed, the confusion remains. If, when speaking of the Anglican, or Presbyterian, or Lutheran church, one could always keep in view that these are churches merely in the sense of human confessions, the terminology might pass. But, instead of this, it is only too common for each of these several self-called churches, without more ado, to appropriate to itself in its separate state such predicates as belong only to the One church in virtue of its Divine foundation. This will become still clearer, if we consider how this false manner of speaking has arisen.

The Greek word *ἐκκλησία* denotes in the second sense, as we saw, a local congregation, generally in one place or city; but the meaning of the word is not against taking in wider bounds, provided only that purely local or territorial circumstances are understood to have nothing to do with the essence of a church. Thus we may speak of a Philippian as well as of a Macedonian, of an Antiochan as well as of a Syrian *ecclesia*. We may also speak of the whole of the local congregations in all the cities of Syria as one local congregation in a wider sense—as a country's or a people's church, quite distinguishable from a *state* or *established* church. For example, even before Constantine, in Vol. VII.—No. 1.

the time of Tertullian, an "African Church" was mentioned; by which was expressed, not an internal and dogmatic, but an external and geographic, division and definition—one referring to the body, not to the spirit, of the church. But then, in course of time, the geographic and ethnographic separation led to religious and dogmatic divisions. A gap torn between the Eastern and Western countries, which began in the time of the Arian contention, led at length to an open rupture. The "Eastern Church" (taking the term in a local, geographical sense), separated itself from the "Western Church" in dogma, rite, and constitution. The internal separation went on to the extent of the outward boundary; and thus arose an Eastern Church *in the sense of a Confession*, and also a Western. The Romish church, which had formerly been a church, that is, a local congregation in the wider sense, along with the Greek, would now be the church, in the sense of *Kahal*, to the exclusion of the Greek. She thus confounded *Kahal* and *Confession*; and what was the consequence of this confusion? That all that referred to the one church of the baptized she took upon herself; and all that referred to Christ, the Head of the one church, she gave over to her peculiar head the Pope. Thence arose that fearful creature-deification, which perverted all Christendom. And when the blessed Reformers preached again the church founded by Christ, and commended *faith* as the true form of the Gospel-obedience towards the Heavenly Founder, and tore themselves free from the Romish Bishop, who strove against the truth, then the Roman church claimed to be, not merely a local congregation—not merely another confession—but the church itself, and denounced the Evangelical churches as mere heretical sects. The Roman church now appealed, as against the Protestants, to a *Divine right*; and the latter were not to be blamed if they also would appeal to a *Divine right* against the Papists. They could do this upon good grounds; they could appeal, as members of the one church, to the *Divine right* of the Gospel, and therewith invalidate the fancied right of the Roman Chair. They could prove that

the founders of the Roman Chair did not form a *Church*, still less the Church, but only a confession; and, as Protestants, they could oppose to this erring confession a purified, though still not an infallible, confession. Our Fathers *could* have done so, but they have not done so. Irritated by the persecuting spirit of the Romish church, they permitted themselves to be misled into the opposite extreme; and would not acknowledge the Papacy even as a confession *in* the church, but declared it to be the kingdom of Antichrist, out of the church, and even standing in opposition to it, and called themselves *the* church absolutely, the *Kahal* of God. Thus a mutual exclusion took place; and as the Protestants did, so did the individual Evangelical confessions towards each other—each would be *the* church. And when the time of the first bitterness was past, and people were weary of mutual condemnation, the word *church* was not given up, but the matter was appeased by assuming a whole series of “Churches,” one after another. What was the consequence? A double and a doubly worse error. On one side, the true conception of the church was completely lost. Something of human origin was supposed to lurk under the term, which, in fine, each people or each collection of men could arrange for themselves as they chose. They thus fell into indifference, levity, and unbelief; and presented to the adherents of the Romish chair a sad object of derision and a spectacle of dismemberment. On the other side, the old contentions and accusations of heresy broke out in sickly reaction against that indifference. Do we not see from this, then, that much depends on a word?

“I believe in ONE holy Catholic Church”—this is a tenet which must be again preached and inculcated for the common good of all Christians. There is only one church, that founded by Christ, and extending through all countries and all times; and to it belongs every one who is baptized in the name of the Father, the Son, and the Holy Ghost, and who acknowledges the doctrine of his baptism, that, namely, of Jesus Christ as the Only Begotten Son of God, and as our Only Saviour;—every such person is in the church, whether he be already awak-

ened and called, or not. Every baptized person does not belong to “the kingdom of God,” but only the truly converted; for the kingdom of God is a future and still hidden kingdom. But every baptized person belongs to the church, if he have not repudiated his baptism and the Christian union by a formal secession to some other religion; for the church is a visible institution and Community. It is not the same with the kingdom of God, but it is that institution which must lead us from the world into the kingdom of God; it distributes the means of Grace, such as the word and the sacraments, and is therefore itself a mean of Grace. Whoever is Scripturally baptized, be he ever so unenlightened and erring, be he Copt, or Armenian, or Greek, or Papist, or Lutheran, or Reformer, or Episcopalian, or otherwise, is a member of the one church founded by Christ. He is not excluded from the possibility of knowing the way of salvation; for even those confessions, which have most darkened that way by the statutes of men, still give out so many sparks of Evangelical Truth, that a soul thirsting after salvation may learn it from them. The Roman Confession itself has had its Thomas à Kempis and its Fenelon.

But this one church is a body having manifold members, some diseased, as well as some sound; it is an edifice wherein, on Christ the corner-stone, partly gold, and partly stubble, is built. Hence it has come to pass, that the one church has divided itself into several confessions. The church is of Divine, the confessions of human, origin. These latter owe their origin, either to human folly, or to human enlightenment. Some to human folly, error, nay, even falsehood and baseness, whereby the truth is disfigured. Hence it follows, that the different confessions cannot be all on a par, as to truth and purity; and, again, that some are sick, others sound, members of the body of Christ. Yet, no one, however sick, must be pronounced by fallible authority a *dead* member, so long as the Lord Himself suffers him in His body, and does not cast him off entirely, as He cast off, for example, the dead congregations of Asia in the seventh century, when He let them be-

come a prey to Mahometanism. Other confessions owe their origin to human enlightenment; we mean, especially, the Evangelical confessions. When we say *human* enlightenment, we would not by that imply that a man can enlighten himself by his own power, or deny that the Reformers were enlightened by the Spirit of God: but we would simply recall to mind, that the whole measure of such enlightenment is humanly limited—that even in the Reformation, besides the power of God, the sinful weakness of men had its influence—that even the faults and sins of the Reformers have impressed their seal on the Evangelical confessions—that, in one word, since the first Feast of Pentecost, no second such outpouring of the Holy Spirit has ever taken place, as that which supernaturally qualified the Apostles, in whose words we had to acknowledge an infallible Revelation. It follows, that even the Evangelical confessions do not pretend to *that*; on the contrary, their defects in dogma and constitution are remembered, and they care for the other confessions in love and with prayer, and acknowledge that they themselves may learn much from them. But from all this together it appears, that *it is absolutely unscriptural, unchristian, and unapostolic, only to consider the partners of our own confession as fellow-members in the body of Christ, and only to care and to pray for our own confession [i. e. denomination], and to refuse sympathy in the weal or woe of the rest. Naturally, each should and must remain true to his own confession, otherwise speaking, to his own acknowledgment and conviction, yea, even unto the death. Where a doctrine is concern-*

*ed, which he has recognized as a portion of Divine truth, against the doctrine of a different confession, which he has recognized as displacing the Divine truth, he must defend it, and even seal it, if necessary, with his blood. But it is one thing to contend against particular errors of a given confession, and quite another thing to contend against this confession as such, and against the members belonging to it. As you yourself are first a member of Christ by baptism, and then a member of some confession according to your dogmatic conviction—so should you see in another, first of all a member of Christ, and then a member of a differing and an erring confession. The member must first present itself to your eye, and then its disease. It is thus clearly a sacred duty to acknowledge the common bond which unites all confessions—the recognizing of the “mighty acts” of God. The Evangelical Alliance has made a beginning, by constructing a basis, which is fitted to unite a great portion of the existing confessions, and in which, at any rate, is represented the unity of the *Evangelical* bodies. May these lines contribute to awaken the impulse to the searching for and finding out of ways and means, by which an extension of the Alliance to believing Christians of *all* confessions, and a representation of the unity of the *whole* Christian Church, may become practicable. Then first will the Evangelical Alliance gain for the Continent its full importance; then first will the Christian Church in its outward expansion gain a new and increasing power, and on it will the Lord bestow His blessing.—*Evangelical Christendom.**

Miscellaneous Selections.

PHYSIOLOGICAL EVIDENCE OF THE ORIGINALITY AND PERFECTION OF THE CHARACTER OF CHRIST.—As no nation or race of men could ever have gone out of their own physical characteristics for their type of ideal perfection, in the beauty of form; as the Egyptian never could, by any abstraction, have generated a style of art, in which the colour, shape and features, of his divinity should be purely European; nor the Greek have given to his hero the tawny hue, narrow eyes, and protruding lips of the Egyptian—for each to the other must have seemed deformity—so could neither they, nor the men of any other nation have framed to themselves an ideal type or canon of moral perfection in character, which arose not from what, to them, seemed most beautiful and perfect. A Hindu cannot conceive his brahman saint, other than as possessing in perfection the abstemiousness, the silence, the austerity, and the minute exactness in every trifling duty, which he admires, in different degrees, in his living models. Plato's Socrates, the perfection of the philosophical character is composed of elements perfectly Greek, being a compound of all those virtues which the doctrines of his school deemed necessary to adorn a sage.

Now this hath often appeared to me the strongest internal proof of a superior authority stamped upon the Gospel history, that the holy and perfect character it portrays, not only differs from, but expressly opposes, every type of moral perfection which they who wrote it could possibly have conceived. We have in the writings of the Rabbins, ample materials wherewith to construct the model of a perfect Jewish teacher; we have the sayings and the actions of Hillel and Gamaliel, and Rabbi Samuel, all perhaps in great part imaginary, but all bearing the impress of national ideas, all formed upon one rule of imaginary perfection. Yet nothing can be more widely apart than their thoughts, and principles, and actions, and character, and those of our Redeemer. Lovers of wrangling controversy, proposers of captious paradoxes, jealous upholders of their nation's exclusive privileges, zealous uncompro-

misising sticklers for the least comma of the law, and most sophistical departers from its spirit, such mostly are these great men—the exact counterpart and reflection of those scribes and pharisees who are so uncompromisingly reprov'd as the very contradiction of Gospel principles.

How comes it that men, not even learned, contrived to represent a character every way departing from their national type—at variance with all those features which custom, and education, and patriotism, and religion, and nature, seemed to have consecrated as of all most beautiful? And the difficulty of considering such a character the invention of man, as some have impiously imagined, is still farther, increased by observing how writers, recording different facts, as Saint Matthew and Saint John do lead us, nevertheless, to the same representation and conception. Yet herein methinks we have a key to the solution of every difficulty. For if two artists were commanded to produce a form embodying their ideas of perfect beauty, and both exhibited figures equally shaped, upon types and models most different from all ever before seen in their country, and, at the same time, each perfectly resembling the other, I am sure such a fact, if recorded, would appear almost incredible, except on the supposition that both had copied the same original.

Such then, must be the case here; the Evangelists, too, must have copied the living model which they represent, and the accordance of the moral features which they give him can only proceed from the accuracy with which they have respectively drawn them. But this only increases our mysterious wonder. For, assuredly, he was not as the rest of men, who could thus separate himself in character, from whatever was held most perfect and most admirable by all who surrounded him, and by all who had taught him; while he set himself far above all national ideas of moral perfection, yet borrowed nothing from Greek, or Indian, or Egyptian, or Roman; who, while he thus had nothing in common with any known standard of character, any established law

of perfection, should seem to every one the type of his peculiarly beloved excellence. And truly, when we see how he can have been followed by the Greek, though a founder of none among his sects—revered by the Brahmin, though preached unto him by men of the fisherman's caste—worshipped by the red man of Canada, though belonging to the hated pale race—we cannot but consider him as destined to break down all distinction of colour, and shape, and countenance, and habits; to form in himself the type of unity, to which are referable all the sons of Adam, and give us, in the possibility of this moral convergence, the strongest proof that the human species, however varied, is essentially one.—*Wiseman's Lectures on Revealed Religion.*

NARRATIVE OF A CRUCIFIXION.—I allude to an account of a crucified Mameluke, or Turkish servant, published by Kosegarten, from an Arabic Manuscript, entitled *The Meadow of Flowers, and the Fragrant Odour.* The narrative, after quoting the authorities, as is usual in Arabic histories, proceeds as follows—“It is said that he had killed his master, for some cause or other, and he was crucified on the banks of the river Barada, under the castle of Damascus, with his face turned towards the east. His hands, arms, and feet were nailed, and he remained so, from mid-day on Friday to the same hour on Sunday, when he died. He was remarkable for his strength and prowess; he had been engaged with his master in sacred war at Ashkalon, where he slew a great number of Franks; and when very young he had killed a lion. Several extraordinary things occurred at his

being nailed, as that he gave himself up without resistance to the cross, and without complaint stretched out his hands, which were nailed, and after them his feet: he in the meantime looked on, and did not utter a groan; or change his countenance, or move his limbs.” Thus we see a person, in the flower of his age, remarkable for his hardihood and strength, inured to military fatigue, nay, so strong, that we are told, in another part of the narrative, that “he moved his feet about, though nailed, till he loosened the fastenings of the nails, so if they had not been well secured in the wood, he would have drawn them out;” and yet he could not endure the suffering more than eight and forty hours. But the most interesting circumstance in this narration, and the illustration of the Scriptural narrative I had principally in view, is the fact, not, I believe, mentioned by any ancient describer of this punishment—that the principal torture endured by this servant was that of thirst, precisely as is intimated in the Gospel history. For the Arabic narrator thus proceeds—“I have heard this from one who witnessed it—and he thus remained till he died, patient and silent, without wailing, but looking around him to the right and to the left, upon the people. But he begged for water, and none was given him; and the hearts of the people were melted with compassion for him, and with pity on one of God's creatures, who yet a boy, was suffering under so grievous a trial. In the meantime, the water was flowing around him, and he gazed upon it, and longed for one drop of it . . . and he complained of thirst all the first day, after which he was silent, for God gave him strength.”—*Ibid.*

Things New and Old.

CHRIST AND MAHOMET CONTRASTED.—Go to your natural religion—lay before her Mahomet, and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands and ten thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries

which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophets chamber, his concubines and wives, and let her see his adulteries, and hear him allege revelations and his divine com-

mission to justify his lusts and his oppressions. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and the perverse.—Let her see him in his most retired privacies—let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table to view his poor fare and hear his heavenly discourse! Let her see him injured, but not provoked! Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies! Lead her to his cross, and let her view him in agonies of death, and hear his last prayer for his persecutors—"Father forgive them for they know not what they do." When natural religion has viewed both, ask which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the Centurion who attended him at the cross; by him she said "Truly, this was the Son of God."—BISHOP SHERLOCK.

BASIL.—They who resolve to retire out of the reach of all temptations, seldom fail to run into more dangerous ones of their own creating. St. Basil having persuaded himself that, secluded from the world, he should be happy, returned from the wilderness, say-

ing—"I had forsaken all things, but I yet retained my unfaithful heart."

TEMPTATION.—The temptations of God strictly involve in them no more than a trial of principle—the temptations of Satan involve in them the infusion of moral evil into the mind.—HOWEL.

WORKS OF FICTION.—Many works of fiction may be read with safety, some even with profit; but the constant familiarity even with such as are not exceptionable in themselves, relaxes the mind that needs hardening, dissolves the heart which wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading is a silent mining mischief. Though there is no act, and no moment, in which any open assault on the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decay; and the danger is not less for being more gradual, and therefore less suspected.—HANNAH MORE.

CARDS.—If there is anything which unites contempt and commiseration, it is the spectacle of a man going down to the grave with a pack of cards in his hand.—GILPIN.

Religious and Missionary Intelligence.

Rome.

CONTEMPLATED ENDOWMENT OF ROMANISM IN IRELAND.—We are gratified to perceive, from the organs of the different religious communities, that this subject is awakening very general attention. All parties appear resolved to offer a determined resistance to the iniquitous measure, should it be proposed to parliament. We sincerely hope, that whatever course may be respectably adopted by churchmen and dissenters, a good understanding will be preserved, so that their efforts may not

be damaged by collision between themselves. And we have reason to think this will be the case. Meetings, we understand, have taken place, in which members of various religious bodies were present, with a view to a frank and friendly interchange of sentiment in relation to it. The opinion prevails, that the opposition will be best carried on by each community acting separately, but simultaneously, and in harmony with all the rest. In all cases where conscientious principle is involved, persons must of necessity adopt their own course. A Christian cannot ask his

fellow-Christian to surrender what he holds to be truth, nor to act in opposition to what he deems the imperative obligation of duty. All must be left to choose for themselves the grounds on which they will carry on the conflict, and none should be offended if he should find that principles which he deems scriptural, and arguments in which he confides, are rejected by others as untenable and even erroneous. But, with this freedom mutually conceded, there should be an equal concern not to weaken each other's hands, but rather, by a wise concert, so to manage the independent lines of action as to bring them with the greater force against the common foe. It is one of the infelicities arising out of our divisions, that the great body of the Protestant people of this country cannot form themselves into one united phalanx to resist the encroachments of Popery; but it will be alike foolish and criminal to aggravate the evil by discord. Let us, at least, refrain from contention, if we cannot act in combination. Committees, we presume, will be formed by the different bodies of Nonconformists, as well as by members of the National Church. Some are already in course of formation. As soon as they are organized, friendly communications will we trust, be established between them, and such steps be taken, either through the medium of a General committee, instituted for the purpose, or by occasional conferences, as may secure the greatest amount of co-operation which, under existing circumstances, may be attainable.—*Evan. Christendom.*

Foreign.

FRANCE.—The following Letter to the Editor of *Evangelical Christendom*, gives information on several points, that will be interesting to our readers.

—, France, September, 1848.

At the moment of writing this letter the synod of the French Reformed Churches is just commencing its sittings. I must therefore wait till next month before giving your readers any details of its appearance, character, and deliberations. On the other hand, no event of importance has taken place, either in the Roman Church, or amongst our own flocks. The National Assembly, in its debates on the new constitution, has not yet entered upon the subject of religious communions. For

these reasons, I embrace the opportunity which now presents itself to carry out a design which I conceived some time since, viz., that of communicating to you a few notices of some of our most important Roman Catholic and Protestant publications.

The French bookselling trade has suffered much from the revolution of February; it has even received a severer blow than any other business. When fathers of families fall into difficulties, and fear the loss of all that they possess, new books are no longer purchased; for books are, after all, articles of luxury which can easily be dispensed with. The distress of our publishers has become so great, that, in order to find buyers, a species of lottery has been proposed. The papers have recently announced that the booksellers of Paris propose selling, under the auspices of Government, 125,000 tickets of 25 francs each. Each subscriber will at first receive in books the value of the sum subscribed. Then, the first thousand tickets, drawn by lot at the Hotel de Ville, of Paris, will procure the subscribers, prizes or lots of 150,000 francs, 75,000 francs, 48,000 francs, 24,000 francs, 5,000 francs, and so forth. This is a silver bait offered to the French, in the hope of emptying the overcrowded warehouses of the publishers.

This strange and, I think, as connected with the history of the press, altogether unparalleled fact, shows to what a state the book trade is at present fallen. It is clear that under such circumstances new publications must be very rare. However, there are always a few, and I proceed to give a short account of those indicated at the head of this letter.

All your readers are, doubtless, acquainted with the name of M. Alexander Vinet, who died last year in the Canton of Vaud. Joining the simple piety of the child to the sublime conceptions of the philosopher—an eminent writer, a man of the greatest mildness and amiableness of character—he merited the first rank amongst those who served in Switzerland and France the holy cause of the Gospel. Let us bow with reverence before the mysterious dispensations of God! The loss of M. Vinet has excited universal regret, and in order to compensate, at least in some measure, for the silence of those eloquent lips, his friends have collected with religious care all the manuscripts which he left behind him. Hence have resulted two publications,

the one entitled *Evangelical Studies*, the other, *Studies on Pascal*. The editors announce that they have not yet exhausted the mine of intellectual wealth contained in M. Vinet's papers.

The *Evangelical Studies* resemble, in several points, the *Discourses on Several Religious Subjects*, already published by this author. They exhibit the same ideas, the same plan, the same style. M. Vinet followed an entirely new path in the art of oratory; he abandoned the symmetrical style of the old preachers, and the manner of expounding Gospel doctrines which almost uniformly prevailed in former days. He was, in the strictest sense, himself; and his originality was the more striking from its absence of affectation. He thought, he wrote, as his heart dictated, and sought rather to effect good by his discourses than to excite admiration of himself. He loved not rhetoric, and even mistrusted the seductions of eloquence. His discourse had something of familiarity and fascination in its character: it sank into the hearts of his hearers, because he was deeply affected with the importance of the subjects upon which he preached.

The title of *Studies*, which he has given to his new discourses, marks the special attention which he bestowed on their composition. When M. Vinet encountered a doctrinal, moral, or ecclesiastical difficulty, he patiently directed his whole attention to it; he considered and studied it in all its phases, and took no rest till he had surmounted the obstacle. The fruit of these laborious and heartfelt meditations appears in the *Evangelical Studies*.

They are twelve in number. You will allow that to analyse so substantial a volume in a few lines would be impossible. The preacher successively treats of the gravest matters which can interest an intelligent and Christian mind. Thus, for example, in the sermon entitled, *Spiritual Love*, he proves that the true life of man is the life of the soul, and that the life of the soul is love. He who loves not God, lives not in the highest signification of the word; he is really dead, though he should even possess all the gifts of genius, the entire circle of human knowledge, and this remark is as applicable to churches as to simple individuals. A church in which the love of God is not predominant, no longer possesses life; it may, for some time, preserve the appearance of life, and even a show of great activity, but, in point of fact, the essential

element of vitality is wanting; it must decline and perish.

I will quote, again, from the discourse entitled *Le Regard*. M. Vinet exhorts the children of God to look continually to Jesus. "The object of Christianity," he says, "is not an abstract truth; it is a fact, it is a person, it is Jesus Christ, and Jesus Christ crucified. This fact, this person, naturally strikes the eye before arresting the thought. We believe not in Christianity—abstractedly understood; we believe in Jesus Christ.

. . . The relations which we sustain as Christians are not intellectual relations—the relation of our mind to a certain truth—but the relation of a person to a person, of us men to Jesus Christ, God and man. The object of our faith is invisible, but not impersonal; he is not seen with the eye of flesh, but, nevertheless, he is seen: and we converse not with him as with an idea, that is to say, in point of fact, as with ourselves, but as with a Being who is with us to the end of the world. Whoever, then, whilst making the Christian profession, looks not to Jesus, or looks but slightly, is deficient in the belief of his own religion, and cannot even claim as his right the title which he assumes. His first business, his greatest interest, is to look often and much to the Saviour."

The *Studies on Pascal*, of the same writer, are of a different character; they bear rather the impress of philosophic and literary criticism. M. Vinet perseveringly devoted himself to the study of the sublime author of the *Provincial Letters and Thoughts*. He turned to him again and again with renewed interest. Indeed, was there not, between these two men, a great similarity in point of moral and intellectual character? I would abstain from all exaggeration. I will not say that M. Vinet was on a level with Pascal, either as to depth of thought or elegance of style, but they certainly resembled each other; and this explains the extraordinary sympathy which the Christians of the nineteenth century felt for him of the seventeenth century. M. Vinet, like Pascal, had travelled the sterile wastes of doubt before becoming a believer; like him, he renounced the common-places of apologetic divinity, and sought out new arguments in defence of the Gospel; like him, he especially addressed himself to men of intellect; like him, the energy of his soul appeared in the productions of his pen.

M. Vinet victoriously defended Pas-

cal against unwarrantable attacks. A contemporary philosopher, M. Cousin, had pretended that Pascal was a *sceptic*, and cited passages from his works as evidence in support of this assertion. But M. Vinet did not allow the reputation of one of the most illustrious advocates of the Gospel to be thus tarnished. With a manly and powerful hand he vindicated the religious character of Pascal, and proved that his so-called scepticism was a pure invention of M. Cousin's. Unbelievers would be highly gratified could they class a man of Pascal's celebrity among the number of their friends; but, unfortunately for them, his writings still exist, and will testify, to the latest age, that the author of the *Thoughts* humbly laid his great mental endowments at the foot of the cross of the Saviour-God.

I pass on to another publication—the two sermons of *Adolphe Monod on Woman*. These discourses were delivered, last winter, in the principal church of the French Protestants, and have made not a little noise. The subject selected by the preacher is different from those which are ordinarily treated of in the Christian pulpit; but what could be of greater importance? It relates to woman—to the mother, the wife, the sister, the daughter—to her who exercises so vast, so important an influence on our infancy, our youth, our riper years—in a word, on the destinies of our whole life.

M. Adolphe Monod has grasped the question in its full extent. The first discourse is designed to show what is *woman's mission*, and the preacher sums it up in these two words *Humility*, and *Charity*. He refutes the objection which assumes that he would depreciate woman by not assigning to her the same station as man. "It is you," says he, to people of the world, "you who debase and injure woman, whenever, to satisfy your selfishness, or illustrate your theories, you compel her to abandon the station for which she has been created by God, and in which we desire to see her retained. She has been debased and injured by you when, in your romances, your saloons, and your theatres, you have mounted her upon a pedestal and placed man at her feet. . . . You debase and injure her still, in the present day, when you seek for her any other emancipation than that of the Gospel; when you impudently claim for her all the rights which belong to man. But what idea do you form of woman, if you believe Vol. VII.—No. 1.

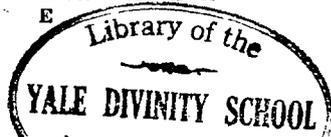
her disposed to exchange the humble glory of fulfilling her proper mission for the humiliating vanity of failing in that of another; to content herself with being a half-made man—she who might be an accomplished woman; and to lose her natural and legitimate influence in the barren pursuit of a factitious and usurped power?"

The preacher devotes his second sermon to showing the manner in which woman ought to acquit herself of her double mission of charity and humility, in the different stations of life. He dwells upon the duties of the *mother*, the *young woman*, and the *wife*. He does not forget the *grandmother* nor the *good aunt*, the *modest servant*, nor even the *fallen female*! To each he addresses wise counsel, pious warnings, tender exhortations. It is like a panorama, in which every woman, whatever her position may see her proper character, and whence she may derive excellent instruction.

M. Adolphe Monod is a *biblical* preacher. He makes the most judicious and complete use of the sacred Scriptures. It is marvellous how he has found, in the word of God, women who have served him for examples, from Sarah down to Mary and Dorcas. These two sermons deserve to be read and meditated upon; they offer one of the best models of Christian preaching.

M. Jalaquier, professor in the Protestant College of Montauban, published, a few weeks since, a very remarkable pamphlet, under the following title: *Socialism and Christianity under present circumstances*. The question discussed is quite the order of the day. The Socialists, especially since the revolution of February, have taken up a decided position, and assumed a tone of arrogance; they speak through the political papers, in the clubs, and even at the tribune of the National Assembly; they declare that the secret of regenerating and transforming the world is in their possession, and seduce, by their false promises, thousands of poor workmen who are unacquainted with the conditions of true happiness.

The author has not undertaken to combat all the Socialist schools, such as the *Communists*, the *Fourierists*, the disciples of *Louis Blanc*, or those of *Proudhon*. This would have been too long and uninteresting a task; M. Jalaquier has done better. He takes the characteristic features of Socialism—its general principles. He renders due homage to whatever there is of



value in these new theories, but at the same time he energetically attacks what is defective and fraught with danger to humanity.

The main evil of Socialism consists in incessantly calling attention to the *rights* of man, and keeping silence with regard to his *duties*. The masses are thus inflated with pride, and their consciences perverted. What is more common amongst us than to hear mechanics complaining bitterly of their hard fate, and accusing the laws, their fellow-men, the Government, and all the world, while they ought in justice to begin by accusing themselves? M. Jalaquier demonstrates that Christianity alone can re-establish an equilibrium between rights and duties. All that Socialism promises to effect, and in which it fails, the Christian faith would do, if it were received into men's hearts; and this it would accomplish without any political disturbance. With religion, you have had good citizens, industrious workmen, a gradual improvement in men's wordly circumstances, a more equal distribution of wealth, a steady advance in both industry and morals. Without religion, you have nothing but deceptive expectations and bitter disappointments. "Socialists," eloquently exclaims the author, "yield to evidence and necessity. You acknowledge that the Gospel has been for eighteen centuries the light and the life of nations. Why should it not be so still? Why should it not be so always? Is its heavenly virtue exhausted? The progress of institutions depends on the *spirit of charity*. This spirit is the condition, the *sine qua non*, of order and happiness. But whence will you derive the spirit of charity, if you turn from the source whence it flows? At no period has the influence of Christianity been more indispensable to the world than it is at the present time."

The advocates of the *voluntary principle*, who have formed at Paris a *Society for the Application of Christianity to Social Questions*, are not discouraged in their efforts. They have just published "An Appeal to Public Opinion for the Abolition of State Payments to the Clergy." This pamphlet is divided into two parts. The first contains some valuable historical information. The author extends his researches as far back as the fifteenth century. He examines successively the origin of ecclesiastical property; in what manner that property was seized and disposed of by

the State, at the revolution of 1789; what was the position of the Romish clergy, from the year 1794 to the Concordat between Bonaparte and Pius VII.; and finally, how Napoleon, Louis XVIII., and Louis Philippe granted stipends to the ministers of all denominations. This historical sketch is replete with interest; it proves that the temporal power has sought its own advantage, much more than that of religion, in paying priests out of the public treasury.

The second part of the "Appeal," entitled "Discussion," is devoted to a consideration of the arguments advanced by those who uphold the establishment principle. The author principally addresses himself to practical men. He endeavours to show that the union of church and state has been detrimental to both. The church has lost a great portion of its independence, and consequently its strength. The state, on its part, has been thrown into continual trouble and embarrassment. And then, according to our author, the results of this union are illogical, absurd even, because the state is led to salary, without exception, all modes of worship. "Judaism," says he, "shall then be as well provided for as Christianity; this is but strict justice. But mark the consequence! Two religions, which deny each other, one of which worships Him whom the other declares to be an impostor, are pronounced by the state 'to be equally salutary, equally worthy of being supported as establishments of public utility.' The state affirms, by this conduct, that all positive religions are to it a matter of indifference, and that, in its eyes, distinctive doctrines are objects of no value. In its religious indifference, it suffices the state to know that they all admit the belief in a God. Strange favour, which consists in denying all religions by including them in one budget, and which makes them tacitly refute each other. The payment of several creeds by the state is an injury and not a benefit; it throws discredit on each, by placing them all on the same level. It would be to the greater advantage of all creeds, if the state paid none."

The pamphlet concludes with extracts from the opinions of M. M. de Lamartine, Lamennais, Odilon-Barrot, de Tocqueville and other persons of note, who have more or less explicitly adopted the voluntary principle. In an appendix, the question is regarded in a pecuniary point of view. It appears that the offi-

cial salary of the Roman Catholic priesthood costs the national treasury more than forty-two millions (frances), without reckoning incidental and minor expenses.

The partisans of voluntarism cannot expect an immediate triumph. They have in opposition to them the majority of the Constituent Assembly, which will embody the principles of ecclesiastical establishments in one of the articles of the new constitution. But justice must be rendered to their zeal and perseverance. They plead a cause which is gaining ground.

The Religious Tract Society of Paris has published a little work which, from its design, deserves a place in our review. The pamphlet is headed *Liberty, Equality, Fraternity*. Our famous revolutionary device, which is now engraven on the public monuments, and repeated by millions of voices, is explained in its relation to Christian doctrine.

Liberty! Yes (in transcribing I somewhat abridge the text); liberty for our thoughts, led captive by ignorance, enveloped in darkness; liberty, that is to say, light, truth, freedom, error. Liberty for our soul, too often oppressed by the body, and stifled in its noblest feelings by coarse sensuality. Liberty for our conscience, which aspires towards virtue, and ardently desires it, but in vain. Liberty for all in Jesus Christ. "If the Son make you free, ye shall be free indeed." (John viii. 36.) All liberty which has not for its centre this holy freedom, is false and illusory. It will serve us little to have no masters to rule over us, if *within we are not masters of ourselves*. We should obtain and keep at any cost the emancipation of the soul.

Equality! Equality is the wish of all. Yes, equality among the children of men; not the rude equality which places upon a level all minds and all stations, but that which is realised amidst the greatest diversity of gifts and situations. We are all of divine creation, and there is not a brow which bears not the mark of this high origin. Equality in destiny: all may arrive at the same end, if they will. Equality in position: poverty is as honourable as riches, and even possesses an especial excellence, since the Son of God himself lived in poverty. Equality! Is it not the doctrine of the Gospel, which places us all under condemnation, that we may all obtain the remission of our sins? Yes, in the name

of Christ we acknowledge also equality among all, in the same deliverance, the same glory, and the same salvation for all.

Fraternity! Was not this the first word uttered by the angels, when announcing the birth of the Divine Infant at Bethlehem? Is it not that good will towards men which they celebrated? Fraternity has only been possible since we have recovered, through Christ, the road to our heavenly Father's mansion. It is only when we are united by the mercy of the Father that we really and truly love each other. Fraternity of birth suffices not; we must be *doubly brethren*, to be brethren in reality.

I will conclude these notices by a few words on the pamphlet of the Abbé Thions it is an *Address to Pope Pius IX., on the Necessity of Religious Reform*.

M. Thions is an enlightened and liberal priest—a very rare character among the Romish clergy of France. Hence he has been ejected by his bishop, as I have already stated to you, if I recollect rightly, in one of my former letters. One day there arrived in his parish an agent of the prelate, who ordered the poor priest to give up to him the keys of the church, and immediately to quit the parsonage. What were the motives for this rude expulsion? M. Thions had not blindly obeyed the will of his lordship the bishop; he had even (unpardonable offence!) declared his aversion to the spirit of Jesuitism.

Since then, the Abbé Thions has reflected seriously, and the more he has meditated on the Romish religion, the more he has become convinced that it required a sweeping reform. This is what he has enunciated in his "Address." The author's language towards the Roman Pontiff is modest, humble, and respectful; he even pays him the most flattering compliments; but his views are decided and bold. I am sure that he will be accused of being a *heretic* of the deepest dye. In another age, he would have been burned for the greater edification of the Papists.

M. Thions especially charges the Church of Rome with two things. The first is, *cupidity of the priests*. Every thing is to be procured for money. In this church one cannot enter the world, be married, or die, without paying for it. The second accusation respects the *compulsory celibacy of the clergy*, the source of so much scandal and disorder. M. Thions pro-

poses to the Pope, as a remedial measure, the convocation of an œcumenical council, but I suppose that he will wait for it long enough. Pius IX. will have good reasons for not convoking a council.

—
MAURITIUS.

DEATH OF RAFARAVAVY.—Most of our readers are familiar with the history of this interesting Christian woman. After being driven from her native country by the rage of persecution, she spent some time in England, and then proceeded to the Mauritius to wait an opportunity for returning to Madagascar—the land of her birth and her affections—there to be a witness for Christ, and to labour for the good of souls. But this desire of her heart was not to be fulfilled: during her residence in the Mauritius she faithfully devoted herself to the service of her Saviour; and, after a useful course of Christian labour—on the 23d of April last, she entered into her rest. Mr. J. J. Le Brun, the Missionary of the station at which she died, communicates the following particulars of her lamented decease:—

On Saturday I went to town, and my father paid a visit to the Moka station. All was well, and every member of the Mission in the apparent enjoyment of health; but before I could leave Port Louis, on my return home, a messenger suddenly arrived from Moka, bringing a note from my father, informing me of the melancholy event which deprives the station of one of its most devoted members—RAFARAVAVY. "It is the Lord: let him do what is pleasing in his sight."

The news cast a gloom over us all; though from our previous knowledge of her state of health, we were prepared to see her laid, at no distant period, on a bed of sickness, bearing her last testimony to the truth, and falling asleep in Jesus, whom she sincerely loved and faithfully served. But the Lord came sooner than we expected, and has taken her to her eternal rest.

Rafaravavy was remarkably cheerful and happy during the whole of last week, and whenever she spoke of death she expressed a firm persuasion that she should die in peace.

On Saturday she was with my father and Mrs. Le Brun till a late hour in the day, when she again spoke of death; but my wife (not thinking her so near her end) told her to dispel these

thoughts from her mind, stating her belief that the Lord would spare her yet a little while.

Rafaravavy seemed satisfied, shook hands very affectionately with my wife, and bade her good night. To a very late hour she was engaged in private devotion, and was heard singing hymns when the night was far advanced. It was always her practice, after retiring, to read the Bible, sing the songs of Zion, and commune with her own heart until overcome by sleep. Whenever any one expressed a fear lest these late exercises might prove prejudicial to her, she would smile and say, "Oh! there is always time enough to sleep; let me, while I may, commune with my dear Saviour!"—Well might she have applied to herself the words of the Psalmist: "Thy statutes have been my songs in the house of my pilgrimage."

On Easter Sunday, Rafaravavy got up earlier than usual, and when in the act of dressing a fit of coughing came on, and she expectorated a quantity of blood, the sight of which affected her greatly, and she hastened to our house, only a few yards distant. We were startled to hear Rafaravavy at so early an hour, exclaiming, as she approached the house, "Mr. Le Brun!" in an imploring tone. When she entered, her face was all covered with blood, which continued to gush profusely from her mouth and nose. My wife ran forward, and received her in her arms. She was already sinking from weakness, and Mrs. Le Brun said, "Don't be afraid, Mary, let us kneel on the floor." They knelt together, Rafaravavy's head reclining on my wife's arm. "Madame!" was all she could say, and looking thrice on Mrs. Le Brun, she closed her eyes to open them no more in this world.

As it was at first thought that she might only have swooned away, every means which could be devised were employed to bring her round, but to no avail. Meanwhile messengers were dispatched for medical aid, and Dr. Powell kindly came over, and at once pronounced her dead. He made a *post-mortem* examination of the body, when it was found that she had ruptured a blood-vessel, and that the left lung was almost entirely eaten away. At eleven o'clock the same evening I returned home from Port Louis, followed by half a dozen men carrying our departed sister's coffin on their shoulders. About twelve o'clock she was put into the coffin; and, after prayer was offered

up, taken into town to be interred there, according to her desire.

inconvenience of its costly construction is forgotten.—*Cal. Free Churchman.*

CALCUTTA.

OPENING OF THE FREE CHURCH.—On Sunday the 13th August, the Free Church in Wellesley Square was opened for Public Worship. It was a solemn and affecting day. Five years before (on the 13th of August 1843), the Free Church congregation assembled for the first time in Free-Mason's Hall, when Dr. Duff in the morning and the late Mr. Macdonald in the evening preached the Gospel. After an interval of many trials and discouragements—an interval in which some have entered into rest, and others have left the country—the surviving members of the first little flock, now considerably augmented by accessions from other Christian bodies and from home, met in the Church which they have dedicated to the service of their God. Mr. Mackail their minister preached in the morning from Matt. xviii. 20, "Where two or three are gathered together in my name, there am I in the midst of them:" and in the evening from Ephes. v. 25–27, "Christ loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it might be holy and without blemish." Many we trust felt it good to be there, and joined with fervour in the prayer that the glorious Gospel might long be proclaimed, and that many souls might be built up, and many converted, in this Gospel temple.

The building is spacious and beautiful. The Building Committee devised liberal things, and when unexpected delays and expense were incurred, they met the trials with cheerfulness and many self-denying sacrifices. A more simple house would have pleased some better, but the effort to erect an elegant and handsome Church has given occasion for the display of so much generosity, has called into exercise so much faith, and error which accompanied part of the operations have been so humbly confessed and deplored, that we look for an eventual blessing on this whole labour of love. May God's presence be graciously vouchsafed and may the house of our God long be the birth-place of regenerated souls! May it stand for many generations after the temporary

ST. ANDREW'S SCHOOL, MADRAS.—The annual examination of the boys instructed at this school, took place agreeably to previous public intimation, at the school house in the Kirk compound, on the evening of Thursday last, the 21st instant, in the presence of a numerous and respectable assemblage of the ladies and gentlemen of the Presidency. At half-past five o'clock precisely, the Honorable D. Elliott, was called to the chair, an appropriate hymn sung and suitable prayer offered. The examination of the scholars was opened with a few questions in the Assembly's Shorter Catechism, from the portion indicated by the Chairman. Mr. Craigie proceeded with the scholars in Bible History, on the subject of the descent of the Holy Ghost on the day of Pentecost; the result afforded great satisfaction, considering the intricate nature of many of the questions asked, as well by the Head Master himself, as by the Reverend Mr. Hamilton, who also took part in the examination. The first class was now taken in the Greek Testament, and examined on the 3d Chapter of John's Gospel, the portion pointed out by the Chairman; the boys were required to translate several of the passages into Latin, in the execution of which they evinced considerable familiarity with both languages; as with parsing and particularly the derivations of words. The second and third classes followed in Latin grammar; after which the first and second classes were taken in Grecian history, the reading of the "Isles of Greece," forming a suitable introduction to the many Geographical, Historical and Mythological questions proposed by the examiner, as well as occasionally by the respected chairman. The boys were next exercised in Geography, and minutely questioned in relation to France and its numerous towns. At this stage of the proceedings a little after eight o'clock—the Chairman was obliged to leave, owing to another engagement, and the examination continued. The four senior classes solved several problems in Algebra and Simple Arithmetic, with a rapidity of execution truly astonishing, and the fourth and fifth classes followed in reading and spelling from McCulloch's Reading Lessons. The prizes were now distributed by the Rev. Mr. Hamilton, who took occasion to remark that, being connected with

the Institution himself, it could not be expected of him to pass any eulogium on the merits of the scholars; he hoped, however, Mr. Craigie would be spared long to continue his labours amongst them, and exhorted the scholars to a right use of the many privileges they enjoyed under their master. The doxology being sung, and the benediction pronounced, the meeting separated a little before nine o'clock, highly satisfied with the results of the examination. —*Athenæum*.

THE Examination of *Bishop Corrie's Grammar School* took place on the 20th ultimo, and appears also to have given satisfaction. We regret, however, that the only published account we have

seen, is too long for insertion in our present crowded columns.

THE Native Girls' Schools of the *Free Church Mission* were examined on the 23d of last month. About 230 pupils were in attendance who, both in appearance and acquirements, bore ample testimony to the continued care and persevering zeal of their instructors. We were unavoidably prevented from being present, but we hope yet to receive a full account of the interesting proceedings from the *Native Herald*.

So far as we know, the Examinations of the other Missionary Schools that have already taken place, have been conducted in private.

Events of the Month.

ALTHOUGH that dreaded scourge, the Asiatic Cholera, has unhappily reached the shores of Britain, we are glad to observe that hitherto its effects have not been so serious or extensive as were anticipated; its visitations being, apparently, confined to the already unhealthy localities of a few crowded towns, and chiefly to those persons, it is stated, predisposed to its influence by disease or intemperance. The harvest, however, does not appear to have been very abundant, the general stagnation of trade has thrown many of the working classes out of employment, money is not plentiful for the exercise of liberality, and the anticipated approach of winter is not unattended with some feelings of uneasiness in the public mind. Though providentially exempt from the violent and sanguinary struggles which have agitated most of the continental nations, our country can scarcely hope to escape the pressure, in other forms, of the present season of trial and calamity.

In addition to all other temporary difficulties, the permanent and ever growing evil of an increasing popula-

tion, to a great extent uneducated and irreligious, forms perhaps the most serious and alarming moral feature in our national condition, and one likely to be productive of still more perilous consequences. Recent Parliamentary reports have shown that in the manufacturing districts especially, there are vast numbers of children and adults so early devoted to unceasing labour that their education, in every sense of the term, is virtually sacrificed; an entire rising generation, in fact, growing up, it is to be feared, in almost absolute irreligion—the living holocaust offered by parental cupidity at the shrine of Mammon—the fearful price which Britain pays for her commercial pre-eminence. A sound Christian education might yet arrest the evil. But how is the remedy to be applied? The patient will not take it. Even the youthful victims are enamoured of their gilded ruin. Lucre, as ever, outweighs the Gospel—the ready wages of the manufactory, the unsearchable riches of Christ. In such a state of things we are scarcely surprised to find some of the leading English Journals begin-

ning to advocate the educational system of Prussia. Arbitrary as it is, most people will consider compulsory knowledge and enforced virtue somewhat smaller evils than the propagation of vice and irreligion as a condition of constitutional liberty.

The general condition of the youthful poor has elicited, however, more than one practical movement. Last year witnessed the carrying on of one measure of relief, and the origination of another. The former, the *Ragged School* system, can never be too highly commended, or too liberally supported. The latter, the plan for *Youthful Emigration*, appears to us of more doubtful expediency. The temporary vacuum thus occasioned in the population is speedily supplied, and not always with better materials, decidedly worse if, as is often the case, by an Hibernian importation; while the productive industry of the exported labourers is lost to the parent country. To reclaim, inclose and colonize the thousand acres of waste lands in England itself were, we think, a better, easier, and ultimately, more remunerative scheme. From all appearances, New Forest bids fair to yield ere very long a richer and better produce, material and moral, than it has borne either before or since the death of Rufus.

Though there is reason to fear that the pressure of the times has somewhat affected the pecuniary resources of the Religious and Missionary Societies, many of them, during the past year, have had opportunities of enlarged usefulness. The sale and distribution of the Scriptures at home has exceeded all former precedent, and in different countries on the continent, the circulation of the Sacred volume has been vastly increased. In Sicily, subsequent to the revolution, a supply of 7000 Bibles in the native tongue has been inadequate to meet the demand; upwards of 15,000 copies have recently been disseminated in Austria, where a few years since the private Bibles of travellers were fastened with a leaden seal the moment they crossed the im-

perial frontiers; and in other parts of Germany a still more extensive circulation of the Divine Word is now in progress. Whatever the character of the present political changes, the word of the Lord has had free course and been glorified.

The death of *Ibrahim Pacha* has hitherto produced no change on the overland route from England to the East. It is to be hoped that his successor will continue the same mutually advantageous policy that has hitherto been pursued; but unless the jealousies of France are no longer what they were, events may occur on the banks of the Nile that may yet ruffle the serenity of those of the Thames and the Seine.

In India the year closes amid the din of war. Lamentable as is the recurrence to this stern arbitrement, it has been the result of an inevitable necessity. And harsh as the sentiment at first sight may appear, it doubtless is true, that all the heavier the chastisement now inflicted on those whom neither justice can bind nor clemency conciliate, the greater the probability of an enduring future peace. As of old, the Curtian leap—the sacrifice of the armed man, alone can close the yawning gulph.

In our own more peaceful regions, there has been little of external movement. With us, the last has been chiefly a month of *Examinations*; of which, however, we regret that from the necessity of other engagements, we can scarcely speak from personal observation. Some of the Reports will be found elsewhere. When, may we ask, is the expected scheme of Government Education to appear?

From what has transpired at Calcutta in connection with the meetings of some religious societies, it would appear that some restrictions have been imposed, in these respects, on certain classes at least of the Servants of Government. What the restrictions are, and how far they extend, does not appear, and in the absence of specific evidence on these points, it were premature to make any comment on

the subject. We would fain hope, however, for the sake of both parties, that the representations that have been made have partaken of the exaggeration of common rumour, and that nothing will be found to have been imposed that is at variance with the rights of conscience and the dictates of religious duty.

The season of the year is suggestive alike of kindly and solemn thought. While cherishing "peace and goodwill to men," and reciprocating with others the cordialities of earthly friendship and affection, let us not forget faithfully to scrutinize ourselves—to ask whether our own souls can be congratulated on the possession of the friendship of heaven—and whether our own lives, however humble on earth, are directed and devoted to the "glory

of God in the highest." The meanest and feeblest may be instrumental to the attainment of this high and sacred end. It is the work given us to do. And how should we be straitened until it be accomplished. How should each passing year of life redouble our desire to fulfil the end alike of our creation and redemption. Now is our salvation nearer than when we believed—shorter the day of grace and the season of usefulness—nearer the Great Account and the final Award—to each and all of us either the Eternal Rest—or the Everlasting Woe. "The fashion of this world passeth away, but he that doeth the will of God abideth forever—and this is the will of God, that we believe in the name of his Son Jesus Christ, and love one another as He gave us commandment."

ECCLESIASTICAL MOVEMENTS.

CALCUTTA.—We are happy to announce the safe return to this Presidency, of the Rev. *J. R. Campbell* of Saháranpore, the arrival on Tuesday, November 21, of the Rev. Messrs. *H. Hurvan*, *F. Supper*, *J. Meyer*, *C. H. Hasselmeyer*, *F. P. Leman* and *G. Deble*, of the Basle Society, who are proceeding to the stations newly established near Dacca and in Assam. We trust all these brethren will be permitted to labour in health and prosperity for the good of this degraded land.—*Observer*.

Rev. *M. Bronson* and family, of the American Baptist Mission in Assam, have arrived in Calcutta on their way to America, having been compelled by impaired health to retire for a season from their field of labour.—*Ibid*.

MADRAS.—WE have the pleasure of recording the arrival at Madras of the Rev. Messrs. *Porter* and *Sewell*, with their families—whose departure from England was noticed in our last number. Mr. and Mrs. S. have proceeded to their station at Bangalore; and Mr. and Mrs. P. are soon to leave for Cuddapah. It gives us great satisfaction thus to greet the return of valued and experienced fellow labourers.

We have also to record the return on the 13th ultimo, of Mr. *James Sheriff*, Lay Assistant in the Church of Scotland Mission, Madras, who is accompanied by Mrs. S. and family. He resumes the duties he formerly discharged in the Mission School.

Monthly Missionary Prayer Meeting.

THE Meeting on the 4th ultimo, was held in the Hall of the *Free Church Institution*—The Address, by the Rev. JOHN ANDERSON, On Hindu Female Education at Madras, has been printed in the *Native Herald*; and doubtless perused by a great part of our readers.

The Meeting for the present month, falling on New Year's-day, will, it is understood, be exclusively devoted to Prayer. It will be held in the American Mission Church, Chintadrepettah.