

Original Articles.

GLORYING IN THE CROSS.⁽¹⁾

To "glory" in an object implies the existence of a condition of mind which it is, probably, more easy to feel than accurately to describe. It is a mental state which all have often experienced with regard to the objects and pursuits of a present world, although they may seldom have attempted strictly to analyse the elements of which it consists. It is necessary, however, as far as possible, to define what it is; and without attempting to do so with metaphysical precision, we should say that the idea of "glorying" in any particular object seems chiefly to mean this: the existence in our minds of feelings of high satisfaction and exultation, arising from the contemplation of some object which is not only glorious in itself, but to which we stand in a certain relation ourselves, so as individually to participate either in what it is, or in what it imparts. Though a somewhat long definition, it cannot well be shorter: for it will be found that the two-fold state of feeling now mentioned necessarily enters into the idea of glorying in any object external to ourselves. It is impossible for us, strictly speaking, to glory in an object abstractedly, and merely by itself: there must be some connection between that object and ourselves. The thing, indeed, may be glorious in itself: alone and solitary it may be an object of glory: but we cannot be said to glory in it, unless, in some way or other, we share in that glory ourselves. This is easily illustrated. A man glories in his country, and he does so obviously for the two reasons now stated. He glories in it on account of what it is itself—because of its power, wealth, fame, greatness—in other words, because in itself it is glorious: but not only so; he as an individual also glories in that country because it is his country, because he belongs to it, and it belongs to him; because, virtually, its glory is his glory. And so in many other similar instances. This, therefore, shows us what is the state of mind indicated by the Apostle in the words which form the subject of our present remarks.⁽²⁾ For the glorying there spoken

(1) "God forbid that I should glory save in the Cross of our Lord Jesus Christ."—GALATIANS VI. 14.

(2) The original word, here translated "*to glory*," properly signifies *to boast, exult, or triumph*, and is frequently rendered by the first of these terms in other passages
Vol. VII.—No. 4. S

of, though it be a glorying in no object of this world, will yet be found to consist essentially of the two-fold state of feeling now described. Paul tells us in what it was that he gloried: he gloried in the Cross, the cross of Christ, and every believer also glories in that cross: and he does so just on the two accounts already mentioned: he glories in the Cross on account of what it is in itself, and on account of what it is to him. A moment's reflection is sufficient to show that these are the essential constituents of the glorying here spoken of. Even in itself, and viewed merely by itself, the Cross is glorious, and chiefly because it is that which so signally manifests the glory of God. In this respect it is a spectacle of surpassing grandeur; an object of glory standing alone, in its own inherent, unequalled majesty; solitary and unparalleled, amid the lapse of ages and the waste of worlds. And as such, the Cross would still be an object of glory, it would still be all glorious in itself, and by itself, even though in it we had no personal concern, and though from it we should derive no personal benefit. But it is equally evident that the Cross is to us an object of glory, or rather the object in which we glory, on account of what it is to ourselves; because it not only so gloriously manifests the character of God, but because it is the medium of communicating the most glorious blessings to man; because in fact he who believes actually shares and participates in the glory, the unspeakable and everlasting glory, which in itself the Cross possesses and exhibits. It is, as the Apostle elsewhere tells us, not only in itself "the power of God and the wisdom of God," but it is the power and wisdom of God "unto salvation, to every one that believeth."

But all this—although unquestionably true, and although so obviously implied in the words of the Apostle—is by no means the whole, or even the chief part, of the truth actually stated in these words. What they properly affirm, and what particularly claims our present attention, is this—That Paul tells us not only that he gloried in the Cross, but that he gloried in the Cross alone, and in nothing else; that the Cross was not merely *an* object, but *the* object, and *the only* object under heaven, in which, by any possibility, he could glory at all; that there was something in the Cross, both in itself, and in what it was to him, so absolutely exclusive and supercessory of every thing else, that he felt it to be impossible—he regarded it as criminal—as a sin from which he prayed to be kept by God—if he ever could allow himself to glory in any thing but the Cross, and the Cross alone. "God forbid that I should glory, save in the Cross of our

of our authorised version; but we prefer retaining, in the present instance, the expressive, and not less accurate term by which it is translated in the passage now under consideration. The etymology of the original word is very expressive. According to Schleusner, *Καυχασμαι*, glorior, gaudeo, lacto ab *αυχω* idem, et hoc ab *αυχην* cervix, *the neck*. Hence the primary idea, to *lift up the neck*—i. e. to *exult*.

Lord Jesus Christ." What then does the Apostle mean by this? What is that something in the Cross of Christ which renders it, to the believer, the sole, exclusive object of his spiritual exultation, superseding, obliterating, and even annihilating every other ground of glorying whatever?

We answer, for two reasons, and reasons founded on the two-fold distinction already mentioned—(I.) Because the Cross is not only such a manifestation of God as gives us reason to glory in Him, but is, in fact, the only manifestation of God in which, as sinners, we can glory at all; it is the only thing on earth that tells us that of God in which, as fallen and sinful beings, we can find any peace, satisfaction, or exultation whatever. To show this we have but to ask a single question. What is it which can alone enable me, as a sinner, either to be happy in myself, or to exult and rejoice in God? There is but one thing can do this. It is the fact—if it be a fact—that God loves me; that, though a sinner, yet I am the object of His love—the deep, infinite, exhaustless love of God. Let this not be the case, or let me not know it—let me not be able to know it; and all else I know is nothing. Without this I am wretched, hopeless, lost. But let me know this—that God loves me, loves me, sinner as I am, with all his wondrous, unspeakable, eternal, love—let me but know this, and be assured of this, and this is enough. In this I rejoice—in this I exult—this is my glory, and my only glory—the only thing in which, as a sinner, a lost and ruined sinner, I ever can glory. Now nothing tells me this but the Cross, and the Cross alone: without the Cross, and but for the Cross, nothing can, or ever could, tell me this. Reason, nature, providence—earth, sea and sky—tell me nothing of it; they give me nothing in which, as a sinner, I can glory. I may, indeed, glory in much that I see around me, in much that God, as the God of nature, has made and done for me. I may glory in the possession of this physical frame, and of this intellectual spirit—for they tell me that God has thought of me, that He even deigned to make me, that He still condescends to preserve me. And I may glory in this green and lovely earth, with all its beauties and bounties, and in rising suns, and ever returning days, so richly fraught with heaven's unbounded mercies—for they all tell me that God has not forgotten me, that He still cares for me as a creature of His hand, and spares me, and suffers long with me. But none of these things tell me, or ever can tell me, that, as a sinner God loves me. Eloquent as they are, they cannot tell me, how, as a sinner, God will yet treat me, how He will yet deal with my sinful, but imperishable soul. No—and if they cannot tell me this, they tell me nothing—nothing in which, as a sinner, I can rejoice, in which, though a sinner, I yet may glory. But the Cross, and the Cross alone, tells me this—all this. I have but to look there, and

there I learn what nothing else can teach me. There I see—I know—I read in characters never to be mistaken—that God loves me—that He has loved me with a love so great, so marvellous, so passing all understanding, as to have given for me His own, His only Son; and that He has thus loved me even as a sinner—in spite of my being a sinner—yea, rather just because I am a sinner. For this is the very essence of the love of the Cross—that it is not only love to us as creatures, but love to us as enemies; and love so great, that, even for such enemies, that love gave all that God could give. God could give nothing more than his Son, and He did give him; and He gave him for sinners; and He gave him on the Cross. And hence it is that the Cross, and nothing but the Cross, is to us that manifestation of the love of God in which alone we can glory—in which alone, as sinners, we can have any ground, to rejoice, and exult, and triumph. It is the Cross, and the Cross alone, that gives us this, and it is the Cross that gives us all this. It not only tells us that which nothing else can tell us, but it tells us that beyond which nothing else can or need be told. It not only alone gives us the assurance of God's love, but it gives us such an assurance of that love as supersedes and dispenses with every other. It and it alone gives us that in which, alone, as sinners we can glory. The Cross gives us this, and nothing but the Cross gives us this. And therefore, on this ground, who sees not why looking, as a sinner, to that Cross, Paul should have said, "God forbid that I should glory"—how is it possible that I ever can glory, "save in the Cross of our Lord Jesus Christ?"

(II.) But there is obviously another ground also for the conclusion of the Apostle—another reason why the Cross should be the sole and exclusive object in which the believer can glory; and that is—that the Cross is to us the sole and exclusive channel alike of all temporal, spiritual, and eternal blessings—that, on account of which alone, all such blessings are or ever can be ours. That this is the case with regard to all that are termed spiritual blessings—all the things that constitute the present and the eternal salvation of our souls—must be to every one sufficiently obvious. When we are told that there is no sacrifice but the sacrifice of the Cross—no Saviour but the Saviour of the Cross—no name whereby we can be saved, but the name of Him who died upon the Cross—what is this but just saying that no blessing of salvation does come, or ever can come to us, save through the Cross, and on account of the Cross? I know not, indeed, whether it might not, or could not have been otherwise. I know not whether, had God so willed it, He might not have saved us by some other way than by the Cross. I know not this, and therefore I will not say it. But yet when I think of all that I see and

read in the Cross—when I consider how awful and fearful is the sacrifice of the Cross—the sacrifice of the eternal, only begotten Son, the oblation of Deity manifest in the flesh—I cannot but think that if I could have been saved without the Cross, then the Cross would not have been; that if God could have spared his Son, He would have spared him; that if that precious blood needed not to have been shed, it would not have been shed; and therefore can I think it too much to conclude that without the Cross not only salvation cannot be now, but that without it salvation *never* could have been? But whether this be so or not—whatever might have been, or might not have been, there can be no manner of doubt as to what *is*—that without the Cross there is and can be no salvation now; that it is on account of it, and of it alone, that every blessing that constitutes salvation is and will be ours. And therefore were this all, it were itself enough to warrant the conclusion of the Apostle—enough to show that if there is aught in which a believing sinner can glory, it can be nothing save that Cross by which alone, though a sinner, he is saved. Yes, my believing brother, whoever you are who reads these words, think of all you have, and of all you hope for, of all that is your blessedness here, of all that will be your glory hereafter—and is there aught that is, or ever will be yours, save on account of the Cross of Jesus Christ? Is there forgiveness for your sins—redemption for your souls? It is the forgiveness of the Cross—the redemption of the Cross. Is there peace for you with God? It is the peace that was made upon the Cross. Is there deliverance from the power and dominion of sin? It is because the body of sin has been crucified upon the Cross. Is death no longer death, but life? It is because death died upon the Cross. Is there beyond the skies an inheritance undefiled? It is the inheritance that was purchased upon the Cross. And shall it be yours at last—shall heaven and all its glories be yours and yours for ever, yours the things that eye hath not seen, nor ear heard, nor have entered into the heart of man, but which God hath prepared for them that love Him? And why? The answer is still the same. The purchase of the Cross. The fruit of the Cross. The blood-bought trophies of the Cross. The Cross, and nothing but the Cross. The blessed, wondrous, glorious Cross. Oh then in what—redeemed, penitent, believing sinner—in what will you, can you, dare you ever glory? Glory! “God—God forbid that I should glory save in the Cross of my Lord and Saviour Jesus Christ.”

But even this, much though it be, is not all. The Cross, as I already said, is to us the sole and exclusive channel not only of all spiritual but also of all temporal blessings—that, on account of which alone, we now have all that is earthly, as well as all that is heavenly—the things of the life that now is, as well as those of that which

is to come. Startling as this may seem to the naturally minded man, and little, far too little, as it may be thought of even by the believer himself, it is nevertheless the doctrine clearly deducible from the Word of God; and that which the honour of the Saviour, the glory of the Cross, and the true majesty of Christianity require to be again and again reiterated. And shortly and simply to show that it is so, let but a single question be put. Is not this world a sinful and guilty world; lying now, as it has done from the hour of the fall, beneath the curse of God; and doomed already, as Scripture tells us,⁽³⁾ to utter and inevitable destruction? Why then is it not destroyed? Why did it not perish in the hour when first it fell? Why does it still exist—why, with all the beings who people it, and all the blessings that belong to it, does it still continue to be preserved and spared? There is but one answer. It was suffered to exist at first because even then, as Scripture indicates,⁽⁴⁾ it was destined to be the appointed theatre of human redemption; it continued to exist, age after age, until that redemption was achieved; and it continues to exist now, only in order that the purposes of that redemption may at last be fully and finally accomplished. In other words, it was spared for the sake of the Cross, it exists now only on account of the Cross, and it will exist no longer than for the completion of the work of the Cross; for then, says the Apostle, then, when redemption is completed, and the mystery of God is finished, “then cometh the end,”⁽⁵⁾ “the end of the world”—the end of all things for which earth was made, and earth’s Redeemer died. And if this be the case, then all that we have said follows. The continuance of the world itself necessarily involves the continuance of us its inhabitants, and of all the temporal bounties with which, in the world, we are supplied. The one involves the other. And since therefore it is on account of the Cross that earth still continues to exist, on what account is it that every earthly good, every worldly thing whatever, still continues to be ours? Why is the ground still firm and stable beneath our feet? Why these daily rising and setting suns, shining on an earth blighted and accursed of heaven? Why these ever returning seasons fraught with plenty and abundance? Whence the continued existence of all our present sources of wealth, and comfort, and enjoyment? To what do we owe all this? To what every element of our temporal happiness? To what every prolonged moment of our guilty and worthless being? To

⁽³⁾ 2 Peter iii. 10, 11, 12.

⁽⁴⁾ The Lamb slain from the foundation of the world.—REV. XIII. 8. Who (Christ) verily was foreordained before the foundation of the world.—I PETER i. 20. According to his own purpose and grace which was given us in Christ Jesus before the world began.—2 TIMOTHY i. 9. He hath chosen us in him before the foundation of the world.—EPHESIANS i. 4. See also Ephesians iii. 11. Colossians i. 16.

⁽⁵⁾ 1 Corinthians xv. 24—28.

what every thing that fills these moments with gratification, and solace, and joy? There is but one reply. To what but to the Cross—that Cross for which, and in which alone, this doomed and ruined earth still lives, and moves, and has its being. Do you then need to ask why you should glory in the Cross? do you require to be told whether you possibly can glory in any thing but the Cross? Were the view now given the only one that could be taken of the subject, were the relation now stated the only one in which the Cross stands to us, and we to the Cross—it were itself enough necessarily and inevitably to shut us up to the conclusion of the Apostle. When I remember that every hour of my past existence I have been permitted to live only for the sake of God's dear Son—when I recollect that every ingredient of happiness I now enjoy is yet mine only because God still looks on me in the face of Jesus Christ—when, even at this hour, I think that this worthless life still continues—that this sinful soul is not now lost for ever—that this pulse is still suffered to beat—and this heart to throb—and this intellect to reason—and these lips to speak—and these hands to do their office—that all this is so both with you and with myself—only because there was once a day when, for you and me, 'the precious blood of Christ did fall upon the bitter Tree—Oh—what can I think, what can I say, but—God forbid that I should glory save in thy Cross, my Lord and Saviour Jesus Christ!

Our subject exhibits the sublime and only true position of Christianity in relation to the world. It is of the crucified—of Him who died on the Cross—that it is written, "All things were created by Him, and FOR Him, and BY (εἰς) Him all things consist." (Coloss. i. 17.) In these words lies the whole truth. The world was made for Jesus of Nazareth; not Jesus of Nazareth for the world. Earth is but the platform on which the cross stands, towering above all, supreme and paramount. The world is but the stage erected for the performance of the great mystery of redemption; and when the curtain shall have fallen on the last scene of the mighty drama, the temporary theatre is no longer needed, the stage has done its work, the scaffolding goes down. How glorious and august, how paramount and exclusive of every other, is the Religion which occupies such a position as this; of which all created things are but the subservient instruments; in which all visible nature and all earthly time have their being and their end; for which a universe arises, exists, and perishes! With what awful emphasis does this single truth invest the unanswerable inquiry, "How shall we escape if we neglect so great salvation?"

Nor only does our present subject exhibit how insane is the folly, and aggravated the guilt, but how fearful and revolting the ingratitude

of scorning or even slighting the religion of the Cross—the love of the Crucified. It is to turn against Christ the blessings He has purchased with his precious blood. It is to wield against the Cross, as the weapons of strife and offence, the very boons which, but for that Cross, man had never possessed. Yes, the object which is despised by the scoffing and profane, and neglected by the thoughtless and worldly-minded, is itself the source and channel of the very gifts thus so impiously used to its despite. But for the Cross, that intellect, in whose pride you now reject the truth, had never been the boasted attribute of your nature. But for the Cross, that tongue with which you deny the Lord that bought you, had never moved in the utterance of speech. But for that Cross whose mighty oblation redeemed a forfeited earth, never had been yours, that wealth in whose idolatry the Creator is dishonoured, the Saviour forgotten. But for the Cross of Him by whom all souls are ransomed, and “by whom all things consist,” not a faculty of body or mind, not an endowment of reason, nor a solace of the affections, nor a joy of home, nor a comfort of society, nor a bounty of providence would ever have enriched the lot, or gladdened the path, of those who, amid these very bounties, “forget God,” and live “without Christ” in the very world He has redeemed by His blood.

How much also is this great truth fitted to strengthen and assure the believer in the exercise of his *faith*—of his implicit trust in the Cross as the all-sufficient ground of his salvation. What must be the virtue of that Cross to sustain and save a soul, when of itself it is sufficient to uphold and preserve a world? Who can believe that, by the Cross and for the Cross, the existence and destinies of mankind are upheld and accomplished, and yet for a moment doubt the efficacy of that Cross to ensure the salvation of a single, solitary human soul? Shall that which is able to bear up all, yet be unable to bear up me? Can the ground of security which the Cross thus gives me, as a sinner, ever fail or deceive me—or even for one instant shake or quiver beneath my feet?

Nor let this precious and instructive truth of Scripture fail to lead every believer to cherish deeply, and above all else, the exercise of *humility*—the humiliation of self—the renunciation and abandonment of all self-righteousness, self-dependence, self-seeking, self-glorification. If it be otherwise, the Cross is still unknown, its glory is none of ours. For if it be the Cross, without which we should and could have nothing—but for which we should still be unredeemed in guilt, and still dead in trespasses and sins; if it be it which actually gives us all we now call our own—pardon and peace, and hope and joy, and strength and safety—every attribute of present grace, and every element of future and eternal glory; if it be it, and it alone, which thus gives us all we have, and makes us all we are, and ever

will be—then what right or reason, what ground or warrant, what wish or desire can we ever have to glory in ourselves, or in aught that we do, or have, or are ourselves? There can be no room for pride, or vanity, or self-complacency—room for nothing but humiliation, and abasement, and self-renunciation in the soul of him who knows that his only ground of glorying is the glory of the Cross—that *he* is, and ever will be—nothing, and Christ alone “all and in all.” “For who maketh thee to differ? and what hast thou that thou didst not receive? Wherefore then dost thou glory as if thou hadst not received?—He that glorieth let him glory **IN THE LORD.**”

But one word more. None share in the Cross’s objective glory who do not also share in its inward subjective power. To be able to glory in Christ’s Cross, we must be one with Christ himself. To be glorified by the Cross hereafter, we must be crucified by the Cross now. “I am crucified with Christ,” says Paul—“crucified unto the world, and the world unto me.” And so must it be with all. “Know ye not . . . that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin?”

We must close our theme; but

——— “let this word suffice,
 “The Cross once seen is death to every vice,
 “Else He who hung there suffered all his pain,
 “Bled, groaned, and agonised, and died—in vain.”

H.

Selected Articles.

EXPOSURE OF THE SICK ON THE BANKS OF THE GANGES.

(Concluded from page 110.)

It is now full time for us to inquire what are the practices connected with this exposure, and what are the effects usually produced on the minds and bodies of the patients, by their removal from their own houses to the bank of the Ganges; and here we shall have recourse to the essay of another of our native friends, from which we shall now insert a long extract.

“Whenever,” says he, “the disease of a native patient arrives at such a

stage, as, according to the judgment of the natives, renders any further attempt of [at] his recovery fruitless, the first thing that is suggested to his friends and relatives as a matter of duty, is to carry him to the banks of the river, or to use the homely phrase of the natives, “to give him to Ganges.” Here we must observe, that in the minds of the orthodox Hindus, the carrying of their sick to the river, is at all times and in all circumstances, reckoned as a higher and a stronger

T

duty, than the seeking of means for their recovery. Their reasoning on this head, is indeed very simple. "Life and death," say they, "are in the hands of the gods; but the carrying of the sick to the river lies entirely in our own hands, therefore we must first do our duty, let the doom of the sick be as the gods may determine." Such being the state of the minds of the natives, the scene which next follows is highly affecting. No sooner do the native practitioners pronounce the case of a Hindu patient to be hopeless, than all the members of his family, assisted by their neighbours, begin, with all haste and precaution, to make preparations for taking him to the river; which consist in bringing that wretched imitation of a couch, called the khat for the dead, and a number of torches, if it be night; in sending for the old and experienced persons, and in giving a general notice throughout the neighbourhood. In the mean time the friends of the sick watch with great diligence and anxiety over the progress of his disease; but, alas, not because they care so much for his death, as for his dying at home. When the necessary preparations are made, a piece of cloth, which is the worst and the dirtiest in the patient's bed, is spread over the couch on which he is to be carried, and then he himself is laid upon it. Now is presented the most moving part of the scene. All the relatives of the dying sick, the females in particular, who of course are not allowed to go out of the doors, gather round his couch, beat their breasts and foreheads, some go to clasp their dying friend with their arms, others in the height of grief fall flat on the ground, while all raise a cry the shrillest that can ever be imagined. From the midst of this most distressing scene, the sick is brought out, not without much exertion, and carried to the river, the bearers and attendants throughout the way repeating loudly the names of the gods and goddesses, arranged for the purpose in a certain order. When they arrive at the banks of the river, they step down the ghát, and lay their burden close to the waters of the Ganges, then they ask him to cast a look on her wide expanse, and cause him to say, that he is come to

see the mother Ganges. He is then brought upon the ghát, where either a low, damp, and miserable hut, or as is in some places the case, a decent building, but crowded with a multitude of the dying sick, and filled with all manner of dirt and nuisance, receives him. Here he is brought down from the khat, and laid on a miserable bed on the floor, surrounded on all sides with beings like himself, whose shrieks and groanings disturb his repose at every moment. A few minutes before his death, he is again brought down on the brink of the river, where half immersed in water, he gives up the ghost.

With reference to the allegation of the natives that the sick do not themselves object to the process of exposure, the writer of the Essay after some other observations, replies as follows:

"Moreover, we turn round, and challenge our countrymen to deny the fact if they can, that in great majority of cases, far from any wish to be carried to the river being evinced, a rigid unwillingness is invariably displayed. How frequently do we witness men, when that dreadful hour comes in which they are for ever to be separated from their much-beloved family and home, entreating their friends and relatives in a most affecting manner, to delay the acting of their intended purpose for a while.

The Essayist then delineates at length the various injurious consequences of this inhuman practice. One must suffice for us:

"The custom of exposing the sick to the river is not only cruel and barbarous, but positively destructive.

"When, according to the judgment of the natives, the time approaches for carrying a sick man to the river, it is customary to announce into his ears, the intended purpose of his friends in the following words: "let us carry you to visit the Ganges." This custom has its origin in the belief of the natives founded on the Púranas, that a man dying in the consciousness of his being brought to the banks of the

Ganges, ascends up to a higher heaven and becomes a partaker of greater blessings, than one dying in a state of insensibility. Now the evil arising from this pernicious custom is easily detected. We know, that mind and body exert their mutual influences upon each other, that in the present constitution of things, the states of the one, chiefly depend upon, and are modified by, the states of the other, and that therefore any thing causing the depression of mind, must at the same time weaken the bodily constitution. Now what effect must the announcement made to the sick, respecting the intentions of their friends to carry them to the ghat, have on their minds? What other effect can such an announcement have on the minds of the dying, than an instant lowering of the animal spirits? It is a drop of cold water, that extinguishes the last spark of life. How often do we witness, with tears in our eyes, the sick unconscious of the dangerous nature of their disease, talking and conversing with great cheerfulness, but no sooner are the heavy tidings brought to them, that they must prepare to go to visit the Ganges, than they drawing a long sigh, turn on their sides and are never seen to speak any more. A thick cloud of melancholy is instantly spread over their countenance, and they seem from that moment to proceed on to their dissolution with more hasty strides. Here we pause, and first challenge the natives to deny the fact if they can, and then charge them not with cruelty only as before, but with the crime of being instrumental in hastening the death of their fellow-countrymen. We here arraign them not merely as beings that are cruel in disposition and cruel by habit, but as perpetrators of a crime to which a degree of *moral guilt* is always to be attached; though in this as before a degree of cruelty is manifested by the Hindus towards their sick, that can hardly be imagined, much less expressed. For is it not the height both of cruelty and injustice, to cause the spirits of the sick to droop, and thereby hasten their death, when they, already sunk by disease, stand in the greatest need of stimulants of all kinds physical as well as moral?

The native Writer, after still further details too long for insertion at present, thus concludes:

“After seeing so many destructive agents at work in the process of exposing the sick on the river side, the depression occasioned by the announcement of the fact; the noise of multitudes, and of kholes and khar-tals; the violent shaking in the way; the influence of heat and cold and a sudden change of temperature; and lastly the pernicious effects of vitiated air and noxious gases; causes which singly would make any man sick, and combined would kill him, what is there that can prevent the drawing of the conclusion, that several at least out of many cases, of the sick would not prove mortal, if they were not brought out of their doors and subjected to the above unsalutary influences. Many a sick native, we can safely say, dies solely on account of being exposed to the insalubrious influence of the above destructive agents; a fate which they would not meet, were they suffered to lie at home. May we not then reckon the natives, who forcibly drag the sick to the river, perpetrators of a crime which amounts to nothing less than to a species of murder?”

We can (adds the Reviewer) most confidently, from our own constant observation, vouch for the accuracy of the statements made and the scenes depicted in the above long extract. If there be error at all, it is not on the side of exaggeration. As there may be some of our readers more capable of realizing the scenes that are hourly exhibited on the river's bank from the detail of a single case than from general descriptions, we shall take the liberty to introduce such a detail—the detail of a case without any of the horrid accessories that attend many, but one that did very painfully affect ourselves, and that will not fail to interest our readers. Some years ago we had formed an acquaintance—it is needless to say how—with a native youth. Our attention had been first attracted to him by his singular beauty of face and elegance of deportment. These, we may mention in passing, for the information of our extra-Indian read-

ers, are no rare attributes of Bengali boys, however rarely they may be seen among Bengali men. Among a large class of boys, however, many of them very beautiful, Romanath was by far the fairest and the handsomest. On further acquaintance we found him intelligent and amiable, with the exception of a little conceit, engendered probably by the injudicious commendations that must have been bestowed upon his personal graces. Our acquaintance with him continued for several years. At last one morning we were told that poor Romanath was sick, so sick that he had been taken to the ghát. At the time the tidings were brought us, we were conversing with several friends, among whom was a medical gentleman. We at once resolved to set out to see our young friend. The day was one of extreme sultriness; and after driving under the conduct of a native guide through a perfect network of narrow and filthy lanes, we reached the place, in a state of greater exhaustion from heat than we remember ever to have felt on any other occasion during a long residence in India. We found the poor patient in a high fever, laid on the ground in a little hut of mats erected for the occasion. He was under the care of his father, who seemed almost stupified by the prospect of losing his darling beautiful boy. Our medical friend declared that the symptoms were scarcely more severe than might have been expected to be produced in a healthy patient by the treatment to which he was being subjected. Although this treatment had greatly aggravated the disease, which must originally have been very slight, else the patient must have died long ago, his opinion was that if it were possible to have the sufferer removed to a place where he should have sufficient shelter, and to have him placed under proper medical treatment, there was very little doubt of a favourable issue.

We willingly offered to convey him to our own house, and to give him an apartment which he could occupy without prejudice to his caste, and our medical friend as willingly offered to attend him there; but to this the father would not consent. The next best proposal was to have him re-

moved to his own house, where also medical attendance was freely proffered. But all would not do. A consultation with some brahmans who were in attendance completely turned the scale in the father's judgment. On the one side were the yearnings of a father's love; on the other was the dread of the disgrace that would be incurred were his son after all to die, and at a distance from the holy stream. After spending a long time in ineffectual attempts to gain over the father, seconded as we thought by the supplicating looks of the suffering son, who though he was unable to give more than monosyllabic answers to our questions whether he would not like to go to our house or to his own, seemed evidently by the earnest gaze of his fine eyes to be deeply anxious for the success of our suit, we had no resource but to withdraw, having only gained thus much, that the father consented, if we sent European medicine, that he would permit his son to take it. This we soon procured, and returned with it as speedily as possible; but on our return we found the hut demolished, and on inquiring what had become of the sufferer, there was pointed out to us a funeral pile on which the lately beautiful body of our young friend was already reduced to little more than a small heap of ashes. This is a single case, and one marked, as we have said, by no features of singular atrocity; but it is a fair and unexceptionable example of the way in which this truly murderous custom daily acts in killing scores of our fellow-creatures who might otherwise survive, and in hastening the deaths of hundreds, and in rendering miserable the last hours of thousands. * * *

In addition to such atrocities as have been detailed, for as such we must be allowed to designate the practices that we have attempted, with the help of our native friends, to describe, there are other practices that greatly aggravate the mischief. It is not deemed enough to apply the waters of the holy river outwardly; but at a certain stage of the process of death it is customary to pour copious draughts of the water down the throat of the victim, nor of the water alone, but of the mud also of the river. These

parts of the ceremony are brought before us in the following extract from Mr. Peggs's work—

"The existence of this custom, and the inhumanities connected with it, were very fully discussed, in the public papers in Calcutta, before the author left India in November 1825; a few brief extracts may be interesting. In the *Bengal Hurkaru* it is observed, 'During the prevalence of cholera, one of the symptoms of which is a sudden prostration of strength, leaving the pulse scarcely perceptible and the patient in an apparently lifeless state, it must frequently happen, that individuals are carried down to the river in this condition, and murdered under the pretext that they are already in a dying state; when, if they had been properly treated, they might have been restored to health. We have heard, that these unhappy victims of a demoralizing superstition are sometimes carried down expressing reluctance by every means in their power.' (Aug. 1825.)

"In my way down from the Upper Provinces,' says a correspondent in the same paper, 'my budgerow stopped at a ghat on the Hugli river, in the vicinity of Murshedabad. The crowd, which was collected on the spot, excited my curiosity to know what occasioned it. I went to the place, and witnessed one of the most inhuman scenes that can be imagined. A poor helpless creature was stretched on a cot, the lower part of his body being immersed in water. In this posture, *he was imploring his murderers in the most pitiful manner to let him go, declaring that he was yet far from death!* To hear his supplications, and observe the forlorn expression of his countenance, were enough to strike any heart with horror and pity. But those cruel wretches that were about him, unmindful of his entreaties, kept crying, 'Hurri bol! Hurri bol!' and continued filling his mouth with water, till at length the poor creature became exhausted; his voice, which was at first loud, gradually sank, and he fell an unwilling victim to superstition."

"We had not proceeded far,' says the widow of a Missionary, who died at Digah, writing on the Ganges, December 1826, 'when we saw on a sand-bed a poor man and woman sitting by the water. The woman was

busied in laving her dying son with mud and water, who was old and strong enough to be heard to say—'*I will not die! I will not die!*' To which she was heard to reply frequently, '*To die by Gunga is blessed, my son!*' She at length stifled him; when the father assisted in pushing him into the river."

"A Bengali newspaper, the *Kowmudy*, August 1825, contains the following testimony to the existence of these atrocities:—"With a view to check the progress of the cholera morbus, the Government have, with their usual benevolence towards the natives, been pleased to appoint a native doctor to every tannah, to afford medical assistance to the poor patients in the neighbourhood. We are happy to learn that a young man having been attacked with the cholera, and his relations despairing of his life, took him to the river side, when suddenly his breath stopped, and he appeared to be dead; his relations prepared a funeral pile, but to their great surprise they perceived him move, and approaching him, though with a degree of fear,* had recourse to some medicines, which restored him to life, and he returned home to the great joy of his whole family."

"A respectable man of Sulkea (says another Bengali paper, the *Somachar Durpun*, about the same date), having been attacked with the cholera, was taken to the river side; and on his becoming senseless, though not cold, every one thought he was dead; and, having prepared a pile, put him upon it and set it on fire. The poor creature, by imbibing a certain degree of heat, came to himself and rose up. *One of his relations who was close by, beat him on the head with a bamboo, and killed him on the burning pile.* This circumstance is not groundless; we have obtained the account from a European gentleman, who was an eyewitness of it. The perpetrator of

* "If a Hindu, after having been taken to the river, and supposed to be dead, moves himself, or attempts to get up (as is frequently the case), his relations believe that some evil spirit possesses the body; and instantly beat it down with a hatchet, spade, or some iron weapon which they find close by; thus killing the poor creature who might have survived. Such is the cruel reign of superstition among this simple race of people."—(NOTE BY THE TRANSLATOR.)

this murder (says the Hindu Translator), though it was prejudice that prompted him to act as he did, no doubt conceived with respect to the supposed dead man, what we have already stated. Such absurd notions of evil spirits or supernatural beings, are not handed to us by our ancestors, nor can we find any trace of them in our shastras, and hence we are at a loss to conceive, how such groundless ideas could ever take root in the minds of modern Hindus." * * * The Reviewer thus concludes:

Such being the manifold evils of the practice in question, it only remains to say a few words on the remedies or palliatives that ought to be applied. The one that will probably strike most persons first is the enactment of a law prohibiting the practice altogether; and that there may come a time when such a law will be wise and salutary we will not deny: but we do not think that such a time has yet arrived. If there were a very strong feeling diffused throughout the native community against the practice, and if it were upheld but by a few of the old bigots, such a legislative enactment might be very useful as a protection to the more enlightened in carrying their own humane views into effect. But while those who disapprove of, or at least desire the abolition of, the practice are a very small minority, popular feeling would be altogether against such a measure, and it would produce but little effect.

Another method by which the evil might undoubtedly be somewhat lessened, would be for the government and societies and rich individuals to erect hospitals on the river's bank, where patients might at once receive as much of good medical treatment as their own prejudices and those of their relatives would permit them to accept, and at the same time be within reach of the sacred stream. Now although there is no doubt that some of the evils of the system would be considerably diminished by such a method, it must be remembered that the system itself would be thereby perpetuated. The sanction of the British Government would, in some sort, be extended to it, and all the explanations that could be given would

never persuade the people generally that the Europeans did not approve of a practice which they thus endeavoured to render more attractive.

Our hope, then, is in that progress of intelligence which has already begun. The multiplication of well-educated native practitioners will do much: the diffusion of knowledge among the influential classes of the people will do much: the influence of Europeans over those who come in contact with them in matters of business will do much; the humanizing effect of the Gospel diffused among a people, even when it is heartily embraced only by a few, will do very much. All these influences are already at work, though their fruit has scarcely yet had time to appear. After these several influences have produced their joint effect to a certain extent, the Government may step in with a legislative enactment, and give the *coup de grace* to the foul monster. In the meanwhile we must say a word to two classes of our readers—the Europeans resident in India, and the intelligent natives. To the former class we must say that much depends upon them. Every day they come in contact with multitudes of the people and over them they have much influence. Almost every week those of them who have many natives in their employment are solicited by one or other of these to grant him leave of absence for the very purpose of carrying his father or mother or other member of his family to the ghat. Such occasions of speaking "a word in season" should never be let slip. It is true the natives do not like much to be spoken to about the affairs of their families; but no matter. It is true also that in the great majority of cases the answer will be—"very good, but it is our custom"—but here again, no matter. The seed may be sown in a stubborn and ungenial soil; it may lie long dormant, until it be supposed to be dead. But at last some few plants will appear, and in due time ripen and bear fruit.

To our young native friends generally, we must be allowed to say with all plainness, that we fear much that both in regard to this matter and other reforms which they are desirous to introduce, the course that they have

marked out for themselves is not the right one. One good example is worth a thousand good speeches—a good speech contradicted by the example of the speaker is of very little use. It is very well to endeavour to excite an agitation on this and other similar subjects; but it would be far better were each individual to act for himself, and to refuse positively and determinedly to have any thing to do with the exposure of any of his relatives. It is thus that all great reforms have been introduced; thus only that great good can be effected. It might be very fine no doubt to see the whole Hindu nation come forward and shake off all those evil customs by which they have so long been shackled; but such a movement is contrary to the fixed and established laws of human nature. The movement must begin from a centre, or from a few focal points, and be gradually diffused and extended outwards. Thus it has ever been, and

thus it will ever be. Oh, then, that our young friends would but act! Then they would effect some good, the “beginning of the end” would at least be achieved, but while they confine their efforts to mere declamation, nothing whatsoever is done.

The preceding Article is alike interesting and important on account of the details it exhibits, and the exposure it affords of the inhuman usage which still disgraces the high civilization and boasted superiority of Gangetic India; but so far as regards style and argument, and the general literary treatment of the subject, we scarcely think it has been handled so felicitously or effectively as it might and ought to have been, in the pages of so able a periodical as the *Calcutta Review*.

REVIEW OF EUROPEAN INTELLIGENCE IN 1848.

THE close of a second year, calls upon us to review once again the course of Divine Providence. The changes of the previous year were interesting and highly important, but those of 1848 have thrown them completely into the shade. The world has been startled by a series of revolutions, without example for their momentous importance and surprising rapidity. It has seemed a panorama of dissolving views, rather than a succession of real events, which has flitted before our eyes. The words of the prophet have never received a more striking illustration, when he describes the history of mighty empires by the figure of winds striving on the great sea, in the troubled dreams of a night vision.

Let us first of all turn our eyes to FRANCE, which took the lead in these astonishing events by the revolution of last February. However sudden the overthrow of the monarchy, which startled all Europe, thoughtful observ-

ers of Providence, and careful students of Scripture, were prepared to expect such convulsions at no distant period. The words of our own summary, in January last, were almost like a prediction of the events which followed so rapidly. We spoke of “the moody and sullen discontent, mingled with fierce ambitious aspirations, which still rankled there in the bosom of multitudes.” “The fires of ambition,” we continued, “though pent up, seem burning there as fiercely as ever; and their bursting forth a second time from that moral volcano would be the signal for a devastation, such as the world has seldom, if ever, witnessed.” How speedily were those words verified! Two months had scarcely passed, and the throne was in the dust, Paris filled with bloodshed and confusion, the king a fugitive and an exile, a republic founded on the triumph of the barricades, and the destinies of Europe entrusted, apparently

to the wisdom of a fierce and fiery Parisian democracy. A knot of republican zealots vaulted into sudden power, and assumed a despotic control over the millions of France, while they struck alarm and terror into every nation of Europe. For two or three months the movement spread triumphantly. Revolution followed revolution. Germany and Italy shook to their centre with the effects of this great catastrophe. Meanwhile confidence was at an end, commerce was stagnant, credit destroyed; fear and distress, like a contagious epidemic, spread from Paris to every corner of France, and through every neighbouring kingdom. The Provisional Government, itself split into factions, became an object of growing dissatisfaction, and soon of almost universal disgust. A National Assembly was no sooner elected by universal suffrage, than it was subjected to the coercion of the mobs of Paris, and invaded by hordes of ruffians, the enemies of all order and peace. Meanwhile, as was natural and reasonable, a strong reaction had begun. The body of the nation began to regard the revolution as a Pandora's box of evils. The violence of the red republicans filled them with alarm and disgust. Only a month had passed since the new Assembly had met to deliberate on the constitution, and the existence of society itself was at stake, and a bitter and deadly warfare, marked by features of the worst atrocity, raged for several days in the streets of Paris. Since then, a military despotism, though temperate in its exercise, has proved the only remedy for the state of anarchy into which France has plunged herself by the revolution. Every month, almost, has witnessed some change in the ephemeral idols which the populace have worshipped. The Provisional Government, with its violent parties, the Socialist orator, the Executive Committee, the military dictator, have all, in turn, shared and lost the public confidence; and now, republican France flings the mantle of its favour on the adventurer of Strasburg and Boulogne, because he bears the name of a tyrant, who, after cursing Europe with plagues like those of Egypt, brought the greatest calamities upon France itself in

his deserved fall. The various stages of the former revolution have, most of them, been compressed into a single year; while their swift succession gives to them all the effect of a bitter mockery. It is not the calm deliberate progress of a mighty nation that we seem to gaze upon, but the fickle fancies of a lunatic, or the pageant of some idle, empty dream. What can we hope for France, while Paris has chosen, among its representatives and political favourites, one of the vilest of blasphemers, and the holy Sabbath of God is deliberately profaned by the whole nation, in those fundamental changes which are to regenerate society, and renew the face of the world? "Men do not gather grapes of thorns, nor figs of thistles;" nor can we expect the fruits of order and peace, where the nation is defiled with public, systematic Sabbath-breaking, and open, daring blasphemies lift up their voice in the high places of the land.

There is a bright and a dark side in this mighty revolution. Though it would ill become us to exult over fallen greatness, we must not forget to justify the ways of God, and the equity of his moral government. Amidst the crash of the burning Tuileries we think of poor Tahiti, with the cruel wrongs inflicted on that distant island, and its unprotected queen, and we adore the God of judgment. "The Lord God of recompences doth surely requite." And when we compare the unprovoked aggression of the French monarch, the forced exile of the queen of Tahiti, the hollow name of a protectorate, and the reality of murderous warfare, which were brought on by his reckless ambition, or politic expediency, in flattering the desires of his people, at the sacrifice of all justice, we feel that the words of Adonibezek are equally suitable in the lips of the fallen monarch; "As I have done, so God hath requited me."

This illustration of the Divine equity, however, is not the only benefit to be traced in the late revolution. For a time, at least, there is given a wider opening for the spread of the Gospel throughout France. It may be doubted, indeed, whether the intense occupation of men's minds with political changes will not prove, really, as

great a hindrance to the Gospel as the direct obstructions which the former Government, out of politic compliance with the priests, had put in its way. We may hope, however, that this will be only partially true, and that access will now be gained, without difficulty, to many scenes of labour, which before were almost inaccessible. Every social change of this kind must act like a ploughshare upon the minds of men; and while some are withdrawn from the kindly influences of Divine truth, who before had enjoyed them, others are brought within their reach, who are better prepared to profit by their salutary influence. Stagnation is always dangerous to the spiritual life. When there is a lull in this political tempest, we may hope that multitudes will be awakened to deeper inquiry into the true source of the various evils that have oppressed them, and thus learn to care for the things which make for their present and everlasting peace.

Yet we must not rely on the transient indications of increased tolerance and liberty. No liberty can be solid or lasting that is not based on Divine truth, received into the hearts of men, and sustained by the ceaseless work of the Spirit of God. The licence, which obtains in seasons of transition, is itself transitory and deceitful. Democracy is just as capable as despotism of allying itself with falsehood against the truth of God. Signs of this new alliance have already become conspicuous. The new constitution was inaugurated with the idolatries of the mass, like the reign of Louis Quatorze, or the Empire of Napoleon, and though the alliance be hollow, even a hollow league may be quite enough for the work of persecution. If the church of Christ enters into a treacherous alliance with popular infidelity, it will find that popular infidelity can be as oppressive and hostile to Divine truth as the thrones of superstition. The Canton de Vaud has given us one warning, and it is quite possible that, before long, republican France may repeat the lesson on a larger scale. There is nothing in the world more impatient of contradiction than the self-willed majority of an unbelieving and sovereign people. Let the Christians of France rejoice

Vol. VII.—No. 4.

in their momentary liberty, and use it diligently in works of love. Who can tell how soon the clouds may gather, and the evils of intolerance return in a more aggravated form?

The revolution of Paris was quickly followed by those of Berlin and Vienna. Hardly a month had passed, and all Europe, from the Vistula to Sicily, was in a flame, and rocking with the mighty earthquake. The two great capitals of GERMANY followed the example of Paris, and each of them, during the past year, has thrice been the scene of bloody conflict and murderous civil warfare. The old landmarks have been ready to disappear. The Germans have longed for closer nationality, but their attempts to realize it have produced, hitherto, only worse and more hopeless division. The old Governments have been rendered powerless, and the new one continues an Utopian shadow. It has been a name, and nothing more. Frankfort and Vienna have been disgraced by atrocities, worthy only of the most brutal savages, and the mob of Berlin seems to have come little behind them in the race of criminality and violence. Men have raised the cry of fraternity, and then treated one another with the cruelty of fiends. They have clamoured for a fatherland, and butchered some of the best and noblest of its children. To borrow the expression of those servants of Christ, who have witnessed these calamities and horrors, it seems as if the spirits of the abyss had ascended to seduce and to destroy men. At present, Austria is almost dropping to pieces with the strife of its own subjects, and the double feuds of political party and alienated and hostile races. The Emperor has abdicated, and a youth of nineteen has been placed on the unstable throne of the German Cæsars. The king of Prussia, deprived by one or two false steps of the confidence of his Christian subjects, and hated by the infidel party, for his attachment to Christian truth, is now painfully endeavouring to maintain a throne, endangered by the spirit of the times and his own former errors, and to secure liberty to his people, in spite of the criminal folly of their own favourite and chosen leaders. Meanwhile, throughout Germany, con-

fidence seems entirely destroyed, and the state of the whole country, with the strife and faction of each separate province, reminds us forcibly of the prophetic description of the commonwealth of Israel, in the time of God's judgment on their iniquity: "They shall eat every man the flesh of his own arm; Manasseh, Ephraim, and Ephraim, Manasseh; and they together shall be against Judah; for all this his anger is not turned away, but his hand is stretched out still."

If now we turn to ITALY, and especially to Rome, the events of the year have been equally marvellous. We spoke, last January, of the new compact which seemed forming between superstition and lawlessness, while an idolatrous hierarchy were endeavouring to vault into the seat of power and popular favour, by courting the plaudits of the sovereign people. The novelty of a reforming Pope, when we wrote, was still the object of admiration and flattery among the popular party of worldly politicians. The league, we said, is treacherous and uncertain; the priests and liberals, even though joined for a moment under the same banner, look on one another with an eye of cold suspicion. What an illustration has since been given of the truth of these remarks! The liberal and reforming Pope, the idol of the Roman populace, while he flattered their passions, no sooner strove to mitigate and restrain their zeal for Italian Independence, than he became the object of muttered curses and open imprecations. His person assailed, his Minister assassinated, his secretary shot in his own palace, besieged by an army of ruffians, who gloried in their own crimes, the pretended Vicar of Christ was compelled to flee, in the disguise of a servant to the Bavarian ambassador, from the fury of his own people. What can we say of these things, but that he has reaped as he has sown? As he hath done, so God hath requited him. By the authority of the Pope, every church in Rome has its tablets of ample indulgence for sin. By the authority of the Pope, Bibles are prohibited, and the cinders and fat of St. Lawrence are held up for the adoration of the Roman people. That people have now proved themselves worthy of their instruc-

tors. They have been as reckless of Bible morality, as eager to indulge their sins, as ready to believe a political lie, and then to worship the lie they have believed, as Popery itself could make them. They have borne witness to the world of the moral fruits it yields in the very seat of its power; and that there is no surer way to procure the curse of God on any Government, than to cast out the Bible, and flatter the ignorance of the people, by pandering to those idolatrous follies which the Bible sternly condemns. Those who strive to gain popularity by despising the commands of God, should look at the fugitive Pope, only a few months ago the idol of the Roman populace, and take warning.

But we must not infer hastily, because the temporal dominion of the Papacy is now in extreme peril, if it has not already passed away, that the end of his spiritual supremacy is also come. Perhaps the immediate effect may be the very opposite. It was during a similar flight from Rome that Hildebrand advanced the authority of the Pope to its greatest height. It is probable, we think, that the result will be, for a short time, to increase the fascination of Popery in other countries. There will doubtless be much sentimental pity for the misfortunes of the venerable Pontiff, and severe invectives against his ungrateful subjects, who have been blind to his transcendent virtues. Popery will give up its first-born for its transgression, and surrender the citizens of Rome to the indignation of Europe, that it may conciliate a double measure of interest and sympathy for the exiled Vicar of Christ. The forced abandonment of his temporal power, making a virtue of necessity, may serve to recommend his cause to many, who have hated it rather as a system of priestly domination over civil government than as an affront to the Divine holiness, and an active enemy of the Gospel of Christ. We should not be surprised, therefore, at a considerable increase of Popery in our own land, and a partial revival of its apparent power on the Continent, as the result of the exile of Pius IX. But of this we feel sure, that the revival will be very superficial and very short-lived, and that the league of superstition and infidel lawlessness will

soon be dissolved in the convulsive agonies of death. Babylon will fall speedily, and her destroyer will not be spared long to rejoice in his triumph. Meanwhile, Italy is open for Bibles, and the preaching of the Gospel, and calls with a loud voice to British Christians, "Come over and help us."

And now we turn to our own BELOVED COUNTRY. What thanks are due to our God, who has brought us in safety through a year of such unexampled danger, and maintained peace in all our borders! The storm, which has swept over the Continent, threatened more than once to visit us, but its fury has been withheld from our empire, and our tranquillity been prolonged. Last April was a season of deep anxiety, and many hearts were fainting with fear. But, through the blessing of God on the provident care of our rulers—the unobtrusive labours of charity in our great towns—and the spirit of order and liberty which the Gospel has created and maintained—the cloud passed over, and no bloody drops were distilled upon our land. Our own deliverance, in that time of unusual excitement, began to react at once upon France and other foreign kingdoms, and from that hour we may date the first decisive check to the spirit of anarchy, and the returning prevalence, in France itself, of more moderate counsels. The mercy of God to our country was never more signally displayed, and it becomes us to render our heart's deepest thanks for these public and private blessings.

The danger of an Irish insurrection seemed still more threatening. After all the benevolent exertions of the year of famine, it was truly an awful spectacle to witness the mingled falsehood and fury which were employed to stir up the worst passions of men against those who had been straining every nerve, so lately, for their succour and relief. This evil, also, was mercifully averted, and the seditious conspiracy, which threatened to fill Ireland with blood, has burst like a bubble and disappeared. But this reckless and wicked agitation has left us a legacy, it is to be feared, of suspicion and hatred on both sides, which threatens new calamities to Ireland and the whole empire, and which only the most strenuous efforts of Christian

charity can remove. We are now called upon, more than ever, to impart that Gospel to Ireland, which alone can rescue her children from moral, spiritual and political debasement, and make them industrious citizens and loyal subjects, while it prepares them for a better inheritance in the kingdom of God.

In looking back on the events of the year, of which we have now alluded to a few only, there are some general reflections which must strike every thoughtful mind. The mighty political changes that are passing around us, have affected all the old relations between the Church of Christ and the powers of the world. On the proper character of those relations, it is well known, a great difference of opinion exists among true Christians, and our peculiar office forbids us to enter on this field of inquiry. There are many who apprehend that great benefits will accrue to the Church, from the loosening of its connexion with civil Governments; and many others, who anticipate sore judgments upon states and kingdoms, in proportion as they divorce themselves from all open profession of allegiance to Christ and his word. Events, in most Continental States, are clearly loosening the former connexion, and tending either to dissolve it entirely, or to place it on a new and altered footing. It is hardly possible that correspondents, writing amidst the whirl and excitement of these changes, should not give some colouring to their narratives, derived from their own impressions of what is desirable or dangerous for the Church of Christ. Beyond those broad general principles of love for Gospel truth, and desire for its progress, of hope in the overruling providence of God, and hatred of hypocrisy and open ungodliness, which must be common to all sincere Christians, we do not make ourselves responsible for their individual sentiments. Our aim is to record facts, and not to advocate any ecclesiastical theory. One caution alone we feel at liberty to offer, without infringing on that law of forbearance which, as conductors of *Evangelical Christendom*, we desire to exercise on all these secondary questions, and it is one which the aspect of the times renders peculiarly seasonable and important.

In such periods of various and intense excitement, we would remind our readers of one great truth; that they should carefully deduce their own principles from the word of God, by which to interpret passing events, and not borrow principles from the events themselves, by which to interpret the word of God. Whatever we place higher than that word, whether a Pope, a Synod, a Parliament, or a populace, is an idol which God will utterly abolish. There is, perhaps, an equal danger of running blindfold into dangerous errors, because they have gained a transient popularity, or of recoiling from sacred truths, because of the desilement of sin and folly which cleaves to them, when advocated and applied by those who are faintly penetrated, or not at all, by their true spirit. All Christians have need to guard themselves, on the right hand and on the left, from these opposite dangers. It is only the word of God, studied with seriousness and prayer, which can guide us aright through the eddies and counter-eddies of such times of revolution; and teach us, like the men of Issachar, to "have understanding of the times," and to know what the Church, the true Israel of God, "ought to do," in every perplexing change of His holy providence.

Another lesson, which is deeply written on the face of the past year, is the fearful prevalence of continental infidelity. It is high time that redoubled efforts were used to meet this master-evil of the times in which we live. The church has the gracious promise to sustain it, that "when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." This flood of evil has broken loose in many parts of Europe. The name of the Lord of glory has been coupled with those of Catiline and Julian, of Attila and Robespierre. In Germany the true and living God has

been openly despised by a vain philosophy, while our Lord and Saviour is trodden under foot by the undisguised profaneness of multitudes, or resolved into a mythical invention by the vain conceits of unhallowed learning. British Christians have by no means been sufficiently alive to these threatening evils. We cannot expect to be shielded longer from the perilous infection; it must reach our own shores. It is high time to strengthen the stakes, while we seek to extend the cords of the true church; and to mend the nets, before casting them into the troubled sea, to gather in a last draught of recovered sinners, before the work of judgment and separation begins. Jerusalem must still be builded in troublous times, but the weapon as well as the trowel must be in the builders' hands. We trust that the inquiry, which the Evangelical Alliance has proposed to carry on into the actual spread and prevailing forms of infidelity, will serve to awaken many Christians to this seasonable duty. We must strengthen our own faith, that we may convince gainsayers, and confirm the faith of weaker Christians. We must drink deeper from the fountains of Divine truth, examine more closely the miracles of our Lord and His apostles, take more diligent heed to the word of prophecy, and search, in the depths of our own hearts, for new proofs of the divinity of the Gospel, and its perfect adaptation to the permanent wants of the human heart, as well as to the ever-shifting forms of human society. We shall thus be prepared to go into the battlefield that is now preparing for the church, clad with the panoply of truth and righteousness, that we may be able to withstand in the evil day, and having done all, to stand; until the conflict shall be over, and victory be given to the servants and followers of the Lamb.—*Evangelical Christendom.*

Biblical Illustrations.

WE purpose, under this head, to devote occasionally a few columns of our future numbers to the criticism and illustration of particular passages of Scripture, especially such as, while interesting and important in themselves, may be somewhat obscure either in their own allusions, or in consequence of their present English translation. The articles, which will be both original and selected, will as far as possible be characterized by brevity.

On the present occasion we confine ourselves to two brief selections in the less critical department of general textual illustration.*

GENESIS XLIV. 5, 15. Mention is here made of a cup in which Joseph divined; of course, keeping up the disguise which he had thought it necessary to assume. "The cup which you have stolen is that in which my lord drinketh, and *in which he is wont to divine*. And he said to them, Why would you do so? know ye not that there is no one like me in the science of divining?" Now, formerly this gave rise to such a serious objection that very able critics proposed an alteration in the reading or translation of the word; for it was supposed to allude to a custom completely without any parallel in ancient authors. "Who," exclaims Houbigant, "ever heard of auguries taken by the agency of a cup?" Aurivillius goes still further: "I acknowledge," says he, "that such an interpretation might be probable, if it could be proved by the testimony of any creditable historian, that, either then or at any later period, the Egyptians used this method of divination." Burder, in the first edition of his *Oriental Customs*, produced two methods of divining with cups,

given by Saurin from Julius Serenus and Cornelius Agrippa, neither of them very applicable to this case. The Baron Silvestre de Sacy was the first to show the existence of this very practice in Egypt in modern times, from an incident recounted in Norden's travels. By a singular coincidence, Baram Cashef tells the travellers that he had consulted his cup, and discovered that they were spies, who had come to discover how the land might best be invaded and subdued. Thus, we see the condition complied with on which alone Aurivillius, half a century ago, agreed to be satisfied with the sense at present given by the text. In the "*Révue des deux Mondes*," for August 1833, a very curious and well-attested instance was given of the use of the divining cup, as witnessed by the reporters in Egypt, in company with several English travellers, which bears a character highly marvellous and mysterious.

But so far from its being any longer difficult to find a single instance, of this practice in Egypt, we may say, that no species of divining can be proved more common throughout the east. For instance, in a Chinese work, written in 1792, which contains a description of the Kingdom of Tibet, among the methods of divining in use there, this is given: "Sometimes they look into a jar of water, and see what is to happen." The Persians, too, seem to have considered the cup as the principal instrument of augury; for their poets constantly allude to the fable of a celebrated divining cup, originally the property of the demigod Dshemshid, who discovered it in the foundation of Estakhar, and from whom it descended to Solomon and Alexander, and formed the cause of all their success and glory. Guignaut adds Joseph to the list of its possessors, but I know not on what authority. All these examples suppose the augury to be taken by inspection. I will add another example

* We shall be glad to be favoured with original contributions, especially in Sacred Criticism, from our Clerical and other philo-biblical correspondents.

of a different manner. This is the authority of the oldest Syriac Father St. Ephrem, who tells us, that oracles were received from cups by striking them, and noticing the sound which they emitted. Thus, then, we see a growing series of illustrations of a passage not many years ago considered untenable, from its being unsupported by any.

LUKE II. 4, 5. It is here stated that Joseph was obliged to go to Bethlehem, the city of David, there to be enrolled and taxed with his Virgin spouse, on occasion of a general census. "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child." This was evidently an obligation; and yet there appears no other example of such a practice. Lardner proposes this difficulty, and suggests a solution from Ulpian, who tells us that all should be enrolled where their estate lies. "Though Joseph," says he, "was not rich, yet he might have some small inheritance at or near Bethlehem." He was not, however, himself satisfied with this answer;

because, as he observes, had Joseph possessed any land there (*ager* is the word used by Ulpian), some house would probably have been attached to it, or at least his tenant would have received him under his roof. And moreover the reason given is, "because he was of the house and family of David." Lardner therefore, further suggests, that it was some custom of the Jews, to be enrolled in tribes and families: but there could be no necessity for this troublesome method of observing it, nor has it been shown that such a custom ever existed. But the fact is, we have an example of this very practice in the same country in later times. Dionysius, in his Chronicle, tells us, that "Abdalmelec made a census of the Syrians in 1692, and published a positive decree, that every individual should go to his country, his city, and his father's house, and be enrolled, giving in his name, and whose son he was, with an account of his vineyards, his oliveyards, his flocks, his children, and all his possessions." This he adds, was the first census made by the Arabs in Syria. This one instance is sufficient to take away all strange appearance from the circumstance as recorded in the Gospel, and makes it unnecessary to assign a reason for it.—WISEMAN.

Miscellaneous Selections.

THE following character of CHALMERS has all the more weight as coming from the pen of one who differed from him in ecclesiastical principles. It is from Dr. Cumming's "Apocalyptic Sketches," and forms part of his beautiful delineation of "THE FAULTLESS CONGREGATION," described in Revelation xiv. 5, "Therefore are they without fault before the throne of God." We would willingly insert the whole

passage, but have room only for the immediately preceding context:

And will you allow me—for charity should ever go as far as truth—to say that in that shining throng are some who were in the Church of Rome even, but who, like Martin Boos and Fenelon, were not altogether of it; men that singed their outer garments only by the fires of the Apostasy, but whose souls, in the midst of the Apostasy, were preserved safe by the Son of God. And I see in that illustrious throng Clark-

son and the eminent Wilberforce who achieved for England's colonies what is the characteristic of England's shores, that the moment the slave touches them, that moment the shackles will drop from his limbs, and he be free as the mightiest of England's nobles. I see there Bunyan who has passed all his perils, and has crossed the river, and now dwells in the glorious city; and Baxter who now enjoys the rest in heaven he so beautifully depicted upon earth; and John Newton, who was converted to God when he stood at the helm on a stormy night, and in a tempestuous sea, by recollecting a text which his mother taught him when he prattled as an infant at her knee; and there too the sainted Flavel; and the beautiful and amiable Leighton, and Simeon of Cambridge, and Eliot the apostle of the Indians, and Henry Martyn, and Oberlin, who has left to statesmen a lesson that the way to civilize is first of all to christianize. I can perceive too in that assembly, Robert Hall, whose beautiful style was only surpassed by his lofty piety; and Andrew Fuller, who excelled all scholars, and yet studied at no university; and John Wesley, and Watts, whose hymns are sung where cold cathedral chants, and Gregorian-tones are unheard and unknown; and Whitfield, who evangelized the masses, and Williams, who perished on his mission; and last, though not least, one whose intellect was equal to the intellect of any of them, and whose piety was not surpassed by the piety of any of them—the late lamented Thomas Chalmers of Edinburgh.

The removal of this great and good man, as I have elsewhere stated, and now repeat, is a loss not to a party, but to the whole Christian church. His name will last with the literature and language of our country. Over the grave of so illustrious a man—so great a benefactor to the church—so distinguished an ornament to his country—all party spirit, all sectarian feeling, should be quelled; and we should show that whatever our opinions may be, we are not incapable of appreciating transcendent greatness, or of doing homage to unrivalled worth. No party disputes—no denominational differences—no remaining recollection of rash expressions or hasty censure should be suffered for one moment to stifle our Christian feelings, or dilute our expression of regret, or dim that admiration or lessen that gratitude we feel for the

life and labours of so great a man, so good a minister.

He is now indeed before the throne and without fault, far above the dark vortex of terrestrial strifes, in which frail spirits vex and fret. He lives amid the light and breathes the love of eternity. He has not ceased to be; he has merely ceased to minister in this tabernacle. He has merely laid aside the robe in which he ministered as a faithful Levite without the vail. In his case death has removed only the limits and restrictions of the souls; it has extinguished, not life, but its troubles—it has shut up all the springs of sorrow and opened at the same time all the fountains of eternal joy. He has died only that he may die no more.

His great genius would have raised him to the very loftiest place of power, preëminence, and even gain in any other profession. But all his talents were consecrated to the cause and enlisted in the service of his Lord. An astronomer—a mathematician—a philosopher, he yet preferred to be left while living, and to be remembered when dead, as the earnest and devoted Christian. His reason was guided by the inspiration, and his imagination kindled from the altars of Christianity. In church politics he could be dazzled by a crotchet, and led about, the almost unquestioning victim of subtle and unscrupulous spirits; but in the higher walks of eternal truth—in the vindication of the Gospel—in the defence of its glory, its excellence and its truth, he was the independent thinker—the mighty logician—the eloquent orator. With the simplicity of a child he combined the intellectual calibre of a giant. Whatever great truth he discussed he made so luminous, that few could fail to see it, while at the same time he clothed it with such and so varied splendour that all retained the impression even after the minutest features had perished from their memory. With a mode of address the most unprepossessing—a style and phraseology idiomatic and uncouth—and an accent utterly wanting in music to southern ears, he yet riveted the minds of the thoughtless, mastered the objections of the sceptic, and roused the conscience and stirred the responsibilities of the ungodly, and led all captive as beneath the might and witchery of an irresistible spell. Long the minister of one of the largest parishes in Glasgow, he set there an example of earnest piety and untiring labour. He had a word

of power for all. The merchant felt Christianity, by means of his commercial sermons, present in the very centre of his circumstances, prescribing duties, and promising rewards, and rightfully exacting a tribute from all his gains for the altar of Him, whose smiles made him rich, and whose grace alone could make him happy. He followed the sceptic into all his retreats and overtook and overwhelmed him in each in succession. At one time he would track his course along subterranean mines, amid fossil remains and fragments of aboriginal chaos, and confound him there with the undeniable footprints of Deity. At another he would rise on untiring wing, and pursue him from star to star—from system to system—and confute him there, and bring back to this earth, as the evidence of his victory, a more glorious apocalypse of the power, resources and glory of God.

Nor did he less excel in exhibiting the great and distinguishing doctrines of the everlasting Gospel. All his discourses are inlaid with these. He, of all men, most clearly detected the links of connection among the doctrines of the Gospel, long hidden, and beautiful affinities unseen by ordinary minds, but visible to his; and truths that seemed to the outward eye isolated and disconnected, he showed to cohere by fibres running below and binding together all the trees in the paradise of God, one with the other, and all with the Tree of Life. He never handled a doctrine without throwing forth masses of truth, that were like ingots of gold, to ordinary minds. It would not be easy to express the greatness of the obligations of the Christian ministry to Dr. Chalmers; and it would not be more easy to state how much men of science owe to him. He was the first who made the scholars and literati and philosophers of the nineteenth century feel their littleness beside the apostles and evangelists of the first. None were so successful in extorting from all the sciences tribute for Christianity, or so happy in casting light on the most distinguishing peculiarities of evangelical religion from the various discoveries of modern science. In his writings all the sciences are seen to be as the handmaids of religion, approaching the great temple of everlasting truth, spreading new embroideries on its shrines, and laying their most precious things on her altar. Astronomy, in his pages, owns all her splendour borrowed

from the Sun of Righteousness. Geology empties the deepest mines at his bidding, and presents her most brilliant gems and her most precious metals, as dim reflections of His glory. Botany weaves around the cross her amarantine garlands; and Newton comes from his starry home—Linnæus from his flowery resting place—and Werner and Hutton from their subterranean graves, at the voice of Chalmers, to acknowledge that all they learned and elicited in their respective provinces has only served to show more clearly that Jesus of Nazareth is enthroned on the riches of the universe, and that the voice of Christianity is the voice of God. This is no ordinary demonstration. Yet it was the demonstration actually achieved by the great and accomplished man, whose loss is not the calamity of a sect, but a catastrophe to the Christian world.

His death, however, was not a mere fact occurring amid the tumbling accidents of a chaotic world, but an appointment of God. "It is appointed unto all men to die." Were we to regard his removal as a mere fact, we should place it in the hands of blind and unintelligent fate; but in regarding it as the appointment of God, we attach to it a holy significance. It is seen as coming from the wisdom which precludes all supposition of error, and from the love of which we can have no suspicion. The day, the nature, and the place of our death are all fixed by our Father. We are each

"Immortal till our work is done."

Chalmers ceased to be on earth when there was no more work for him to do. His mission was done—his journey finished; and the voice that guided him in all his ways was addressed him, "Come up hither; those hopes I impressed upon your heart shall now be realized; those longings of yours after a perfection, a glory, a permanence, which earth could not satisfy, shall now be satisfied; that great soul of thine which I made, shall now be relieved of its limits and shackles. My finger will now open all its stops, and awaken the awful harmony of its thousand strings, and give it powers to magnify Me, such as it never imagined on earth. Come up hither: in this new Eden the leaves of the Tree of Knowledge are all luminous, and cast around them no shadow. Come up hither; and see the only Free Church in the universe—the reality which God pronounces so—"Jerusalem

which is above is free, which is the mother of us all.”

The name of Chalmers will be cherished by the good and great of every party through many generations. He will rise in the recollection of future ages, not in the robes of a sect, but in the white garments of Catholic Christianity; his first love restored without its alloy, and his last errors erased, and

without a vestige; his dead dust awaiting the first beam of the resurrection morn, and his glorified spirit joining with a great multitude of many sects and tongues and countries, saying, “Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

Things New and Old.

ROMISH WORSHIP OF THE VIRGIN.

—In the *Te Deum* of Bonaventura, a canonized Saint, and recognized authority of the Church of Rome, the usual words are thus altered, and as such used in worship:

“O Lady, SAVE THY PEOPLE, that we may partake of the inheritance of thy Son;

“And govern us and guard us for ever.

“Vouchsafe, O sweet Mary, to keep us now and for ever without sin.

“Have mercy upon us, O pious one, have mercy upon us. Let thy mercy be magnified upon us, because in thee, O Virgin Mary, do we put our trust; in thee, sweet Mary, do we hope. Defend us for ever. Praise becomes thee. Empire becomes thee. To thee be virtue and glory for ever and ever. Amen.”

Can the most subtle refinement make this merely a request to her to pray for us?

To this catalogue of prayers and praises we will only add the translation of one prayer more from the same canonized Saint. Its existence has been denied, but there it stands in his works, admitted as genuine by the Vatican editors.

“Therefore, O Empress, and our most benign Lady, BY THE RIGHT OF A MOTHER COMMAND THY MOST BELOVED SON, our Lord Jesus Christ, that He vouchsafe to raise our minds from the love of earthly things to heavenly desires, who liveth and reigneth.” &c. “*JURE MATRIS IMPERA TUO dilectissimo filio.*”

If this be not blasphemy, we know not the meaning of the word.

Vol. VII.—No. 4.

WHAT HAVE YOU DONE WITH YOUR YEARS OF SUNDAYS?—Let me remind you, how bountiful your heavenly Father has been to you, in ordaining that every Sunday should be a day of rest, on which you should have no other labour, no other employment, than that of learning to do his will. Think what rich, what abundant opportunities for that purpose, the holy rest of the Sabbath gives you. One often hears people complaining, that they have no time to make themselves acquainted with God. Assuredly that must be their own fault for God has given them time enough. My brethren, did you ever call to mind, that a seventh part of your whole lives is made up of Sundays? One week in every seven is a week of Sundays. One year in every seven is a year of Sundays. And shall any one dare to plead that he has no time to learn the will of God? “Not time enough! (the Judge will answer), what have you done with your years of Sundays?” Let us take a man in the prime of life, say at six or seven-and-thirty, cut off and summoned into the presence of Christ. What opportunities, what time, think you, has that man had for learning his duty to his Maker! Without counting infancy and early childhood, he has had four good years of Sundays, four years during which it ought to have been his special business to listen to God’s word read and preached; to pray to God in the great congregation, and then in the quiet of his home, to think over what he has heard, what he has asked for, what he has promised. So plentifully has God provided for the nurture of our souls in godliness, he hath set apart ten years out of the age of man, during which we are commanded to abstain

from every other work, that we may give ourselves wholly to the most important of all works, that of learning the way to heaven.—HARE'S SERMONS.

ABSENCE FROM PUBLIC WORSHIP EXCUSABLE ONLY WHEN UNAVOIDABLE.—Lord thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending; my care could not prevent them, my power could not remove them. Wherefore though I cannot go to church, there to sit down at table with the rest of thy guests, be pleased Lord to send me a dish of their meat hither, and feed my soul with holy thoughts. Eldad and Medad, though staying still in the camp (no doubt on just cause), yet prophesied as well as the other elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutiful child lost his legacy, for being absent, at the making of his father's will, if at the same time he were employed about his father's business. I fear too many at church, have their bodies there, and minds at home. Behold in exchange my body here, and heart there. Though I cannot pray with them, I pray for them. Yea, this comforts me, I am with thy congregation; because I would be with it.—FULLER.

EXAMPLE OF FAITH.—Prayed with —, and read the 12th chapter of St. Matthew. I am always struck with the exemplification of faith in the case of the man with the withered hand. Had an ordinary physician bid him stretch forth his hand, he would have probably answered that he could not; but when Jesus commanded, he made

the attempt, and in the attempt was healed. Our powers are as insufficient and worthless as the man's withered hand; but if in faith, we make the commanded exertion, the Lord will, for Christ's sake, accept the testimony; and in the attempt we shall be healed.—BISHOP SANDFORD.

JACULA PRUDENTUM.—Keep not ill-men company, lest you increase the number.

The absent party is still faulty. Although the sun shine, leave not thy cloak at home.

Who spits against heaven, it falls in his face.

None is offended but by himself.

None says his garner is full.

In the husband wisdom, in the wife gentleness.

Nothing dries sooner than a tear.

Pardon all but thyself.

More have repented speech than silence.

Let all live as they would die.

God provides for him that trusteth.

This world is nothing except it tend to another.

Life without a friend, is death without a witness.

He that once deceives, is ever suspected.

He that respects not, is not respected.

Fly the pleasure that bites to-morrow.

He that tells a secret, is another's servant.

Help thyself, and God will help thee.

Love rules his kingdom without a sword.

Love makes all hard hearts gentle.

He that commits a fault thinks every one speaks of it.

The offender never pardons.—HERBERT.

Religious and Missionary Intelligence.

Foreign.

SWEDEN.—The following brief history of the efforts made by the Wesleyan Missionary Society, to revive and promote Evangelical Christianity in Sweden, will be interesting to our readers. It is from the pen of the Rev. S. Scott, and is an extract from the pages of *Evangelical Christendom*.

From the fact formerly stated, that no dissent from the Swedish National church is allowed, that all Swedes are held to be members of that church, and cannot leave its communion without hazarding confiscation of property and banishment, it will be evident that no missionary could be admitted from another land, whose primary object should be to preach to Swedes, and form churches under his own pastoral

care. But as foreign churches are permitted in the capital, the providence of God so ordered it, that, in 1826, an English manufacturer in Stockholm applied to the Wesleyan Missionary Society for English preaching, and a missionary was sent, who returned in 1829.

For a few months the mission was suspended, but, at the urgent request of the same gentleman, I was sent there in the summer of 1830.

My status in the country was that of English pastor, and great encouragement was afforded by the regular attendance at the public service of the successive British representatives at the Swedish court, the consuls, and English generally. One of the first named (the late Lord Bloomfield) publicly and frequently acknowledged, with gratitude to God, that he owed to that mission, instrumentally, a change of heart.

Clergymen of the Established church of England, Presbyterian and Dissenting Ministers, took my pulpit in Stockholm cordially; the present archbishop, when bishop of Götheborg, conducted the first prayer-meeting of the Swedish Missionary Society from that pulpit; and among a handful of communicants at the Lord's table, I have at *one time* recognized representatives of seven evangelical denominations.

The number of English residents being very small, the time of the missionary could not be fully occupied by such a charge, and the religious condition of the Swedes awakened his sympathies, and urged him to do whatever the laws might permit for their benefit. He knew well that no proselytizing would be permitted, and that any attempt in that direction would be the means of arresting his efforts; but, aware that the Society sanctioning these efforts was quite willing that he should act undenominationally, and seek to promote vital godliness among the members of the Swedish church, he saw clearly the way he ought to take. The preaching of the Gospel in the Swedish language was commenced by him in 1831, and such anxiety to attend was manifested, that numbers at almost every service had to leave the crowded place, unable to effect an entrance. After more than five years' endurance of this inconvenience, the erection of a larger chapel was decided on, and the Wesleyan Missionary Society gave a commendable evidence of genuine catholicity by voting £500 towards that erection, though fully aware

that the building was never likely to be employed for the enlargement of Methodism as a denomination. Christians of all ranks, and belonging to all the evangelical communities of this land, swelled the amount; and across the Atlantic the missionary, under the affectionate and influential patronage of the beloved Baird, reaped in the United States and Canada the fruits of a similar spirit; and that truly Evangelical Alliance chapel, by its erection, stands in the capital of Sweden a monument of genuine Catholic *oneness*, while by its closed doors it tells of the discord and intolerance of external *uniformity*. The application to the Swedish Government, in 1838, for an order in council securing the property, gave rise to a severe contest of ten months' continuance, commenced by the Consistory of Stockholm urging the king to prohibit the use of any other language than the English in the place to be reared; but, though sore pressed, the noble and liberal-minded Bernadotte did not give way. Many felt the preached Gospel to be the power of God, and, under conviction of sin, sought the missionary for counsel and consolation. He looks back with gratitude to God on the number of whom it might be said, "Ye are all the children of God, through faith which is in Christ Jesus," who, in that land of abounding iniquity, had to count the cost before deciding for the service of God, who were enabled to exhibit a high tone of consistent godliness, and cheerfully exerted themselves for the spiritual good of their neighbours. All the palliations for Sabbath desecration, profanation of God's name, sensual pleasure, and the like, gathered from the "training of the youth," or "the customs of Swedish society," or "the necessity for doing in Rome as Rome does," so often heard, were entirely refuted by the sentiments uttered, and the example exhibited by those Swedes who really experienced religion as the love of God shed abroad in their hearts.

Beyond Stockholm the missionary was enabled to do much by an extensive correspondence. The pious clergy and laity, few and widely scattered, regarded his neutral position with confidence, and freely sought his aid for the advancement of true godliness. Early in 1832 he was requested to act as *corresponding* agent for the British and Foreign Bible Society, the somewhat extensive *business* of the agency being placed in other hands, and suitable remuneration

for transacting that *business* awarded; and during the last fifteen years upwards of 300,000 copies have been put in circulation by that agency, besides what has been done by the Swedish Society, which includes the apocryphal writings, with the Scriptures of the Old and New Testaments. The Religious Tract Societies of London and New York also showed much confidence in the missionary; and, by their liberal and repeated grants, millions of tracts, and thousands of valuable books have been put in circulation.

It would be a neglect to omit, when writing for an Evangelical Alliance periodical, a delightful fact in regard to one of the latter. The Religious Tract Society of London wrote to the missionary, asking him to look at James's "Anxious Inquirer," with reference to publication in Swedish. He did so, and earnestly recommended the issue, with the exception of the passage on difficulties concerning personal election, as, the doctrine implied not forming part of the creed of the Swedish church, such difficulties were not so likely to arise, and the passage would prevent the free circulation of the book. Dr. Henderson, who knew Sweden, was appealed to, and fully concurred; the case was then submitted to the truly Christian author, and he unhesitatingly consented to any exclusion or alteration which would make the work more useful in Sweden.*

The organization of the friends of missions into the Swedish Missionary Society; extensive, wise, and successful temperance operations; the introduction of Infant Schools; the establishment of a Seaman's Mission at Stockholm, and Götheborg; the commencement of a mission in Lapland, under the patronage of the Swedish Missionary Society, by a young man brought to God in the English chapel, Stockholm, which has greatly extended, and accomplished much good; the issue of the *Pietist*, in 1842, a monthly

vehicle of intercourse suited to the spiritually minded; have been either chiefly originated or greatly aided by the Wesleyan mission, which was regarded by friends and foes as a kind of head-quarters for the advancement of pietism. A valuable young man, a fruit of this mission, is now preaching the Gospel as a missionary in China.

It was no wonder, therefore, that there should be many adversaries. A great proportion of the clergy (not the pietist part of them) looked upon these various operations as an implied reproach on them for lack of service; many regarded the existence of the mission as something like an insult offered to a professedly Christian country, having one externally uniform Lutheran church, and which had furnished a Gustavus Adolphus to shed his blood in defence of down-trodden Protestantism in Germany; while not a few self-constituted leaders of public opinion, advocating in their journals sentiments similar to those now dominant in the Canton de Vaud, found in this hated pietism a power counterworking their revolutionary projects, and justly considering the Methodist mission as a principal agency in promoting pietism, determined to use every means, fair or foul, to put an end to the mission. The Swedes were urged not to attend the ministrations of the missionary, and those who did so regularly were held up to reproach. A respectable boarding school was entirely broken up, because the public prints denounced the head of the establishment as one who had turned Methodist, and the widow with her fatherless children was deprived of her bread; a servant, no longer needed in the missionary's family, could not find any one to listen to her application for a situation, simply because she had served in his house, and was glad to accept an offer to go to Russia. Many such things occurred. The missionary himself had an opportunity, in 1838, of ascertaining how earnestly his removal was desired; and when, during the winter of 1841-42, the determination was avowed that he must be sent away, it was only a renewed though more fierce manifestation of the same spirit. As no precept of the law had been violated, the constituted authorities could not proceed against him, and were not disposed to interfere with him; either, therefore, the man must be scared away, or the clamour must constrain Pilate to content the people.

* Several instances of spiritual benefit derived from the reading of this translation of an invaluable treatise have come to my knowledge; the following was communicated to me last month: "W., a promising young man, about to proceed to Baale as a missionary candidate, was awakened by reading a book. Mrs. K., one of your pious hearers, gave a copy of 'The Anxious Inquirer' to her sister, who received it coldly, and never read it, but, hearing that her son was sick, sent it to him. By God's blessing the perusal opened his eyes, and now he wrote to his mother in a new language. The mother was enraged that her son should have gone among these pietists to his ruin, when lo! the reply is, 'The book you sent me has been the instrument of this change.'"

To effect the former, many schemes were adopted, such as disturbing the worship, sending threatening letters, declarations through the police commissary that the person of the missionary was not safe, a vile caricature, exhibited in the shop windows, incessant calumnies in the daily papers, insult and spitting when the missionary walked the streets, a play got up called *St. Jesuit*, in which the principal character is found guilty of the most fearful enormities—the performer of that character having several times attended the English chapel, that he might successfully mimic the missionary—and the effect of which on the populace was dreadful. These attacks, however, only induced the missionary to multiply his public services, endeavouring, by manifestation of the truth, to stem the torrent, nor could he flee from his post till properly released. The Government was openly threatened with a revolution unless the obnoxious mission was put an end to; and, as a last resource, a riot was got up by persons hired for the purpose; and although the Government might have preserved order, it was no doubt thought the readiest way out of an embarrassing position to allow the public worship in the chapel to be interrupted (which was done in March, 1842), and then the Government said in effect, “We cannot charge you with any violation of the laws, but, your services having occasioned a breach of the peace, we are necessitated to prohibit their continuance.” Thus, as in the Canton de Vaud, instead of punishing the few who wickedly break the peace, the punishment falls on the many who are confessedly peaceful.

It would be wrong not to state that many, very many, of all ranks sincerely, deeply sympathized with the missionary during his months of trouble, and on his expulsion; among whom, the foremost place is due to one well known in London, an enlightened nobleman lately deceased, his Excellency Count Bjornstjerna, for many years Swedish minister at the British Court, whose attachment to the missionary and his work seemed strengthened as persecution increased, and who, while on a visit to Stockholm, during the fiercest part of the storm, nobly offered the mission family a safe retreat under his own roof.

The chapel has been closed since March, 1842, but, as stated last month, the accounts of advancing spiritual

piety are still of the most cheering character; and, under the care of a talented and devoted young Swede, the various operations of the mission are still carried on in suchwise as circumstances will allow. Last March, a detachment of soldiers was quartered in the chapel, during some serious commotions at Stockholm, and the young man referred to was sneeringly addressed by a woman thus—“See how many people are about the English chapel; surely the missionary has come back again!” His reply suggests serious thoughts, applicable to many lands at this time, “Woman! have you forgotten what Luther said? ‘If the people will not listen to the mild warning voice of their parents and teachers, they must hear that of the executioner, who preaches sharply, preaches the heads off them.’”

I fear your patience has been put to a severe test by this narrative, in which, unavoidably, my unworthy name is so prominent; but it may be well for your readers to know something of what has been done for the promotion of evangelical, vital, and practical Christianity in Sweden. Ever yours truly,

London.

GEORGE SCOTT.

PRUSSIAN POLAND AND SILESIA.—

The following extracts from the letters of Czernski and Post addressed to the Rev. R. Herschell, will help us to judge of the conflict now waging between truth and error.

Extracts from Czernski's Letter.

Speaking of the late commotions in Prussia, he says:—

* * * “Those churches that have hitherto leaned for support on kings and princes, that have sought strength from Popish institutions, that have trusted for stability to the powers of this world, now see, in the shaking of thrones, and the abolition and change of old established laws, the utmost danger to themselves and their systems. Political affairs have greatly influenced those parties in the church. The Romish party trembles for the dark future, and seeks for a new alliance. Accustomed to rely on men only, and on their influence and power, she seeks again for relief from men and not from God. Those foolish people! They do not know how weak and false men are, even if they appear powerful. Is it not mentioned, Ps. cxlvi. 3, 4, ‘Put not your trust in princes, nor in the son

of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' Yea, the Lord says, Jer. xvii. 5, 'Cursed be the man that trusteth in man.'

"You know that there are now two parties in Germany, which are opposed to each other. The Romish church joined herself with the Left, and approved their zeal, and sought to help them in every way. She hopes that through the Left will be produced a universal confusion, and then to realize her diabolical plans in this perturbation, and thus to confirm her government in the world. Yet there are some intellectual men who see nothing good at all in this ultra-democratic faction. These waver to and fro in their resolution, and do not know whether they shall join themselves with the king or with the democrats. As regards the Evangelical church,* there are also differences of opinion. Some of them wish the church liberated from the State, others tremble only to think of it, for they believe the church of Christ is certain to be lost, if she should not be under the care and protection of the nobles of this world. How foolish! They also do not know the kingdom of Christ is not of this world; and, though it may be called good and right that the nobles should care for the church according to their ability, yet never can or shall the church depend on the great ones of the earth.

"Upon our church, which depends on the protection and power of God, political affairs have had a favourable influence. She perceives more and more how precarious it is to build on men, who live to-day and to-morrow die. In this church is the conviction, that the church of Christ can be sustained and governed through Christ only and His divine Spirit. She recognizes more and more the protection, grace, and mercy from above, and the more this conviction grows, the more flourishing appears the inner life, which exerts a more favourable influence on those who are without the church of Christ.

"I have informed you in my last letter that some priests and congregations, condemning the actions of the infidels, are now seeking Christ. We rejoice over it—and surely you, and all true Christians, will sympathize

with us, for who would not be glad when his brother is converted?

"The followers of the church of Rome are greatly dismayed on account of the fall and flight of the Romish idol, yet their hearts are so hardened, that they will not yet recognize that which belongs to their salvation. The whole world may well be astonished at the fall of him who pretended to represent God on earth. If the superstitious and infidels deplore his lost authority, his departed influence, true Christians are not astonished at it, for they know that the Scripture must be fulfilled. Rev. xvii. 8.

"The Christians of England possess spiritual and temporal means for the conversion of those who go astray. May they not refuse their assistance, but do what they can to propagate the kingdom of God on earth! To revive, yea, to bring a spiritual life in the dead mass of the Romish church! What a noble calling, and how worthy of self-denial! Above all things, have a watchful eye on the greatest enemies of Christ, the Jesuits and their favourites, who are almost cleared away from the Continent, and are travelling to England. Louis Philippe, Metternich, and very probably the whole family of the Emperor of Austria, will now live in your country. They have persecuted here the saints, and done them great harm.

"You have, perhaps, read my address to the Poles," and found therein some things that have been better expressed by others, according to the principles of the true Christian church; but I followed herein the precepts of the Apostle. 1 Cor. ix. 19—22.

"I am very sorry that, for want of pecuniary means, I am not able to do for the propagation of the kingdom of God so much as I wish. I would undertake journeys for the benefit of the good cause we plead, and also publish addresses, which the want of means prevents me doing. I have not yet paid for the printing of the address to the Poles. I wish to print an address to the Romish bishops and the clergy, calling on them to repent and be converted, but I cannot do so. Pray, do what you can to aid this.

"J. CZERSKI."

"Schneidemühl, Dec. 12, 1848."

* We have a copy of this lying before us, which want of room prevents our placing in the columns of the present number. We may, perhaps, insert it hereafter.

* This is the term by which the Protestant Church is designated.

Extracts from A. Post's Letter.

"You desire to know what influence political affairs have upon the religious life in this country. In general this influence may be called good. First of all I must inform you, that, since March last, the Established church is no more in existence, but all church communities are equal before the State. Liberty in religious matters has therefore become greater than even in your liberal England. That guardianship and bondage of the church through the power of the State has ceased, which has been more against Christianity than all the persecutions from Jews and Gentiles; and they will now find the power of Christianity in the spirit, dwelling in the hearts of men, and manifesting itself in the daily life, and no longer in outward forms and formularies, sanctioned by the State, as it, alas! has been, until a few months ago. I believe, therefore, that this liberty of the church will be blessed; and that the unchristian and antichristian tendencies will not do so much harm in this state of liberty as formerly, when the church was bound, and was not permitted to develop the fulness and power of her divine character. Nevertheless, infidelity is now bolder than ever, for error is not hindered and stopped by the power of the State; yet let us trust in the truth—it is omnipotent as God Himself, and it will and must come victorious out of this liberty.

"Christian Catholicism is also now free from all external hindrances; and its confessors have all civil and political rights. The tax on religious profession, 9s. 6d. for each person, is abolished; and also all payments formerly given to the State clergy. Rights of corporation are granted to us; our clergy have *publicam fidem*, an official character, *i. e.*, they are permitted to officiate in every ordinance of the church with civil approbation. It cannot be denied that our church, as regards external liberty, has gained very much indeed through the late political affairs; all fetters are broken, and we can now proceed on the road without hindrances. It will therefore now depend upon our congregations how they increase. The purer they conceive the true Biblical Christianity without human additions, the more simply they receive it in their hearts, the greater will and must be their strength, the more excellent their triumphs, both over the outward frozen church and over philosophical infidelity.

"It has been but too evident, recently, that in Silesia many unbelieving elements have been mingled with Christian Catholicism, until they began to sift and divide the good from the evil. Czarski, Gentzel, Rassdentsoker, Bernhard, and myself, have united with our congregations in a firm alliance to oppose all unchristian elements, and resolve to keep entirely aloof from the infidels. The Bible alone is our rule of faith, to which we submit ourselves willingly in all matters of faith, and the centre of our whole creed is justification through faith, through which we receive the divine grace offered in Christ.

"For spiritual advancement in Christian faith and life our congregations have instituted: 1. Public worship; 2. Prayer-meetings (every Friday evening); 3. Meetings for instruction and edification of each other; 4. A library of Christian books; 5. Care for the poor; 6. Care for the sick; 7. Moral discipline (*Sittengericht*); 8. A Bible class.

"Our prayer-meetings have been very refreshing, especially in the time of universal trials. Twice weekly we met together, and gained, through united prayer, that rest and peace of our souls which is lost in the tumult of the world. Therefore our prayer-meetings have been very numerous, and many an upright soul has been connected with us, especially during the cholera.

"We are aware, dear friend, how Christianity has grown in your congregations in England, what good fruits they have brought forth, and how far we are from them; therefore are we anxiously longing to learn from you, and to perfect more and more with your aid and assistance. We beg of you, do not refuse our request. We will now be combined with your liberal congregations, having the same aim and end before us; let us be unitedly, with God's grace, the instruments, the channels, through which flow the same Christian faith, the same Christian life, out of your congregations into ours, and into our shaken Fatherland. Unite yourself in this beautiful Christian league! Please give us soon your views! Help us further on with your Christian advice! We will hear and follow it. Inform us also, soon, of your arrangements in your congregations.

"I intend to travel through Silesia, to unite with us the congregations of

the same tendencies as ours; but it must first become tranquil.

"*Posen*, Dec. 6, 1848." "A. Post."

Oriental.

MADRAS.

ANNIVERSARY OF THE RELIGIOUS TRACT AND BOOK SOCIETY.—The Annual Meeting of this Society was held at the Wesleyan Chapel on the evening of Wednesday last, the 7th ult. The occasion called together a large and respectable assembly. A quarter after six o'clock a hymn was sung, and prayer offered by the *Rev. J. Roberts*. *J. F. Thomas, Esq.* was voted to the chair, and opened the business of the evening with a few observations, in which he took occasion to speak of his long connection with the Society, and his warm appreciation of its extensive and useful labours. The Society had uniformly observed the great fundamental principle of the Gospel, and its operations were conducted in strict conformity with the word of God; and so long as it so continued to progress, without allowing itself to be influenced by the subordinate and minor doctrinal differences of the members of the church of Christ, so long, he was convinced would it continue to receive the support of every true Christian, would the blessing of God rest upon it, and so long would Christians find it their duty and privilege to contribute towards its support, and the advancement of the object it sought to achieve. He would not detain the meeting with any more remarks, but call on the Secretary (*Rev. W. Grant*), to read the Report for the past year.

The Report, after adverting to the strife and political convulsions in Europe, and the almost universal extension of monetary embarrassments, alluded to the proceedings of the London Tract Society and its affiliated institutions, whose zeal in the cause of Tract distribution and the exercise of religious influence, did not appear to have been lessened either by the pecuniary difficulties, or national commotions, which existed in the European field of their operations. The Parent Society's income as appeared from the last Report was above £55,000, only about 4,000 less than in the preceding year; and the publications issued during the year, including those of its foreign Societies were 21 millions, but one million less than in the previous one. In reverting

to the proceedings of the Madras Society, the Report first called attention to their printing operations. But one new tract had been added to the list in the course of the year. The Committee regretted they were not able to announce the printing of more; it was owing entirely to the exhaustion of the Society's Funds, and although a number of Tracts and Books had been set apart for printing, the Press from this cause remained unemployed for upwards of six months. The Report then chronicled the reprinting of several thousand copies of tracts, both in the Tamil and Telugu languages, and the publication of some of the books announced at last meeting as being then in the Press, with a large addition of English school books; the latter the report stated, were all of a Christian and evangelical character and contained full and clear expositions of the chief facts and doctrines of the Bible. The number of tracts and bound volumes in the native languages, with school books, including alphabets, received into the Depository during the course of the year, amounted to 103,350, and the amount of their distribution in twenty-one different stations, Madras included, was 71,066—a considerable number had also been granted during the past twelve months for the use of crews and passengers in ships sailing from the Madras Roads. The Report added that the Treasurers' Abstract Statement would show that the expenditure during the year had been great, nearly Rupees 6,000 having been paid for printing and binding alone. At the close of the year there was a balance in favour of the society of Rupees 208-12-6 when the income of the School Book Fund, on which there had not been so great a demand, was combined with the Tract Fund. The latter taken by itself, had not been exhausted merely, it was in debt to the alarming extent of Rupees 2,244-2-6. The Society had received from the Parent Society English Books to the value of £335-3-7, and transmitted to them £150. The balance, added to that of the previous year, after deducting the £100, generously allowed on condition of the Society raising an equal sum here made the liabilities of the Society to that body £252-17-4. It was also mentioned that 256 reams of printing and coloured paper had been received from Home, and that another grant to nearly the same extent together with a supply of periodicals for gratuitous distribution, was on its

way to Madras. The whole number of tracts issued by the Society since its commencement was 2,793,072; bound volumes in the native languages 22,039; School Books 32,952. The total number of publications issued by the Society, inclusive of extensive sales of the Parent Society's English works, was thus found to be 2,906,103. In reviewing the proceedings of the year the impression made on the mind of the Committee was, that, though they could not speak of so many conversions as they were privileged to do last year, yet a great and gracious work seemed through the Divine blessing to be gradually, for the most part noiselessly, and it was hoped, steadily going on. It was true that the numbers at present on whose minds the truth seemed to be telling, formed but a small proportion, when compared with the overwhelming multitudes who still remained uninfluenced, but they trusted that he who had begun the good work, would continue to carry it on, and in His time would He effect its accomplishment.

The receipts during the past year amounted to Rupees 9,104-14-5; the disbursement Rupees 8,896-1-11; the balance in favour of the Society Rupees 208-12-6.

The following Resolutions were then moved and adopted.

I. That the Report now read be adopted, and printed for circulation.

The *Rev. W. Porter* proposed the Resolution. The Report commended itself to the hearts and consciences and judgments of his hearers. The operations of the Society were very extensive and very beneficial to man, and resembled a large river running through an extensive circuit, beautifying and fructifying the lands it passed through. Mr. Porter spoke of the numerous benefits conferred on man through the labours of the Society, and declared that what the Report contained was but a rude outline of the results of its operations. Not a tenth, a twentieth or a hundredth part of the spiritual good effected by the labours of this and kindred societies was brought to the knowledge of man. If but a hundredth part were laid bare and open to the view; if but a portion of the religious truth which was quietly working on the consciences, holding the minds, and cleansing the hearts of the multitudes amongst whom it was circulated could be seen by man, as the Holy and heart-searching God beheld it, it would

abundantly satisfy us, and leave cause for great astonishment. The Report ought to be adopted in heart and soul, intelligently, conscientiously and practically. It was in the power of all to circulate the truth, and what joy would that man not feel, who was instrumental in the salvation of one immortal soul. The *Rev. J. Roberts* in seconding the resolution, did not consider it irrelevant to the business of the evening, to inquire, whether, while we professed to be concerned in the spiritual affairs of others, we were mindful of our own wants and concerns. He had listened with considerable interest to the Report, and the excellent remarks which had been made by the speaker who had preceded him, in support of its adoption, and believed it unnecessary to follow so excellent an example. He noticed, the apparent languor in the proceedings of the Society during the past year, as manifested in the publication of only a single tract, knew there were many out of the sacred office well qualified to write tracts, and feared that the brethren of the Church left it all to the ministers. He had heard it suggested that prizes should be offered as an encouragement to write tracts, and believed the subject worthy of consideration. If it were required that a tract should be written on any given subject, in English as well as in the vernacular, and it were proposed that a reward of ten, twenty, thirty, forty or fifty rupees should be given to the writer of the best, he was sure that many would offer to undertake it, and there were many native young men qualified for the purpose. He trusted that other gentlemen also would take an interest in the matter. They required such a work as would place in striking contrast the truths of the Gospel, with the religion of the Hindu, the Mohammedan, and all other heresies; and a good work in Tamil on the identity of Paganism in all the regions of the earth. A well written tract of this description was greatly to be desired. They also required short telling tracts for the Mohammedans, and he was sure there were gentlemen present who could write these. Error must be exposed and truth represented not as opposed to it, but in its native majesty and as sent from God. He thought that the tracts of the Society should contain more of Jesus Christ and Him crucified. They ought to show they were not ashamed of the cross; and although to some it would be a stum-

bling block, and to others foolishness, the Word must still progress, till it had achieved the great object for which it was given to man.

II. That this Meeting, deeply impressed with the hallowed privilege of being in any way employed in spreading the knowledge of the glory of God in this land of darkness, would here record its gratitude to God, for whatever success may have attended the labours of this Society, and its determination, in dependence on divine support, to persevere in the zealous employment of every Scriptural means for promoting that great object.

The *Rev. J. Anderson* proposed its adoption. They were first called upon to consider it a privilege to be permitted to take any part in the operating of the Society, and to be deeply impressed with the belief that it was a privilege to assist in the dissemination of truth. It seemed at first sight unwise to reason that the circulation of tracts could produce the effects sought to be produced, in any large degree. The Apostle's experience was exemplified in this Society than in any other, that we are all fools for Christ's sake. Very few understood what it was to be fools in the sense Paul used it. It was very true that many Christians were against the circulation of tracts, that they regarded its distribution with contempt, but it was for them to grapple with present difficulties and to persevere in darkness. Darkness was abroad in the land, in the town and in the villages, and it was a privilege to scatter it, by the circulation of truth, by the dissemination of the light of the Gospel, in schools and in places where the word of God was preached, in the bazars, and in Hospitals in the hour of sickness. There were many encouraging facts in the Report. The privilege spoken of in the Resolution had been enjoyed by himself and others, in the circulation of tracts at Conjeveram and the villages surrounding. The Hindus were willing to take them, and it was known for a certainty, that these were carried to some of their families, and read as well inside their houses, as on the pyalls, to the multitudes who were willing to hear the truths they contained. He was particularly struck at the special notice the good Bishop took at the Bible Anniversary Meeting of the announcement of the distribution of tracts and books, amongst the coolies proceeding to the West Indies. It showed his

sympathy with the poor, and his earnest desire for the saving of souls. He wished that all would acquire an actual desire for the saving of souls, and it was needless to say, God would eminently bless their exertions. The *Rev. Mr. Haswell* in seconding the resolution remarked, that as their friends were doubtless most anxious to support the Society's exertions by contributing towards the collection to be made that evening, he was very unwilling to stand in the way of their doing so. He had much pleasure in seconding the resolution.

III. That, looking at the extent and strength of the kingdom of Satan, manifested in the powerful opposition to the spread of Divine truth in this part of the world, the insufficiency of mere human agency, and at the same time, the all-powerful efficacy of Divine Grace, this Meeting determines to be more than ever fervent in prayer to God, for His blessing upon the labours of this Society.

The *Rev. M. Winslow* in moving the resolution, observed that the strength of the opposition referred to in the Resolution, could be attributed to the Missionaries, who were so little active in the cause of truth and its dissemination. He adverted to the great but silent progress truth was making in the land; it was undermining the fortress of heathenism, and pulling down its bulwarks. He alluded to the numerous conversions effected, even in the ranks of Christians, through the power of the word preached. *Mr. Winslow* spoke of the efficacy of united prayer when any especial boon was solicited from on High, and instanced the cases of the captains and crew of the two vessels in which he had successively sailed to India, who were led into the way of truth by its power. The resolution was seconded by the *Rev. H. M. Scudder*.

IV. That the thanks of this Meeting be given to the gentlemen who conducted the Society's affairs during the past year, and that the following be office-bearers during the present. (See Annual Report.)

Mr. Carstairs, in moving the Resolution had no doubt that the gentlemen named in it, many of whom had held office during the past year had conducted the affairs of the Society to the satisfaction of all parties; it was quite unnecessary therefore for him to offer any observations: he would leave

the resolution for the cordial adoption of the Meeting. The *Rev. R. Johnston* seconded the resolution. Although his name appeared as one of the office-bearers, he was sure that those who laboured for the Society did so because they loved the Society, and Him it set forth; their zeal and diligence ought to call forth and command the sympathies and prayers of Christians on their behalf.

The usual collection was made during the course of the evening, and the meeting separated a little before nine o'clock, after the benediction was pronounced by the *Rev. W. Grant.—Ath.*

FRIEND-IN-NEED SOCIETY.—The Annual Meeting of this Society was held on the evening of the 15th ult. and was more largely attended than on any previous occasion. The *Honorable Daniel Elliott* was voted to the chair. The *Rev. G. W. Mahon* read the Report of the Committee's proceedings for the past year.

The total deficiency on the 31st December 1847, was Rupees 2,275-6-8; and this by the 30th April following had increased to Rupees 3,694-9-9. It became obvious therefore that the Committee could not go further in increasing the liabilities of the Society beyond its probable means, and they felt that they had no resource but that of immediately curtailing the expenditure. It was determined accordingly that for the present it would be inexpedient to admit any fresh applicants to the benefits of the Society, that in all possible cases pensions should be altogether discontinued, and that all those which remained should be immediately reduced by one-eighth. The most urgent appeals were at the same time made to the clergy and to the public, which in some cases were liberally responded to; but the total amount raised, proved quite insufficient to disincumber the Institution of debt. The necessity therefore of continuing the restrictions and deductions alluded to has, impeded the free operations of the Society, throughout the past year.

The workshops have on the whole worked well notwithstanding all the difficulties to be encountered. On an average 30 poor men have been employed and supported there, and a sum of Rupees 619-14-4 has been realized by their labour, showing an average of Rupees 51-10-6 per month; this though totally inadequate to the support of the workshop, has sufficed to pay for all

the materials purchased, and yielded a surplus of Rupees 162-7-7 available for general expenses, while Rupees 47-13-0 more are still due on out-standing bills.

The Female workshop has been admirably and successfully conducted by the Ladies' Committee, who have at the expense of considerable personal exertion, raised all the Funds required for its maintenance, and paid all the allowances to the poor women attending them. It will be understood that all the money actually earned by the women in the Female workshop is given to them. In each case when such earnings are found sufficient to maintain the woman, she is put on the List of free workers, and the Society to that extent relieved of charge, but the greater number of poor women are unable to earn their maintenance, and these are necessarily allowed daily pensions from the fund.

The following Resolutions were then proposed and adopted.

I. That the Report now read be adopted, and printed for circulation.

II. That this meeting, acknowledging the paramount Christian duty of making provision for the destitute poor, do pledge itself to renewed exertions, both by stimulating the liberality of the wealthy, and by active coöperation with the Committee, in order to further the object and increase the efficiency of this Institution.

III. That the sincere thanks of the Society be given to the Ladies' Committee for their effective management of the Female Workshop, and to the visiting Members of the general Committee for the valuable assistance which they render to the Society.

IV. That the following gentlemen be requested to form the Committee for the present year, &c.

The Meeting dispersed at seven. Donations to the amount of Rupees 620 were subscribed, besides Rupees 110 received at the door.—*Ibid.*

[COMMUNICATED.]

CHURCH OF SCOTLAND'S MISSIONARY INSTITUTION.—The Annual Examination of this increasingly important Institution was held on the 20th March. Though the weather, in the now somewhat advanced season, was hot, a considerable number of visitors assembled on the occasion. Among others, Mrs.

Major Anderson, Mrs. and the Misses Rhenius, Mrs. Spence, Mrs. Sanderson, Mrs. Winslow, Mrs. Dulles; The Hon. D. Elliott, Messrs. J. F. Thomas, Wylie, Walter Elliot, Major Anderson, Macgregor, James Thomson, D. Mackenzie, R. O. Campbell, J. W. Cherry, R. B. Bell, J. S. Spence, F. M. Biggs, F. Orme, W. Miller, &c.; the Rev. Messrs. M. Winslow, T. Haswell, R. Johnston, W. Porter, W. Taylor, J. Bilderbeck, J. W. Dulles, R. K. Hamilton, and others. The assemblage of Natives was, as usual, numerous.

Mr. *I. Y. Fullerton* presided on the occasion; and Mr. *Hamilton* opened the proceedings with a suitable and impressive prayer. The Rev. *W. Grant*, Superintendent of the Mission, made some preliminary statements regarding what had been done during the year. More time was devoted, every day, to the inculcation of Scriptural truth, than to any other branch of knowledge; yet secular instruction was not neglected. In *all* the classes two grand doctrines were especially insisted on; viz., man's lost condition by nature, and the only way of salvation through our Lord Jesus Christ. Regarding conversions, it was difficult to speak with accuracy. It is the Missionary's duty to *teach* the Gospel in its richness and freeness; it is the work of the Lord to *convert* the soul. Should it be said that where there are no baptisms, there are no conversions; he did not think that such language was correct: at least he could not conscientiously employ it. As there have been, and still are, in heathen lands, many baptisms where there is no conversion; so from our Saviour's days who had disciples "but secretly for fear of the Jews," to our own, have there been conversions where baptisms did not immediately follow. This, however, he could affirm, that while the receiving of immortal souls into the Redeemer's Church was what they laboured for, many of the youths had a clear understanding of the Gospel scheme of redemption—of pardon to

be obtained only through the Saviour—and of the need of sanctification, to be effected in the soul by the Holy Spirit alone; and not a few who solemnly declared their belief in these and the other doctrines of Scripture. The number of pupils had varied during the year from 273 to 435. There were present at the examination, including the Monitorial Class, 382. All were Hindus of *caste*, except about 28 East Indians. He farther stated, in regard to the Hindu Female Schools, that upwards of 200 girls attended daily in separate apartments in the Institution, while about 60 *caste* girls were taught in two Branch Schools in remoter parts of Black-Town. Hence it appeared that between 600 and 700 Native children and youth, of both sexes were at present receiving Christian instruction in the Mission.

The examination of the second class, on the New Testament Scriptures by Mr. *Grant*, in which Mr. *Hamilton* took part, then followed. All answered satisfactorily, manifesting that they both remembered and understood what they had read. Mr. *Grant* then called up the first class to be examined on the *Evidences of Christianity*; and, after putting a few questions—the remainder of the examination was conducted in a very able and effective manner by Mr. *Black*, a new Teacher, in the service of the Institution. The pupils also showed themselves intimately acquainted with the different sources of evidence, internal and external, that were brought under review. Several other classes, more or less advanced, were then examined: one, by Mr. *Grant* on *Caloric* and its phenomena, &c., and, afterwards on the Epistle to the Romans, with a special reference to the statement of Paul and James on the doctrine of justification; Mr. *Hamilton* again assisting, by examining the pupils on the Decalogue, and reminding them of the responsibility they incurred in receiving Christian instruction, and of the danger of "hold-

ing the truth in unrighteousness." This was followed by the examination of another class on the History of England by *F. Christian*; and by several others on Roman History and Mathematics by *Mr. Sheriff*; and on the Scriptures and Catechisms, by other Teachers. *Mr. Sheriff's* examination in History was peculiarly able and efficient, while the answers of the pupils on the several subjects taken up evinced how well they understood them, and the care and accuracy with which they had been taught.

Owing to want of time, however, a large number were not examined; and even those who were brought forward could be tested only in some of the branches of their studies. But enough was done to prove that a very important work is being carried on by this Mission. Indeed we believe that work to be far more important than many Europeans can be expected to understand. They are disposed to judge of the pupils as they would do of English Christian boys; forgetting that many of these very pupils, a year or two ago, knew almost nothing of the English language, were totally ignorant of the Gospel, and could not for a considerable time be convinced that they were guilty of any sin whatever. Those who conduct such Institutions are, therefore, certainly entitled to the countenance, the pecuniary support, and the prayers of every Christian.

At the close of the Examination, *Mr. Fullerton* in a short but appropriate address expressed the pleasure he had felt in the course of the examination at the prompt and accurate answers given by the pupils, and the extent of their attainments; and his satisfaction in being able to congratulate *Mr. Grant* and the other Teachers on the high state of efficiency to which the Institution had been raised. He then distributed a number of Books as prizes to the more deserving boys; after which the *Rev. T. Haswell* closed the proceedings by pronouncing the Benediction.

The *Female* portion of the pupils belonging to the Institution were examined on the following day. There were 264 Hindu girls present. A few of the higher classes were examined in the presence of *Mr. Fullerton*, chairman, the *Rev. R. K. Hamilton*, and several ladies, on the New Testament, which they daily read, *Mrs. Sherwood's Indian Pilgrim, &c.* The examination was conducted by *Mr. A. Walker*, in Tamil, through *F. Christian* as interpreter; *Mr. Grant* examining one of the classes. The pupils seemed all well acquainted with the subjects taken up—and especially with the plan of salvation revealed in the Bible. The scene must have been cheering to every Christian mind: and could all the native females in Madras, who have so long been kept in ignorance and consequent degradation be educated as the pupils in this and similar Institutions are, what a happy change might we not expect in no long time. During the examination, some Hymns, both in English and Tamil, were sung very beautifully by the girls. Some of their needle-work was also produced, which seemed well executed. The acquirements of the girls reflect the highest credit on *Mr. Walker*, who has the entire charge of the education of the female pupils, and who has already qualified himself, during his short residence in India, for teaching his scholars in their native language. After some prizes had been distributed to the best deserving girls by some of the ladies present, the whole of the interesting proceedings were closed with prayer by *Mr. Grant*.

We have been informed that it is in contemplation to obtain, if possible, better accommodation for this Mission. The present is certainly not at all sufficient or suitable: and, certainly, considering its present healthy and flourishing state it deserves, as well as needs, better. A vigorous effort on the part of individuals, if generally made, could easily secure all that is required; and we trust that

the friends of the Gospel here and at home will not fail to make that effort.

PROTEST AGAINST CASTE.—We have much pleasure in extracting from our cotemporary, the *Madras Christian Herald*, the following interesting and well-timed communication on the above important subject.

MADRAS, Feb. 28th, 1849.

DEAR SIR—I beg leave to send you a declaration regarding that hateful device of our great enemy, viz. Heathen and semi-Christian Caste, which has been adopted by the Clergy at the Presidency, and meets with the cordial concurrence of our Venerated Metropolitan, as it will also beyond a doubt receive the approval of our own Bishop.

It is believed that since Caste has been so long tolerated by our Predecessors in the Indian Church, under a vain hope that it would yield and die out under the simple preaching of the Gospel, and since so many Native Christians still tenaciously maintain and justify it under one modification or another, an expression of the united opinion of the Clergy of the Church of England (strengthened as it is sure to be by the Ministry of other Communions) will greatly tend to correct and settle the judgment of our Native Brethren.

I hope you will signify your approval of our views by attaching your signature and returning the enclosed.

I am, dear Sir,

Very faithfully yours,

F. G. LUGARD.

We, the undersigned Clergy of the Diocese and Archdeaconry of Madras, having observed with great pain the disabilities to which our Native Christian Brethren are subject amongst their countrymen through the Heathen Institution of Caste, as well as the unprecedented obstacles to the progress of the Gospel springing from the same source, and perceiving that the disabilities alluded to arise more from re-

linquishing Caste than from renouncing idolatry, deeply deplore and reprobate this system of tyranny, grounded upon a totally false standard of rank, irrespective of virtue, learning, or station.

We desire further to express our extreme concern that such an evil, tending to perpetuate one of the most mischievous features of a false religion, should have found any place in the Christian Church: and we are of opinion that the exclusive distinctions of Caste, however divested of the idea of ceremonial defilement, are inconsistent with the Spirit of the Gospel, which teaches that we are the Body of Christ, and members in particular.

MADRAS, October, 1848.

G. W. MAHON,
F. G. LUGARD,
G. H. EVANS,
J. H. ELOUIS,
JOHN BILDERBECK,
THOMAS BROTHERTON,
JOHN RICHARDS,
A. H. ALCOCK,
A. R. SMONDS,
ROBERT POSNETT,
T. G. RAGLAND,
D. GNANAMUTTOO,
J. B. RODGERS.

Without pledging myself to every expression in the above protest, I have no hesitation in affixing my signature thereto, as heartily concurring in its general tenor, and feeling assured that it would be equally acquiesced in by the Metropolitan of India, and the Bishop of this Diocese.

VINCENT SHORTLAND,
Archdeacon of Madras and
Commissary of the Diocese.

W. P. POWELL, D. C. L.

NOTE.—I most fully concur in this excellent address; the precise purport of which I endeavoured in 1834, both by word of mouth and by repeated letters, to enforce. In the Diocese of Calcutta the first thing a Catechumen does is to reject Caste in toto.

D. CALCUTTA,
Metropolitan.

MADRAS, 2d February, 1849.

Obituary.

MRS. O'NEIL, JAFFNA.—Died at Nellore on the 16th December, 1848, Mrs. O'Neil wife of Rev. Mr. O'Neil, of the Church Mission at Jaffna. The following particulars of her last hours

were received from a friend who was with her during the last days of her sojourn on earth. At day-break the morning before she died, a friend standing by her was warming a handker-

chief to put on her cold hands, when she looked towards her and said, "I know what this means, but the Saviour is with me and all is well." Soon after this a missionary brother came in and prayed with her. She then asked to see the first class of girls in her Boarding School, and the servants. While they were coming in, she spoke to her friends who were standing round her bed, and thanked them for all their kind attention to her. Then she requested the girls to come near, and first taking the Matron by the hand, she said, "you are a Christian, I shall meet you in heaven. Be faithful in your Master's service." To one of the girls she said, "You are a good girl, I trust you love the Saviour; live near to God, and He will bless you." To another, "You have not pleased me in all respects, you are sometimes indolent; try to be more diligent. I am afraid you do not read the Bible, and pray to God, as you ought. Try to be a good girl. Don't live as the heathen do. Don't tell lies, don't steal. Give your heart to the Saviour, and then you will be happy." To another she said, "You are, I hope, a Christian; live near to God, never omit to read your Bible and pray, morning and evening." To the girl who had the care of her little boy she said, "You are a good girl, you have taken good care of the child so far as I know, and I thank you for all you have done. I am now dying, and you must still take good care of him. Don't teach him to deceive, don't teach him to tell lies, don't expose him to bad examples among the people. Teach him to be a good child, and to love Jesus.

Mr. O'Neil then asked her if she had not a blessing for her own dear children. She replied, "I have no anxiety for them. The Lord took care of me, when I was an orphan, and He will take care of my children." As she laid her hand on her infant, she said, "May the blessing of the Covenant rest upon you, my child."

To one of the servants she said, "For some time after you came to live with us, I thought you very faithful, and loved you more than any other servant, but when we found you deceived us, I did not love you; but I forgive you; for you are a heathen, and no worse than I was before I loved the Saviour. I want you now to come to Christ. I want you to serve Him, so that when you die, you may be happy as I now am. Will you promise me that you will give yourself to the Saviour, and that you will bring

your wife and children to church?" In a similar way she addressed every servant, taking their hands, and entreating them to "come to the Saviour and prepare to die." To a catechist she said, "I fear you serve Christ as *little* as you can, when it is your privilege to serve Him as *much* as you can. I hope you will do more for Him and His cause than you have ever done." She then gave messages to him for his wife and children, and begged him to train them up for Christ. She was asked if she had any word for the sisters of the American Mission. She replied, "Tell them I love them all. Tell them to live near to Christ." Soon after this she seemed exhausted, and remained some time in a sort of stupor, but she again revived and said, "Where have I been—all seems very strange," and then added, "I am so happy! Oh so happy! I never thought any one could die so happy." Mr. O'Neil inquired if she had any message for her sister, and she said, "Tell her to live near to Jesus, and she will then die happy, as I die happy." Thus did our sister, much beloved, and deserving of much love, pass away from earth, to be "present with the Lord."

DEATH OF NATIVE CHRISTIANS.—A missionary friend in Jaffna writes, "Our hearts have been much cheered and encouraged of late by the happy and triumphant deaths of some of the native church members. Mylovaganum Modeliar lately died a peaceful death, manifesting a confiding trust in the Saviour and expressing a deep anxiety that his grand-children should be brought up in the fear of the Lord. The united testimony of the heathen is, "that he lived and died a Christian." A few weeks before his death he gave into the hands of a missionary 200 rix-dollars, one half to be appropriated to the clothing of poor widows, &c. at Oodooville and Manepy, and the other half for the education of a girl in the school at Oodooville. A few weeks ago one died at Tillipally "looking unto Jesus." About two months ago an aged man died at Batticotta who had been a member of the church about two and a half years. Before his conversion he was a most devoted heathen, and very strict in the observance of all heathenish rites, &c. Like Manasseh, he was brought by affliction to seek an interest in the true God. He sought and found, and from that time to the day of his death he adorned the doctrine of our Lord and Saviour

Jesus Christ. During the former part of his last illness the destitute condition of his family weighed upon his mind. But as he drew nearer to the close of his pilgrimage, the promises of God sustained him, and he was enabled to trust in them. For a few days before his death he enjoyed much of the presence of the Saviour. When his friends spoke to him he would say, "do not disturb me, I wish to be quiet, I am looking unto Jesus." After his death his wife said she was determined to seek the salvation of her soul. She said, his example, conversation and death had convinced her that the Christian religion is the best."

One of the girls educated in the Oodooville school lately departed this life, triumphing over death and the grave, and rejoicing in the love of her Saviour.

MRS. W. SCUDDER.—We record, with much concern, the early death of an accomplished and devoted female missionary, the wife of the Rev. *William Scudder*, of Jaffna. Mr. and Mrs. S. with the Rev. *E. P. Hastings*—a relative of Mrs. S.—had been on a visit at Madura, and were returning to Jaffna in a dhoney. Soon after leav-

ing Tondi Mrs. S. was taken ill, though previously in good health. After a few hours the disorder put on the appearance of cholera. The usual remedies were then used, but proved ineffectual; and this young and valued labourer in the Lord's vineyard, was removed on the 11th ult., leaving a most pleasing testimony of her attachment to the cause of missions, and yet her readiness to depart at the Master's bidding. When she found that death was approaching she wished to have a special prayer offered, which was done by Mr. Hastings, and she then prayed earnestly for herself and the babe about to be left motherless. She sent messages to her relatives and friends in India and added, "Say to my own dear parents (who reside in New York) I know they will not regret having given me to the work." Her husband asked, "Do you regret it?" She replied with emphasis, "No." He then asked her if she was afraid, she being constitutionally timid. She replied, "*No, Jesus is with me;*" and soon fell quietly asleep.

The mission and her friends, and even the poor Hindus, have sustained a great loss; but the Lord often teaches us that the services of no one are necessary to Him—and He can supply all the breaches which He makes.

ECCLESIASTICAL MOVEMENTS.

MADRAS.—We learn with regret that the Rev. *John Anderson* of the Free Church Mission, will be compelled to leave India for his native country on account of ill-health. He has laboured for nearly twelve years in this country. No one has toiled more earnestly and devotedly, and few more successfully than he in the service of their divine Master; and none more urgently require a period of repose from labour. His works, even now, will follow him; and he will be accompanied with the sympathy and prayers of all by whom Christian worth is revered, and ministerial faithfulness appreciated.

On the 9th ultimo by the ship *London* arrived the Rev. *J. R. Macfarlane*, Junior Chaplain of the Established Church of Scotland, and the Rev. *Mr. Glassel* of the Dresden Missionary Society, who has been appointed to labour at Tranquebar.

The Rev. *P. Percival*, and the Rev. *E. J. Robinson*, of the Wesleyan Mission in Jaffna, having been on a visit to Madras, are now on their return to Ceylon. The former, on behalf of the Jaffna Auxiliary Bible Society, has been engaged for five weeks with the Revision Committee of The Madras Auxiliary Bible Society in the further examination of the proposed *United Version* of the Tamil Scriptures—the Revision of which was commenced at Madras in September last. The Committee prosecuted their labours for five hours a day, and have proceeded in course to the book of Job. It is hoped that they will be ready to commence printing in five or six months.

Monthly Missionary Prayer Meeting.

THE last Monthly Prayer Meeting was held in the *London Mission Chapel, Davidson Street*, when an Address on *Missionary Tours, &c.* which has since appeared in the *Native Herald*, was delivered by the Rev. JOHN BRAIDWOOD, A. M. The next Prayer Meeting will be held in the *Wesleyan Chapel, Popham's Broadway*, on Monday, the 2d instant—the Address to be given by the Rev. J. W. DULLES, A. B. *On the Fulness of Time for the introduction of the Gospel.*

Original Articles.

THE FULNESS OF TIME FOR THE INTRODUCTION OF THE GOSPEL.*

WE find certain times, in the history of nations, when old systems of belief lose their power over men. Their hold upon the mind is in many weakened, and in some entirely destroyed. Such times, we think, are peculiarly propitious for the introduction of the Gospel.

Such is the nature of man, when viewed in the mass, that he will have a religion. Wherever he is found there is found a belief of some system of future rewards and punishments, or at least a belief in the existence of supernatural beings possessing power over the destinies of men. The American Indian has his great spirit, and looks forward to another life with some rude thoughts of retribution. The Chinese bows down to Boodh, Confucius, or his departed fathers. The Hindu has a host of gods, numerous as the stars of heaven. Even the degraded African has not quite lost this mark distinctive of humanity.

This belief is neither inoperative nor useless. It controls and restrains men. It is the Conservative element to national morality. Though it may be hard to see any good thing in the grovelling superstitions to which our world mostly bows, yet a close scrutiny, we think, will show us that in each case they are founded on a belief originally tending to restrain crime and protect man in his civil and social rights.

We all deprecate the influence of Roman Catholicism, and justly, when contrasted with the power of Gospel Christianity. But, is it worse than nothing? By no means! Europe could suffer no more fearful calamity than to lose her faith—faith though it be in the power of Virgin, saints, and priests. Take this away, and you leave men to commit crime without fear, and neglect duty without regret. Mohammedanism, when contrasted with Christianity, blights and curses the lands on which it dwells; but, by the sanctions of

* The Substance of an Address delivered by the Rev. J. W. DULLES, A. B., at the Monthly Missionary Prayer Meeting, on the 2d ultimo, in the Wesleyan Chapel, Popham's Broadway.

future rewards and punishments, it enforces a morality unknown to nations with a more false belief.

Thus we may run down the scale, and find always some faith in supernatural powers adding terror to the convicting conscience. Even in the gross superstitions of the natives of Western Africa we detect this conservative element. Every calamity that befalls them, whether sickness, accident, or loss of property, is accounted for by the charms of an enemy. Certain persons, who, like Simon of Samaria, give themselves out to be some great ones and sorcerers, concoct charms, called Fetishes or Gree-Grees. These subserve specific purposes. One will bring disease upon cattle, another upon man. One will destroy life, one blast the cultivators harvest and hopes. Putting full confidence in these sorceries, no one dares leave his house unless protected by a Fetish. He walks forth with fear, for he knows not but that he is walking over some buried charm, hid near his threshold to bring misfortune upon him. Does a man die, the question arises, "by whose Fetish was he killed." Some one is accused, and tried by an ordeal that seldom fails to bring in a verdict of guilty. Thus the innocent suffer for crimes of which they have never thought, and all are enslaved by this fear of sorcery. What possible good, it may be asked, can arise from a system so degrading as this? We answer, that in this very superstition is found the only restraint put upon crime. Contracts between man and man are enforced by the burial of a mutual Fetish, which will bring calamity upon either if false to his word. Property, otherwise unguarded, is protected by this fear of sorcery. The dread of vengeance, thus to be drawn down upon them, serves as the only means of security in life and in goods.

The conservative power of all false religions, however, lacks the principle of vitality. Truth only is perennial—adapted to every age and nation. What of truth they have, is truth held in unrighteousness. The laws which they lay down for the restraint of wrong are perverted. Licentious men mould them to suit their own desires. Positive commands are made void. Spiritual precepts become ceremonial—worship a form—and sin a breach, not of moral law, but of some external rite. Thus all that restrains from crime is rejected, and vice is enthroned. Religion becomes at once an evil and a burden. The thoughtful mind grows restive under it. By the wilful, its weight is not willingly borne. If at this juncture light, moral or intellectual, be let in upon the mind of the nation, it heaves, struggles, and sometimes casts off the incubus.

Thus was it when, in the Sandwich Islands the system of restriction by Tabu was repudiated. Doubtless, in the outset, the Tabu was intended to be a restraint, with a religious sanction, upon a

people controlled by no system of laws. The Tabu being laid upon a field, a house, or a person, it was protected from injury. But this instrument of power, by which any thing Tabued became forbidden, being in the hands of depraved men, was used for their own advancement, or emolument, or for the gratification of enmity and lust. At length, however, the restraints upon passion, and the violation of common justice, became so great and so flagrant as to be unendurable. On the accession of a new king in 1819, the Tabu was violated by him. He ate with women; and being joined by his mother, his chiefs, and even by the High Priest of the system, Tabu was destroyed. The next year (1820), by the good Providence of God, the missionaries of the American churches were brought to their shores. These Islands now form a Christian nation.

In like manner Romanism had shrouded the mind of France previous to the first Revolution. A growing disbelief of her teachings pervaded society, yet men bowed before her shrines. Now free inquiry rent the veil, and let in light upon the intellect. Infidelity, before pent up, burst forth, and spreading like wild fire, consumed in one conflagration error and truth. The bonds of a false Christianity being thrown off, they strove to make a new religion and established the worship of Reason. If the Gospel is introduced in such a season, when the power of an old faith is waning or lost, it is introduced in the perfection of time. Such a season, in the Roman World, did God choose, in which to send forth his Son to give a new Revelation.

Judaism had lost her power. To the mass her gorgeous rites had become almost meaningless. They were rather the means of pride, to people and priests, than of acceptable worship to God. Her sacrifices were the offspring of self-righteousness. Like all formalists in religion, the offerers hoped to be justified by their works. The law was made void by tradition, and lay as a heavy burden on the mass. Its expounders, who sat in Moses seat, bound "heavy burdens and grievous to be borne, and laid them on men's shoulders." They tithed "mint and anise and cummin," but they were as whited sepulchres, within full of all uncleanness. As were the leaders, so in a great degree were the masses. If Pharisees, they were formalists; yes, and hypocrites too: if Sadducees, skeptics; and all a generation of vipers, to be judged in the last day by Sodom and Gomorrah. Society in Judea was rotten to the core, nor had it the power of self restoration. Some external Remedy was demanded.

In Rome Heathenism had been tried and its impotency revealed. In her early days, the sanctions of the supernatural were cast on the side of some rude virtues. Romulus, founder of the city, ordained

that the inhabitants should seek first of all the good will of the gods. This was to be attained, according to the Oracles of Numa second king and lawgiver, by temperance, chastity and courage. But the law had not vitality; it had no power to regenerate the soul; it had no Divine Interpreter, no Holy Ghost. The depraved heart of man was its only expounder. For six centuries poets and painters added new features to their faith. The human heart is fruitful in its conceptions, when the protection of sin is its end; and here it did its work. Crimes were attributed to their gods, and practised by themselves, that may not with us be mentioned. Whilst these gods, through whom only Rome saw the supernatural, had become monstrous vices, intellect had been on the advance. Mind had been sharpened by contact with the schools of Greek Philosophy. Thus enlightened, heartily to hold to their old Theology was impossible. The wise cherished a skepticism they did not openly avow. This prudence dictated, for in a thousand points their mythology was interwoven with their civil polity. This aside, many stood ready for a new belief.

In Greece, Idolatry and Philosophy had run their course, but man was still vile, and there also largely skeptical or atheistic.

Thus was it at the birth of Christ; Judaism, Philosophy, Polytheism had failed to regenerate society. The first had prepared the way for Him that was to come; the others had proved powerless to beget or sustain moral purity, and had greatly lost their hold upon the minds of men. The whole creation groaned and travailed in pain, looking for deliverance; and now "in the fulness of time," as the Scriptures declare, "God sent forth his Son into the world."

To us it is a question of deep interest, Is India ever to see such a period, and if so are there any signs of its approach?

Of the religion of this land, we think it may be said, as of the religions of other lands, that in its origin it had in itself some influences for good—some conservative tendencies. By searching the Sacred writings of the Hindus, we find that the sanctions of the supernatural have not all been thrown into the scale of vice. The Shasters teach, "Thou shalt not kill—thou shalt not steal—thou shalt not lie, or rob thy brother by deceit—thou shalt not oppress the poor." But it is faith, working by love, that purifies the heart, and this is only naked law. Law has in itself no power to sanctify. Through rolling centuries generation after generation of wicked men have darkened the light that was in them. They have added to their Divinities one and another evil lust, until to imitate them is to fulfil the desires of the carnal heart.

Through a long course of two thousand years, with sensual minds, they have been framing a vast temple, with countless rooms and

galleries. These are all filled with Demons, the personifications of deceit, violence, and lust, in all its shapes. Before these the millions of India bow down and worship. A whole nation of Priests, entering into the inheritance left them by their crafty ancestors, lord it over the mass, and are fattened by their superstitious fears. Whilst their religion licenses some darling sins, it levies on them a weighty tax; and, by its absurdity, tempts the common sense of man to revolt and break the yoke.

Whilst the case stands thus, India is conquered by a Christian nation. Their new rulers despise the gods they worship, and the gods cannot help their votaries. Some rays of light from without thus break in. Protected by this power, Christian missionaries sit down in the strong holds of heathenism, and call upon the people to turn from their dumb idols and bow to Jehovah the only God of Heaven and Earth. Tracts and books are circulated, undermining their faith. Schools are established in which the young learn that the sacred shasters, which are said to have come directly from the lips of their gods, are false; that their assertions with regard to history, geography and astronomy are without foundation and absurd.

What then has been the effect of these influences? We answer that, so far as they have extended, they have weakened or destroyed the hold of the old Theology upon the minds of the people, and prepared them for the belief of a new religion. As yet these rays of light are few; they are like little lamps flickering in the great temple of Idolatry. But where they pierce they reveal the grossness of the lies they worship, and destroy faith in them. In England and America the friends of Missions undoubtedly, for the most part, over-estimate the ripeness of this vast harvest-field. They do not appreciate the obstacles to the Gospel—they *cannot* know at that distance their almost infinite greatness. Yet it cannot be denied that the field is ripening for the sickle to be put in. Here and there one and another comes out, and repudiates Idolatry in all its forms. Schools are constantly increasing, not in number only but in favour with the people. Girls are learning to read and write. Even Hindus in this city have commenced female schools. Caste is hourly violated (and the violation winked at) in public offices, schools, business, in the army and other places. Young men will deny their gods, and all they have held true and sacred, to obtain a knowledge of the English language. Villages, towns and, in the South, extensive tracts of country, are asking for new doctrines. And more especially in Calcutta, a large number of educated men and youth have lost entirely their confidence in Brahminism.

This work we believe must and will go forward. Contact of light and truth with darkness and ignorance cannot be fruitless. Inceas-

ing intercourse of Foreigners with Natives brings increasing numbers to the light. But to destroy is not to rebuild. Taking away Heathenism does not establish Christianity. We may clear the wild woodland of its trees, and yet reap no corn. If the ground be not well upturned and good seed sown, if it be not harrowed and ploughed, it will yield only weeds. So when the control of a former belief is cast off, a Deistic skepticism takes its place, a skepticism that hates the humbling doctrines of the Cross. As Christians we are called upon to see to it that the Brahminic system is replaced, not by infidelity, but by Christianity. We must not only wield the axe, laying it at the root of the tree, but as each tree falls we must till the ground, sow the seed, water it by abundant prayer, and shelter it from evil on every hand. Should God in his providence carry on this work of preparation more rapidly there is reason to fear that, with the present standard of piety and effort in the Church, this fulness of time for bringing in the Gospel, would only serve as a door for unbelief.

It may be asked, "Is not Atheism better than a system so monstrous?" With confidence we say, it is not. A belief in the Supernatural is the ground work on which all religious faith must rest. Take this away, and you have no foundation on which to build. A devout Pharisee is nearer the kingdom of heaven, than a skeptical Sadducee—a Pagan, than an infidel. The case of the Apostle Paul is not a solitary one. On the contrary, like instances of a zeal without knowledge, or of devoutness in a false belief, giving place to a zeal for the true glory of God, are very frequent. Indeed we think that on this point an interesting collection of facts might be made. Among Roman Catholics such cases are numerous. The Pastor of the little Church of converted Armenians at Constantinople (who has lately gone to his rest) was so devout in his own faith that he even went beyond his Church in his search after fasts and saints. A noted Burman preacher had been before as noted for his earnestness in the worship of Gaudama. A Luther will come to the truth, though enveloped in error, whilst the easy unbelieving Rationalist dies as he lives—there are no bands in his death. The Atheist does not only upturn the foundation of all religion, he also destroys the source of moral obligation and restraint. Amid a Christian community he may be moral, because it is his interest so to be; but a nation of Atheists, if they ever exist, will make the heavens blush, and the ears of men tingle for shame. A nation of Idolaters truly is bad enough, but a nation of Atheists would be far worse.

Such happily is our nature, that a nation thus brought to Infidelity could not long remain without religious faith. When, in France, Romanism was cast off and Reason placed upon the throne of God, a void was made that must be filled. Pure Christianity was not

given them, and Rome was recalled. The souls of men demanded a God and a Religion. India also may see the day when her old temple of Idolatry shall crumble to the ground. But India could not long remain devoid of religion. Infidelity in her would prepare the way for some form of worship—new or old—true or false. Or, if the structure fall piecemeal, crumbling before the powerful strokes of truth, the result, though in detail, will be the same.

To anticipate the time, and say how and when it will be done, is beyond the power of man. But we think that some profit may be reaped from this general view of the conflict going on between truth and error, among the millions of India.

It tends to tranquilize the mind of the labourer, and to sustain him under the disappointment of inadequate returns for his labour. After years of toil, the Missionary can count but a few souls saved through his words—and these, though dear to him as children whom he has begotten in the Gospel, are weak and often erring. He is tempted to exclaim, "Who hath believed our report? to whom is the arm of the Lord revealed? How long shall I see the standard, and hear the sound of the trumpet? the people is foolish, they have not known me; they are sottish children and they have none understanding: they are wise to do evil, but to do good they have no knowledge!" But if we look over the masses we see that there is a great work of preparation going forward; and, though the result is not seen in immediate conversions, yet these labours are hastening the coming of the fulness of time for bringing in the Gospel. Now our efforts seem lost in the vastness of the mass upon which they are expended. But each does its part toward the grand result. We speak of the rapidity with which the Gospel spread in apostolic days, but three hundred years elapsed after the death of Christ before Rome became even nominally Christian. The Church needs patience and perseverance in the carrying forward of this work. It is a great work—the process of undermining is long—Heathenism is no child's toy to be crushed by a single blow. It will not fall at the breath of a man's mouth—no! it is a strong tower, in which nations take refuge; it has stood three thousand years, and yet stands firmly on its base. To overthrow it will call for the blessing of God upon the mightiest energies of Christendom.

Imagine such a tower standing by the sea shore, with every stone fastened to its fellow by mortar and iron clamps. One wave, as it rushes against this firm front, does little, another and another and another expend their strength upon it, but each is compelled to roll back to its bed, and see the wall still stand. Again and again the assault is made. "Surely," we exclaim, "this stone will fall, its foundation is taken away." But no, it is fastened to the layer above.

Yet let the tide roll on—let there be no cessation—no drawing back, and the work will be done. When all is calm perhaps, the vast pile will settle, settle, topple and fall crushing to the ground. Rome resisted the flood three hundred years; let not the church faint! India may not hold out so long. The bosom of the church has grown broad, let its heavings be toward India, let its pulsations thrill these shores, and here too, Heathenism shall fall, and the Lord Jesus reign in the hearts of men.

We here find a motive to diligence in all the departments of the Missionary work. All help to produce the grand result. Some may be better than others, yet all tell; and God has not given to all men one gift. The hand need not say to the foot, I have no need of thee, nor the eye to the hand, I have no need of thee. Schools, Tracts, Bibles, the preaching of the Gospel in the church and in the street, all are working together to leaven the mass.

If we here learn patience, in looking for the consummation in India, and the usefulness of all departments of labour, we also learn the greatness of our responsibility. All other men may do their duty, but if I do not mine, the fulness of time may be delayed. Oh how anxious should we all be to do our part! How swiftly are men passing into Eternity; they are dying all around us. Soon, very soon a generation passes away. Some here have seen a whole generation of a hundred million Hindus pass by them to the abode of Death. Another generation is on the way to that fearful reckoning. How great is the guilt of the man, whether a child of God or still impenitent, who by his negligence delays the day of India's emancipation from the chains of Satan, in which she has been bound so many years! Surely then it becomes all the children of God, and more especially the Missionaries of the Cross, to examine themselves and see if they now do all that they can do for this great object. Can we not labour more fervently? Can we not have our *souls* more in this work? Can we not live nearer to Christ, and thus catch and reflect more of his Spirit? We can, and if we will, we shall thus do much to hasten the coming of that day when of India it will be said, "Blessed is that nation whose God is the Lord!"