Original Articles.

THOUGHTS ON THE TRINITY:
ITS DOCTRINAL IMPORTANCE—AND PRACTICAL INFLUENCE.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.—Deut. xxix. 29.

It will not be denied that an accurate knowledge, so far as such knowledge is attainable, of the nature and character of God, is one of the first and most essential requisites of religion. It is the basis upon which, more or less, the whole system of religious truth must be founded; and in which, consequently, the existence of error or misapprehension must, like a rent in the foundation of a building, endanger the stability of the entire superstructure. If the Bible predicates certain things of the nature and character of God, while we believe certain other things of Him, quite different from the former, it needs no argument to prove that our religion and that of the Bible cannot be the same. If Revelation, while maintaining that God is One, declares also that a plurality of Persons exist in the unity of the divine nature, and we, on the contrary, restrict the character of deity to One only of these Persons, and reduce the others to the level either of created beings, or derived influences, it can scarcely be doubted that our God is not the God of Revelation, that the Being whom we worship is not the Being who actually exists.

This is sufficient to show the importance of attaining, as far as possible, a just apprehension of a subject which enters so deeply into the fundamentals of religious truth. And it is scarcely necessary to add, that it is to Scripture alone, that, on this subject, our appeal must be made. God himself, whose word the Scriptures are, can alone adequately tell us who and what He is. And although the announcements which He has been pleased to make should be found to be at variance with our own preconceived opinions, or appear to be above the conclusions of our finite and limited reason, yet to these announcements, as those of unerring and infallible truth, we must be prepared to yield our willing and implicit assent.

On the present occasion, however, I do not mean to enter on the
scriptural *proof* of the doctrine in question. To do so would be incompatible, not only with the limits, but with the design, of these remarks. I shall, therefore, assume and take for granted that those who are now addressed are already acquainted with the grounds—the satisfactory and conclusive grounds—on which this great doctrine rests; that you are aware that the unerring pages of inspiration ascribe to the Son and to the Holy Ghost, as well as to the Father, the names, the titles, the works, the attributes and honors of God; that while they assert the deity of the Father who creates, they equally assert the deity of the Son who redeems, and the deity of the Spirit who sanctifies; and that consequently you are prepared to receive and avow as an article of your belief the great doctrine, or fact, of the "Trinity"—a term which though not to be found in the actual words of Scripture, is yet the legitimate and warrantable expression of scriptural truth. "There are Three that bear witness in heaven—and these Three are One."

It frequently happens, however, with regard to the more abstract doctrines of Scripture, that such a general admission of their truth is considered as all, or almost all, that is necessary. This is especially the case with the subject now under consideration. The doctrine of the Trinity is regarded as so inscrutably mysterious, as so absolutely and entirely, in all respects, one of the secret things which belong alone to God, that it is deemed alike improper and impossible to attempt to investigate it; and that the safest and most becoming course to pursue is to dismiss it, as much as possible, if not altogether from our minds, as an utterly unsuitable and even unwarrantable subject of thought. Or else, without going to such an extreme, the doctrine of the Trinity is looked upon as so purely and entirely speculative, that though admitted as an abstract truth—as a formal article of an orthodox creed—it is regarded as a cold and barren dogma, destitute of all results, whether theoretic or practical, and incapable of exercising any influence either on ourselves, or on the other elements of our religious belief; so that, in this way also, it ceases, to all practical intents and purposes, to be one of the things which "belong unto us and to our children."

The chief object which I have in view at present, is to endeavour to remove the erroneous ideas thus entertained, regarding this important truth; in other words, to show (I.) That the doctrine of the Trinity, though confessedly mysterious, though in certain respects, one of the secret things which belong to God, is also, in other respects, one of the revealed things which belong to ourselves—and (II.) That it does so belong to us, not as a mere matter of theory and speculation, but as a subject of deepest interest, and most important practical influence; that, as a doctrine, it is necessarily and unseparably interwoven with the most vital truths of religion, especially with those of human redemption; and as such, alike designed and calculated to
exercise a most material influence on our faith and conduct as Chris-

tians.

I. (1). For the first of these purposes it is scarcely necessary to do
more than merely to refer to the distinction stated in the passage pre-
fixed to these remarks, and which may be regarded as containing the
authoritative canon of interpretation, applicable to such subjects as the
present. According to that distinction, whatever is "revealed" belongs
to us, and therefore not only may, but should claim our considera-
tion. Whatever, on the contrary, is "not revealed"—for this evidently,
from the contrast of the terms, as what is meant by the word "secret"—
belongs only to God, and is that consequently with which we have
no concern. On the ground, therefore, of this distinction alone, the
doctrine of the Trinity is evidently a subject which does concern us,
for it is one of things which are "revealed." It has not been kept
"secret;" if it had, we should never have known of its existence;
it has been made known to us as an unequivocal doctrine or fact
of revelation; and, therefore, just because it is so, it is one of the
things which "belong to us and to our children." And we may be
assured that such a doctrine would never have been revealed, if its
revelation had not been necessary for ourselves. God does nothing
without a purpose.

Hence we see how erroneous it is to exclude the Trinity from the
subjects of our mental contemplation, as if it were a forbidden thing
which it were presumptuous for us, in any way, to consider; and
especially, how unfounded is the idea, which not unfrequently we
have heard expressed, that such an exclusion is warranted by the
Scriptural canon already quoted; for, on the contrary, it is the
very distinction stated in that canon which warrants and demands our
consideration of this subject.

(2). At the same time, it must be remembered that it is not the
whole, but only a part of this great truth which does thus "belong to
us," as a legitimate subject of our consideration; for the doctrine, or
rather the fact, of the Trinity although a fact revealed, is a fact
not wholly, but only partially, revealed. The truth it discloses is
made known to us only "in part;" the great discovery it makes of
the nature and being of God reaches only to a certain extent; it
does not divulge the whole length and breadth of the vast subject
with which it has to do; and it could not; for it has to do with
the Infinite—the Infinitude of God.

Hence, while the doctrine of the Trinity is itself a legitimate subject
of consideration, it must never be forgotten that it is only so far as
it is revealed that it is legitimate for us to consider it. In other
words, while, according to the distinction already quoted, the doctrine
of the Trinity, considered generally, belongs to that class of subjects
which are "revealed," this very distinction between the "revealed" and the "unrevealed" is no less applicable to the subject-matter of the doctrine itself. The line which separates the known from the unknown, equally exists within the doctrine, as without it. The great general fact of a Trinity has been made known, but all the relations of that fact have not been made known; even in this revelation of Himself which God has made, there are "things" which He has seen fit still to keep "secret." While therefore those parts of the subject which have been made known, those "things which have been revealed," belong "to us and to our children," it is equally evident that those parts of the great truth which are not made known, those aspects and relations of the Trinity on which no revelation has been made, are things that belong only to God, with which we have no concern, and of which we can attempt no investigation. "We know in part," and, therefore, we must only "prophesy in part."

That such a distinction does exist in the announcements of revelation on this subject, is sufficiently obvious. Thus, the fact that there is a Trinity, that a Triune God exists, has been revealed—but the mode in which such a God subsists, has not been revealed. The fact that there are Three persons in the Godhead has been revealed, but the manner in which these persons coexist as one God, has not been revealed. The names under which these persons have been made known to us—the relations in which they stand toward us—and the offices they fulfil in our redemption—these are revealed. But what are the relations in which these persons stand to each other—what is the meaning of these sacred names in themselves—and whether, and in what sense, they are applicable to the nature and relations of the Godhead itself—these, and all such things as these, are things not "revealed"—things of which we have been told nothing, and of which therefore we can say, or learn, or ask, or reason absolutely nothing. And it were well for us always to bear in mind this simple and obvious distinction—the distinction between the known and the unknown, which exists within the doctrine itself. For it will be found that almost all the difficulties, and objections, and contentions and controversies which have arisen on this subject, refer solely and entirely to those things—those aspects and relations of the doctrine—which are not revealed; such as the internal relations of the persons of the Godhead, and other similar topics equally esoteric and unrevealed, and consequently to us altogether unknown, and from the very nature of the case, incapable of being known. Such subjects, therefore, are obviously and at once to be dismissed from our consideration, on the simple ground that they do not form part of the subject-matter of revelation. And, in relation to the present subject, nothing, it will be found, will so much serve to keep us free from irrelevant and profitless inquiries, from idle objections and bewildering difficulties, and even from the
more fatal suggestions of doubt and error, as the recognition of the simple fact now stated—that the revelation made of the Trinity is a partial and exoteric revelation only; that, in our present state of knowledge, we have not before us the whole of the great mystery, but only a part—a part perfectly sufficient to satisfy us as to the facts which it reveals, but not sufficient to explain the relations of these facts to others not revealed; and, consequently, that it is not only quite unnecessary, but utterly incompetent for us to attempt, from the limited portion of the subject which we know, to make any inquiries, and still less to draw any conclusions, as to the nature of that whole, which, as a whole, we do not and cannot know.

(3). On the other hand, however, it is evident that our ignorance of the things which are thus "secret" or unrevealed, can in no wise affect our consideration of, or our concern in, the things, which have been revealed. Our ignorance, for example, of the mode in which God exists in three persons—a thing which is not revealed—can in no wise affect the fact that these three divine persons do exist, a fact which is revealed. Our ignorance of the relations in which these divine persons stand to each other, cannot affect our knowledge of the gracious and important relations which they occupy towards ourselves. Our inability to comprehend or adjust the internal constitution of the mysterious Godhead, can in no ways hinder us from comprehending or benefitting by the offices of grace which the Godhead undertakes in the work of our redemption. A child may not see, or if he saw, be able to understand, the nature of the machinery that lies behind the dial of a time-piece; but this will not prevent him from being able to read the hours, and trace the movements of the hands, to comprehend the visible results which the invisible mechanism produces, and to turn it to its proper practical use. We are utterly ignorant of the nature of the human soul, of the mode in which that soul exists in, and operates upon, the body—in fact, of all the internal relations of matter and of mind. Yet this ignorance does not, in the slightest degree, make us doubt the fact that we have a soul, and that we have most important functions and duties to fulfil, in consequence of our possession of this unseen, but responsible and imperishable spirit. Nay, with regard to the knowledge of God which natural religion affords, the same results will be found to obtain. Reason tells us (at least leads us to infer) that there is a God, but reason cannot tell us how that God exists. Yet does our ignorance of the mode of the divine existence make us for a moment doubt the reality of God's being, or of our own responsibility as His creatures? Reason teaches us (at least let it be granted that it does) the fact that God is omnipresent; but can reason comprehend the nature of that omnipresence? Can we understand how it is that, at this moment, within the limits of these walls, there is a present God, and that at the same moment, at every place
and point throughout the immensity of space, there is also a present God, and yet notwithstanding that there is not a multiplicity of gods, but only one God—that in as many places as there are in creation there is God, and yet that in all of these places together there is but one and the same God? We believe this indeed, but can we either understand or explain it? We know that so it is, but we cannot tell how it is. But we do not therefore hesitate to believe the reality of the divine omnipresence, or cease to feel (when we feel as we ought) the solemn influence which that presence inspires. How many thousands of persons are there who would be utterly unable to understand the mysterious mode of the divine ubiquity—nay, who have never attempted to inquire into this aspect of the subject at all—who yet not only firmly believe the truth itself, but habitually realise its practical influence—acting as intelligently and devoutly under the conviction "Thou God seest me," as though the inscrutable fact they thus believe were destitute of all mystery whatsoever.\(^1\)

\(^1\) It will be perceived that this argument may be carried much further than it is in the text. If our inability to comprehend the nature and mode of the divine omnipresence does not prevent us from believing that there is an Omnipresent God—and it is the same with all the other natural attributes of Deity—it obviously follows that a similar inability on our part to understand the nature of the revealed Godhead—in other words, the doctrine of the Trinity—can be no reason why that doctrine should not also be believed. If incomprehensibleness be no argument against the credibility of the fact in the one case, it cannot possible be so in the other. If, on the contrary, we are to disbelieve the Trinity because it is incomprehensible, we must for the same reason disbelieve the divine Omniscience, which is also incomprehensible, and with it all the other natural attributes of God, and in fact, the existence of a Deity altogether.

And not only so. The present argument also serves to refute what is generally deemed the most weighty objection to the great truth we are now considering. The doctrine of the Trinity is alleged to be not only incomprehensible, but *inconsistent and self-contradictory*. For one Being to be three Persons, and three Persons one Being, is declared to be a contradiction in terms. Waiving at present all discussion as to the term "Person," and as to whether that term was used in the language of ancient theology in the same sense in which it is used at the present day—we admit, that were the above assertion made of any human being, or of any created being known to us, it would unquestionably be self-contradictory. No mere man, no mere creature with whom we are acquainted, could at the same time be one being and three persons. But is it not evident, that in order to apply this objection to the Trinity, it is tacitly assumed and taken for granted—not only without the slightest proof, but contrary to all reason and analogy—that the nature of God and the nature of man are the same, that the mode of divine and of human existence is identical, that the Uncreated exists in the same manner as the created—the Infinite as the finite—the Eternal as the worm of the dust? This unwarrantable assumption alone vitiates and nullifies the whole objection. But further, is it not evident that, on the grounds now stated, any one of the natural attributes of God—for instance, His Omniscience—is equally liable to the charge of inconsistency and self-contradiction? That is, if—as is assumed—God is a being of the same nature as man—His Omniscience is a physical Impossibility. How is it possible that any (per hypothesis created) being can be at this moment present here, and at the very same moment present in a hundred or a thousand other places—nay, present at the same instant in every point throughout infinitude—and
If, therefore, our partial knowledge of the natural attributes of God in no wise affects either the reality of these truths themselves, or the influence they are fitted to exercise, as little should either of these results arise from the partial revelation of the Trinity. If the existence of mystery is no bar to devout contemplation and reverential conduct in the former case, it cannot assuredly become a hindrance to such results in the latter. If, though unable to solve the nature and mode of the divine omnipresence, we still feel and acknowledge the solemn influence which that sacred presence exerts, our inability to comprehend the inscrutable nature of the Godhead cannot possibly prevent us from understanding, or exempt us from fulfilling, the momentous practical responsibilities which the revelation of the Trinity involves. Our inability to comprehend "the secret things," which "belong unto the Lord our God," is no reason why we should not consider, and concern ourselves with, the "revealed" things which belong to ourselves. On the contrary, the more we do consider them—the more calmly and seriously we contemplate the great truth of the Trinity, so far as it is revealed—the more convinced shall we be that it is one of "the things which belong to us and to our children," and that it does so belong to us for the most obvious and practical ends—for the very reasons and purposes stated by Scripture itself—"that we may do all the words of this law."

II. This, therefore, brings us to the view of the subject formerly mentioned—to what may be termed the dogmatic and practical relations of the doctrine of the Trinity—its theoretical position and practical in-

yet not be a multiplicity of beings, but one and the same being only? This is obviously impossible. And is it not thus evident that, on the very same grounds on which the plurality of persons in the Godhead is asserted to be contradictory and impossible—that is, on the assumed identity of the nature of God and man—on the very same grounds may the undoubted fact of the divine Omnipresence be proved to be contradictory and impossible also? Why then is the latter conclusion denied? Why is it, that when I make the above assertion of God, when I say of Him that He is at this moment present here, and at the same moment present every where else, and is so without ceasing to be One and the same God—why is it that this is at once admitted as an undoubted truth, as involving no contradiction whatever—as perfectly consistent with the nature of the Deity? Why, but because it is known, and admitted, and cannot possibly be denied, that God's nature and man's nature are not the same, that the mode of the divine existence is not that of the human, that there is something in the nature of God (though what you cannot tell) in virtue of which that, which would be a palpable self-contradiction if predicated of man, becomes no contradiction whatever, but admitted and undoubted fact, when predicated of God? Here then is an admitted principle in the mode of the divine existence—and which must be admitted unless the very existence of God is denied. And is not the doctrine of a plurality of Persons in the Godhead in perfect accordance with this principle? How, if this principle be admitted, can that doctrine be denied? For what is that doctrine but the simple assertion that, as in other respects, so also in this, the divine Being exists in a manner, which though it would be a self-contradiction in respect of man, is no contradiction in respect of God?
fluence. In other words, that it is a doctrine essentially interwoven with the most vital truths of religion, and fraught with most important influence alike on our belief and conduct.

(1). For this purpose, and without dwelling on any preliminary or merely general considerations, consider the doctrine of the Trinity in relation to the Divine Persons it reveals; and, first, as it relates to Christ—as it involves the deity of God the Son. Admit this truth, acknowledge that Christ is God, and the whole plan of our redemption, as revealed in the Gospel, however marvellous in itself and supernatural in its achievement, becomes intelligible in its meaning, palpable in its design, harmonious and consistent in all its aspects. Deny it, and all is vague, contradictory, incomprehensible. The object of the Saviour's advent becomes unintelligible, the execution of the offices assigned to him impracticable, the lessons he taught, the sufferings he endured, the death he died, become alike meaningless and cheerless enigmas, as devoid of significance, as they are of hope and comfort. Thus, one of the purposes for which Christ came into the world was to teach the will, or moral law, of God—the great and only guide of our practical conduct. And how does he teach this law? Does he speak as the mere servant of the Almighty? Does he use the words, that all other inspired teachers had used before him, "Thus saith the Lord?" No—his invariable language is, "Verily, verily, I say unto you—Ye have heard that it was said to them of old time—But I say unto you." And could any mere human being have presumed, without the grossest audacity—the most daring impiety—thus to speak; thus, on his own mere human authority, to abrogate the pre-existent precepts of the Divine law, and make himself—a fallible human being—the supreme arbiter of all matters of conscience and morals? If Christ were merely human—if he were not divine, and therefore, and therefore only, entitled thus to command and abrogate at will, what reverence could we have for such a character—what confidence in the lessons of such a teacher—what assurance of the authority on which these new and high moralities were enjoined? Would not, on this supposition, the whole moral system of Gospel be shaken to its very basis?

Again, Christ came, we are told to reveal the Father, to make manifest to man the nature and character of the unknown, invisible God. And what language does he employ in doing this? Take but one passage, "He that hath seen me hath seen the Father." To see him, therefore, was to see God. But could this be affirmed of any human—even of any created being? In what could the sight of a creature be equivalent to the sight of God—or the exhibition of the character of a creature tantamount to the revelation of the character

\(^{20}\) John i. 18.
of God? If Christ then were not God, his present language would not merely be simply absurd; it would be absolutely false and incredible—the language either of self-delusion, or of wilful and designed deception. And hence, if so, all that knowledge of the divine character which is furnished by the Incarnation would cease to exist; our conviction of its veracity would be utterly destroyed, and all the assurance we have that in seeing the Son we see the Father—that in the benignant and loving character of the Incarnate, we behold, in very deed, the moral lineaments of the unseen God—all this would perish from our grasp as a vain and idle dream—the delusion of enthusiasm, or the fabrication of imposture.

Again—Christ came to manifest the Love of God. The fact of his coming, of his being given to the world, is everywhere stated in Scripture to be the highest and most incontrovertible proof of the reality, the greatness, the unspeakable magnitude of the divine love. “God so loved the world that he gave his only begotten Son.” The greatness of the gift shows the greatness of the love; and so great was the gift, that the very fact of its having been given is affirmed as a proof that there can be nothing else, however great, that will not be given. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Now, admit the Deity of Christ—admit him to be the equal of God—the Son of God, and therefore possessor of the nature of God—(the Son, the only, eternally beloved Son of the Father—and all this, however marvellous and supernatural in its facts, is plain and intelligible in its argument. What can exceed such a gift? What must be the love that bestows such a gift? What can be withheld by the love by which such a gift could be given? Herein—herein indeed is love—love that passeth all understanding! But rob Christ of his divinity—make him a man—degrade him to the level of a creature—and how different—how totally—how sadly different does all this become. How utterly incongruous—how falsely exaggerated—how empty and meaningless becomes, on this supposition, the language employed to speak of the love of God. On such an assumption—that of the Saviour’s mere humanity—it would be altogether impossible to conceive how, or why, the death of Jesus could have been any greater proof of the love of God, or indeed any proof of that love at all, than the death of Isaiah, or James, or Stephen, or of any other martyr who lived and died for the sake of truth. Impossible, especially, to argue that because God had not withheld a creature, because he had given for us a mere worm of the dust, therefore he would freely give us “all things.” No conclusion could be imagined

(3) Such evidently was the sense in which the expression “Son of God” is used in the language of the New Testament, and in which it was understood by those to whom it was originally addressed. Cf. John v. 18, x. 30—33.
so obviously weak and impotent—so utterly vain and fallacious. And thus, from this alone, we see that unless Christ is divine, unless, so far, the doctrine of Trinity is true, that which we deem the great announcement of the Gospel—that which we call, and rejoice in, as the Love of God ceases almost to deserve the name. And is not this a matter of deep moment to our souls? Is not this a thing that "belongs to us and to our children?"

But the great purpose for which Christ came was to die—to die for us, and by that death to make atonement for our sins. This, you well know, is the light in which the Gospel ever represents the death of Christ. That death has effects which no other death endured on earth ever had. Although the death only of a single being, yet, we are told, such is the value of that death, that it has fully and perfectly satisfied the infinite justice of God—that it is sufficient to expiate all sin—to take away the guilt of a whole world—to open the gates of Heaven even to the chief of sinners. Yes, this and much more than this, is the virtue of the death of Christ: and we can well understand, and believe how it is so, when we know that He who suffered that death, as man, was himself the Lord and giver of life, who could thus by his divinity give infinite value to the sacrifice of his humanity. "The Church of God, which He hath purchased with His own blood."(4) But is it possible for us to conceive that such could be the virtue of the death of Christ, if it was the death of a mere man? Is it consistent with reason to imagine, that amid the countless millions of deaths that take place on earth, the death of one single fellow-mortal could be sufficient to expiate the iniquity of a world? Ignorant as we are on such subjects, the very idea shocks every dictate of sense and reason; the cause is so obviously inadequate to produce the effect—the means so utterly impotent to attain the end—the death of a worm the atonement of a universe! And is not such an idea equally inconsistent with all that we are told of the nature and evil of Sin? We are taught that sin is the abominable thing that God hateth, that He can by no means clear the guilty, that on account of sin, and for the punishment of sin, He has kindled the flames of a quenchless, eternal hell. And yet deny the deity of him who perished on the Cross, and what is Sin? A thing so light, so venial, so trifling, that the dying pangs of single creature can exonerate me and every being on earth from all its fearful penalties. What is this but to make mock of sin? to turn it into a trifle—to treat it as a jest?

And need I remind you, further, how obviously the denial of the deity of Christ, with respect to the atonement, destroys every ground of hope on which, as sinners we can rest? Suppose I have been

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awakened to a sense of my guilt and danger in the sight of heaven. Conscious of the doom that sin deserves, and of the peril in which I stand, I ask the question, "What must I do to be saved?" I find the reply, "Believe on the Lord Jesus Christ, and thou shalt be saved." But does this satisfy me? Am I not naturally led to ask, as my very next inquiry, "Who is the Lord Jesus Christ, that I should believe in him?"—who, and what, is this being in whom I am to confide, and to whom I am to commit my salvation? Is he merely a man—a being like myself—a child of the dust—an atom in creation? Or if he is more than man, is he still only a creature—between whom and the Creator stretches the abyss of infinitude? And is it in a creature, be he man or angel, that I am to believe? Is it to a creature that I am to commit my soul? Is it on a creature that I am to repose my trust? Is it by a creature that I am to be saved? Can a creature atone for my guilt? Can a creature make my peace with God? Can a creature absolve me in the day of judgment? Can a creature give me admission to heaven? In a word, can a creature save me? Oh, what is this but to bid me build upon the sand, to tell me to trust to a broken reed, to mock me with a hope that can only end in delusion and in ruin?

And so it is in every other respect with regard to Christ, and the offices fulfilled by Christ. Make him a creature, and what, however incredible, must I not believe? A creature present with me, and every other believer, "to the end of the world:" a creature "head over all things to the church:" a creature the fountain of spiritual and eternal life; a creature "filling all and in all," a creature to be honored and adored even as we "honor the Father;" a creature the Creator—the Ruler—the Judge of the universe! These are some of the hopeless and inextricable difficulties, the incredible and monstrous contradictions in which you are involved. In short, make the Saviour a created being, in other words, deny the doctrine of the Trinity, and you overthrow the whole structure of human redemption—you destroy every ground of a sinner's hope—you make the Bible itself either a cruel mockery, or an incomprehensible enigma, either sanctioning the practice of the grossest idolatry, or deluding with a hope which can never be realized.

(2). And the result is substantially the same when we consider the doctrine of the Trinity, as it involves the deity of the Holy Ghost. On this part of the subject we cannot dwell at length. The important argument that may be founded on the relation of the Spirit to the Son—the obvious conclusion that the deity of the Son, if once established, involves the deity of the Spirit—for how, otherwise (to mention no other instance), could it have been "expedient"—that Christ should "go away" in order that "the Comforter" i.e. the Spirit, should come, if that Spirit were only a created being—if the absence of
the divine were to be supplied by the presence of a creature, or
the advent of an influence?—this, however, and other similar general
arguments must be waived for the present. As in the preceding in-
stance, we can only advert to some of the more obvious purposes
for which the Holy Spirit was promised, and is still given. Of these
the following are some; to "lead into all truth"—to "testify of Christ"—
to enable us to know "the deep things of God"—to "convince us
of sin"—to regenerate and sanctify us—to "make intercession within
us" to "bear witness with our spirit that we are the children of
God"—in a word, to carry on and complete the moral renovation
of our nature. Now it is needless to prove that these things cannot
be the work of a mere influence; for how could an influence be said
to "testify"—to "bear witness"—to "intercede," to "bring to
remembrance?" Such acts as these must be the work of a Person, and,
it is equally evident, of a Divine Person. For the offices of teaching,
convincing, sanctifying, &c. are promised to all believers, wheresoever
they may be in space, and whencesoever they may exist in time; and
therefore necessarily imply the exercise of the attributes of an Omnis-
cient and Omnipresent—an Omnipotent and Everlasting Being. Is it
not evident, then, that the deity of the Holy Spirit, i. e. the doctrine
of the Trinity, is absolutely essential not only to the meaning of these
truths of Scripture, but also to all the sanctity, and strength, and hope,
and comfort they are professedly intended to impart? What con-
solation would it be to any of us, conscious of our own weakness and
corruption, to be informed of the existence of a Sanctifier, if that
Sanctifier were nothing more than a creature? Can a creature know
all the wants and infirmities of our nature? Can a creature have
access, everywhere throughout the world, to the secret feelings of
our souls? Can a creature subdue our passions, or give us a
new heart, or "create" a right spirit within us? Or should we have
any assurance of being the children of God if the Spirit that
bore witness with our spirit, were merely a created agent? Could such
a witness ever satisfy us, unless the witness of the Spirit were, in very
deed, the witness of God? And not only so. But unless this were
also the case, how entirely should we be bereaved of all that most
powerfully prompts to the putting forth of our own personal exertions
in the work of our salvation. What is it that, above all else, in-
duces and encourages us to use the means of grace, to seek God, to
struggle against sin, to strive to pursue the path of obedience, in a
word, to "work out our own salvation"—but our belief of the fact
that "God worketh in us to will and to do of His own good plea-
sure?" But it is the Spirit who thus "worketh in us," and if the
Spirit is not God, then God does not work in us. Deny then the deity
of the Spirit, and you deprive us of all this; you rob Scripture of all
its meaning, and man of all his hope; you nullify the most solemn asser-
tions and the most gracious promises of the Bible; you leave us de­stitute of every motive, and every capability of realizing the high and holy attainments of spiritual religion, or even of adequately fulfilling the obligations of morality and virtue.

Is it not obvious, then, that, in this respect also, the great truth of the Trinity is essentially interwoven with the most vital realities of our faith and practice; and are not the words of the great Scriptural canon emphatically true—that these things—even though they be "the deep things of God"—are yet "the things which belong to us and to our children"—and this, too, for the most important and practical purpose—"that we may do all the words of this law?"

It is thus, then, that we would have you consider the great mystery of the Godhead. Not in order to gratify a purient or presumptuous curiosity; not to attempt to be wise above what is written; not to endeavour to penetrate into the things that are secret and unrevealed; but, on the contrary, simply and believingly contenting yourselves with the things that are revealed, to seek, by God's grace, to realize in yourselves, in your faith and in your conduct, the great spiritual and practical ends for which the revelation of these things has, on very purpose, been made.

And how salutary, how sanctifying, how consolatory are all the influences which thus emanate from this mighty Truth. How blessed to know that, in God the Father, we have a Father who has so truly manifested to us his inestimable love. That, in God the Son, we have a Saviour mighty and willing to save to the uttermost even the chief of sinners. That, in God the Holy Ghost, we have a Teacher, a Sanctifier, a Comforter able to enlighten the most darkened mind, to purify the most polluted soul, to sustain the weakest and most desponding heart, to make meet even for the inheritance of the saints in light.

And can any of you profess or desire to disbelieve these realities—to disclaim these privileges—to deprive yourselves of these unspeakable blessings? And all for what? In order to pay homage, a false and, unwarranted homage, at the shrine of a self-styled reason—a weak, limited, and blinded reason—a reason which, forgetting that it has to do only with what is known, presumes to sit in judgment on that of which it knows nothing—on things not only unknown, but unknowable—on the relations of a world and a God unseen—of which, though all beauteous and harmonious in themselves, it is as utterly unable to judge as is the blind of colors whose loveliness he cannot see, or the deaf of sounds whose melody he has never heard.

"I speak as unto wise men, judge ye what I say."

"If any man seemeth to be wise, let him become a fool that he may be wise." H.
THE great work which Christ has committed to his disciples—the evangelization of the world—has been strangely delayed. It was prosecuted with vigor for the first three centuries; the Gospel was carried into Armenia, Iberia, Arabia, Persia, and even India in the East; into Ethiopia and other parts of Africa; into Gaul and Britain in the West. But this primitive zeal in propagating the Gospel declined, as Christianity became corrupted, and as the church was converted into a vast hierarchical organization, and eventually allied itself with the civil power. True, the numerical strength and the area of Christendom continued to increase. The downfall of the Roman empire, brought Christianity and civilization into contact with the tribes of the North, and several of the German nations became nominally Christian. Even during the dark ages, nominal Christianity continued to spread, chiefly in the North of Europe; occasionally, as in Russia, in the eleventh century, it was inaugurated as the religion of the state; and as the church became at length the great central power of the world. Here and there the pure Gospel was kept alive; now and then, a sincere and devoted missionary would go forth and labour in the spirit of primitive times; but this long period witnessed mainly but the enlargement of the nominal church, and the extension of an ecclesiastical corporation; by no means the thorough evangelizing of the world; much less the conversion of mankind to the faith and practice of the Gospel. The sixteenth century was the age of reformation; its powerful agitations were confined within the pale of Christendom; its work was renovation, not aggression; although the Romish church, weakened in many parts of Europe, embarked in various "projects of hierarchical ambition" in pagan lands. Loyola stands pre-eminent as a model of missionary zeal. The seventeenth century witnessed occasional incipient missionary movements, among the Swiss, the Dutch, the Swedes, the British, and the inhabitants of the North American colonies, which were rather the quickening of the church into life than the activity of life itself. The last century gave birth to numerous missionary associations, and reduced to system the work of evangelizing the world, then distinctly recognized as a Christian duty. The present century has carried out that system with increased zeal and energy, and on an enlarged scale; has multiplied benevolent associations, and the means of prosecuting the work of missions; and has established that work in the hearts of Christians as the great enterprise of the church. There are now in Protestant Christendom, upwards of twenty principal foreign missionary societies or boards (exclusive of district, local and auxiliary associations); whose annual income exceeds $3,000,000* whose missionaries, numbering nearly 2,000, occupy 1,400 stations, employ 50 printing establishments and about 5,000 native and other assistants; while the missions combined exhibit some 200,000 converts in Christian communion, and a still greater number of children and adults in schools.† Now all this is high-sounding, and seems like progress. It seems as if the church had indeed resolved to make the missionary enterprise "the glory of the age," and to bring it to a speedy consummation. Relatively, there has been progress—rapid, great

* More than £600,000 Sterling.
† These statistics are necessarily imperfect; they are chiefly derived from Hoole's "Year Book of Missions," for 1847.
and encouraging; and yet the evangelizing of the world, rightly viewed, is to be looked upon, rather as a work which has been and yet is retarded, than as a work progressing rapidly toward completion; as a work which ought long since to have been done, but which has been, and yet is unworthily delayed. How strange that after 1800 years, with the known will of Christ, that His Gospel should be everywhere proclaimed, and with the facilities afforded in every age for doing that work, it should still be true, that the world, the great, preponderating mass of earth’s inhabitants “lieth in wickedness,” that, in the eloquent language of Poster, Christianity, after “labouring in a difficult progress, and very limited extension, and being perverted from its purpose into darkness and superstition, for a period of a thousand years,” is “at the present hour known, and even nominally acknowledged by very greatly the minority of the race, the mighty mass remaining prostrate under the infernal dominion of which countless generations of their ancestors have been the slaves and victims—a deplorable majority of the people in the Christian nations, strangers to the vital power of Christianity, and a large proportion directly hostile to it, while its progress in the work of conversion, in even the most favoured part of the world, is distanced by the progressive increase of the population.” Such a picture is widely different from that scene of millenial glory which many have supposed was about to be ushered in. A little cool arithmetic will suffice to dispel the dream of the conversion of the world in our generation, and to show us (in the words of the writer just referred to), that “at the rate of the progress hitherto of genuine Christianity on the globe, thousands of years may pass away before that millennium can arrive.”

The kingdom of Christ has been retarded in various ways, by the social and political condition of the world. And yet Christianity would have proved itself, ere this, to be the great reforming power in the political and the social institutions of men, had not its influence been crippled and arrested by some other cause than those institutions themselves. The full power of Christianity, in opposition to all false systems of religion, of government, and of social organization, has not yet been proved; for the condition of the exercise of that power, namely, a lively Christian faith, imparting vitality and efficiency to the appointed instrument of the work, has not been fulfilled on the part of the church. The prevalence of scepticism in the church, in respect to the facts and principles on which the work of missions proceeds, is, in our judgment, the main hindrance to the immediate evangelization of the world.

There are several fundamental facts involved in the missionary enterprise, in respect to which there is a prevailing scepticism in the church.

1. **There is much scepticism in the church, with respect to the actual condition of the heathen world.** That the heathen are, for the most part, in a state of deep moral and social degradation, is beginning to be generally understood. Their true condition was long hidden from the Christian world. Meager secular travellers, gave us entertaining accounts of the manners and customs of different nations, with occasional outlines of their philosophical tenets or their religious belief, and sketches of their sacred places and institutions, and modes of worship; but they seldom described the general state of morals, or held up to reprobation their prevailing vices and crimes. Commercial residents in heathen lands, have comparatively little opportunity of learning the moral

* Letter to Dr. Harris. Life and Correspondence, Vol. II.
characteristics of the people. They go there for a single object, the purpose of gain; they seldom contemplate a permanent residence; they have little intercourse with the natives, except in the way of trade; they commonly acquire but a superficial knowledge of the language, the literature, the religion and the morals of the country. It was not till Christian missionaries, ordinarily men of intelligence as well as of veracity, went among the heathen, that the moral state of the world became truly-known. Reports made by men who were not writing for amusement, reputation or profit, and who had no personal interest to subserv by misrepresentation; by men accustomed to the study of character, and conversant with the morality of the Bible; men having an eye to detect and a soul to abhor every form of depravity; the reports of such witnesses, disclosed to us a state of moral degradation among the heathen, of which we had not before conceived. And though this testimony has been occasionally contradicted, by transient visitors and superficial observers, by parties interested in the continuance of the present state of things, and by those whose moral sense is so obtuse that vice to them seems virtue; yet it is so abundantly confirmed by many independent witnesses, that the deep moral degradation among the heathen world, has come to be regarded as an awful fact. There is little if any doubt, on that point, among well-informed persons in our day.

The Apostle Paul, in the opening chapter of his epistle to the Romans, enumerates twenty-two different forms of wickedness, many of them exceedingly gross, which were prevalent among the heathen of his time. The accuracy of his delineation, is confirmed by contemporaneous history and literature, and by the monuments of profligacy and lust, exhumed from the ruins of Herculaneum and Pompeii. Tholuck has furnished us with the most sickening details of the depravity of ancient civilized Greece and Rome; and modern missionaries to India, and other idolatrous countries, assure us that this same first chapter of Romans, which can hardly be read in a Christian assembly, certainly not with appropriate exposition and illustration, is an exact description of the state of the heathen in our own time, and is recognized as such by the more intelligent and honest among the heathen themselves. Says one,* "I have read this tremendous catalogue to assemblies of Hindus, showing from facts which both they and I knew, that each of these sins belongs in a high degree to their national character. I have asked the heathen themselves, whether the crimes enumerated by the Apostle were not their national characteristics. Never, that I remember, did I fail to hear them confess that such was the case."

Testimony like this, is so abundant, that the moral degradation of the heathen may well be regarded as an established fact. But while it is acknowledged, that the heathen are thus degraded, it is not so generally felt, that their degradation is the result of their own wilful apostasy from God; that they are guilty, responsible beings, under the condemnation of the law of God, and in danger of eternal misery. Many look upon the heathen as comparatively safe; more likely to be saved without the Gospel than with it; inasmuch as the knowledge of the Gospel would (they think) only bring them into a state of accountability, from which they are now exempt, through involuntary ignorance; and they affirm, that a benevolent Deity would not condemn such ignorant and helpless creatures, in the day of final retribution.

Such views and feelings, are at least latent in the minds of many Christians. They are to be traced partly to a defective view of the nature of human depravity, and partly to a morbid state of the sensibilities, leading to a superficial view of the benevolence of God.

If the heathen are held accountable for their moral state, we admit that it must be on the score of their wilful disobedience to known law. We do not pretend that they will be judged by the revealed law, but by the light, if any, which they really have—by the law, if any, written on their hearts. There can be no moral depravity

* Rev. Mr. Eckard.
where there is no accountability; and there can be no accountability, where there is neither the knowledge of the moral law, nor the power to know and to keep the moral law. But it is claimed that the heathen have no means of knowing their duty, and that their depravity is their misfortune, and not their crime. They are said to be "carried on in the mighty impulse of a depraved nature, which they are impotent to reverse,"* and, therefore, to be devoid of responsibility. If so, the best security for the future happiness of mankind, lies in the "ignorance and gloom of heathenism, and the possession of the Gospel is a calamity and a curse to any of the race. It will, therefore, be the dictate of benevolence, not only to refrain from sending out missionaries, but to recall those already in the field, and to suffer Christendom itself to relapse into barbarism.

But what can be more contrary to common sense and to Scripture, than the supposition, that a state of depravity, even of the most appalling wickedness, exists in the world, for which men are not accountable; to which they sustain the relation not of responsible agents, but of passive instruments and sufferers?

The heathen are capable of discovering the being and the essential attributes of God; for these must be learned from the light of nature, from the works of God, if they are known at all. Though a professed revelation may first call our attention to the fact, and may present it in a more clear and impressive view, we must, in the order of thought, derive our first knowledge of God from the visible creation. This the heathen are capable of doing, and for not doing this, the Scriptures themselves declare them to be guilty and condemned. "That which may be known of God is manifest in (or among) them, for God hath showed it to them; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." (Romans i. 19, 20.)

Further, it is alleged, that they were not only capable of knowing God, but that they actually did know him, and suppressed the truth wilfully, for unrighteous ends. And it is a remarkable fact, that almost every system of religion in the world, had, in its origin, and exhibits in its sacred books, and in the writings of its expounders, ideas of the unity and the perfections of the Deity, mainly coincident with those of revelation itself.

Zoroaster says of God, that "He is the first of all incorruptible beings, eternal and unbegotten: He is not compounded of parts. There is none like nor equal to Him. He is the Author of all good, and entirely disinterested; the most excellent of all excellent beings, and the wisest of all intelligent natures; the Father of equity, the Parent of good-laws, self-instructed, self-sufficient, and the first former of nature."

The following is what is termed the holiest verse of the Vedas, or sacred books of the Hindus. "Let us adore the supremacy of that divine Sun, the Godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright, in our progress to his holy seat. What the sun and light are to this visible world, that are the supreme good and truth to the intellectual and invisible universe; and as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge, by meditating on the light of truth which emanates from the Being of beings; that is the light by which alone our minds can be directed in the path to beatitude. Without hand or foot, he runs rapidly and grasps firmly; without eyes, he sees; without ears, he hears all; he knows whatever can be known, but there is none who knows him: Him the wise call the great, supreme, pervading Spirit: without cause, the first of all causes; all-ruling; all-powerful; the creator, preserver, transformer of all things."*

* Sir William Jones' Works.

In like manner, in almost every system of heathenism, even among our own aborigines, we find some traces of the knowledge of the true

* John Foster; letter to Dr. Harris. Life and Correspondence. Vol. II.

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God; mixed up, indeed, with much that is ridiculous and false, yet distinct enough, to show the universal capacity of man for knowing God, and to justify the condemnation of idolators. Wherefore the heathen are inexcusable, and are under condemnation, “because, that when they knew God, they glorified him not as God, neither were thankful.” Idolatry is always condemned in Scripture as a crime; it is never extenuated. No intelligent convert from heathenism to Christianity, ever thought of exculpating himself from the guilt of his previous life on the plea of ignorance, or of a want of capacity for knowing and obeying the true God, and the great law of his moral being. On the contrary, many among the heathen, even prior to conversion, have admitted the truthfulness of Paul’s delineation of their character, in the first chapter of the Epistle to the Romans; and that, too, without the least attempt at self-justification. Moreover, their system of sacrifices for sin, of offerings to appease the gods, the forms of justice which they observe among themselves, the instinctive promptness with which they resent and avenge personal wrongs, the horror which they manifest at crime, as committed against themselves, and the almost universal doctrine of a future state of rewards and punishments, all show that they have a moral sense; that they can distinguish between right and wrong moral action; that they know or could know enough of the true God and of His moral government, to render them accountable, amenable to law. This is alleged over and over again in the Scriptures. “They changed the truth of God—the true and living God—into a lie, and worshipped and served the creature more than the Creator; for this cause God gave them up to vile affections. Because they did not like to retain God in their knowledge, God gave them over to a reprobate mind.”

It is difficult for those who have a revelation, to determine how much truth the human mind might discover without it. Undoubtedly, the works of God are illuminated by His Word. We see a brighter glory in the creation, because we have from infancy received it as an historic fact, that “in the beginning God made the heavens and the earth.” Still, in the order of nature, we must and do derive our knowledge of the existence and the attributes of God, from His works, and not from His Word. We must know that there is a God, before we can know that we have a revelation from God.

That which claims to be a revelation, may possess so remarkable a character, as to furnish evidence within itself of its Divine origin. But in estimating that evidence, we either compare these internal marks with our previous knowledge of God, derived from his works, or we reason from the supernatural character of the production in question, to the existence and the attributes of God; thus inferring the existence of such a Being from a work, a production, which must have had a Divine author. In neither case would we take the mere testimony of a professed revelation, as the ground of our belief in the existence of God. Either we do already believe in God from his works, and receive a revelation as from Him, because it comports with what we already know of Him; or we make the character of that professed revelation itself, as something plainly supernatural, a proof of the existence of God.

A revelation from God, may throw a clearer light upon His nature and His character, as previously seen in His works; but it is from the latter that our knowledge of His existence and attributes must first come. It is as if we should enter a cavern, hung with stalactites, and paved with marble and precious stones, bearing with us a dark lantern, whose straggling rays would serve only to disclose to us massive and shapeless piles, whose dim outlines add terror to the gloom; and after groping our way through one or two chambers, we should return without having seen any of the beauties and wonders of the cave; whereupon a guide offers to attend us, and with blazing torch in hand, lights up that vast cavern with an unearthly radiance; that single torch being multiplied in rainbow colors, from mirrored walls and jeweled pavements, while pillars and pendants of translucent marble, now sheathed in light, are seen sustaining and adorning the spangled arch of this magic temple,
whose thousand echoes wake to the music of distant water-falls, and the detonations of subterranean cataracts. What now has wrought this change? The guide has produced none of these marvels. The pillars were there, the polished walls, the jeweled arch, and tessellated pavement, all were there, when we entered at the first; but we had no torch. Not venturing to expose our feeble rush-light, we had placed it in a dark lantern, and had therefore groped in solitude and gloom. Had we opened the lantern, the discovery would have ours.

Now here we are in the vast temple of God's creation—the pillared firmament above our heads, the jeweled earth beneath our feet, and forms of beauty and of grandeur everywhere around us. But we want light. Did we but take the light of reason, of our discerning faculty, and pour it forth over these works of God, God would Himself be visible. His power, His wisdom, His love, His divine supremacy, would be clearly seen; all things would become radiant with a celestial glory, while reflecting in endless repetition and countless diversities, the first few rays of light from that thoughtful, inquiring, self-enlightening mind.

But if that mind be wrapped up within itself, if reason be veiled by sense, shut up, as it were, in a dark lantern, glimmering only through its crevices, there will be no God in creation, no temple of the Infinite One; nothing but the grotesque, distorted, and gloomy images of a bewildered fancy. Even if the heaven-kindled torch of revelation illumines the world, that mind will see nothing of God, till its sensual veil is removed. But is God, therefore, not to be seen in nature? Is he not there? May He not, though personally invisible, yet be understood, from the things that are made, in His eternal power and Godhead?

If man is too depraved to judge of the evidence of the being of a God, or to form any just decisions upon moral truth, without a revelation, then, surely, he is disqualified from the same cause for judging of the evidences of a revelation. But human reason, with all its weakness and imperfection, in one way or the other, must judge of the evidence of the existence of God, or the fact of His existence can never be established in a single human mind. And we go even farther, and claim, that not only the existence, but also the benevolence of God, is discoverable from the light of nature, and must be proved from that source, or it can never be proved at all. Could we believe that God is good, upon His own declaration, if, in six thousand years, He had given no evidence of goodness to His creatures; if He had not given them a constant witness to that fact, in that "He did good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness?" Besides, in order to receive the testimony of the Word of God to His benevolence, we must assume the very fact to be proved, namely, that God is too good to deceive His creatures, and is, therefore, to be believed when He declares that He is good! Revelation may throw a lustre upon the Divine benevolence, which we would not otherwise discover, or it may bring that benevolence into view, under new and interesting aspects; but the heathen are condemned in Scripture, "because when they knew God, they glorified Him not as God, neither were thankful." But how could they be condemned for being unthankful, declared to be "without excuse" for their ingratitude, if they were incapable of discovering, without a revelation, that God is good? The fact is settled by Scripture itself, that the heathen are under condemnation for known and willful sin.

The state of the heathen world, then, is not merely a state of degradation, but of guilt; a state of voluntary apostasy from God. The sad record of their deeds is not the story of the misfortunes of the race, but the story of its depravity—a depravity whose dark and slimy flood grows deeper and more turbulent, as it rolls on from generation to generation. The darkest shade of the picture drawn by Paul, is that of guilt. To doubt this, to question whether the heathen are in a state of guilt and condemnation, morally impotent, because morally perverse, is to question the first truths in moral science, and to dispute the plain declarations of the Bible. Such is the evidence of their responsibility and guilt, in the Scrip-
turies themselves, that a doubt on that point is culpable scepticism. But there is abundance of such scepticism in the church, sometimes avowed, more frequently indulged in secret, and exhibited only in a want of zeal to save the millions that are perishing.

This scepticism is attributable in part, also, to a morbid state of the sensibilities, which inclines the mind to a distorted view of the benevolence of God. There is something so horrible in the thought, that millions of our fellow-men are exposed to eternal misery, that we are glad to find relief from it anywhere; to imagine that the case of the heathen is not so deplorable as it seems to be, and that even if they are guilty as well as degraded, a benevolent God will not suffer them to perish eternally. This state of feeling was strongly developed in the late John Foster, toward the close of his life. He speaks of the condition of the world as "transcendently direful," when viewed in connection with the doctrine of "the eternity of future misery." And its very direfulness led him to reject that doctrine. "It amazes me," he says, "to imagine how thoughtful and benevolent men, believing that doctrine, can endure the sight of the present world and the history of the past. To behold successive, innumerable crowds carried on in the mighty impulse of a depraved nature, which they are impotent to reverse, and to which it is not the will of God, in His sovereignty, to apply the only adequate power, the withholding of which consigns them inevitably to their doom—to see them passing through a short term of mortal existence, under all the world's pernicious influences, with the addition of the malign and deadly one of the great tempter and destroyer, to confirm and augment the inherent depravity, on their speedy passage to everlasting woe—I repeat, I am, without pretending to any extraordinary depth of feeling, amazed to conceive what they contrive to do with their sensibility, and in what manner they maintain a firm assurance of the Divine goodness and justice."* The amount of all which—is: It is too horrible to conceive of the heathen as being in a damnable state; therefore, they cannot be in such a state. If the idea of their future misery is so repugnant to our sensibilities, it is much more so to those of a being of infinite benevolence; therefore, God will surely save them, and therefore we need not be greatly concerned for them. But what, we ask, do good men, believing in the necessity of penalties to support law, "contrive to do with their sensibility," when a criminal is executed, or is sentenced to imprisonment for life? and "in what manner do they maintain a firm assurance of the goodness and justice" of the Judge who pronounces such a sentence? Why, this is the very thing that gives them that assurance. The contrary course would make them tremble for the welfare of the state. Mere sensibility, mere sympathy for suffering as such, must give place to an enlightened and comprehensive benevolence. Just so do good men, "believing the doctrine of the eternity of future misery," men of keen sensibility, but of enlightened understandings, look upon the heathen as in a lost condition, without impugning either the goodness or the justice of God, and look upon them with the more tender and available compassion on that very account. It was Mr. Foster's philosophy of human depravity, as a state appointed by God for sovereign reasons, and which men are "impotent to reverse," which led him to question, whether the heathen, or the race at large, would ever be punished by a just and good God. The view of the state of the heathen world, which is given by Paul, the common sense, matter-of-fact idea of voluntariness and consequent responsibility, wherever moral depravity exists, scatters all such sentimentalism and scepticism, like vapor. But defective views of the nature and extent of human depravity, together with that distorted view of the benevolence of God which comes from a morbid sensibility, do in fact produce scepticism, as to the actual condition of mankind at large—their guilt and danger—in minds less profound than Foster's, and less interested than his was, at one period, in missionary labours. Such scepticism is one of the most serious

* Letter to Dr. Harris.
restraints upon the missionary enterprise of the present age.

This topic, although of painful interest, must here be dismissed, to take up a second form in which scepticism exhibits itself in relation to the missionary work.

(To be continued.)

Biblical Illustrations.

(Communicated.)

Acts xvii. 30.

"And the times of this ignorance God winked at, but now commandeth all men everywhere to repent."

"τυπειδων"—"winked at"—so rendered in the authorized version. If this be the correct translation, the passage would imply that it were possible for God to be in a state of connivance with sin. This monstrous doctrine could not however have had any place in Paul’s theology; and hence it becomes necessary to seek for another interpretation. It is true that τυπειδων is generally derived from τυπει and ειδω, meaning thus to look over, overlook, thought rather it should be look beyond; and this perhaps was the original cause which led to the translation as it now stands. On looking closer, however, at the original word, and comparing its signification both in the Scriptures and the works of Greek writers generally, we shall find that the passage in question, far from conveying any idea of overlooking sin on the part of the Almighty, is expressive of anger and abhorrence. The word itself does not occur in any other place in the New Testament, and we are therefore left to discover its meaning from the manner in which it is used in the Septuagint; and here we find that in most of the passages where the word is used, the Hebrew words are commonly rendered indignatus est, contemptit, and excanduit; and when we turn to the great body of Greek writers, although authorities for the word are scarce, yet we find, on consulting Schleusner, that in all the passages cited by him, some from Trommius, one from Plato, one from Κλιαν, and one from Marcus Antoninus, the word means either to despise, or to be angry with, whereas for the signification "commendo, dissipulo" no authority is adduced. The interpretation thus established by the authority of the LXX. and other writers is further confirmed by the signification given by Lexicographers to the synonymous terms υπεροπτωμα and υπεροφανον, in which the idea of anger or contempt is implied. It may further be urged that the rendering of τυπειδων by "winked at" is contrary to the analogy of Greek construction, and the general usage of translation. It is a recognized principle that when a participle and a verb in Greek are rendered by two verbs in English, those verbs must be connected by a conjunctive copulative, whereas in the present instance our translators were obliged to make use of the disjunctive but in consequence of the opposition of meaning implied in the two clauses. On the whole, therefore, we would submit the following translation, which may perhaps be thought to be an improvement on the present version: "Moreover God has been angry with the times of (such) ignorance, and now commandeth all men everywhere to repent."

J. H. P. W.


"And though after my skin worms destroy this body, yet in my flesh shall I see God."

(Communicated.) Our translators have ren-
dered this passage as if Job wished to maintain the doctrine of the "resurrection of the flesh." This, I think, can hardly be a fair inference from this text; as the Hebrew word above given means literally "e carne mea," implying consequently that he would see God, not in his flesh, but after his release from the body; and this rendering is in harmony with the parallelism in the preceding part of this verse. The passage, although it does not teach the doctrine of "the resurrection of the flesh," proves the knowledge of a future state of existence, a knowledge which Warburton and others laboured hard to show that the Jews did not possess.

J. H. P. W.

**Romans i. 17.**

"For therein is the righteousness of God revealed from faith to faith."

It must be admitted that this passage, as rendered above, scarcely, if at all, conveys any intelligible meaning. Assuming the expression "the righteousness of God" to be understood, what are we to understand by this righteousness being "revealed from faith to faith"?

First, the preposition "from" (Gr. εκ) also and as frequently signifies "out of"—"by"—"by means of." Thus in Rom. v. 1, "Being justified by faith"—the same word as here rendered "from," and so in many other passages. Next, the preposition "to" (Gr. εις) frequently means "in order to." Supposing, then, that the last clause should be translated "by faith to faith, or in order to faith," we have still to ask with which member of the preceding part of the verse is it to be construed? If with the term "revealed" then the verse will run, "Therein" (i. e. in the Gospel—see verse 16) "is the righteousness of God revealed by faith to faith"—that is, "revealed by the medium of faith," or (the abstract for the concrete) by means of those who believe, "to faith," that is, either (by the same trope) "to believers" or "in order to faith"—i. e. "in order to be believed." just as we have (v. 5.) "to obedience" (εις) i. e. in order to be obeyed; and (v. 16.) "unto salvation" (also εις) in order to salvation, or that men may be saved.

This meaning is certainly legitimate, and in accordance with the rules of criticism; but a still more satisfactory interpretation, and one more in harmony both with the usus loquendi of the Apostle, and the analogy of revealed truth, will be attained by constructing the clause, "by faith," not with the word "revealed," but with the expression "righteousness of God." Thus, "Therein is the righteousness of God-by-faith revealed unto faith." Such a transposition of the words is perfectly compatible with the arrangement in the original. It also makes the present passage more exactly coincide with other statements of the Apostle, as (Philip iii. 9.) where the very expression "the righteousness which is of God by faith" occurs. This interpretation also coincides with the immediately following words of the text, "as it is written, The just shall live by faith," and which it is well known may, and should be rendered, "The just-by-faith shall live"—i. e. shall be saved (See Gal. iii. 11, and Hebrews x. 35—9). On this interpretation the concluding clause may also be either "revealed in order to faith"—i. e. to be believed; "or revealed to faith" i. e. (as before) to believers. It is true this involves some tautology; for the mere statement that the "righteousness of God," is "by faith," is itself enough to show that the faith is required on the part of those who receive it. But this is only all the more in accordance with the usual redundancy of the Apostle’s style, and in particular with his language in an exactly parallel passage, and which is indeed but an amplification of the idea in the text. Read iii. 21, 22 of this Epistle, and observe how exactly it harmonizes with the present passage. "But now (i. e. under the Gospel) the righteousness of God without law is manifested (or re-
... even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.”

So here “The righteousness of God by faith is revealed (or manifested) to faith” i.e. “to all them that believe, or in order that all to whom it is revealed may believe.”

The expression “righteousness of God” demands a separate consideration. Suffice it to say at present that we consider it to be that “righteousness” which is not only required and demanded by God, but which has been prepared, provided, and even wrought out by God, by Him who was “God manifest in the flesh”—“the Lord our Righteousness;” in other words, the righteousness of Christ—“Emmanuel, God with us.” This is the righteousness of God in opposition to the vain and worthless righteousness of man. And it is the righteousness “which is by faith,” in opposition to that which is “by the law;” the righteousness which must be simply “believed” and received as God’s gift, in opposition to that which is attempted to be wrought out by human merit.

And the revelation or announcement of this righteousness is, as the Apostle here states, the great object of the Gospel, that it, the righteousness which alone can save, may be “unto all and upon all that believe, for there is no difference.”

H.

Miscellaneous Selections.

The Telescopic Appearance of the Moon.—On Wednesday evening, a meeting of the society was held in the Museum, to hear from Dr. Romney Robinson, Astronomer Royal, Armagh, a lecture “on the physical characteristics of the moon’s surface, as exhibited by recent telescopic observations.” The meeting, which was composed of the elite of Belfast and neighbourhood, was so numerous that the large room was inconveniently crowded. There was a great number of ladies present. Dr. Stevelly presided.

Dr. Robinson commenced by calling attention to the moon’s value in connection with the economy of our globe, as influencing the tides, giving unquestionable means of determining longitude to the traveller and navigator, and serving as a connecting link—a step in the course of speculation—to guide astronomical research to the discovery of the great truths on which our system depends. Dr. R. then alluded to the speculations of the ancients on the moon, and stated the results of examinations by distinguished philosophers from the earliest periods to the present day. The observations of the moon (said Dr. R.) through a powerful telescope have confirmed, to a considerable extent, the anticipations of the ancients; at the same time, in other and very remarkable respects, they have shown most striking points of difference. Three of these are important, as showing the difference between the moon and this earth. The first is, that while the earth revolves round its axis in twenty-four hours, thus reproducing a quick reciprocation of day and night, it is otherwise with the moon, as its day is pretty generally equal to fourteen of our days, and its nights equal to fourteen of our nights. The second point of difference is, that the moon may be said to have no atmosphere of any description, and no vapour. This is ascertained in various ways by astronomical observation, but the most convincing proof of it is obtained by the occultation of a star by the moon. If there be an atmosphere it must be perfectly transparent—it must be a thousand times rarer than ours; and if so, it must differ from all other gaseous vapours with which we are acquainted. It follows, from the absence of an atmosphere, that there can be neither clouds, rain, wind, nor frosts in the moon, and that, unlike the
MISCELLANEOUS SELECTIONS.

JUNE

The difference between the moon and the earth and as clearly defined as when they of the mountains, and the various accidents of their surface, are as sharply and as clearly defined as when they were created. The third point of difference between the moon and the earth is the light and spongy character of the materials of which it is composed. By a peculiar though slight mutation of the earth's axis, we have ascertained that the moon is about the 1-80th of the weight of the earth; that a body weighing six lbs. here would weigh only one lb. in the moon; and that a twenty-four pounder, if it could be fired from the moon, would throw shot six times as far as it could on this earth. By ascertaining the comparative weight of the two bodies, we can also determine their relative specific gravity; and we have found that the density of the moon is, supposing it the same throughout, about the 6-10ths of that of the earth. The interior parts of our earth are, however, extremely dense, compared with the upper surface. Mr. Francis Bailey ascertained that owing to the pressure of the superincumbent earth, marble rock would be in the centre of the earth seven and half times denser than platina, the weightiest of metals; and three hundred miles under the surface, it would be as dense as platina. The earth would be 100 times heavier than it is, were it not that the heat of the centre of the earth, which is in a state of ignition, increases the elastic force of the rocks, and resists the pressure of the surface mass. In the case of the moon it is not known whether there is this central heat or not; but if they supposed a heat to exist there of the same intensity as here, the density of the moon's surface would be little more than that of cork. The learned Doctor, after stating that it was scarcely possible for him to confine himself to sobriety of language in describing the appearance of the moon as seen through the most powerful telescope, and after expressing his regret that a small observatory has not ere this been established in the Botanic Garden, or some other convenient place beside Belfast, proceeded to say that the total absence of atmosphere contributes to fill up the extraordinary beauty of a lunar landscape. In the moon every rock and crag is as sharp as when it was formed by the hand of the great Creator. On earth every object at a distance is obscured by the atmosphere, and the outlines of every crag and hill are more or less softened and rounded off by the influence of the same medium; but at a distance of 250,000 miles from the moon, every little detail is seen with a degree of sharpness and precision which is perfectly surprising. When looking at the moon by the telescope there is observed over a great portion of its surface large spots, slightly and differently coloured. By calculating their size, the height of every elevation and the depth of every chasm can be accurately ascertained. Towards the south of the moon is a very mountainous tract of about 1,000 square miles, covered with the most extraordinary peaks—rugged and wild beyond conception, and not presenting one single square mile of moderate level. These immense mural precipices have no counterpart on earth. Humboldt caused a careful search to be made for a precipice on our globe where a stone could be dropped 500 feet without touching an obstacle. The search was in vain. In the moon, however, it has been ascertained that precipices occur running perpendicularly down 25,000 feet. The reasons of this wonderful fact are to be looked for in the atmospheric causes before alluded to, and in the lightness of the rocks in the moon. The finest range of mountains in the moon, which are called the Appenines, are best seen when the moon is seven or eight days old. They are very like a mountain chain as represented in a good map. To the north there is an abrupt transition from one of the dark space called seas, so abruptly that a high cone rises in two miles to the height of 14,600 feet, a height which, in proportion to the surface of the moon, is twice as high as the loftiest peak of the Himalayas is to the earth. This chain runs along the plain southwards, and spreads in a chaos of stupendous mountains, 17,000 miles square, offering to the eye a series of fearful summits, deep ravines, and gullies, and not a spot where a human foot could tread. North and west of this chain are the Alps, in which a gigantic cleft runs through the highest parts, connecting the plains, termed by the ancients, "mare imbrirum" and "mare frigoris"—the sea of showers and the sea of cold. This cleft is from three to six miles broad, eighty-five miles long, and 12,000 feet deep, with nearly perpendicular sides. It runs forty miles into the plain gradually diminishing its
width until it appears as a fine crack, and terminates in a small crater. Near this arises an insulated cone, called Pico, a perfect sugar-loaf in shape, but rising at an angle that no earthly materials could sustain. It stands about 7,000 feet high, and its shadow extends 90 miles. Another class of mountains occur in the form of long chains, from 30 to 400 miles in length, and only 300 or 400 feet high, extending across the plains. They are of soft rounded forms like sand drifted and thrown into ridges, as if by the action of submarine currents, just as if the bottom of our own sea were exposed to view in its present state. Their whole character, also, resembles very much the eskers or gravel ridges which are found running along the valley of the Shannon, and which have been produced by similar causes. These ranges, however, do not constitute a fiftieth part of the lunar mountains. The others are of a type wholly different, and are termed “ring-mountains.” They are monstrous cavities, some of them 150 miles in diameter, and as accurately circular as if they had been drawn by a pair of compasses. They are surrounded by a high, rocky wall, full of asperities, like a piece of thick slate broken across, and presenting the shattered laminae. These mountains cover a fifth of the whole visible surface of the moon. The finest specimen is Clavius, seen in the south, when the moon is nine days old. It is a hollow of 143 miles in diameter, and 16,500 feet deep, the wall nearly perpendicular, and the sides and floor perforated with similar cavities of a smaller size. When the ring-mountains are small, there is a group of hills rising from the floor of the cavity. The mountain Tycho, which is a most remarkable object through a telescope, is of this character, appearing as a brilliant spot, with white rings, and seen best at the full of the moon. The wall is very thin, and so bright that it is seen during eclipses. The cavity is 17,000 feet deep, and the walls 54 miles in diameter; 12,000 feet down, there runs a broad flat terrace three miles wide, very rough and ragged; and below, another series of two set of terraces, from which rises a central mountain, 5,000 feet high. Another type of ring-mountains is when the cavity is partially filled with a soft material. Plato is an example. His wall is very brilliant, 60 miles in diameter, and 4,600 feet in depth, the bottom being of a dark grey colour, perfectly uniform and smooth. The next feature on the moon’s surface, is the seas, as they have been styled by the ancients, but as they are not fluid, they should rather be termed plains. They present a jagged and irregular surface, composed of slight elevations, and interspersed with esker-like ridges, with a few small ring-mountains, rounded and obscured, and a large portion of their walls defaced, as if water-worn. They present the appearance, not of seas, but of places where seas have been. A singular channel is observed near Hero-dotus; it cuts through his wall like a gorge, flows through its windings, and discharges into the “oceanim procellarum” (ocean of storms). It was about a mile wide, 43 miles long, 4,500 feet deep, with steep, brilliant sides, as if hollowed out by a fluid. Such dry streams differ totally from a terrestrial river, which is wide at the mouth, receives tributaries in its course, lessens in size as it approaches its source, and then diminishes to the rills feeding its infant waters. Exactly the reverse, however, is the case in the lunar streams. The class of objects called rills— or more properly rufs—are very conspicuous near the centre. The course of one is 104 miles long, three-quarters of a mile wide—depth unknown. It runs through a dozen of craters. Near it, another, of one hundred and fifty miles long, runs through a high alpine district, and splits into two one of its loftiest peaks. Westward is a net-work of smaller rills, appearing as if the surface had been cracked by the action of some internal force. The learned Doctor proceeded to say that it might naturally be asked what ring-mountains are, and after giving distinguished authorities in favour of the old idea that they are craters of volcanoes, and the peculiarities which had induced them to adopt the opinion, went on to state a number of objections sufficiently convincing to upset the theory. He next, in reply to the continually put question, “Is the moon inhabited, and if so, are its inhabitants analogous to ourselves?” proceeded to say: My answer must be in the negative. There is no air to breathe, no water to drink, no vegetation to support life, no possibility of communication on the fearful abysses of land, and no seas to traverse. Supposing inhabitants to exist, they must be morally as well as physically unlike us. We are endowed with certain faculties
which we must use—we build cities, we clear forests, we unite, and alas! we war with one another. Were such occurrences to take place in the moon, we would see their effects. With Lord Rosse's six feet reflector, an object of 100 yards in diameter can be discovered; any variation of colour in the surface can be ascertained; a town like Belfast, with the spiring chimney-stacks of its manufactories, could not be overlooked. Yet nothing of this has been seen. All is still, immoveable, and dead—not the slightest trace of any visible living being. We must then suppose, that the moon is not intended, at least at the present time, for the support or habitation of any living thing such as exists in our earth. Our glimpses at the planets show the existence of the requisites of life in them, but in the moon there is nothing which could support life, such as that with which we are acquainted. There is, however, sufficient connected with her to irresistibly call forth the recognition of the power, and wisdom, and glory of the Great Being who created her, and who has endowed us, His creatures, with faculties to seek, however faintly, for the evidences of His work, in the worlds that surround us. The above is but a brief outline of the highly interesting lecture of the learned Doctor, who during its delivery was frequently and warmly applauded by the large assemblage who had the privilege of hearing it.—*Banner of Ulster.*

**Religious and Missionary Intelligence.**

**Foreign.**

**Germany.**—In Bremen, the most frequented emigrant port of northern Germany, a Colporteur has been employed during the past year (1848) by the Bremen Bible Society, to take cognizance of those 19 to 20,000, who year by year, take ship from that harbour for the American or Australian settlements, and to offer at least to their acceptance the Word of God as the guiding Lamp of their unknown and perilous way.

The following are extracts from his Report—

The spiritual wretchedness, says the Bremen colporteur, of a large proportion of emigrants is deplorable. And yet, even to these perishing ones, the Lord occasionally brings home His word with power. In April last I visited the Bremen emigrant ship *L.* It presented a sad scene of confusion, uproar, and strife. Some were scolding, some fighting—not civilization merely, but all human feelings seemed extinguished in the fierce and lawless set! “Here,” said I to myself, “the Lord's word alone can avail aught.” So I opened the Bible, and began to read aloud the third chapter of James. When I had got to the fourth verse the noise lessened, and by the time I had reached the sixth it had nearly ceased, and when I left of reading, some of the better disposed said to me, I had come just in the nick of time to prevent broken heads. I distributed a few tracts and sold one Bible. Several of the people sat down quietly to read, and after exhorting them to search the Scriptures I took my leave.

Some few days after, I had the opportunity of joining a meeting where about three hundred emigrants had assembled, and on this occasion, I disposed of a great many Bibles. While thus engaged, a grey-haired scoffer went up to a man who was reading in a Bible he had just bought, and asked tauntingly, “What, are you going to turn saint? I wonder you could be so silly as to throw away your money on a book which, if you listen to it, will lead you a pretty dance! According to it, forsooth, if you have two coats, you must give away one of them, and if any one strikes you, instead of striking back like a man, you must offer your cheek for another blow, and all that kind of stuff.”

“How dare you blaspheme so?” retorted a woman. “Consider how you
will be able to meet God in judgment, and answer to Him for your evil deeds. This good man brings us Bibles at so cheap a rate, that every one can buy, that will, and if you won't have one yourself, you need not hinder others."

This honest reproof made some impression on the by-standers, which I tried to deepen by reading some passages of Scripture. A little circle gathered round, and God's blessing was manifestly with us. These are sweet moments when those from south and north, east and west, meet together upon Gospel ground, and feel themselves of "one heart and one soul." Oh! at such times, the world's scorn is felt to be light and harmless as the chaff of the threshing-floor!

On board an American vessel I was asked by a girl what kind of books I had to sell, and on my replying "Bibles," she ran off to her company to tell of the treasure she had discovered. Her friends purchased no less than eight copies, and I afterwards discovered they were Roman Catholics; indeed, I have sold very many Bibles to Catholics this last summer. Jews, too, have often asked eagerly for Hebrew Bibles, but unhappily I had latterly none to give, for the few I had were quickly exhausted.

On the Bremen ship G——, I had the happiness to find a pious youth, who held worship morning and evening. He had often urged an aged fellow-passenger to buy a Bible, but was always met with the objection, "that the Bible was too big a book* for an emigrant, who had no room for such bulky articles; besides that, no private person had the whole Bible, which was only to be found in universities." On being shown one of my copies he still doubted; nor until he had questioned a number of his acquaintance, and been gravely assured that the books I had for sale really contained the whole of Divine Revelation, would he consent to buy. At last he yielded, and never have I seen any one more eagerly intent on reading the word, than that old man. So delighted was he with his acquisition, that he presented a dollar to the pious youth who had advised the purchase, in acknowledgment of his obligation.

The landlord of an inn, in which many emigrants lodged, once opposed my entrance to his house, saying, his guests were all too religious already (that is, they did not drink enough), and therefore needed no Bibles. "On my inquiring if he did not wish one for himself, he replied, in a tone of sovereign contempt, that assuredly I never read the newspapers, or I must know that the time for believing such old wives' fables was past!"

I persisted, however, in seeking out the emigrants, but found almost all of them imbued with sentiments pretty similar to those of their host. The few who felt otherwise, were already possessed of Bibles. Still I have occasionally met those whose hearts have been softened, either by the sorrows of home-parting, or the hardships of their journey, and with such I have had interesting converse, and never lost sight of them till they embarked, when we have taken leave of each other with mutual tears.

Sometimes I have been grieved by the tyranny of ship captains. Thus, on one occasion, having exhausted my supply of Bibles by disposing of nineteen copies, in one forenoon, on board an emigrant ship, while yet five young men were eager to be supplied, I promised to return next morning with their copies. But on reaching the quay found the ship had left it, and was at anchor in the roads, and the captain would neither buffer me to proceed on board, nor allow the young men to come on shore to me, and so these five young fellows had to wander forth to a foreign land, unprovided with the precious Book of God.

One day I entered the inn called the Three Crowns, in an outbuilding belonging to which a vast crowd of emigrants were huddled together like so many cattle. Almost all of them were quarreling with each other, or loud in abuse of their miserable quarters and their ill-treatment by the landlord, when all at once a man called out, "Bad as it is to have to lie on this floor, or our own trunk, it is still bearable; because we have the hope of leaving it soon, perhaps to-morrow. But in hell, the torment is not only intolerable in itself, but rendered tenfold more dreadful by their being no hope of getting out! Oh, eternity! eternity! Dear good folks, be persuaded and buy Bibles! God's word is the only safe anchor, whether in life or in death. Listen to me, and I will tell you a true
Story of the Bible:—I served Satan diligently and faithfully for thirty-eight years. Is it not true, Maria? cried he, addressing his wife. "Oh, I tremble when I look back at those years! But the Bible removed the blinding scales from my eyes, and it becomes me to celebrate the sharp two-edged sword which wounded to heal. One Saturday evening I reeled, half drunk into a neighbour's house and sat down. A child was reading aloud some Scripture texts, which it was getting by heart. The first which caught my ear was, "Neither fornicators, nor idolaters, nor drunkards, shall inherit the kingdom of God.""

"I felt uneasy and angry, for I fancied the child had sought out that text on purpose to vex me. So, by way of getting rid of these disturbing thoughts, I went away and bought a bottle of brandy, which I carried home with me. But the words 'drunkards shall not inherit the kingdom of God,' were like spears and arrows in my soul. I could not get away from them. That night I dreamed that I was among devils, and subjected to all sorts of torments in hell, and still, amidst them all, the words 'drunkards' and 'kingdoms of God' rang mockingly in my ears. But God's mercy abounded towards me in much long-suffering."

"When I awoke next morning, I kneeled down and prayed, for the first time in my life! And when I had prayed, I took the brandy bottle, and looking at it, said, 'Oh, thou vile serpent! long, long hast thou deceived and betrayed me to my temporal and eternal ruin! But now thy doom is spoken!' And after having thus as it were pronounced its sentence of death, I dashed it from me into a thousand pieces! From that hour—my wife can bear the witness—from that hour, we have drunk of that Rock whence flow the waters of life, and we have eaten of that honey, of which David testifies——'How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth!' To the Lord be all praise."

The words, the contrite tones, and eager looks of this rescued one, made a strong, and, I fondly trust, an abiding impression on very many in that wretched abode, and I went away, rejoicing that the Bibles I disposed of among them, would have a preacher of righteousness continually at hand, to explain and enforce their blessed contents.
some considerable aid from other quarters. It is pleasing that there is at least no collision between the various Christian sects residing here. With the Armenians and Syrians I am on a friendly footing. The Greek Catholic patriarch professedly deserves my friendship, and even the Latin patriarch, who, at first, affected much hauteur towards me, now salutes me with politeness. The Greek Convent alone holds quite aloof, while on the other hand, the general Christian public treat me on all occasions with kindness and respect. I am likewise on the most friendly terms with the Pasha and his court. In short, we have at this moment scarcely any other hindrances to contend with than those universal ones, the natural opposition of our sinful nature, whether exhibited without or within us. I last year purchased a large field, lying on the south west slope of the hill of Zion, for a Protestant burial ground. The eastern corner lies but a few paces distant from the tomb of David. I have since been able to get the rubbish cleared away, and the whole surrounded with a wall, excepting on the northern side, which is defended by a natural boundary of high rocks. When finished, which I expect will be the case four weeks hence, it will form a very beautiful graveyard. The whole expense will amount to about £300. But I trust to the English Government bearing one half; towards the other half, I have already gathered £50, by subscription here. It would be very agreeable to my feelings to obtain some help from Germany, in order that the Germans might share in the honour of doing a good work, the ultimate benefits of which have likewise been, by document, secured to their nation. You are, I believe, aware that the church has not yet been consecrated. Now, however, there is, as far as I know, no difficulty in the way. It is to be consecrated in the way I desired, viz., under the arrangement, that clergymen of the Church of England will make use of the English Liturgy; while German preachers, who have been ordained here, shall be at liberty to use the prayer-book compiled by Chevalier Bunsen; and further, that German brethren, who have been ordained in Germany and may visit us, shall be free to employ what forms of service they prefer.—

Our evangelists have lately had much success in Nabulus. Both there and in the mountains of Samaria a strong desire for the Word of God has arisen. Many of the people are eager to join themselves to our church, but outward circumstances forbid it for the present. Meanwhile, in order to retain some firm footing in Nabulus, I have purchased a school-house, and established a master there; and, notwithstanding a formal excommunication having been pronounced by the Greek patriarch against all who send their children thither, the school already numbers twenty-five scholars, whose parents expressly desire to have them brought up in accordance with God’s Word.

SOUTH AFRICAN FRENCH MISSION.—

Extract of a Letter from Mrs. Dyke, dated Beersheba, 10th May, 1848, to Mrs. J. C. Brown, Haddington.

Now, my dear Mrs. Brown, feeling assured of your interest in the advancement of our Redeemer’s kingdom, whether by the London or the Paris missionary, whether amongst Hottentots or Basutos, I should like to tell you something of what I have seen on my journey hither. The first of the French missionary stations we reached was Bethulie, under the superintendence of Mr. Pollisier, which is about two and a half days from Colesberg by waggon. The people here are of the Batlape tribe. On approaching the village, I was very much struck with its neat and tidy appearance, although entirely composed of the native huts, with the exception of the chief’s house, which is built in the European style. There is also a very neat chapel, capable of containing from six hundred to seven hundred people. There are no benches in it yet, but each one brings his stool or chair, and you would be astonished to see with what order and quietness they take their accustomed places, and listen with great attention to the words of life as they flow from the lips of their excellent missionary. With a very few exceptions, they all wear the European dress. The women are now, by the instructions of Mrs. Pollisier, able to cut and make their own and their husbands’ clothing; the little girls wear petticoats made of skins.

We remained three days here, and then proceeded a day and half farther, where we arrived at Carmel; this is quite a new station, and is intended only as a seminary for training native
youths as schoolmasters and teachers, or catechists.

We next came to Beerseba, a journey of another day and a half. We have been here now four weeks—a rest which you will readily believe is very acceptable to me, after nearly seven weeks' travelling. This station, which is under the care of Mr. Rolland, is really a most interesting scene of labour. It is situated near the Caledon river, the mission-house stands at the base of a high mountain, the people inhabiting the top and sides; the houses are grouped here and there in small hamlets, which have a pretty effect to the eye of a traveller. About twelve years ago, Mr. Rolland took up his abode here, which is a part of the great Chief Moshesti's territory, with fifteen people, and now their number is about two thousand. They are making great progress, both in temporal and spiritual affairs. Many of them possess large herds of cattle, and cultivate a considerable portion of ground. They also dress very neatly, especially on Sabbath day. During the week, the women wear leather gowns, as they cannot afford British manufacture in common use, the traders charging most exorbitant prices when they come here. The work of the Lord has truly prospered in this place. I wish I could give you a true picture of the delightful season I have enjoyed here, and of what I have witnessed. I felt as if I could have brought all England to have partaken of my feelings, and to have seen the wonders the Lord hath wrought by the preaching of his everlastling Gospel. It would surely have stirred up some cold hearts to assist the work of the Lord, for it is here, as in a great portion of the missionary field, much straitened for want of funds. The Protestants in France, you are aware, are a small band. Would I be asking too much were I to beg you to try and interest your missionary-hearted friends to assist me a little in clothing the children when I reach our station, which I hope will not be long? Anything useful in schools will be acceptable to us, especially unmade materials, as it affords them an opportunity of learning to sew.

But I have wandered from my subject. I meant to tell you, that two weeks ago I was present at the baptism of thirty adults, ten men and twenty women; after proving, by several years' consistent conduct, and also by their extensive acquaintance with the truths of Scripture, both doctrinal and experimental, that they were worthy to be admitted to the church. And on Sabbath afternoon I had the privilege of commemorating the dying love of our Saviour, with nearly five hundred of my sable brethren and sisters in the Lord. A great many of those with whom I joined in this delightful ordinance had only a few years ago been cannibals, more ferocious than the lion which roams the forest, disdaining the flesh of an ox or a sheep, and would almost choose starvation rather than eat anything else than human flesh. These are now numbered amongst the meekest of Christ's followers, sitting at the feet of Jesus, feeding by faith on the broken body and shed blood of our dear Redeemer.

Some of the native Christians are deeply imbued with a missionary spirit. One old woman, the first convert in this place, has prayer-meetings in her house; and on Sabbath night assembles the women who live near her, and questions them on what they have heard during the day, and explains what they do not understand. She also makes herself very useful amongst the inquirers. One young lad, who assisted Mrs. Rolland in the school, was asked if he was willing to go and help in the printing office? He at once replied with energy, "Yes, in the work of the Lord I am ready to do anything." Mr. Rolland, and Mr. Casalis, another of the missionary brethren, whose station is some distance from this, are at present busily engaged in translating the New Testament into the Bassuta language. The four Gospels, the half of the Acts, and a few chapters of some of the Epistles, have already issued from the press. The printing department is entirely conducted by three native lads. The compositor, who has also the principal charge, is really an interesting and clever youth, bearing a lovely Christian character. He reads English, has taught himself Dutch, and is now, studying French. On Sabbath evening he may be seen with the Dutch, English, and French Bibles, and also the portion which is printed in his own language, comparing the different texts, writing notes and marginal references in the one which he commonly uses; he also, during the sermon, takes such copious notes, that next day he can almost repeat the whole of it.

While our heavenly Father has greatly blessed the labours of the French
missionaries, he has not left them without their trials. He frequently reminds them, that it is not by the power, nor by the might of man, but by His Spirit that the work is to be accomplished; and that to Him alone must be all the honour and glory.

Salem.—The Roman Catholics of this District are in the habit of assembling once every year in a place called Ideipady, in order to mimic the sufferings, death and resurrection of our blessed Saviour. This year there was, as one of them informed me, a great concourse of people; some were engaged in performing various ceremonies in and around the church, others amused the multitude by tom-tomming, &c., while another party busied themselves in binding, leading away and crucifying a mimic Saviour. The latter pretended to be dead and was buried, but on Saturday morning he got cholera and really died, and was buried before 12 o’clock. Many of the deluded people, I am told, were seized with the epidemic and nearly every case proved fatal. The groans of the sick and dying and the lamentations and shrieks of the bereaved were heart-rending. Two French priests who had come to direct the awful mockery, and whose horse-keeper had also fallen a victim, were so terrified that they retired and shut themselves up in their room, and went away as speedily as they could in disgust, saying, that they would not come to this feast again. May it be so indeed!

Many of the deluded Roman Catholics went away likewise disgusted. Some, however, never reached their homes alive, and others died soon after their arrival, among the latter was a relative of my informant. I took occasion of speaking to this person, as I had done at other times, about the folly and sin of the Roman Catholic superstition, but although he confessed that the whole was only an empty show, he tries to appease his conscience by waiting a little longer, when he hopes many will forsake those errors and thus save him from persecution. J. M. L.

American Madura Mission.—We have been favoured with an Abstract of a Report by the American Madura Mission, for the year 1848. Though brief, it shows that the Missionaries in that District eleven (now twelve) in number are diligently employed in preaching the Gospel at their stations, and in the villages near and remote; superintending schools for both sexes, in English as well as the vernacular languages, both for Christians and heathen—day schools and boarding schools—and in sending out truth on the printed page. Many have united with them as "village congregations"—the number of sixty-nine villages having put themselves under regular Christian instruction. Other villages are also following the example, in greater numbers than the Missionaries have the means of suitably superintending; while, notwithstanding the sifting by the application of caste tests, the number in the churches appears to be 242—an increase of 35 in course of the year. The whole number of children and youth under instruction appears to be 2,415, of whom 192 are girls besides those in the village congregations. As giving the fairest view of the operations and state of the Mission, we subjoin the following, rather full, extracts from their brief Report.

Eleven Missionaries, and ten Assistant Missionaries are connected with us, all of whom are labouring in the field.

Ten stations have been established, at nine of which mission families reside.

We are assisted at our stations by twenty-two individuals, all of whom are employed in distributing religious books, catechising and in various ways instructing the people in Divine truth. They are termed by us Catechists or Readers, according to their talents, education, or piety. It will be perceived that their number, as reported this year, is much smaller than in former years. Many have gone out from us for they were not of us. We need pious educated Natives to help us, we need them much, but many of the men who left us were a source of much trial to us—we were weary to bear them. The efforts which were made to purify the Native church from the spirit and influence of caste, naturally and necessarily commenced with the Catechists, but for most of them the
trial was too severe, and they left the service of the mission. Though some few remain, their number is by far too small. Whilst our work is increasing on our hands, and our borders are enlarging on every side we know not in what direction to look for help.

To the nine churches reported last year two have been added during the present, one at Madura fort, the other at a village named Marencolum, which may be considered as a branch of the former.

The whole number of members reported is 242, which shows an increase of 35 individuals during the year. This result is encouraging to our faith, especially when we remember the fiery trial through which nearly all of these persons have been called to pass. Nearly all have professedly renounced their caste distinctions, and when required have proved it by partaking of food prepared by Pariahs. Forty-one members remain under discipline, the greater number of whom have been deprived, for a season, of the privilege of church communion on account of unchristian conduct connected with their unwillingness to submit to the mission regulations for the suppression of caste in the church.

Thirty-five have been received on profession, and thirteen by letter, whilst twenty-five have been dismissed on good certificate—twenty of whom are now connected with other churches in the mission, whilst the remainder have left for distant places. Thirty have been cut off entirely from our communion. We have reason to hope that many of the members have been progressing in piety and stability of Christian character. The trial of faith to which they have been exposed seems to have been some more precious than of gold which perisheth.

The efforts that have been made to kindle up the spirit of benevolence and love in the hearts of our church members, have not been wholly without success. A society called the "Provident Society" has been supported for several years by the members of the seminary. In the course of two years the students have raised one hundred rupees, chiefly by voluntarily giving up one meal during the week. At Madura fort, Mr. Mozzy speaks in encouraging terms of the "Benevolent Society," connected with his station.

During the year a similar society has been set on foot at Sivaganga, and from present appearances it is hoped that in the course of the year from forty to fifty rupees will be realized.

The congregations, which assemble at station churches, are composed of the free-school children, teachers, and monitors; the boarding-school boys, the girls' schools, and other persons connected more or less closely with the mission or the mission family; together with an average of from ten to fifteen strangers, who attend the whole or part only of the service, as their curiosity or interest may be excited.

Besides these congregations, which meet twice on the Sabbath at the nine station churches, there is regular preaching in nine other places, in or near the town, on the same day, and in ten other places during the week, making in all thirty-seven services in which about 2,960 persons receive regular instruction, of whom about 200 are in no way connected with the mission.

The latter congregations are assembled in school houses, or in small bungalows erected for the purpose, and are composed for the most part of adults, the parents of school children, it may be, and others, who, however, are by no means regular in their attendance.

In fifty-eight villages regular religious services are held on the Sabbath and in the absence of the missionary some instruction is given by the Catechist, Reader, or school teacher. In these the whole number of individuals, assembled for religious worship at one time on the Lord's day, is about 5,000. Thus it appears that nearly 5,000 individuals are assembled in regular religious meetings from week to week—probably about one-third of these are adults, and the remainder, with few exceptions, members of the schools.

Besides the instruction communicated in regular services at the station, as noted above, religious services are held every morning, and, at some stations, in the evening also. The monthly missionary prayer meeting is also generally observed. At all the stations, once or twice in the week, and at others daily, the Gospel is preached and salvation personally offered to the heathen in the town and neighbouring villages.

When at home, nearly all this preaching is done by ourselves, and that, with two or three exceptions, only in the Native language, without the aid of interpreters.

When touring in the villages, we preach as frequently, and probably more so, than when at our stations.
The station Catechists, besides assisting the missionary when present, and conducting the above services in his absence, are employed daily in the distribution of tracts, and in conversing with the people on things relating to the salvation of the soul.

That the preaching of the word is the instrumentality by which God will convert not only India, but the whole heathen world, is a truth which we all deeply feel.

1. Seminary.—The present number of students in this Institution is twenty-seven, of whom five have been readmitted during the year. Three have graduated, and one has left in good standing. Mr. Tracy, the Principal, remarks, "There has been a very encouraging state of feeling among the members of our little church, and I have been much gratified by the efforts of two pious students to grow in grace, and with the evidence they furnish in their lives that their efforts have not been without success. They have shown a deep interest in the welfare of the impenitent students, and their efforts to do them good have been unceasing. I have also noticed, with much pleasure, the interest they take in the distribution of tracts and portions of Scripture, and in conversation with the people whom they meet during their hours of recreation. They have distributed during the year 345 portions of Scripture, and 3,216 tracts. A habit is thus becoming formed which I trust will be the foundation of much good in after life."

The number of teachers, including two of the last graduates, is four.

2. Male and Female Boarding Schools.

—The whole number in the four boarding schools for boys is seventy-nine, who have been studying, on an average, about one and half years. The object of these Boarding Schools is to commence the preparation of those who may, by the blessing of God, eventually assist us in the work of evangelizing their countrymen. The studies are both in English and Tamil. It is our desire that the most promising of the boys in these institutions should, eventually become connected with the seminary. At present none of them are members of the church, though one or two of them are candidates, and several of them, we have reason to hope, are interested on the subject of personal religion. It is the practice of all the Brethren, having the care of these youth, to devote a portion of their time to their studies. The care and oversight of the boys in these schools adds much to the interest of our labours at the station.

The Female Boarding School is connected with the Madura East Station, in the charge of the Rev. Mr. Chandler. It contains twenty-eight girls who have been connected with the school about three years. Of these, one is a member of the church, three are candidates, and several manifest some degree of earnestness and seriousness on the subject of religion.

3. English Schools.—At the commencement of the present year, there were three schools in the mission that received this name, one at Poothooottta, one at Dindigul East, and one at Madura Fort. The two former have been dropped during the year for want of sufficient funds to sustain them. These schools are of the same general character as the town free-schools, the chief difference being this, that besides a more thorough course of instruction in Tamil, the English language is taught—on this account a class of boys is collected and brought under the influence of the missionary, which would otherwise be in a great measure out of his reach. Mr. Muzzy reports, in respect to the English School under his charge, that the whole number on the list is one hundred and sixteen, and that the average attendance has been sixty-seven, not being able, from want of funds, to employ a second teacher, many who have sought to enter the school have been sent away.

4. Girls' Day Schools.—Of these there are three in operation, containing seventy-two girls. The chief difference between these and the common free schools is, that the girls are taught all the day within the mission enclosure, under the direct superintendence of the female missionary—on this account; and on account of the regularity with which they are required to attend, the instruction communicated is more thorough and full. Quite a number can read in the Bible with ease, and recite with fluency all the catechisms in common use. In the Tirumungalum and Sivagunga schools alone, twenty have learned during the year to read the Scriptures.

5. Tamil Free Schools.—The object of these schools, as is well known, is principally to disseminate a knowledge of Christianity among the children of the Heathen. The number of these
schools has, from various causes, been reduced more than one half during the present year. The number of schools at the present time is but thirty, containing eleven hundred children, of whom ten hundred and eighty are boys and ninety-two girls. A great amount of religious instruction is without doubt communicated to the people through the medium of these schools. Besides that which the children receive from the teachers and monitors, they attend the preaching and catechetical exercises on the Sabbath, and during the week many are present at the daily morning prayers within the mission enclosure. They likewise assemble monthly to be examined in their lessons, at which seasons they are frequently addressed by the missionaries. At Madura Fort, those who read the Scriptures are assembled at the mission bungalow, in the form of a bible-class, every Tuesday afternoon. The monitors at all the stations spend a part of every day on the mission compound in committing to memory the Scriptures and Scripture Catechisms—and in various ways preparing themselves for the work of instruction. The teachers themselves, moreover, are regularly catechised with more or less frequency at the different stations, and the families of both teachers and monitors are brought to some extent under mission influence.

6 Preparandi Classes.—In these classes, twenty-five young men are preparing, at the different stations, by a somewhat limited course of instruction, in the Tamil language only, to be employed as teachers or Catechists, as they may be fitted, or as there may be occasion in the providence of God. Thirteen of them are members of the church, and five are candidates. By far the greater proportion of them are from the village congregations connected with the stations in which they are studying. Many who have learned in these classes are now profitably employed in mission labour.

The term "Christian Villages" was first employed by the Tinnevelly missionaries to designate those little companies scattered about in various places, who, from conviction of the truth of the Christian religion, had renounced heathenism. When, by the Providence and grace of God, a like movement commenced in the villages in our vicinity, the term was adopted by us and applied in a similar way—but as mistakes in respect to the real character of the work appeared to have risen in the minds of many, from the use of this term, it has been dropped, and the phrase "Village Congregations" adopted in its place.

Notwithstanding the strenuous efforts which have been made to infuse a more spiritual tone throughout these little village societies, by adopting more stringent rules, and by removing, as far as possible, every excitement to their natural caprice and selfishness, they have grown astonishingly on our hands. We have now in our care sixty-nine different congregations; six hundred and ninety-nine families, in which there are two thousand six hundred and six individuals. Of this number seventeen congregations, containing eleven hundred and twenty-four individuals, have been added during the year. In all these villages we have fifty-nine schools containing eight hundred and ninety-six children. In fifty-eight of the villages religious services are regularly held on the Sabbath, and with an average attendance of about twenty-eight individuals in each, making in all sixteen hundred and twenty-four persons. These results are exceedingly encouraging to our faith. It is also not a little pleasant to us to be able to report that these congregations are evidently on a more firm and stable foundation than in former years. Only two hundred and ten individuals in different villages have during the past year forsaken us, or given us reason, by their improper conduct, to forsake them. By averaging the time which each congregation, embraced in the present report, has been established, we find that it amounts to exactly three years.

We are all solemnly convinced that the work now in progress in these villages is the work of God. Rev. Mr. McMillan remarks, in relation to one part of his field, "Christianity is not only exerting a good influence upon these villagers but also over the other castes among whom they reside. At Manaloor not only have our people omitted the annual sacrifice of a sheep, to V&n&davathe, the jungle god, for good crops, but their neighbours have also omitted it. Such a thing was never known before. The persecutions they have had to endure from the Zemindar have now nearly ceased, as this man has been punished by the government. One of the Catechumens at Bättalagoondoo has died this year, and I am rejoiced to say died happy. He
said he believed in Jesus, and was going to Him, nor was he afraid to die. I think upon the whole the cause of truth is progressing in my field."

Rev. Mr. Herrick says—There is a general disposition in the villages directly around Tirumungalur, and in the village congregations, to listen to preaching. A part of the members of the congregations attend religious exercises and learn the lessons set them with apparent pleasure—others evidently regard the restraints and duties imposed upon them by the new religion as a heavy burden. The schools, in the village congregations, have been much reduced by my placing in them all teachers of established character as Christians. I have, however, some reason to believe that the usefulness of the schools has been much increased by the change.

The Brethren at Periacolum report as follows:—"The state of our field is very encouraging. We have met with the people in two villages frequently during the year, and they have always manifested a disposition to listen to the truth. The members of the village congregations give evidence of increase in the knowledge of Divine things, and a growing attachment to the Gospel. Many of these persons have been steadfast in their renunciation of idolatry, and in their attendance on the preaching of the Gospel."

"At Tirupoovanum" the Brethren says—"The work presents a very encouraging aspect—not that the people have become very wise in the Scriptures, or that those who come to us as proselytes appear like enlightened Christians. The opposite is true, but the idea appears to be prevailing that our religion is true; and while some violently oppose, others submit, reject their idolatry, and ask to be taught the way of the Lord. Many, I doubt not, are sincere; though in respect to Christian knowledge and moral habits they may not be materially changed. The Lord has brought them to us, we must plant the Gospel there. It is a plant to grow and show its fruits in their transformation. Within two months two entire villages, of about forty houses each, have come over and called themselves Christians. In other places I hear of similar movements. We need labourers—we need Bibles—we need God's blessing."

MADRAS.

London Missionary Society, Madras District Committee.—The 21st Report both for the Eastern and Western Division of this Committee has been kindly sent us. It embraces in the former Madras, Combaconum, Salem, Coimbatore, Vizagapatam, Chicacole, and Cuddapah and in the latter Bellary, Belgaum, Mysore and Bangalore. The number of Missionaries at all these stations appears to be eighteen and of natives in communion, so far as we can gather about 400, though the returns are not in all cases very definite. The missionaries appear to be variously and abundantly employed—some almost entirely in preaching—others in preaching and teaching—and some principally in teaching. They also bear their part with other missionaries in the translation of the Scriptures and preparation of other books. The whole number of pupils in the different schools does not appear. At Vizagapatam the English school of 150, and at Bellary the Wardlaw Institution, of 80 lads, seem to be especially efficient. It is stated that in these stations and in those of the Travancore district, which is not included in these reports, about 1,500 native girls are under instruction.

We should be glad to make copious extracts from the Reports but must content ourselves with such as our space may admit.

The first shall be from Rev. W. H. Drew's Report of the Madras station.

BAPTISMS.

There have been twelve infant and three adult Baptisms, viz.:

Esther, a young woman, a convert from Heathenism, who has received much benefit from the care for her salvation of an elder brother, who was baptized some years since. She received no education in her early years, and is naturally slow of apprehension. Her knowledge is therefore only small, but she had shown diligence in learning to read the Scriptures, from which and from catechetical instruction, she has become acquainted with the leading doctrines of Christianity. I trust she has truly given up her heart to God. Her walk is consistent with her profession.

John Howe, a young man of respectable family from Jaffna. He is an in-
telligent and in many respects an interesting young man. He seems truly devout and consecrated in heart to the Lord; although in many ways he has still much to learn. He received his first religious impressions in Mission Schools in Jaffna, and especially derived great profit from the perusal of Rhenius' book of Christian Theology. When his inclinations towards Christianity were discovered by his friends, they opposed him much, and endeavoured in different ways to draw off his mind from his purpose. On which he left house and home and friends, and came to Madras determining to follow Christ. I received him, when quite a stranger, into the Boarding School; and after a sufficient time of trial and instruction, publicly baptized him. May he be a useful member of Christ's church, and be kept faithful unto the end.

Catherine, the wife of one of the adults baptized in Tripassore last year; a very interesting woman in appearance and in mind, who has apparently received the Gospel of Christ with lively affection.

DEATH OF A CHURCH MEMBER.

The most remarkable circumstance in connection with our church during the year has been the death of one of the female members. To two of the teachers of the boarding school, with one or two of the elder Christian lads who had gone to see her, she said, "I did not think you would come to see me, and that I should see you; it is a great surprise to me that you have come in a time when I did not look for you; I am very grateful for this: sit down." Perceiving that she was very weak, they did not speak to her, but merely inquired concerning her of the persons who were standing near. In the midst of much pain, she said, "O Jesus, O Immanuel, O lamb of God, into thy hand, I commit my spirit; and so I deliver into thy hand the infant which thou hast given me, and my sinful husband." She then told some one to call her children and her husband. When those who were standing near began to weep and to cry out, she said, "why do you cry, O foolish people? How much do you rejoice when God sends a sinner into the world; when He takes one away again, to place him in His own kingdom, why do you grieve? you ought not to mourn: weep not." At this moment her husband came. Her words and manner in addressing him were most remarkable. Her reason for rebuking him was his temper, which had often led him to walk so as to grieve myself and others. She herself had doubtless also felt it, but had always borne it meekly. Indeed she had always in life been a most retiring person, who spoke little, very little. But now (as her husband said to me) the spirit of a prophet seemed to have come over her. "She raised herself up (said he), and looking fixedly at me as I had never seen her look before, addressed me with great fluency of expression, and, to my astonishment, in the most correct language." Her words to him were, "O my sinful husband, up to this time (claiming as it were a new right to address him thus pointedly, and apologizing for it); up to this time you have been my bridegroom; from this time you are my brother, and my father. O sinful man, put away your stubbornness and anger. Obey the servants of God; love the brethren; and live watchfully in this world. Look at me. Did you think this would happen to me? death has suddenly come; who knew of this? you did not think that the King of righteousness would come. Behold! He is come to take care—take care—what more shall I say, my father?" Her husband said to her, "Arokkiyam, do you think you will die?" to which she said, "Yes, I think so." "Do you desire to die?" "Yes, I desire it." "Who is your soul's bridegroom; do you know?" "Yes, I know; He is the Lord Jesus Christ." She then said to a schoolmaster who stood near, "I did not think you would come; your coming is a great kindness." He said, "do not be afraid; if it be the will of God, He will give you your health again." She replied, "who fear sir? the children of the devil fear, but the children of God have no fear: I have no fear: I am happy." She afterwards said to him, "I did not think death would come to me. This day after one o'clock I knew it. The voice is true which says, "The day of the Lord cometh as a thief in the night." "When your dear wife, my mother (a term of respect), died, she died in confidence. I also desire to die in the same manner." After this he spoke much with her of the great truths of the Gospel and prayed with her.

This death-bed has been a great strengthener to my faith in the profession of those persons of few words, of
whom one hardly knows what opinion to form. There may be much power under all that quietness; much faith amidst much silence; many inward unuttered groanings, the converse of the soul with God, which man never knows of; much faith when there is small profession, even sometimes small appearance. In how many things, and in this how strikingly, do we see the truth of the words, "the last shall be first," "out of the mouths of babes and sucklings thou hast perfected praise."

Her end was very sudden. I did not reach the house till late at night, when she was thought to be asleep. Before the morning light, her spirit had taken its flight, so that I had not the mournful pleasure of hearing her dying testimony, from her own lips. Her dying warning to her husband has not been unheard nor unblest.

SCHOOLS.
The number of children reported in our schools is 682. Of them two hundred and forty-one are girls; of which about two hundred are Native girls.

THE COMPOUND BOARDING AND DAY SCHOOL.
A private examination of this school was held, when the Rev. Messrs. E. Porter and Sewell were here; which was in many respects very satisfactory.

VERNACULAR SCHOOLS.
In these there are 370 Boys, in Madras and its Villages, who receive a plain education in their own language, in Reading, Writing, Arithmetic, Grammar, and above all in the sacred Scriptures; a humble, but most important part of our labour; one grand means for leavening the mass of the people with knowledge.

MISSION TOUR.
Accompanied by Desavanagam and Nathaniel.
In March I was enabled to make a tour of about 150 miles round from Tripassore to Nagary, Pulicat, and so home. Many circumstances of deep interest occurred to show me how open the country is to our efforts, how deeply it needs them, and how urgently its neglected villages and towns, with their teeming thousands of dying souls, call upon the church of Christ to send them help.

We went from this into the Brahmin street immediately before the entrance of the large Vishnu temple. He is worshipped here under the form of Krishna, as Bartsaaraathai, the charioteer of Arjunan.

While the Catechist was reading a tract, several of the Brahmins moved off with great contempt, some going into the temple, through its great doorway; but when they were addressed, about twenty with some other persons gathered round, and listened with a good deal of attention. One of them said, "we do not know what is wisdom, nor what is folly. You must teach us. Give us ten rupees a month, we will come over to you." A strange but true confession of their ignorance, and the magic power of gold over them—they cannot resist it. Talk of Hindu prejudices leading the people into revolt—we might buy them all, if it could do them any good, and if we were able. Long ago a man said to me in my preaching place in Salay street in the city, "give us four Pagodas a month and we will all become Christians, money is the best god you can give this people."

20th.—Nathaniel went to visit his relatives (caste people) in Trivaloor, a holy place with a large temple, near Tripassore. His relatives did not invite him into their house, but into a small sort of entrance room. They pressed him much to eat, but he declined. Many persons came round him, upbraiding him with having broken their caste, and endeavour if it were possible to divert his mind from its attachment to Christianity; apparently with the desire of testing his sincerity and earnestness. While they were thus urging him, a Sannyasi came to his aid, and maintained that he was right. The name of this man is Ayaranakan, "the thousand eyed." He has been a devotee for 20 years, having renounced the world at the death of his wife. His friends have pressed him in vain to marry. His brothers are inhabitants of Trivaloor and wealthy. He has given up all his property, and has merely the cloth which covers him. He lives by alms which are freely given to him. He passes his time in studying their philosophical systems, and religious treatises, of which he has read a large number. They are in poetry, and he quotes them freely. He said to Nathaniel as the people were opposing him, "you are quite right, you have done as I have done, you have laid fast hold of the one Supreme God. I only look to Him. My mind is fixed on Him. I never worship any
lesser god. I wear no Vibuthi (ashes), no Ruthuratsham (beads). We were not born with these. Why should we wear them?" It is an interesting thing to see such a man defending a Christian. It is natural religion, though perverted, coming to the aid of revealed religion.

Went in the evening to the village of Pattadaiperumbattoor. I have had a school here for some months. There were about 35 boys present, who had made good progress. The first Class of nine boys, answered my questions with a good deal of ability, and acuteness. There was an air of interest about the whole thing, in children and parents, which was very cheering. After some time we were interrupted by two men, who came with some complaint about the schoolmaster, and as there seemed to be no end to their noisy vociferations, I came away. "One sinner destroyeth much good." Several persons followed me a considerable distance on my way back to Tripassore, begging me not to discontinue the school on account of what had happened. The dispute had respect to the school-room.

22d.—Early in the morning a delegation had arrived from the above village to explain matters, and to say that all the inhabitants (including two Brahmins, the headmen) were agreed on the subject of the school, and the master, except those two men, whom they represented as the disturbers of the peace of the village. They offered any one of their houses to conduct the school in, or, they said they would build a place. This they have since done. They said that after I left the night before, their women cursed those two men. They mentioned some of their curses. The others they said they could not mention to me. Yet they were spoken by women! What a confession! They seemed to think there was some terrible power in these curses. They often said, "God will judge in this matter." The whole circumstance shows the strong desire of the people to see their children receive a good education. Certainly this is a hopeful sign in a country village. I believe there are many villages in England which would in this respect, make a poor figure in contrast with this village. They said they had had no sleep the whole night, and had started before day to come and see me. The village is about three miles from Tripassore. Some of them once came all the way to Madras to beg me to establish this school. There were some of them present at the worship in Tripassore on the Sabbath day. Surely the church of Christ may not neglect such openings.

**BAPTISMS.**

The following is from the Rev. W. B. Addis, Coimbatore.

Seven children of Christian parents have been baptized, among the adult candidates one has received the important rite. Several have been very importunate to have it administered, and doubtlessly would in many places have obtained their requests, but reasons for not complying with the wishes of all applicants have been repeatedly before given, and it is needless to reiterate them, seeing the causes for such still remain. The individual baptized is a man of considerable influence, and resides at one of the out-stations, and is the fruit of the labours of one of the deceased Native teachers. He had been a probationer many years, but it was only till lately that it was deemed prudent to administer the ordinance. He made a decided profession of Christ which cost him much, and even now his family and relatives are not fully reconciled to the step he has taken, although since his baptism, as is generally the case, they abstain from molesting him, considering opposition, &c. now useless. Some of his children and dependants occasionally accompany him to public worship, but, although he has not ceased his exertions for their spiritual benefit, they remain attached to heathenism to his great sorrow.

The Rev. J. E. Nimmo, speaks of his Seminary as follows—

The Seminary here continues to give satisfaction. The lads have prosecuted their various studies, with the same assiduity as in former years. Beside their usual routine of study, they have, in conjunction with my Assistants, gone through a course of Lectures on the Pentateuch. In English and Telugu, they have made some advance. Tamil Arithmetic, has been attended to by them with more regularity than in former years.

The Rev. J. W. Gordon, and the Rev. J. Hay, of Vizagapatam, give the following account of the English School under their care.

The school now numbers about 150
youths; and to sustain it, even in its present state of efficiency, requires an expenditure of about 100 rupees a month. As the present subscriptions fall considerably short of that sum, and about 500 rupees are still required to finish the School-Room, and provide such material and fittings, as are indispensable in a well regulated school, the hope is entertained that the benevolent who have it in their power, may kindly extend to us the means of farther improving and enlarging our efforts for the advancement of education, on Scriptural principles, among the people of the land.

They also say—

A few weeks ago, some of the members of our Bible Class, having gone home and spoken rather warmly in favour of what they had heard, were immediately subjected to medical treatment, on suspicion that the poison was taking effect upon them. It is generally reported that wherever new temples are built, or old ones repaired, the obscene figures which have hitherto, consistently enough, formed the chief decorations are removed—the gods, and goddesses being now clothed, evidently in deference to the light which from the Gospel is breaking in upon the abominations of ages. It is manifest—the Hindus themselves allow it, that the leaven is working.

The Rev. J. M. Lechler, of Salem, under the head of Orphan Boarding Schools, says—

This school, which has during the last eight years increased from four to eighty-one children, is still the most hopeful branch of the Mission. It divides itself into three parts, viz. the infant, juvenile and industrial. In the infant school there are 18 children; all under or about six years of age; in the juvenile 50 and in the industrial 13, in all 81.* * *

In the industrial school the boys have been occupied at their several trades, and we have now an European Pensioner to superintend them and impart also some economy, in which the Natives of this country are so sadly wanting. He is a pious man and anxious to be useful. The lad who was at Madras perfecting himself in Cabinet-making, returned with a good character from his master, and is now at the head of the work-shop. The trades now introduced are Carpentry, Cabinet-making, Turning, Bricklayering and Tailoring.

During the year two boys have been baptized; others are waiting to be admitted, and two have been permitted to join the communion. Many of the children seem to have imbibed a spirit of prayer and are concerned for their souls. Some assemble on Sunday and other evenings in the cow-shed, under trees, &c., for social reading and prayer; and the elder girls have formed an union among themselves to watch over each other's conduct, with regard to the influence they exercise over the younger ones, and meet on the Sabbath to seek direction and a blessing on their efforts.

In the Report of the Rev. W. Thompson and the Rev. J. S. Wardlaw, of Bellary, we have this notice—

The Wardlaw Institution continues to excite interest and we hope will prove increasingly useful—the same prominence being given to the word of God as heretofore. We have still much to contend with. Prejudice is as strong as ever, and we see, in various ways, that many of those who receive instruction, are under solemn charge to guard their minds against every attempt which might be made towards their conversion; and we are called at times to witness in them the natural enmity of the heart to the truth. Whether there are secret workings in the minds of any we cannot say—it is known to God alone. We have no evidence, however, that any have, as yet, felt the power of Divine grace. Thus far then we have still to lament that the main design of our labours has not been answered; for we wish it to be borne in mind that our grand aim is, and ever must be, to bring those under our care to the 'knowledge of Christ'—to make them 'wise unto salvation,' and, in instilling into their minds the truths of science, it is in the hope that these may be a means, directly, of accomplishing this end.

The annual examination was held on the 27th of December, when Col. Lawrence kindly took the chair. The attendance was not so large as we were led to expect, but, on the whole, encouraging. The manner in which the pupils acquitted themselves on the occasion, was highly gratifying to all present. At the close of the examination prizes were distributed by the chairman.
The Rev. J. Taylor and the Rev. W. Beynon, of Belgaum, give an interesting account of one of their converts.

Two adults have been baptized during the year. One who was baptized in May last, as a heathen was called Verappah, but on his reception into the church he assumed the name of Job. * * This individual was one in high repute among the people of his caste, as an arbitrator in the Punchait, and, consequently, met with much opposition and persecution from his friends, when it was known that he had determined to renounce heathenism and to embrace the Christian faith. From the questions proposed to him at his baptism it appeared that he had been listening to, and inquiring after, the truths of the Gospel, for about three years. But his mind was not seriously impressed with the desire to become a disciple of Christ, until he was called to suffer a serious, trying, and prolonged indisposition. It was in this condition that his lost and dangerous situation as a sinner was impressed on his mind, and that he felt an anxious desire to seek salvation through the Lord Jesus Christ. He made a very impressive and affecting confession of himself, as a great sinner before God, both in his outward conduct and in his evil imaginations, declaring that his whole trust was in Christ. * * * Before, and during, the service, some of his relations (especially his mother, brother, and sister) and friends were in the vicinity of the chapel, and made some attempts to prevent the baptism from taking place. When they perceived that they could not effect their object, at the close of the Lord's supper, which was administered at the time, they furiously set up yells, and loud cries of abuse against the Mission and all connected with it, and we were apprehensive that they would have proceeded to violence. But the Lord made the wrath of man to praise his name, and the remainder of the wrath did he restrain. The other adult was baptized in November. He was born in the Hindu religion, but afterwards, in order to be married, he became professedly a Roman Catholic.

The Rev. C. Campbell, of Mysore, says concerning his Canarese schools—

I still feel much interest in this department of labour. It is a very unostentatious means of doing good; and one that gains very little attention or countenance from many who very properly do much to help forward the cause of English education among the higher classes of Hindoo Society. But humble and unpopular as the vernacular education of the lower classes may be, I have no doubt the benefits of it are great; and that it is the means of quietly diffusing a great deal of valuable knowledge among many families to which we have now no other means of access. Some boys are now in our schools that have been in them for years; and many others have left them with, at least, the ability to read the word of God with ease and intelligence. And I have occasionally the pleasure of putting suitable Scripture portions into the hands of such.

Of the Theological Seminary at Bangalore, it is said by the Rev. J. Sugden—

The number of students at the commencement of the year was ten. Of these, one, Daniel Griffiths, died early in the year. In our last report we expressed some hope of his being spared to labour in the Lord's vineyard, but he who doeth all things after his own will has seen good to disappoint us. A true Christian, an industrious student, a faithful and zealous servant of Christ, Daniel was "instant in season and out of season" and abundant both in labours and sufferings. He has entered into rest, and as he sought to "turn many to righteousness," he will "shine as the stars for ever and ever." Of the remaining students six left us in July to enter upon their important duties as Evangelists. They have been stationed, one at Bellary, one at Madras and four at Bangalore—three joining the Canarese and one the Tamil department of the Mission. Though there were wide differences among them in the development of intellectual resources and Christian graces, yet, so far as our means of judgment extend, they all approved themselves promising and worthy young men, whilst it is our happiness to testify of some of them, that they were eminently ardent, spiritually minded, and well fitted for their work!

In the same report it is added.

The ordinance of Christian baptism has been administered to fourteen adults or youths, on a profession of their faith
in Christ, and also to nine infants, or children of very tender age.

Among those who have abandoned Heathenism were several who had to do so at the cost of some severe trials of feeling. One was an individual who for a long course of time had been a heathen Sanniyasi or ascetic. Under the idea that by so doing he would gain the remission of his sins, he three several times went on pilgrimage to Benares, and brought water from the Ganges to Rameswaram, to pour as a libation over the head of the idol. The greater portion of his life had been devoted to the express service of Satan. During the course of his wanderings he had investigated the religious tenets of his own people and had heard of the Gospel. For a short time he was instructed in connection with our Madras Mission, but after a time left; and as the truth had not so operated on his heart as to cause him to renounce his sins, he resumed his wandering life and gave away his copy of the Scriptures. He was, however, led in the providence of God to this place, and after frequent intercourse with some of our Christian people for some weeks, was received to the ordinance of baptism. After being thus designated and publicly avowing his trust in Jesus Christ he was further instructed. His previous habits and associations were of such a character as to render his progress in Christian doctrine and practice slow. He is at present in Madras and we are sorry that we have heard rather unfavourable reports of him.

We conclude with the following from the Rev. B. Rice and Rev. J. B. Coles, in reference to their English and Canarese school in Bangalore.

This school, though it has not been long established, has made satisfactory progress. It is attended by boys of all castes, no distinction of this kind being recognized in the school; we have taken this resolution advisedly and maintained it firmly. Attempts have been made by some natives of high caste to induce us to provide separate instruction for their children, and we have lost some scholars in consequence of our not yielding to them; the school, however, is gradually increasing both in numbers and efficiency. We desire, through the medium of English, to exercise and improve the mind, to show the absurdity and insufficiency of Hindouism, and to present as a substitute the truth of God's word. The school has not yet reached the point of efficiency which we desire, but we are steadily advancing towards it.

Seventy-three adults appear, if our reckoning is right, to have been admitted to the churches at all the stations, the greater part being baptized at the time of admission. Some have been cut off, and some have died, so that the increase in the year may be about fifty, though we have not the means of knowing exactly. All the Brethren speak encouragingly of their work, and of the great importance of increased effort, both in preaching, which is done, it would seem, by all more or less, and in promoting thorough Christian education among the natives in English or the vernacular languages. They have our thanks for the instruction they have given us, in these Reports.

Church of Scotland Mission, Madras.—Yesterday evening, we are informed, the baptism of a young Hindu, of the Naidoo caste, took place in the General Assembly's Institution. The convert, who is about 19 years of age, has been connected with the Institution for upwards of two and a half years; at first as a pupil, and subsequently, as a Teacher in the Girls' school. He is of very amiable character and disposition, and understands Tamil, Hindustani and English, in addition to his native tongue, the Telugu. About two months ago, he began to express a desire for admittance into the Christian Church by baptism, but the important rite was deferred until his knowledge of Christian doctrine should be more accurate and extensive, and the evidences of the sincerity of his convictions more convincing. On Wednesday evening, his father was sent for to the Institution and informed of the important step his son was resolved on taking. The old man manifested much self-command, but refused his consent to his son's baptism principally on the grounds that he would lose the benefit of his earnings; and that his family would be despised by their relatives and the natives generally. He ordered his son to accompany him home, but this the
young man declined to do, fearing that violence would be used to prevent him from accomplishing his purpose. Yesterday morning both his father and mother came to see him and they returned in the afternoon accompanied by a considerable number of their relatives and other persons. A crowd collected in front of the Mission Premises, who began to demand that the young man should be delivered up to them; and, on this being, of course, refused, proceeded to throw stones at the windows, to which considerable injury was done. They likewise used threatening language respecting their intentions on the following day, if their demands were not complied with. The Police Peons who came were at first either unable or unwilling to repress the disorder, which continued until a European Constable arrived, who effectually quelled the tumult.

It was after the riotous proceedings of the crowd had been, to some extent, arrested, that the baptism took place. The Rev. R. K. Hamilton commenced the very interesting proceedings by a prayer suited to the occasion. The Rev. W. Grant then put a number of questions to the young man; and from his replies it appeared evident that he clearly understood the principles of the Christian religion; and felt his need of a Saviour, and believed that Jesus was the Saviour he needed. Mr. Grant then admitted him into the Christian communion by the initiatory rite. To avoid much excitement there was no person present, except the Ministers of St. Andrew's Church, the Missionaries, and a young native, a companion of the convert.—Evening Adv. May 18.

Since the baptism, no further disturbance has taken place. The attendance of pupils was diminished for a few days, but considerable numbers have now returned, and are gradually increasing. The young convert continues to reside on the premises, and to pursue his duties in the Mission School. May he, and all others in similar trying circumstances, be "established, strengthened, settled," and enabled to hold fast the beginning of their confidence stedfast unto the end!

A meeting was held at the Presidency on the 29th ultimo, with reference to the formation of the proposed Railway from Madras to Arcot. We sincerely trust that the proposed undertaking will go forward, and that the present may be but the commencement of many similar lines of communication in Southern India. The formation of Railways will, we have no doubt, be eminently conducive not only to the commercial and social, but to the moral and religious improvement of the native population, and to the more rapid and extended diffusion of knowledge and truth.

ECCLESIASTICAL MOVEMENTS.

MADRAS.—The Rev. Dr. Duff has left the Presidency on a tour to the Southward. We believe he returns again to Calcutta, and thence proceeds to the North West, visiting all the Missionary Stations on his extensive route.

CALCUTTA.—The Rev. J. Wray of Allahabad, and the Rev. C. Harne of Agra, have during the past month left Calcutta with their families, for America and Europe, for the restoration of health.

We announce the arrival from Liverpool of the Rev. W. Pryse, and family, who are joining the Welsh Calvinistic Mission at Cherrapunj.

Monthly Missionary Prayer Meeting.

The last Monthly Prayer Meeting was held on the 7th ultimo, in the Hall of the Free Church Institution, when the Rev. Messrs. Braidwood, Drew and Dulles officiated.

The next Prayer Meeting will take place on Monday, the 4th instant, in the American Mission Church, Chintadrepettah, when different Missionaries will engage in devotional exercises.