Original Articles.

SENSIBILITY IS NOT PIETY.

"And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned."—Luke xxiii. 48.

Such was the feeling which a view of our Saviour's sufferings, and of the attending circumstances, excited in the breasts of those who a little before had cried, "Crucify him, crucify him!" While he was going about doing good, a perfect example of all the amiable and attractive virtues, devoting himself unceasingly to the alleviation of human woes, and the correction of human errors, the blinded multitude could see nothing in the Redeemer to excite admiration; nothing which did not inflame their malice against him. His humility condemned their pride—his activity their sloth—his hypocrisy—his benevolence their selfishness—his purity their uncleanliness, and they hated him. Instigated by their priests and rulers, the very men who had often witnessed his miracles and glorified God on account of the mighty works which were done by him—the very men who had wept at the grave of Lazarus, and spread their garments in the way, crying, "Hosanna to him that cometh in the name of the Lord, Hosanna in the highest," these very men cried, "Crucify him, crucify him." The sight of him who had so often healed their diseases and sympathised in their sufferings, of him who had been so many years the benefactor of their nation, bearing meekly the greatest ignominy at the bar of Pilate, buffeted and spit upon, and brought out to them crowned with thorns and clothed with a purple robe, did not, it would seem, excite one emotion of sympathy or pity; they continued to cry, Crucify him; and when they saw him led as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so opening not his mouth, they still followed him with the same unrelenting, persecuting cry. While the hearts of his friends were torn with anguish to see him bearing his cross up the tedious hill, until he fainted under it, and while angels almost wept to see the Lord of glory nailed to the cruel wood and suspended between the heavens and the earth, the malignant persecutors could say, "He saved others, himself he cannot save." But when the sun began to hide his face Vol. VII.—No. 9.
from the sufferings of its Creator; when there was darkness over all the land for three successive hours; when the vail of the temple was rent in twain, and the earth quaked, and the rocks were rent, and the graves of some were opened, and the dead raised to life may have been walking like ghosts in their winding sheets, through the city, then the Centurion said, "Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned."

There is no evidence that these murderers of our Lord experienced any thing like a change of heart at this time. The power of God so awfully displayed to assert the innocence of their suffering victim, excited, it is true, some remorse; but the sacred historian gives no other reason for it, than that, they "feared greatly." Of the same multitude, numbers were soon after ready to persecute the disciples, and even to stone Stephen to death.

As in this case, so in many others, the emotions excited by outward circumstances operating according to the common laws of our nature on our animal and moral feelings, often put on the semblance of religious affections. But remorse is not repentance—fear is not humility—sympathy is not benevolence—and in short, sensibility is not piety. This, is our proposition, sensibility, native sensibility, in whatever shape, is not piety.

What is the grand characteristic of Christian or pious affections? They centre in God. Any which terminate on our fellow-creatures, much more any which have no higher object than self, fall far short of this requirement. The difference between an impenitent sinner and a Christian is, that the one seeks to please God, and the other to please himself; the one loves and serves God, the other loves and serves himself. The test then is, seeking the glory of God. This is the distinguishing characteristic of the Christian. "Whether he eats or drinks or whatever he does, he does all to the Glory of God." He may perform the same actions, and apparently almost in the same manner with the impenitent sinner, and yet they will have a very different character, because the motive is different. Even the most extended, and so far as we can judge, beneficial plans of doing good, entered upon and pursued—however successfully—without any reference to the command of God, and without any love to him, are essentially defective, and partake not in the least degree of the character of piety. They cannot strictly be called benevolent, because we cannot intentionally and certainly promote the best good of men any further than we guide ourselves by the commands of God. These are our only rule amidst the various and clashing interests of men; for if we do not guide ourselves by the commands of God the little good which we accomplish may interfere with some greater good which ought to be done, and become a comparative evil. On the
other hand, as all actions truly benevolent regard the glory of God, so when a desire to glorify Him is the spring of action, every benevolent course is sought after and eagerly pursued. Hence arises a more common and a more obvious test of character, holiness of life. "By their fruits ye shall know them."

This rule of our Saviour's, as a negative test, to show where Christian affections are wanting, may be applied with little hesitation; for no more can true love to God and man exist in the breast without producing good works, than the sun can exist without shining, or than fire can exist without heat. If there be no fruit, the tree is useless; if the fruit be bad, the tree is bad.

When we use the test positively, to show that any outward course of conduct implies goodness of heart, there is more danger of mistake. If the conduct is such that the fruits of the flesh are manifest, and so manifest as to be entirely inconsistent with benevolent motives and to exclude them, we use the rule with a degree of certainty; because, to the negative evidence of deficiency in right feelings and principles, shown by the want of good actions, we add the direct proof of the presence of depravity, from the actual prevalence of vicious habits and conduct. We thus apply the rule to a great class of men; and after every allowance of charity, decide almost with certainty, that they have not the love of God in them. Hence its importance as a practical test.

But it applies with certainty only as a condemnatory rule. When we would infer by it that the heart is right, and the motives truly Christian, because the outward conduct is fair, and the course of action apparently benevolent, we are liable to err; for alas, the most specious appearances and the most sublime course of apparently disinterested and benevolent action, may consist with entire ignorance of God and total want of conformity in heart to his law. Therefore, although if the fruit be bad, entirely bad, we may know that the tree is bad, the fruit may be apparently—though not really—good while the tree is not good. The test, therefore, is principally useful to show us our deficiencies; and indeed such is the wisdom of God, that, all the rules which He has given for self-examination are used with less liability to mistake in the detection of our sins, than in discovering our holiness. The reason may be that to know our sins is necessary to repentance and salvation, but to know whether we are holy is not necessary to our acceptance with God.

Let us then return to our proposition, sensibility is not piety, and see if the test does not support it.

To give every advantage to the argument, we must select those cases where our native feelings rise the highest, and most nearly resemble pious emotion, although these instances may not be found in the experience of every individual. Take then a man naturally
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endowed with an exquisite susceptibility, to the beautiful and sublime in nature and art; and to this let there be added not only a cultivated taste, and a habit of observation, but a residence in the midst of beautiful and grand natural and artificial scenery. This man wherever he goes, is awake to emotions which may seem more like pious feeling, than the apparently vacant stare of one who has no relish for these beauties and sublimities, but who loves the character of the world's great architect. Whether he rambles by the silent stream, or sits listening to a foaming torrent; ranges the green meadow, or plunges into the dark forest; expatiates with delight on the gay landscape of smaller features, or catches with admiration, from some towering height, the bolder lines of mountain and valley, river and ocean, his soul is almost instinctively carried away from the scenes of earth, his spirit is for the time purified from the grosser elements of his being, and he obtains a kind of separate intellectual existence. In this spirituality, his feelings are not readily distinguished from that state of abstraction from the world in which the Christian sometimes finds himself. He easily mistakes them.

One of even less sensibility, in the walk of a delightful morning in the midst of charming country scenery, when he views the picturesque objects around him, and hears the inspiring notes of birds from every tree, as they "sing among the branches," finds a chord struck which vibrates melody through his soul; and almost before he is aware he joins the hymn of praise to God. Or when at evening he seats himself on some eminence, to observe the darkening twilight closing on all around him; when he sees the distant landscape gradually sink into an indistinct shadowy form; when he listens to the lessening, and now unfrequent sound from the distant village, the bleating of the flocks as they are gathered into the fold, or at length hears only the ripling brook murmuring at his feet, do not all his angry passions subside, and sin almost die within him? And when the firmament is lighted up with unnumbered stars, he sees the moon, with an enlarged orb appear rising behind the trees which indent the horizon, do not his better feelings kindle; and does not his soul swell with adoration to the mighty God who formed and who regulates the stupendous machine which he beholds? Something of this kind he certainly feels. His soul is by turns humbled and elevated, warmed, and perhaps refined; but it hardens again, and is no more capable of pious impressions than before. His devotion expires with the scenes which excited it. Yet it is very possible to mistake these emotions, and others of a similar nature, but far lower order, for the excitement of religious feeling. They are nearly akin. But refer them to the test. Do they produce good works; and if so, have these good works any reference to the glory of God. Alas we have but too sad proof, in many poetic productions of our own time that the
most exquisite taste and feeling, and the finest imagination can exist, not only without religion, but in opposition to it; and that the sweetest and most melting strains of pious feeling can be conceived of, or imitated by unregenerate minds.

But there are few men of exquisite sensibility, and we should take our illustrations principally from a different class. The delicacy of feeling then on moral subjects, which is found in some persons of a naturally very amiable disposition, may afford us a specimen. There are those, who seem to have a kind of native relish for excellence. They admire the Christian character, and seem to be alive to many of the feelings which glow in the breast of one who loves God. They shrink from infidelity, and shudder at impiety. They love the Bible, weep over its pages, contemplate the plan of salvation with a kind of rapture, and flatter themselves that they receive the truth in the love of it. In the outward duties of religion, they may be more constant than many Christians, and may often frequent their closets. Heaven may be much in their imaginations, and much in their language. Towards their fellow-men there may be apparently the fruits of the spirit. The law of kindness may be on their tongues, and the law of love seem to be written on their hearts. They may "draw out their souls to the hungry" and "give all their goods to feed the poor," and yet they may never have repented of one sin, or exercised the least degree of saving faith in Christ. In reality God has not been in all their thoughts. Their approbation of the Christian character arose from their native sense of moral fitness, or from the force of education; their reception of the Bible was only through the judgment; the plan of salvation was admired only for its moral sublimity, and not because they as poor sinners felt themselves in perishing need of being embraced in it; the seasons of devotion were observed because early education or the demands of conscience, rendered them necessary; and heaven became a frequent theme of thought and conversation, because that was, in imagination, their final home. In them the loveliness of outward character is but the expression of native amiableliness of disposition; and their charitable deeds are the fruits of mere animal sympathy with the sufferings of others, or of some other less worthy feeling. To talk of such persons as real Christians is to deny the necessity of a change of heart; and yet, in looking at them, in all their loveliness, we can hardly bear the thought of their being possibly hereafter companions with devils, and with the vilest of the vile. Yet we must recur to our test, and remember that though, with the young man whom our Saviour addressed, they may have many good qualities, we have yet to say to each of them, "One thing thou lackest."

But to come into the still more common track of human character. There are seasons in the life of every man, when his sensibilities,
though by nature more blunt, are awakened by peculiar circumstances, to something like the tone of piety. Such was the case with the Jews in our text. "Beholding the things that were done, they smote on their breasts." Here was something like repentance. Sympathy for one in extreme suffering, who was innocent; remorse for having been the cause of it; conviction of ingratitude to a benefactor; fear of punishment from that God whose anger was manifested in the convulsions of nature—all these combined to raise a tide of feeling in their breasts which might easily be mistaken for repentance. But it passed away with the passing scene. Godly sorrow which worketh repentance unto life was unfelt, unknown. With this accords the experience of many. A time of mortality, or the death of a friend, or a dangerous sickness, or some alarming Providence, has awakened a sleeping conscience, and stamped deep concern on a face commonly gay with mirth; and the seriousness, the short-lived seriousness, of such persons is often, both by their friends and by themselves, attributed to religion. When death is apparently approaching, the world often recedes, and the impenitent, whose grasp on the things of earth, and even on his sins, is scarcely less strong than his hold on life, at such a time may seem willingly to resign all, and to say, I am ready to die; yet when that same person has recovered, he has returned to the world without any change of feeling, except that he becomes usually more worldly and more hardened than before. In these cases and in many others which might be mentioned, when fear raises a storm in the conscience, the excitement often abates by the mere principle of exhaustion, as a tempest spends its force, and the calm that follows may be taken for the peace of God, the supernatural operation of his Spirit. The soul then sinks quietly into the deceitful hope of a happy immortality. "By their fruits ye shall know them." Not the highest degree of excited sensibility, whether from fear, from sympathy, or from hope, can amount to piety.

Nearly of the kind last mentioned is a class of seasons, in the experience of almost all, when there is peculiar danger of mistaking the nature of our feelings. These are the seasons of worldly trial, of disappointment, of suffering, but more particularly of mourning. There is something in the loss of those very dear to us which makes us, for a time, almost necessarily religious. When the mother closes the eyes of an only child or a darling babe, or a partner of a beloved wife or husband, there is a sacredness of feeling induced which is much like piety. There is a gloom cast on all surrounding objects, which makes the mind turn from them with a sickening disrelish; there is a tenderness of heart, produced by the attrition of grief, which prepares it to feel every religious impression; there is a sense of weakness and a sinking of the soul, united with the sad experience of the frailty of earthly props, which leads the mourner
to look away from earth, and wish to lean on some heavenly supporter; there is a fulness of soul which seeks to pour itself out into such a breast as that of the compassionate Saviour; and there is a kind of instinctive following in imagination the dear departed into the world of spirits, and there dwelling with it in glory, until we ourselves become almost unearthly. Then the soul finds a "joy in grief," and delights to feed on its own melancholy. Oh! how easily is such a mellowness of feeling mistaken for the broken and contrite heart, and the joy of the imagination, for cheerful submission to the will of God and that faith which even here appropriates the bliss of heaven.

There are other seasons, which might be mentioned when the excitements of sensibility are sufficiently great to be deceptive. Some of them are found in the house of God. The very return of the Sabbath, with all its sacred associations, calls up the best feelings of the heart, and awakens every thing like devotion in the soul. When then we go "with the multitude that keep holy day," and enter the courts of the Lord, there is something that says, "how awful is this place, it is none other but the house of God, the very gate of heaven." A mysterious awe steals over our faculties, and we almost necessarily feel that it is no place in which to trifle, and that we must say to all our worldly thoughts, "stay here while I go and pray yonder;" and when we rise with the great congregation to offer united prayers, when we sit to hear the message from the King of kings, solemnly delivered, when we join with taste and feeling in that song of praise which expresses our humility, our penitence, our faith, our love, and wafts in melting harmony our adoration of our glorious yet most merciful Creator and Redeemer to his throne, how easy is it, in all this, to suppose our worship is pure, and our spirits assimilated to the angels. But the next day, and perhaps the next hour, may return us to the world, without one affection really changed, without one sin overcome. We are as unbelieving, as selfish, as sensual as before. The honour of God occupies no more of our thoughts, the happiness of men no more of our plans and actions. Our hearts were affected, but not made better; our affections were warmed, but not purified.

But these remarks apply with the greatest force to that most affecting and sublime act of worship, the commemorating of the sufferings of Christ at his table. Looking to the Lord Jesus, set forth before us crucified and slain, our sympathies must be excited. We see the Son of God descending from heaven to earth, veiling his divinity in flesh. We see him first a poor and persecuted infant, afterwards a man of sorrows and acquainted with grief. We see him, in the midst of reproach and ignominy, going about doing good. We see him despised and rejected of men, yet praying for them in such agony as to sweat as it were great drops of blood falling down to the ground; and then, at length, we see him nailed to the cross, bleeding and dying for our sins. In all this, though we may even be insensible to
the moral sublimity of the scene, to the extent of this stupendous effort of benevolence—yet on the common principles of our nature, we cannot hear the simple tale of our Saviour's sufferings without some emotion. We should weep over almost any account of equal suffering in a fellow-creature. It would not, therefore, prove that we have any hatred of those sins which nailed our Redeemer to the tree, or any portion of that faith which realizes the necessity of such a sacrifice, or lays its hands upon the head of that victim. We may come and pour out a flood of tears while we look at the broken body and the blood of our Lord, and these tears be as unlike the tears of repentance as if they were shed over a fictitious tale of woe. We may come also and feast with much enjoyment on this sacred provision, and fancy that Christ is with us, and that his banner over us is love, while yet, we are ignorant of our own hearts, have never probed them to discover our secret sins, have never examined ourselves and "so eat of that bread and drunk of that cup." We must not, we cannot measure our piety by the height of our sensibility on such occasions, nor suppose our faith to be great in proportion to the number of tears that we shed. We must press the rule and ask, What fruit do we bring forth? Yet certainly, one who can contemplate the amazing scene, thus presented, without emotion; who can behold what the Saviour did, and not feel his heart broken, must be altogether destitute of the spirit which is required of those who approach this sacred ordinance. There should be sensibility, and sensibility may aid piety. Hence the fact that persons of an ardent temperament, with the same degree of grace as others make more active Christians; hence the happy influence of all those circumstances which rouse the sensibilities of our nature: hence the benefit of all our sacred associations, and the importance of conducting the worship of God in such a manner that while simple it may have some influence on the outward senses; hence especially the institution of that sacred ordinance in which we see the Redeemer extended upon the cross and hear his dying groans. Our hearts are subdued; we improve the rising tide of emotion; we swing loose from the world; we draw near the Saviour. He is in the midst of us. We hear a voice saying, "Eat oh! friends, drink, yea drink abundantly, oh! beloved." His invitation melts our souls. There is no exstasy, but there is joy; no self-congratulation, but sweet peace in believing. There is no sense of desert, but an abhorrence of ourselves; and yet we are surprised while saying, "oh! wretched men that we are;" to find that the load is gone, and that our souls are full of heaven; that we can say, "thanks be to God, that giveth us the victory through our Lord Jesus Christ." Here we are carried infinitely beyond animal sensation, beyond the utmost limit of native sensibility; it is the communion of saints, the communion of Jesus; it is joy almost unspeakable and full of glory.
Selected Articles.

THE TEACHING OFFICE OF THE CHURCH.

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The paramount importance of the subject discussed in the following Article, the able manner in which it is treated, and the Scriptural views which it presents, induces us not only to give it a prominent place in our pages, but to commend it to the careful consideration of our readers.

"Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19, 20.

We learn from the first chapter of Acts, that Christ showed himself alive after his passion, by many infallible proofs, being seen of the Apostles forty days, and speaking to them of the things pertaining to the kingdom of God. We have four, more or less independent, histories of these forty days. Circumstances mentioned by one historian are omitted by another, so that all must be collated in order to obtain a full account of the parting instructions of Christ to his disciples. The passage just cited, however, contains the substance of his last injunctions. According to the Evangelist Matthew, our Lord, on the morning of his resurrection, appeared to the women who visited his sepulchre, and said to them, "All hail! Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them, and when they saw him, they worshipped him. It was on that mountain, and to those worshipping disciples, that Jesus addressed the words quoted.

If special interest and authority are due to any one communication of Christ more than to others, they must attach to words uttered under these peculiar circumstances. He had finished his work on earth; he had risen from the dead; he was on the eve of his final departure; he was now constituting his church; he was in the act of delivering its charter. He then and there gave his disciples their commission, prescribed their duties, and gave them the promise of his perpetual presence.

To whom is the commission given? What duty does it prescribe? How is that duty to be performed? What are the powers here conveyed? And what is the import of the promise here given? These are questions on which volumes have been written, and on whose solution the most momentous interests depend.

I propose to call your attention to only one of these questions, viz., How is the duty prescribed in this commission to be performed? or how is the end here set before the church to be accomplished? We answer, By teaching.

I. This appears in the first place, from the nature of the end to be accomplished, and from the express words of the commission. The command is, to make disciples of all
nations. A disciple, however, is both a follower and a learner. If the nations are to be made the disciples of Christ, they must know his doctrines and obey his commands. This is to be done by baptism, and by teaching. The command is, to make disciples of all nations, by baptizing and teaching. These are, therefore, the two divinely appointed means for attaining the end contemplated.

Baptism, as a Christian ordinance, is a washing with water, in the name of the Father, of the Son, and of the Holy Ghost. Its main idea is that of consecration. The person baptized takes God, the Father, to be his father, Jesus Christ, his Son, to be his Lord and Redeemer, and the Holy Ghost to be his sanctifier. That is, he accepts the covenant of grace, and professes allegiance to his covenant God. Every one, therefore, who is baptized, becomes a disciple. He is enrolled among the professed children of God, and worshippers of Christ.

Baptism, however, in the case of adults, implies faith. It is, in fact, the public avowal of faith. And faith supposes knowledge. No man can take God to be his father, unless he knows who God is. Nor can he take Christ to be his Redeemer, unless he knows who Christ is, and what he has done. Nor can he take the Holy Ghost to be his sanctifier, unless acquainted with his person and office. Knowledge lies at the foundation of all religion, and therefore Christ has made it the great, comprehensive duty of his Church, to teach. She does nothing unless she does this, and she accomplishes all other parts of her mission, just in proportion as she fulfils this, her first and greatest duty.

II. In the second place, the paramount importance of this duty appears from the kind of knowledge which is necessary, to make men the true and worthy disciples of Christ. It will not be denied that the church is bound to teach what God has revealed in his word. If, then, we would understand the nature of the duty Christ has enjoined upon his Church, we must consider that system of truth which he has commanded her to communicate to all nations. It comprehends a knowledge of the being and attributes of God, and of his relation to the world. These, however, are the profoundest themes of human thought; the most difficult subjects to be rightly comprehended, and yet absolutely essential to all true religion. The God, moreover, whom we are to make known, is revealed as the Father, Son, and Holy Spirit. He must be received and worshipped as such, by every man who becomes a Christian. This cannot be done without knowledge, and this knowledge can only be communicated by teaching. Even in a Christian country, it requires early and long continued instruction, to imbue the mind with any correct apprehension of the nature of God, as he is revealed in the Bible. Among heathen nations, the task must be an hundred fold more difficult. The pagan mind is prepossessed with false conceptions of the divine Being; the terms by which he is designated, are all associated with degraded ideas of his nature. The very medium of instruction has to be created. A proposition which, to our minds, and in our sense of the words employed, expresses truth, must of necessity convey error to the minds of those who attach a different meaning to the words we use. What is God to the mind of a heathen? What is law? What is sin? What is virtue? Not what we mean by these terms, but something altogether different. Without a miracle, correct
knowledge can be communicated to such minds only by a long process of explanations or corrections. The heathen have a great deal to unlearn, before they can learn anything aright. Their minds must be emptied of the foul and deformed images with which they are filled, before it is possible that the forms of purity and truth can enter and dwell there.

The same remarks are applicable to what the Bible teaches concerning man; his origin, his apostacy, his present state, his future destiny. No man can be a Christian without a competent knowledge of these subjects. They are, however, subjects in themselves of great difficulty; the prepossessions of the heathen are opposed to the Scriptural representations on these topics; all their previous opinions and convictions must be renounced, before the truth concerning the nature and condition of man can be communicated to their minds.

Again, to be Christians, men must understand the plan of salvation; they must know Jesus Christ, the constitution of his person, and the nature of his work; they must know how we are made partakers of the redemption purchased by Christ, and the nature and office of the Holy Spirit.

Again, to be Christians, men must know the law of God, that perfect rule of duty which unfolds the obligations which we owe to him as creatures, as sinners, and as the subjects of redemption. But the heathen, alas, have been taught to call evil good, and good evil, to put sweet for bitter, and bitter for sweet. Their moral perceptions are darkened, and their moral sensibilities hardened; so that the acquisition of correct knowledge on their part of the pure law of God, must be a tedious and gradual operation.

Such is a meagre outline of the knowledge which the Church is bound to communicate, and without which the nations cannot be saved. We have no adequate conception of the magnitude or difficulty of the task. We forget that we have been slowly acquiring this knowledge all our lives; that our mothers gave us our first lessons in this divine science before we could speak; that from our infancy it has been constantly inculcated in the family, in the sanctuary, and in the school room; that this heavenly light has always beamed around us, and upon us, from the Bible, from the institutions of the country, and from innumerable other sources. Can the heathen, then, learn it in a day? Because the English language is familiar to us, can it be taught to foreigners in an hour? If we undertake the work of making disciples of all nations, we ought to understand what it is we have to do. It is no work of miracle or magic. As far as we are concerned, it is a sober, rational enterprise. We undertake to change the opinions and convictions of all the inhabitants of the world on the whole department of religious and moral truth, the widest domain of human knowledge. This is the work which Christ has assigned to his Church. And it is to be accomplished by the ordinary process of teaching; not by inspiration, nor by miraculous interference of any kind. It is, indeed, a stupendous work, and no man can address himself to it in a proper spirit, who does not so regard it. It would be comparatively a small matter to bring all nations to speak our language, and to adopt the civil and social institutions of our country. Stupendous as is the work assigned us, we cannot flinch from it. It must be done, and we must do it.

There is another aspect of this subject which must not be overlooked. The system of truth of which we have spoken cannot be taught in abstract propositions, as though it
were a mere philosophy. It must be taught by the Church, just as God has taught it in his word; in history, in types, in allegories, in prophecies, in psalms, in didactic assertions, in exhortations, warnings, and precepts. No man can understand the truths of the Bible, without understanding the Bible itself. He must know the history of the creation, of the fall, and of God's dealings with his ancient people. He must be acquainted with the Mosaic institutions, and with the experience of the saints, as recorded in the Psalms. He must know the history of Christ, as predicted by the prophets, and as recorded by the Evangelists. He must hear Christ's own words, and read for himself what the apostles have delivered. If we teach Christianity, we must teach the Bible, and the whole Bible. We must convey the truth to others in the very facts and forms in which God has communicated it to us. The two are absolutely inseparable; and wo to those who would attempt to divide them. Who would undertake to tell men, in their own way, and in their own forms, what they think the Bible means, by popular discourse or otherwise, instead of teaching the Bible itself. Let us, then, Christian brethren, calmly look our work distinctly in the face. The precise, definite task which Christ has enjoined upon his Church is, to teach the Bible, and the whole Bible, to every creature under heaven.

It never could have entered into the mind of any man, that this work could be accomplished in any other way than by a regular process of education, were it not for some vague impression, that the work of the Holy Spirit in some way supersedes the necessity of the ordinary methods of instruction. This is a fatal delusion. The Bible teaches us, that the Spirit operates with and by the truth upon the hearts of men. As far as we know, either from Scripture, or observation, he never operates on the minds of adults in any other way. The knowledge of the truth is therefore a preliminary condition to the experience of this divine influence. This knowledge the Spirit does not communicate. He has revealed it in the Word. It is the business of the Church to make it known. The office of the Church and that of the Spirit are therefore perfectly distinct. Both are necessary. Neither supersedes the other. The Church teaches the truth; the Spirit gives that truth effect. He opens the mind to perceive the excellence of the things of God; he applies them to the conscience; he writes them upon the heart. But the truth must be known, before it is thus effectually applied to the sanctification and salvation of the soul. It is therefore in perfect consistency with the doctrine of the Spirit's influence, that we assert the absolute necessity of knowledge, and therefore of instruction.

III. A third argument in support of the doctrine, that the great duty of the Church is to teach, is drawn from the fact, that the Church, from the beginning of the world, has, by Divine appointment, been an educational institute. This is, and ever has been her distinctive character. She is indeed an association for the worship of God, and for the cure of souls, but she is peculiarly and distinctively an organization for maintaining and promoting the truth. To the ancient Church were committed the oracles of God, not only to be preserved and transmitted, but to be taught to the people. The whole ritual service was a mode of teaching. The morning and evening sacrifice was a daily lesson on sin and atonement. Every rite was the
visible form of some religious truth. Every festival was a commemoration and a prophecy. The Sabbath was a perpetual annunciation of the creation of the world, and of the being of a personal God. There were thus daily, monthly, and yearly services all designed for the instruction of the people. The sabbatical year, and the year of jubilee were prolonged periods for setting forth the great truths of morals and redemption. Besides all this, there was a distinct order of men, one-twelfth of the whole population, set apart for this purpose. The priests were devoted to the service of the Temple, the august school of God, and the Levites scattered over the whole land. Into this system the synagogues were incorporated, where the Scriptures were read and expounded to the people. It must also be borne in mind that the whole literature of the Hebrews was religious. Their only histories were the record of God's dealings with his church; their poetry was devotional or didactic; their fictions were divine parables; their orators, inspired prophets. We cannot conceive of a set of institutions better adapted to imbue a whole nation with religious knowledge than those ordained of God under the old dispensation.

Another very instructive fact is this: when God designed to extend the offer of salvation beyond the limits of Judea, he subjected the surrounding nations for three centuries to a course of preliminary education. Two hundred and eighty years before Christ, the Scriptures (or at least the Pentateuch) were translated into Greek, the language of the civilized world. Jews were congregated in every city of the Roman empire. Synagogues were everywhere established, in which the true God was worshipped and his word expounded. Hundreds and thousands of devout proselytes were gathered from among the heathen, and instructed out of the law and the prophets, and taught to look for the salvation that was to come out of Zion. A broad foundation was thus silently and laboriously laid for the Christian church in every part of the civilized world. It was the special mission of the apostles to go over the Roman empire, and, selecting those points where the ground had been thus previously prepared, to establish churches as centres of light to the surrounding regions. They always, when they entered a city, went first to the Synagogue, and there endeavoured to convince the Jews and proselytes that Jesus was the Christ; and that there was no other name given under heaven whereby men must be saved. Sometimes the whole assembly with their elders believed, and became a Christian church. At others, only a portion embraced the Gospel. Those the apostles separated and organized into a new church or Christian Synagogue.

We are apt to forget all this, and to think the work of the apostles was analogous to that of our modern missionaries. It was however essentially different. The apostles preached in a great measure to the worshippers of Jehovah, to men whose hearts and consciences had been educated under his word and institutions; to men who had comparatively little to unlearn; whose general views of the nature of religion were correct, and who were in earnest expectation of the salvation which the apostles preached, and with whom they could communicate in a competent language. We need not remark on the different character and condition of the people among whom the modern messengers of the Gospel are called to labour; men whose minds are dark, degraded, and inaccessible, having no ideas in common with us, and no terms of
correct religious import. Our missionaries have to do the long preparatory work, which the apostles found done to their hands. We should therefore commit a fatal error, if we should infer from the itinerant character of the apostles' labours, that our missionaries should pass in like manner from city to city, abiding only a few months at any one place. It would be most unreasonable to expect that this mode of operating would now be attended with a success analogous to that which followed similar labours of the apostles, under circumstances essentially different. The great fact however is undeniable and most instructive, that God did prepare the way for the apostles, by subjecting the population of the chief cities of the Roman empire, for nearly three centuries, to a preliminary process of religious culture.

As then God made the Church under the old dispensation an educational institute; as he prepared the way for the dissemination of the Gospel, by previously causing Judaism to be extensively diffused, so also in the organization of the Christian Church, he gave it a distinctive educational character. Christ appointed a set of men as teachers; he made provision for their being continued; he promised to be with them in all ages, and to give them by his Spirit the qualifications for their work. When the apostles went forth, it was in the character of teachers. They everywhere established churches, which were schools presided over by διδασκαλοι. Aptness to teach was made an essential requisite for the office of a Presbyter. Ministers were commanded to give attendance to reading, to exhortation, to doctrine or instruction, that their profiting might appear unto all. In support of the doctrine that the great business of the Church is to teach, that this is the divinely appointed means by which she is to make disciples; we appeal, therefore, not to this or that particular passage of Scripture, but to the whole design or organization of the Church as laid down in the word of God.

IV. What God has thus clearly taught in his word, he has not less impressively taught by his providence. If the history of the Church teaches any one lesson more distinctly than any other, it is, that just in proportion as she has been faithful as a teacher, she has been successful in promoting the Redeemer's kingdom; and just in proportion as she has failed in teaching, she failed in everything pure and good.

In proof of this point we appeal, in the first instance, to the contrast between the Romish and Protestant portions of Christendom. The characteristic difference between the Papist and Protestant Churches, is, that the former is a ritual, and the latter a teaching Church. In the former, the minister is a priest, in the latter, he is an instructor. The functions of the Romish priesthood are the offering of sacrifices, the administration of rites, and the absolution of penitents. Public worship in the Romish church is conducted in a language which the people do not understand, and consists largely in ceremonies which they do not comprehend. The Scriptures are a sealed book among them, and the necessity of knowledge to faith or holiness, is expressly denied. The consequence is, that under a dead uniformity of outward show, there is in the Romish church a mass of ignorance, heresy, irreligion, superstition, immorality, such as probably never existed within the pale of any Christian communion on earth.

On the other hand, among Protestants, the minister is a teacher. He leads indeed in the worship of the sanctuary, and he administers the sacraments, but his great official business
is to minister in word and doctrine. The sacraments in his hands are not magic rites, but methods of instruction, as well as seals of the covenant. It is in Protestant countries, accordingly, we find knowledge and religion in a far higher state than in any other portions of the world.

Again, if we compare different Protestant countries, we shall find that religion flourishes uniformly and every where exactly in proportion as the Church performs her duty as a teacher. In England, notwithstanding the abundant provision made for the support of the clergy, yet from the enormous extent of many of the parishes, and from the predominance of the liturgical element in the constitution of the established church, a large part of the population have been left uninstructed; and were it not for the exertions of other denominations, would be in a state little better than heathenism. In Scotland, on the other hand, religion is more generally diffused, and has a stronger hold on the mass of the people, than in any other country in the world. The reason is that the church of Scotland has, from the beginning, been pre-eminently a teaching church. Notwithstanding the trammels of an establishment and patronage under which she has acted, she understood her vocation; she recognized her duty to teach the people, and the whole people, Christianity as a system of doctrines and duties, and she has therefore succeeded in making Scotland the most religious country in the world.

It matters not, however, where we look, wherever we find a teaching church, there we find religion prosperous, and wherever we find a ritual, an indolent, or a ranting, or merely declaiming church, there we find religion degenerated either into superstition or fanaticism.

As a final appeal on this subject we refer to the history of missions. There are only three methods by which Christianity has ever been established among heathen nations. The first is that adopted by the Apostles, who established churches in various important places, where the ground had been long under a process of preparatory culture, which churches became centres of radiation for the surrounding people. From such centres the Gospel was extended in ever widening circles, until their circumferences met, and compassed the whole Roman world.

The second method is that in which, by force or fraud, a people has been brought to submit to Christian rites, and to an external compliance with the forms of Christian worship. Thus the Franks were converted under Clovis, and the Saxons under Charlemagne; and thus was Christianity introduced into Mexico and Peru, and by the Jesuits into Paraguay, China, and the Indies. The characteristic of this method is, that it is conversion without instruction. It implies no change of opinions, no change of heart, no change of life. It is simply a change of name and external ceremonies. In some cases, this nominal conversion is followed sooner or later, by instruction, and a real reception of the Gospel is the ultimate result. The Saxons, who long remained baptized heathen, are now the stamina of the Lutheran and reformed churches. In other cases instruction does not follow, and then the consequence is, that the people remain Christians only in name; or, when the external pressure is removed, they relapse into heathenism. The Indians of Mexico and Peru are no more Christians now than they were in the days of Cortez and Pizarro; and the once flourishing missions of the Jesuits, with their thousands, and even millions of converts, have perished, without leaving a trace behind them.

The third method of propagating
the Gospel is a process of education; that is, actually teaching the people, so that they come to know God, and Jesus Christ, his Son, and the way of salvation through him. Unless God works miracles, unless he subverts all the revealed or known methods of his operation, this is the only means by which the nations can be converted. This is the method which all Protestant churches have been forced to adopt, and it is the only one that has ever been successful. No instance can be produced of the establishment of the Gospel in a heathen land by any other means. This was the course pursued by the faithful Moravians in Greenland, in the West Indies, and in this country. They uniformly established permanent missions, and laboriously taught the people. This was the method adopted by Elliot and Brainerd. To this mode of procedure, after many experiments and failures, the missionaries were obliged to resort in Tahiti, the Sandwich Islands, in India, and South Africa.

It is a very humble and self-denying work thus to teach the first principles of the oracles of God; it is a very slow process; there is no eclat about it; it is very trying to the faith of the missionaries and to the patience of the churches. But it is God's appointment. It is as much a law of his gracious dispensations that the minds of men must be imbued with the divine knowledge before the Spirit quickens them into life, as it is a law of his providence that the seed must first be properly deposited in the earth before, by his rain and sun, he calls forth the beautiful and bountiful harvest. No man expects to raise a crop of wheat by casting seed broadcast in swamps, forests, and jungles; and just as little reason have we to expect a harvest of souls, or the secure and permanent establishment of the Gospel in heathen lands, by any such short and easy method of disseminating truth. God will not depart from his wise ordinations to gratify either our ease or love of excitement. If we would bring our sheaves to his garner we must go forth with tears, and patient labour, bearing the precious seed of truth.

This is the true apostolic method. The apostles converted the world by teaching. They established churches at Jerusalem, at Antioch, at Ephesus, and at Rome, just as we are now labouring to establish churches at Lodi-ana, Furrukhabad, Agra, and Allaha-bad.* The only difference is that the apostles found the ground cleared, broken up, and prepared for the reception of the seed, while our poor missionaries, with but a small portion of their strength or grace, have to go into the jungles and forests, and clear the ground as well as sow the seed. The same God, however, who wrought effectually in the apostles, is mighty in the weaker messengers whom he has sent to do this harder work. In both cases the excellency of the power is of God, and not of man. But do not let us add to all the other trials and discouragements of our missionaries, the heavy burden of our impatience. Let us not forget that the work to be done is, of necessity, in its first stages a very slow work—that the harvest does not follow immediately after seed-time.

That teaching, then, is the great vocation of the Church; that by no other means can she make disciples of all nations, is evident, 1. From the express command of Christ, in the commission given to his disciples. 2. From the nature of that system of doctrines, the knowledge and cordial belief of which are essential to salvation. 3. From the nature, design, and constitution of the Church, as revealed in the Scriptures, and 4. From the

* Referring to the labours in upper India, of the American Presbyterian Missionaries, with whom the writer is more particularly connected.—Ed.
whole history of the Church, and especially from the whole history of missions.

It may, however, be asked, what is meant by teaching? What is this educational process which is so necessary to the propagation of the Gospel? We answer, it is that process by which men are brought really to know what the Bible reveals. The end to be attained, is the actual communication of this divine knowledge. There are, of course, different methods of instruction, some better adapted to one class of learners, and some to another; no one of which should be neglected. The principal agencies which God has put into our hands for this purpose are the pulpit, the school-room, and the press. All these are employed in Christian countries, and all must be used among the heathen. The danger is, that a disproportionate importance be given to one of these methods of instruction, to the neglect of the others. The great temptation is to overvalue the first. This arises from several sources.

1. In the first place, we are apt to attach to the word preaching, as used in the Bible, the sense which it now has in common life. We mean by preaching, the public and authoritative enunciation of the Gospel; whereas, in the Bible, the word comprehends all methods of communicating divine truth. When Paul says, "It pleased God, by the foolishness of preaching, to save them that believe," he does not mean that the public oral proclamation of the Gospel is the only method of saving sinners; but that God had determined to save men by the Gospel, and not by the wisdom of this world. Human wisdom is entirely inadequate to that end, as the world by wisdom knew not God, and therefore God determined to save them by the Gospel, which Paul calls the true, or hidden wisdom. Any method by which that wisdom is communicated, comes within the compass of that foolishness of preaching of which Paul speaks. The parent, the teacher, the author, are all preachers in the Scriptural sense of the word, so far as they are engaged in holding forth the word of life. The power is in the truth, not in the channel or method of communication. It is this transferring to the Bible the modern restricted meaning of the word 

2. But secondly, we do not make due allowance for the difference between the state of the heathen, and that of our own people. Because the majority of persons in a Christian land are prepared, in a good degree, to understand a public discourse, we are apt to take it for granted that this method of instruction is equally adapted to the heathen. A moment's reflection, however, is sufficient to correct this mistake. A certain degree of previous knowledge is requisite, to enable us to profit by public discourses; and we accordingly find, the world over, that the effect of public preaching is just in proportion to the previous religious training of the hearers.

3. In the third place, as we know from Scripture and experience that many single sentences of the word of God contain truth enough to save the soul, and as the Spirit of God does sometimes make one such sentence fasten on the conscience, and from that single germ, by his inward teaching, evolves enough of the system of truth to enable the sinner to receive Christ, to the saving of the soul, it is very natural for us to be anxious to scatter the truth as rapidly
and as widely as possible. And this is a good and sufficient reason why, even in heathen countries, the public proclamation of the Gospel should never be neglected, but on the contrary, should be as assiduously employed as possible: we know not but God may give some one truth saving power in some poor sinner's heart. Of the seed sown on the wayside, among the rocks or thorns, it is possible that some one grain, here and there, may take root and bring forth fruit. But no harvest is ever raised in that way. Neither has any heathen nation ever been converted by the itinerant proclamation of the Gospel. To raise grain enough to feed our families, or to sustain a nation, we must plough and harrow, as well as sow; and to save souls enough to found a church, or to convert a nation, we must slowly and laboriously indoctrinate the people in the knowledge of the Bible.

The mistake to which we have referred, is one into which the missionaries themselves almost uniformly fall, at the beginning; and those new to the work, are apt to think that their more experienced brethren rely too little on preaching, and too much on the slower methods of instruction. A missionary from Ceylon told me that soon after his arrival in that field, he ventured to suggest his doubts on this subject to the oldest, and certainly one of the ablest and most devoted of his brethren. That elder brother was then ill, lying on his bed, opposite an open window. He said to his doubting brother: From that window, you can cast your eye over a number of villages, embowered in trees; as I lie here, I can in my mind go from house to house through all those villages, and tell you the names and character of every family. In a course of years I visited them so often, I so often conversed with them, and preached to them, that I know them all, and know them intimately; yet I never saw any fruit from all that labour. Their minds were so darkened, their moral feelings so degraded, that the truth could gain no access, and made no impression. We were literally forced to adopt the method of regular teaching; and you see the result. A Christian nation is rising up around us. Another missionary from the same field, who had been twenty-five years on the ground, expressed his firm conviction that if God would continue to bless their labours for the next five and twenty years as he had hitherto done, the whole Tamil people would be as thoroughly Christianized as any nation in Europe.*

Let it, however, be distinctly understood, that we advocate no exclusive method of instruction. The business of the Church is to teach and to teach in all the ways by which the truth of God can be conveyed to the understanding; but that work must be accomplished.

We have endeavoured to show that teaching is the great duty of the Church, and how she ought to teach; the only other question is, what is she to teach? Is she to teach secular knowledge? The proper answer to this question undoubtedly is, that the Church is bound to teach the Bible, and other things, only so far as they are necessary or important to the right understanding of the Bible. This exception, however, covers the whole field of human knowledge. The Bible is a wonderful book. It brings every thing within its sweep. Its truths radiate in every direction, and become implicated with all other truth, so that no form of knowledge—nothing which serves to illustrate the nature of God, the constitution of the Universe, or the powers of the human soul, fails to do homage and render service to the book of God. We cannot teach

* This remark is too comprehensive, though intended to apply only to Jaffna.—Eds. C. I.
the doctrines of creation and providence, without teaching the true theory of the Universe, and the proper office of the laws of nature; we cannot teach the laws of God, without teaching Moral Philosophy; we cannot teach the doctrines of sin and regeneration, without teaching the nature and faculties of the soul. Christianity, as the highest form of knowledge, comprehends all forms of truth.

Besides this, every false religion has underlying and sustaining it, a false theory concerning God, concerning the world, and concerning the human soul. If you destroy these false theories, you destroy the religion. The Hindu religion cannot stand without the Hindu Astronomy and cosmogony. Science undermines the pillars of heathenism, and frightens its votaries from its tottering walls. The native population of Calcutta is beginning to quake, under the silent operation of Dr. Duff’s school in that great city. They feel the ground trembling beneath their feet, and they are well aware if the truth in any form is taught, the whole system of error must soon crumble into dust. On the other hand, the true religion necessarily supposes a true theory concerning God, the Universe, and the soul; so that you cannot teach the Bible, without teaching what is commonly called human science. All knowledge comes from God, and leads to God. We must remember that ignorance is error, and not merely the absence of knowledge. The mind is never empty. If it has not right views, it has wrong views. If it has not right apprehensions concerning God, the Universe, and itself, it has wrong ones. And all error is hostile to the truth. It is right, therefore, to pull up these noxious weeds, that the seeds of divine truth may the better take root and grow.

While, therefore, the Church is mindful that her vocation is to teach the Bible, she cannot forget that the Bible is the friend of all truth, and the enemy of all error. The Church is the light of the world. She has the right to subsidize all departments of knowledge, those principalities and powers, and force them to do homage to Him, to whom every thing that has power must be made subservient. She has always acted under the consciousness that knowledge is her natural ally. She is the mother of all the Universities of Europe. Harvard, Yale, Nassau Hall, and a numerous progeny besides, are all her children. She knows she is most effectually fulfilling her vocation, and honouring her Divine master, when she is most effectually bringing men to know Him, from whom all knowledge flows, and to whom all truth leads.

It is, Christian brethren, an infelicity incident to the prominent exhibition of any one truth, that other not less important truths are, for the moment, cast into the shade. Because we have insisted on the importance of communicating a knowledge of the truth, it may seem as though we forget that the truth is powerless, without the demonstration of the Spirit. Must we ever undulate between these two cardinal points? Because the Spirit alone can give the truth effect, must we do nothing? Or because the Spirit operates only with, and by the truth, are we simply to teach, and forget our dependence upon God? Cannot we unite these two great doctrines in our faith and practice? Cannot we believe that it is the office of the Church to teach, and the prerogative of the Spirit to give that teaching effect? Cannot we be at once diligent and dependent, doing all things commanded, and yet relying exclusively on the power of God for success? In his commission to his Church, Christ says: “Go teach, and lo! I am with you always, to give your teaching effect.” Here, then, is at once our duty and our hope.
The last number of the *Calcutta Review* contains an interesting and valuable article on this subject, written by a Hindu wholly educated in the Free Church Institution at Calcutta, which does great credit to the writer, and to the Institution. We propose to make rather copious extracts from it, in two or three successive numbers of our Journal, believing that they will be both gratifying and useful to our readers.

After premising that Hinduism as a system embraces the whole compass of human learning, whether in literature, art, science or religion, which all have a divine origin, and are alike taught in their sacred books—so that errors in Geography, Astronomy or Physiology, are as fatal to the authority of their Shasters as errors in religion—he proceeds in the first instance to point out some of the errors in Geography.

The Hindus accordingly, receive information on all subjects, historical, literary, scientific, or theological, from the mouths of the Brahmans alone; who, in their turn, have no other fountain of knowledge, than their own sacred writings. The Shastras are made the standards of all sorts of knowledge; and the disagreement of any opinion with them is regarded a sure proof of its fallaciousness. Whatever is contained in them, or whatever has passed by, and come down, under the sacred name of Shastra, *must* be received as true, without the faintest shadow of doubt: and, whatever differs from them, must be rejected as spurious and false, simply on the ground of its not coinciding with the infallible doctrines of the holy writ. The act of doubting a point, which rests on the authority of the Shastras is always followed by the severest anathemas;—the rejection of it is deemed nothing less than downright infidelity. Freedom of inquiry on any subject, the exercise of one's own mind, and thinking and judging for one's own self, are not only wholly unpractised, but are thought to amount to a crime. Accordingly there prevails, among the orthodox Hindus, such a mean and dastardly spirit, that it is ever ready to give its assent— its amen—to any thing and every thing, whether it be reasonable or unreasonable, wise or foolish, true or false, if it has only had the honour of having come out from the lips of the Brahman, the sole interpreter of the Shastras.

The genius of Hinduism imperatively requires, that every thing should be stereotyped. There is no word in the whole vocabulary of the Sanskrit language, expressing the idea of a new edition. We, who have the privilege of enjoying the benefits of western civilization, can scarcely be brought to feel the force of the strictures, laid upon freedom of thinking, by the narrow-minded and meanly jealous authors of our national religion. Even the Brahmans, who are said to be its guardians, are sternly required to listen to its dictates in all matters, as the only rule and guide of their conduct; and any deviation from it is threatened with heavy and dreadful penalties, both in the present world, and in the world to come. And the submission of the Brahmans to the injunctions of the Shastras is as complete, as the demands of the latter are broadly absurd and unreasonable.

Such is the despotic sway, with which these Shastras rule the consciences of their followers, and such is the slavish subjection which they exact from them, that gross absurdities and glaring contradictions, such as lie exposed even to the view of a child, are blindly passed by unnoticed. Or, if they inadvertently happen to perceive them, they immediately begin to suspect themselves of being guilty of blasphemy, and soothe their minds, and satisfy their consciences, by the ever-satisfactory argument, that "Whatever the Shastras say, can never be untrue." Such being the state of the native mind, we need no longer wonder, why the ancient Hindu writings should descend to us, through many centuries, untouched, unaltered, and unimproved.
When two opposite theories on the same point—as we shall have afterwards many occasions to see—are both received as true, only because they have both found a place in the Shastras, how can we reasonably expect, that any alteration in them could ever be thought of by such a credulous and cowardly people?

The Hindu Shastras are most copious on the subjects of geography and astronomy. Of the other physical sciences, we receive nothing but brief, dark and confused notices. The Indian sages of yore, handled, we read, such branches of knowledge, as natural philosophy, botany, anatomy, chemistry, &c.; but their knowledge of these subjects appears to have been peculiarly superficial, and extremely scanty. With regard to many of them we find nothing more than mere references made in the Shastras; and scarcely any one of them has been treated in a systematic or scientific form.

Again, limited as the knowledge of our countrymen is on scientific topics, that knowledge is remarkable only for extravagance of imagination, wildness of thought, and inaccuracy of description. The Hindu authors appear to have made their own imaginations, the only fountain of knowledge, and to have drawn from them information on every subject of human learning. Observation and experiment were not only wholly unused, but thought to be perfectly useless and unimportant. Truth had no charm in their sight. Nothing, but what was pompous, gaudy, splendid, brilliant, and marvellous, could find an admittance into their speculations. Nature, with her unfading and inexhaustible beauties, was a dead blank to their eyes. They strove to create for themselves imaginary worlds, filled with imaginary objects, and adorned with imaginary beauties. Whenever they stood in need of information, or wanted to account for any natural phenomenon, instead of applying to the real sources of knowledge, observation, experiment, intuition, &c., they adopted a very apt method of arriving at all knowledge, and solving every difficulty. They shut themselves into their respective closets, and there each began to spin such a theory out, as might best suit his own liking. Hence, while the Hindu Shastras teem with wonders the most unnatural, and abound with errors the most ridiculous, they are equally distinguished for glaring contradictions, as we shall have afterwards many occasions to see.

The Hindu Shastras are enumerated and classified, in the following manner, by the Hindus themselves:

I. The four Vedas, viz. the Rik, Yayush, Sama, and Atharva.

II. The Vedangas, or six Angas, or bodies of learning (treatises subsidiary to the Vedas); comprehending, (1.) Siksha, rules for reciting the Vedas; (2.) Kalpa, treating of the ritual of the Vedas, and containing a detail of religious acts and ceremonies; (3.) Vyakarana, treating of grammar; (4.) Nirukta, or commentaries in the form of glosses; (5.) Chandas, or dissertations on metres; (6.) Jyotish, explanatory of astronomy and astrology. These works are said to have been given by inspiration of God, to enable the Brahmins to read and understand the Vedas. Here, then, is a double inspiration—that of the Vedas, and that of the Angas, which form the key, by which the Vedas are opened.

III. The Upangas, or inferior bodies of learning; namely, the Mimansa comprehending theology; Nyaya, logic and metaphysics; Dharma-shastra, institutes of law; and the Puranas, or legendary treatises, eighteen in number.

IV. The Tantras, containing rites of a most secret nature, some of which are exceedingly impure, by which a man is said to become Shedad, or supernaturally gifted. They are also the great source, from which are drawn almost all the Mantras, by which the different manifestations of Shiva and Sakti are worshipped.
work, which forms a part of the Hindu Shastras. All that we meet with, on this head, are either mere references to geography, or information respecting the origin of the world, the rise of continents and islands, the mode in which the seas were formed, &c.; subjects, which more properly belong to cosmogony, than to geography. In some of the Purānas only, we find certain books, or sections, devoted solely to this subject, such as the fifth book of the Srimat Bhāgabata, the second book of the Vishnu Purāna, and certain chapters of some other Purānas, as the Brahmā, Markandeya, and Brahmānd Purānas. But the geographical notices, which they contain, are chiefly remarkable for lawless extravagance of description. They speak of countries, mountains, rivers, &c., which are nowhere to be found on the surface of the real globe, and the very names of which do not appear in the writings of any other nation under the sun. The descriptions which they give of continents, seas, mountains, &c., are not geographical delineations, but high-colored effusions of poetry, such as flow from excited imaginations.

I. The Hindu Shastras widely differ from, and flatly contradict, one another, in regard to the form of the earth.

(1.) The popular notion, which is maintained by some of the Purānas, is, that the earth is a flat plain of a triangular form. This idea has evidently arisen from the shape of India, which is like that of a triangle. As the Hindus, if not always, at least from a remote period, were forbidden to pass beyond the limits of their country—all their knowledge was necessarily confined within the boundaries of Hindustan, which they gradually came to look upon as the whole world. Natural circumstances assisted them to fall deeply into this error. India being on all sides either surrounded by water, or bounded by lofty chains of mountains—its inhabitants, ignorant of the art of navigation, and unable to cross the mountains, naturally concluded, that there was nothing beyond the boundaries of their own observation. And though time and knowledge have enabled men to form paths over the mountains, and to sail over the wild ocean, yet the veneration, in which the Shastras are held by the Hindus, is so deep, and the word of the priest so powerful, that they still obstinately and blindly adhere to their erroneous notions, although contradicted by the experience of the whole world. Some Brahmans, especially those that have any intercourse with the European community, and have received some notion of the European method of investigating science, seem to be ashamed of their own Shastras, and positively deny, that the Purānas maintain the triangular form of the earth. A Pandit of no common rate, being asked by us, What is the shape of the earth, according to the Shastras? replied, "it is round like a Bādābī Lebu," a species of lemon, larger than an orange, but of the same form. His comparison, and our knowledge of his occupation—for he is a teacher in the Fort William College—made us suspect his honesty; and, being pressed, he tried to evade our questions by citing slokas, or texts, which had nothing to do with the matter in question. We then, to satisfy our mind, went to the Tola Pundits, or Adhyāpakas, as they are generally called, who have no connection whatever with the Europeans; and they unanimously supported us, by saying, that the popular notion of the earth's triangular form is not groundless, but is based upon several of the Purānas and Tantras. We can therefore safely conclude, that the triangular form of the earth is an orthodox doctrine of the Hindu Shastras.

(2.) The same Purānas teach, that the earth is a circular plain. This notion seems to be a more learned one, since the Pandits generally adopt it. Indeed the grand system of geography, now universally embraced by the Hindus, as will afterwards be seen, can never be upheld without this supposition. Here then we find two notions widely differing from each other, equally supported by the same authorities, which are professed to have been given by inspiration of Heaven. But what can be plainer, than that the same thing cannot both be triangular and circular at the same time? The absurdity of upholding two such opposing theories seem to be felt by many a Brahman of the present
day. Hence some, who are more enlightened than the rest of that sacred class, really feel ashamed at these glaring contradictions contained in their holy writings; and, being utterly at a loss to account for them, begin to suspect the inviolable purity of the Shastras. Some would even go the length of refusing to admit the Puranas into the number of their sacred works. But this they do not dare openly do; for, so doing, they would run the risk of being condemned as heretics, by the great mass of the people. Those, who are of a more subtle turn of mind, come forward, with their ever ready and extravagant conjectures, and their unmeaning, dark, and intricate logic, to explain away the difficulty in question. "Why," say they, "where is the difficulty so loudly spoken of? Is nobody aware of the fact of their being a succession of ages, in each of which a new world—a new universe, is formed by the great Author of all things? If so, is there then any necessity for supposing the Shastras, which are eternal, to deal only with the things of the present age? Then, then, you see," the subtle Brahmins continue, with a proud, self-conceited air, "the difficulty melts away, just as wax does in contact with burning fire. In some age (this they say exultingly), the earth was of a triangular, in some other age, of a circular form. What, what," they continue, with triumphant laughter, thinking, they have for ever put to silence their opposers, "what have you to say to this? Are you not satisfied?—you must be by this time." Such is the tenor and force of the arguments, which the clear headed Brahmans of the Naiyaika school, bring forward to reconcile the differences in their sacred writings. But what are we to think of a people, who greedily devour these explanations as the fruits of supernaturally improved intellects, or rather as suggestions, that can only proceed from inspired heads? Need we here add, considering the wide diffusion of sound European knowledge among the Hindus, that both these suppositions, respecting the form of the earth, are utterly false; and that its real shape, as found by actual and accurate observations, is nearly that of a sphere, or globe?

(3.) Besides the notion of the earth's being a uniformly flat plain, of a triangular or circular form, there is still another opinion, on the same subject, entertained by some of the more scientific writers of ancient Hindustan. Bhaskar Acharjya, of illustrious memory among the Hindu writers of yore, has clearly taught, in his famous astronomical work Siddhanta Siromani, that the shape of the earth is that of a sphere. But this notion of the globular form of the earth is now almost buried in oblivion, notwithstanding its philosophical accuracy; though, when reminded of it, the Pandits of the present day, in spite of their obstinate attachment to the Puranic system, on which they absolutely depend for the success of their priestcraft, cannot but admit it, as an orthodox doctrine of the Hindu Shastras. It is because of the wide spread of the Puranic knowledge among the people of this country, that this true theory respecting the form of the earth, like some other sparks of truth, scattered here and there through the voluminous and unwieldy gatherings of oriental nonsense, has become all but obsolete.

II. With regard to the support of the earth, the authors of the Hindu Shastras err as egregiously, as respecting its shape or form; nor do they less contradict one another in the former, than in the latter instance. One supposition, and that which is the most popular, is, that the earth rests on the thousand heads of the infernal dragon Ananta, the great serpentine manifestation of Vishnu. The Hindu philosophers, who were always in the habit of judging from appearances, felt a great difficulty in conceiving how the earth could stand in empty space, without a prop, when they saw everything on its surface, unsupported, fall to the ground. While, therefore, they were thus compelled to assign an imaginary support for the earth, they felt, at the same time, the necessity of supposing that support to be without an end; for the difficulty in question is not at all removed by any supposition, which makes the prop of the earth a finite object; as, in this case, the same question, that was started in the beginning, can with equal force be asked again. Hence the Hindu writers, very ingeniously,
as they themselves considered it, made the great upholder of the earth to be a monstrous serpent without termination; and thought thereby to remove all the difficulty, that lay in the way, of accounting for the position of the earth in the immensity of space. How narrow must have been the knowledge of these sages, the boasted models of wisdom, and how limited the capacities of their understanding, not to have known the simple fact, that the earth requires no support at all?

But this is not all. The theory of the interminable serpent was too simple to suit the minds of all the Hindu philosophers. They must have something more complicated, more prodigious, and more marvellous—something better adapted to the peculiar turn of the native mind, which takes delight in nothing, but the most fantastic dreams of the imagination. Accordingly, the Hindu philosopher begins to work in his fancy, and brings out a theory, as remarkable for its novelty, as for its wildness and extravagance. "The earth," says he, "is first placed on the heads of Ananta, which again stands on the back of a tortoise, which in its turn is supported by eight elephants, standing on eight sides." Though, in point of accuracy, both the former and the present theory stand on the same footing—for they are both equally erroneous—yet, viewed merely as theories, this is far inferior to the other. For it does in no way, not even by supposition, as the other does, clear the difficulty, which it proposes to remove. It gives no answer to the question, if the earth rest on a serpent, and the serpent on a tortoise, and the tortoise on eight elephants, what supports the elephants? We are aware, that many, who, without reading the original Shastras, receive the theory from the Pandits orally, are led to invert or change the order of the animals supposed to support the earth, placing Ananta always at the lower extremity, as a suppression more natural, and better calculated to solve the problem in dispute. But, whatever others may think, there is unquestionable authority to support the theory, as we give it. For instance, when Rāma, the great hero of the solar race, went to the kingdom of Mithila to compete for the hand of Jánaki, by breaking the formidable bow Gândiva, and, being animated with the spirit of chivalry, took the almost inflexible bow in his hand; Lakshmana, his fond and favorite step-brother, looking at the furious aspect assumed by Rāma on the occasion, and feeling the ground tremble under his feet, addressed the earth and its supporters, in the following words:

"O earth! do thou support the weight of Rāma: O Ananta! do thou sustain the burden of the earth and Rāma put together: O Kurma Deva! uphold the weight of Rāma, the earth, and Ananta, all three combined; and O Dig Hastis! support the accumulated weight of Rāma, the earth, Ananta, and Kurma, all put together."

Observe then the blindness of the Hindus, and the ignorance of their ancient teachers. If the necessity of a prop was felt by the sages of India, to keep the earth from falling to the depths of illimitable space, how did the theory framed obviate the supposed difficulty? To suppose a support of the earth, where there is none, is itself a gross error: to say, that that support is an enormous serpent with a thousand heads, which no man has ever seen, is highly to aggravate that error; but to maintain, that, besides the unknown dragon, there are eight stupendous elephants, and a mighty tortoise, sustaining the earth, is such a puerile extravagance of conception, that a parallel instance can scarcely be found, even in the romances and fables of the most rude and uncultivated nation. The Pandit, whom we consulted on this point, and who cited the foregoing sloka of the Ramâyana, seemed to be utterly bewildered, when asked, What supports the lowermost elephants? After a long pause; he made the following reply:—"Why may not the elephants rest on the waters that are supposed to be below the earth?" "Yes," we said, "when we can suppose a thousand-headed serpent, a tortoise, and eight elephants under the earth, it is but an easy affair to imagine a subterranean ocean!"

Before we dismiss the consideration of this point, we think it proper to record the opinion of Bhaskar Achārjya in this place, for the sake of doing justice to his memory. Instead of following the foolish popular notion of
the earth's resting on the heads of the serpent Ananta, the author of the Siddhanta Siromani was of opinion, "that the earth is suspended in the air, by the hand of the Deity."

III. Nothing can exceed the grandeur, and at the same time, the wildness of the theories of the Hindu geographers, regarding the superficies of the earth. For, what are called geographical descriptions in the Hindu scriptures can be viewed in no other light than as mere theories, although they are given with as much confidence, as a thorough conviction of their truth would warrant.

There appear to be two grand theories of the earth, brought forward in the sacred writings of the Hindus. The first of these supposes the world to be composed of seven concentric islands, or continents, which are separated from each other by as many seas, consisting of liquids very different in their natures. The following statement of this magnificent system we chiefly draw from the second book of the Vishnu Purana, which contains sixteen chapters, and treats of the earth, and the things above and below it. Of the seven great insular continents, Jambu is placed in the centre of the world. It is of a circular form, and surrounded by the sea of salt water (Laavna). Next in order is the Plaksha Dwipa, which encircles the sea of salt water, in the form of a belt, and is itself surrounded by the sea of sugar-cane juice (Ikshu). Then follow in regular succession, the Salmali, Kusa, Krauncha, Saka, and Pushkara Dwipas, bounded severally by the seas of wine (Sura), of clarified butter (Sarpi or Ghee), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala). Beyond all these continents and seas, the Hindu geographers place a country of gold (Swarna Bhumi). This most extraordinary belt of land, according to their opinion, serves a very important purpose. It prevents the waters of the last, or the furthermost ocean, from flowing off in all directions. Round this golden country, they imagine a circular chain of mountains, called Loka-loka. Beyond is the land of darkness, encompassed by the shell of the mundane egg.

But the most extravagant point, connected with this monstrous system, is perhaps the account given of the origin of the seven continents, and the seas by which they are divided. "Time was," says the inspired writer of the Srimat Bhagavata, "when the whole surface of the earth was one uniform and continuous plain, not intersected, as it since has been, by so many circular oceans. It was only at a later date, that the earth came to be so divided. Mark then the way in which the seas were produced. In the early part of the Satya Yug, or in the infancy of the world, there flourished an illustrious monarch, named Priyavrata, the son of Swayambhu, the first great king of the earth. This most beloved disciple of Vishnu, grieved at the inconvenience, under which his subjects laboured in the darkness of night, proposed to himself the pleasant task of riding in his magnificent car, and giving light to the world, in the place of the Sun, after it was set in the west. And well might he undertake this business, for the splendour of his body equalled that of the meridian sun. Accordingly he rode in his splendid car, which had but a single wheel, and began to drive it with a motion as swift as that of the sun. He made only seven revolutions, and the furrows, which the wheel of his car made on the earth, became the seven mighty seas." It is much to be regretted, that while our author furnishes us with such a satisfactory account of the origin of the seven great oceans of the world, he leaves us in utter darkness, respecting the manner, in which they came to be filled with such sweet and pleasant contents; especially, as we feel assured, that he could have given us, had he chosen, as much satisfaction on the latter head, as on the former.

The Hindu writers are as much mistaken, respecting the extent of the seas and continents, which form the system of the world, as respecting their origin and existence. They maintain in general, that each of the seven insular continents is twice the extent of that which precedes it, and that each sea is of the same extent with the country which it encloses. If therefore we take the extent of the Jambu Dwipa as unity, the extent of the sea of salt water should also be 1;
MISCELLANEOUS SELECTIONS.

that of the Plaksha Dwipa, and Ikshu
sea, 2 respectively; that of Salmali,
and the sea of wine, 4 each; and so
on of the rest, increasing in geometrical progression. The country of
gold is said to be as large as the rest
of the earth; and the breadth of the
Loka-loka mountains is equal to the
tenth part of the central Dwipa. This
seems to be very clear; but, under
this apparent clearness, there is much
ambiguity. What are we to under­
stand by the extent of the seas and
continents—whether their breadth, or
their circumference? We would not
have entered on this useless and un­
profitable discussion, had we not in­
tended to record, in this place, the
opinion of the Pandits on the subject,
and the mode of reasoning which they
employ to bring it to a decision—
which are too curious to be omitted.

"Though the Puranas," say they, "in
describing the extent of the seas and
continents, seem to mean their breadth,
yet as the seas were formed by the
edge of the same wheel, they must
all be of the same breadth; but, as it
is said, that the extent of each sea is
double the extent of that which pre­
cedes it, it is the circumference, not
the breadth of the seas, that is thereby
to be understood."

Such being the explanation given
by the Pandits themselves, we need
not in vain seek for a more satisfac­
tory one, but proceed to notice the account
given by the Hindu writers of the
circumference of the whole earth.

With regard to the circumference
of the earth, there is great difference
of opinion. The generally received
opinion on the subject, which is found­
ed on some of the Puranas, is that the
earth, with its continents and oceans,
is 500,000,000 yojanas, or 4,000,000,000
miles, in extent. But, according to
the Brahmánda Purána, the breadth
of Jambu is 100,000. Now following
the rule above stated, that each con­
tinent is twice the extent of that
which precedes it, and that the land of
gold is equal in extent to the rest of
the world, and that the breadth of the
Loká-loka mountains is one-tenth of
that of the central island, we first
find the radius of the surface of the
earth, and then from it we obtain
something more than 304,860,000 yo­
janas for its circumference. Again
the Tantras give an account different
from both. According to the Shaiva
Tantra, for instance, the circumfer­
ence of the earth is said to be
25,350,000 yojanas only. Here then we
have again one of the many instances
in which Shastras contradict one
another. But, which ever be the
orthodox opinion, these accounts are
all very far distant from the truth.

Let us consider for a moment the mag­
nitude of the error committed by the
Hindu writers. The real circumfer­
ce of the earth, as found by the
most accurate observations and mea­
surements, is only about 25,000 miles;
but the Hindu sages maintain that it
is one hundred and sixty thousand
times that number. Indeed they make
the circumference of the earth so
prodigiously large, that it is more than
sufficient to fill up the whole orbit of
the earth round the sun.

(To be continued.)

THOUGHTS ON AND IN SHORT WORDS.

The speech of our sires, far back in
the days of yore, like that of the First
Man, who may well be thought to have
been taught of God, was made up for
the most part of those short words
which are spoke with one pulse of the
breath, and one stroke of the tongue.
The stream of time through a long
tract of years, and from lands not our
own, has brought down to us a vast
drift of new and strange terms, with
which we may think our speech has
come to be rich, but it is clear, that
much of its strength has in this way
been lost. Thus are we shown to be
base sons, who, both from our limbs
and our tongues, have lost the brawn
of our sires. They in truth were poor
in purse, but rich in speech. Their
words like gems, were as great in
wealth, as they were small in bulk;
while the mass of ours, are as poor as
they are large and long. We must
add to this, not only the loss of force,
but the waste of breath and time when
we would speak our thoughts; and
that of types and ink when we print
them. Huge tomes would shrink to
one-third their bulk, and time and pains
would be spent less in vain both to
those who write and print, and to those
who read, if there were a due care to
clip the length and size of the words,
and to use no more than the thought
and time is as great as that of books is
small; and the first charge we should
give to those who would have us read
what they write, is: "In all ways and
by all means be brief; for life is short
and art is long."

Nor let us think that the good old stock
of words, so short and strong, is lost.
They are not lost: they lie blent with
the trash of the heap; and in bright
points shine out here and there from
the map, like the stars when a fog dims
the air, or the face of the sky is dark
with clouds. It will be well worth our
while to mine out these gems, and
string them on the chains of our
thoughts, which will then shine with
new life; and though the tongue may
lose in sound, it will be the more fit
to speak all that the deep soul can feel
The heart feels but throb by throb; and
it is thus that the tongue should beat
while it gives vent to its joys and its
pains.

The arts of life and the lore of the
head have need, it is true, for terms
been cold and long. The lair must
be kept cool while we search for truth;
and truth shines best in what some call
"a day light." But what we have said
holds in full force when we look to all
that large class of thoughts which come
from the heart, and which we wish to
go down in the souls of those to whom
we speak. Here we need the thoughts
that breathe, and the words that burn
—those that wing their speed like a
bolt, and pierce like the barb on the
shaft. Such are the terms in which it
is fit to hail the long lost friend, when
we once more grasp his hand, and
hang on his neck, and tell him: "I
have seen thy face as though I had
seen the face of God." Thus should
we "sing praise to the Lord with
harp; with the harp and the voice of
a psalm; and pay our vows in the
house of the Lord."—Hear him who
cries out of the depths; and say, what
are the strains of his sad plaint? "Wo
to the day in which I was born. Let
that day be dark with the clouds of
death. Let no voice of joy break on
that night, and its stars be dark; let
it look for light, but have none; nor let
it see the dawn of the day. My gray
hairs shall go down in grief to the
grave of my son, and there our heads
shall be at rest.—O, my son! my son!
would God I had died for thee, my
son! my son!—Morning Star.

Communion with God.—Is there,
in reality, such a thing as the spirit of
man holding converse with the Father
of spirits?—or is the Epicurean right,
in holding that the great God is so ab-
sorbed in his own affairs and pleasures,
that he has no care for men, and no in-
tercourse with them? God's partic-
lar providence over men, and the good
man's communion with the spirit of
God, are radical ideas in the Christian
system, running through all its doc-
trines and duties. Our union with
Christ, so often spoken of, implies com-
munion—it is such a union as that be-
tween the vine and its branches, the
head and its members. What is said
of God's indwelling in the hearts of
believers, implies it. Call this indwell-
ing what you will, it must imply as
much as communion. The relations,
also, which God and Christ hold to us
—such as that of Father, Bridegroom,
and the like—imply it. All the ordin-
ances of the Gospel pre-suppose it;
being designed to be so many means of
our communion with God. And the
experience of all good men is full of
proof, that there is such a thing as our
fellowship with the Father, and with the
Son Jesus Christ.

This fellowship presupposes our hav-
ing a common interest and condition
with Christ. Christ, the elder brother
in the family of God, has a title which
covers the inheritance of all good, to be
possessed in common by the whole fami-
ly. If we are children, then heirs—
hisirs of God, and joint heirs with Christ.
That part of the reward of Christ's
obedience and death, which is in its na-
ture capable of being communicated
he enjoys in common with his redeemed.
to them, and the glories of heaven he shares with them. He shines in the midst of them as the sun among the stars, communicating his own light and gladness to all. And this presupposes another thing—a heart renewed, and by faith united to Christ. The members have no communications from the head, till they are joined to it. All things are yours, only as ye are Christ's.

But this fellowship also implies actual converse; and that is something more than the heartless performance of religious duties—something more than drawing nigh to God with the mouth and honouring him with the lips—something more than postures, gestures and words. Nor do all heartfelt exercises amount to real communion. The affections may be deeply moved, and that on religious themes, and yet all the emotions be selfish and unholy. The heart may be touched with the drapery or the sound of the truths of the Gospel; the imagination may take fire, in view of what was intended to reach the heart. The intellect may be regaled, and the taste gratified, by the rhetoric which bodies forth a heavenly truth, and the pleasure mistaken for spiritual joy. Lo! thou art unto them as a lovely song, of one that hath a pleasant voice and can play well upon an instrument; for they hear thy words, but they do them not.

Communion with God consists in no wild flights of fancy no raving of selfish passions, no ecstacies that come we know not why and how, no new revelations, dreams, or supernatural voices. It consists of nothing short of the exercise of reason, heart and conscience, upon the perfections, truth and works of God. And it is an exercise peculiar to renewed hearts. Others are alienated from God; and the alienated do not commune. They live without God in the world. The Lord is nigh to none but those that call upon him in truth, and he communes with none but those with whom the habit of grace has commenced—those in the exercise of repentance, love, faith and hope. If we say we have fellowship with him and walk in darkness, we lie and do not the truth. And communion with God is grace in exercise. It is no dormant principle. No Christian has communion with God when he is asleep, or when he is lukewarm. When there is an association of God's mind on ours. When we take a sight of the immensity and grandeur of God—a sight overpowering the mind, crumbling the edifice of our pride to dust—
then we have communion with God. And so when we look at the holiness of God, till we are made to say, 'Woe is me, for I am undone, for I am a man of unclean lips,' we have communion with him. So is an effectual survey of God's mercy: by his word and providence, applied by the Spirit, he gives us new discoveries of his mercy, melting the heart and awakening responses of gratitude. These put our spirits in motion, and cause a reciprocal affection, a high and holy fellowship. So in all the exercises of grace in the performance of religious duties. True repentance gives occasion for converse with God — sends a voice of sorrow up to heaven, and brings a voice of comfort down. And faith is an exercise of trust, of a heart confiding in God, and drawing supports and refreshments from him. Love to God is also an outpouring of heart, and a taking in of the beauty and sweetness of his character. True repentance gives occasion for converse with God—sends a voice of sorrow up to heaven, and brings a voice of comfort down. And faith is an exercise of trust, of a heart confiding in God, and drawing supports and refreshments from him. Love to God is also an outpouring of heart, and a taking in of the beauty and sweetness of his character. True repentance gives occasion for converse with God—sends a voice of sorrow up to heaven, and brings a voice of comfort down. And faith is an exercise of trust, of a heart confiding in God, and drawing supports and refreshments from him. Love to God is also an outpouring of heart, and a taking in of the beauty and sweetness of his character.

God also communeth with his people through his providences. Rods and rebukes are a part of the discipline of his house, and afflictions are the methods by which he often cultivates the graces of his people. He touches them with the rod, and the wayward heart returns to a spirit of meekness and obedience—bears the rod, and thankfully says, It is good for me to have been afflicted. So also in difficulties and dangers. Earthly resources fail; and he says—at what time I am afraid, I will put my trust in thee. I see the storm, and will flee like a helpless child to my father for shelter. This is communion with God.

Gratitude Illustrated.—During a sea voyage, a few years since, says Dr. Parker, of the United States, in his interesting book, "Invitation to True Happiness," I was conversing with the mate of the vessel on this topic, when he concurred in the view presented, and observed that it called to mind one of the most thrilling scenes he had ever beheld. With this, he related the following story.

"I was at sea, on the broad Atlantic, as we now are. It was just such a bright moonlight night as this, and the sea was quite as rough. The captain had turned off, and I was upon watch, when suddenly there was a cry of a man overboard. To go out in a boat was exceedingly dangerous. I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a most frightful sea.

"As we rose upon a mountain wave, we discovered the man upon a distant billow. We heard his cry, and responded 'coming.' As we descended into the trough of the sea, we lost sight of the man, and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him, and distinctly heard his call. We gave him another word of encouragement, and pulled with all our strength. At the top of each successive wave we saw and heard him, and our hearts were filled with encouragement. As often, in the trough of the sea, we almost abandoned the hope of success. The time seemed long, and the struggle was such as men never make but for life. We reached him just as he was ready to sink with exhaustion. When we had drawn him into the boat, he was helpless and speechless. Our minds now turned towards the ship. She had rounded to. But, exhausted as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat, and consigned us all to a watery grave. Yet we reached the vessel, and were drawn safely upon the deck. We were all exhausted, but the rescued man could neither speak nor walk; yet he had a full sense of his condition. He clasped our feet, and began to kiss them. We disengaged ourselves from his embrace. He then crawled after us, and as we stepped back to avoid him he followed us, looking up at one moment with smiles and tears, and then patting our wet foot-prints with his hand, he kissed them with an eager fondness. I never witnessed such a scene in my life. I suppose if he had been our greatest enemy he would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining part of the voyage he showed the deepest gratitude, and when we reached the port he loaded us with presents."

Reader! Are you subdued? If not, why? Christ has seen you exposed to a more fearful peril, and has made an infinitely greater sacrifice for your rescue! He saw you sinking in the billows of eternal death! He did not merely venture into extreme danger to save you; he has actually suffered for you the most cruel death! Yet you have never embraced his feet, nor
Things New and Old.

Mutual Prayer.—"The more I consider my own experience, and as far as I can judge of others, the more deeply am I impressed with the conviction that carelessness in the duties of the closet is the grand cause of our going so heavily in our heavenly course; and that if we would but resist the devil and bear down our corruptions, in the promised strength of God, in this one particular, all other things, comparatively speaking, would go smoothly and kindly with us. I beg your prayers for me in this one respect particularly—that it may please God in his undeserved mercy to give me grace morning and evening to pour out my soul before him in spirit and in truth—to give me for Jesus' sake, a far more abundant measure of the spirit of grace and supplication. 'If any two of you,' &c. Oh! let us believe the promise of God, and asking, we shall receive. I on my part shall not neglect to ask for you the blessings of which you stand most in need, and I shall not forget this one, as given any proper testimony of gratitude. What estimate ought you to place upon your depravity, when such goodness has for so long a time failed to subdue it?

The Queen's Accomplishments.—Her Majesty is, undoubtedly among the most accomplished ladies in her dominions. She is mistress of the modern languages, in which she expresses herself with grace and fluency. Her love of music developed itself at a very early age; she plays with taste and expression on several instruments, and has inherited her royal grandfather, George Third's predilection for the organ. Her voice is Mezzo Soprano. She inherits her numerous talents, not only from the royal family from whom her descent is paternally derived, but also from her illustrious mother, who is a composer.

The Queen's talents for drawing are so remarkable, that one of her masters, before her accession to the throne, when speaking of his royal pupil, said, "The Princess Victoria would have made the best female artist of the age, if she had not been born to wear a crown."

She told this gentleman that her pencil was a source of great delight to her; and that, when fatigued by severer studies, it was a refreshment to devote an hour to drawing.

So affable was this amiable Princess in her deportment to her instructors, that she was beloved by them all. One of her drawing masters ventured to make known to her, that a lady whom he knew had expressed the most ardent desire to possess something sketched by her hand. "Indeed," replied her Royal Highness, with a smile, "I wish it were in my power to gratify the wish of every one as easily;" and dipping her pen in the standish, she rapidly executed a free sketch of a horse's head, in the style called etching, and kindly presented it to Mr. Westall for his friend.

The lady was astonished at the beauty of the execution, but observed that no one would believe it was really the work of the Princess Victoria unless it were distinguished by her autograph. When this remark was repeated to the Princess, she very good humoredly completed the happiness of the fortunate possessor of this valued drawing, by adding her autograph. She writes a very fine hand, free, bold and legible. She is also an excellent arithmetician, and examines accounts with the ease of a financier.

In private expenditures Her Majesty is both economical and generous. She has been more liberal in her gifts, and more magnificent in her hospitality than any of her immediate predecessors; yet the privy purse is unembarrassed. We have afforded, in our previous detail, a solution of this apparent enigma: her Majesty is an excellent accountant.—Miss Strickland.
I believe Christians in general stand much in need of it. It occurs to me my dear friend, that our communications with one another, of late especi­ ally, have not been of that improving character that they might have been. I am satisfied that the blame in a very great degree rests with me. Let us pray earnestly for one another that our souls may be filled with heavenly grace and then our communion with each other will be sweet and profitable. I am satisfied that when Christian friends do not make their intercourse thus pro­itable to one another, the glory and ex­ cellency of their friendship have de­ parted. It degenerates more and more into one of the weeds of this world's growth, yielding little fragrance and litt­le enjoyment, and eventually will prob­ably become uninteresting, if not dis­gusting to both. But where it is nour­ished by prayer and spiritual commu­ nion, it will grow up into a goodly tree whose spreading branches will afford a cool retreat, where much rest and con­ solation may be experienced in the pas­sage through this weary wilderness."—

Fragment of a Letter.

FRUITS OF VOLUNTARISM.—"Was there," exclaims Mr Horman, "ever a more empty boast? The Ecclesiastical Commissioners have expended about £70,000 a year of trust money. But I hold in my hand a list of Societies, mainly supported by the laity, who have been up and doing in this great work, whereby a sum approaching to half-a­ million a-year has been annually sub­scribed and expended by them under the most judicious and economical regula­tions—every sixpence being carefully laid out. I speak only of Church of England Societies, and those mainly indebted to the laity for their funds."

ENGLISH BENEFICES.—The number of benefices in England is 10,553, and of these there are upwards of 2,800 without any residences, and 1,170 with­ out fit residences. Of these benefices there are 297 under £50 per annum; 1,629, from £50 to £100; 1,602, from £100 to £150; 1,355, from £150 to £200; and 1,076, from £200 to £300.

ARISTOTLE AND SOLOMON.—Solomon says, "There is nothing new under the sun," and I may illustrate this by showing that, as probably Paley bor­rowed much from the "Ethics" of Aris­ totle, so Aristotle himself borrowed from other sources. A Jew, who kept a bazaar, came one day to my rooms to exhibit a bill of his goods. He saw a volume of Aristotle lying upon the table—took it up and read it with great fluency. "I was intended," said he, "for a rabbi, and these matters were once very familiar to me. Does it not," he continued, "sometimes strike you that you have read much of this in another place?" "Yes," I replied. "I sometimes think that there are parts of the Bible very like what I occasionally meet with in this book." "Exactly so," said he, "and no wonder! When Alexander visited Jerusalem, it is not probable that he would forget his tutor's request to send him the learned works of the nations he conquered. We may, therefore, readily suppose that Aristotle was not ignorant of the writings of Solomon; and there are obvious rea­sons why he should not acknowledge the sources whence he derived whatever he might choose to borrow from our sacred books." I have frequently since thought of the Jew's remark, and it seems very possible that he was not far wrong.—Church and State Gazette.

"THOU FOOL."—What harsh lan­guage! But it is true; and the occasion requires all earnestness. If you see your neighbour's house on fire, while he is sound asleep in his bed, you do not hesitate to alarm him with the most penetrating cry that you can utter. The reason, in both cases, is of the same nature, but much stronger in the latter, because the loss of the soul is infinitely greater than that of the body; the fires of hell are much more to be dreaded than any material fire, which can only destroy property, or, at most, shorten life.

But why call this man a fool? Surely he was not such in the world's esti­mation. He evidently possessed the wisdom of this world. He knew how to manage his farm successfully. If there was any defect in this respect, it was in not building his barns large enough at first. Often enterprising, industrious men run far before their own anticipations. Wealth flows in upon them; so that they have more than heart could wish. This man, no doubt, had laboured hard, but now thinks of taking his rest, and entering on the enjoyment of his rich possessions. He said to his soul, "Take thine ease, eat, drink, and be merry." His course and his success are the very objects at which thousands are constantly aiming. How, then, was he a fool? Will not
the epithet apply as truly to more than one-half the people in the world? If this were our only state of existence, it would be hard to prove the folly of such a course and such sentiments. Then men might, with some show of reason, say, "Let us eat and drink, for tomorrow we die." If there were no hereafter, of what account would it now be whether the thousands of millions who have inhabited this globe were sad or merry while they lived? He was a fool, as are thousands like him, because, being the creature of God, he neglected to serve him, and took no pains to secure his favour, or to arrest his wrath. The folly of this he must have felt when God spoke to him and said, "This night thy soul shall be required of thee!" Oh! what a sudden interruption of his plans of future pleasure. What! must he give up all his possessions? his fields loaded with ripe harvests, the fruit of his anxious toil? In a moment his fond dream of feasting and mirth is terminated. God, his Maker, calls for him, and none can resist his command. "And who knoweth the power of his anger?" His soul is required. His account, whether prepared or unprepared, must be rendered, "Give me an account of thy stewardship." Show in what manner you have improved the talents committed to you. What good use have you made of the riches conferred on you? Poor, wretched man! what can he say for himself? What justification can he offer for a life of disobedience and forgetfulness of God? Whither now can he turn? whither flee for refuge from his angry Judge? Alas! there is no escape. His riches cannot profit him now. The whole world could not redeem his soul from destruction; and while his heirs are striving about his great wealth, his soul is writhing in interminable anguish. Careless reader! take heed lest this be thy case. Thou art in the same condemnation. Perdition is with thee only a question of time! Thou art condemned already, and "the wrath of God abideth" on thee! But, on repentance towards God, and faith in the Lord Jesus Christ, that wrath may yet be removed; therefore repent, believe, and live!—Penny Magazine.

Religious and Missionary Intelligence.

Foreign.

BAPTIST MISSIONARY SOCIETY.—The Annual Meeting of the Baptist Missionary Society was held on Thursday, April 26, at Exeter-hall. The chair was filled by Samuel M. Peto, Esq. m.p.

The CHAIRMAN, after some highly appropriate observations, on the general subject, touched upon the question of the Incorporation.

The Rev. J. Angus, the Secretary, then read the Report, of which the following is an abstract:—

"The Society has agents in Europe, Asia, Africa, and America. In continental India, it has 35 missionaries, 67 native teachers and preachers. In Ceylon, and other East Indian Islands, it has six missionaries and upwards of 40 native teachers. In connexion with all the Churches in this field, are upwards of 1,500 members, and in the schools are about 4,000 children, the number of schools in India being 102. At the 24 stations in Bengal there were added to the Churches, in 1845, 87 members; in 1846, 162 members; in 1847, 297 members. Twelve years ago—in 1837—the number of missionaries in India, dependent upon the Society, was 12, and of native teachers about 15. The volumes of Scriptures printed up to 1837 were 240,065; between 1837 and 1847, the number printed amounted to 503,305; in all, 743,370. Since 1847, 133,000 volumes more have issued from the press.

"The Missionaries connected with the Society have (among their incidental labours) written and published fourteen grammars and nine dictionaries, mostly of languages which previously had no such elementary works. The Churches in Jamaica, formed under the care of agents sent out by the Society, contain about 34,000 members.
The number of ministers in Jamaica in 1847, and of members connected with the Churches, was double the number connected with the Mission in 1837.—Christian Witness.

Wesleyan Missionary Society.—The Annual Meeting of this Society was held on Monday, April 30, in Exeter-hall, Strand. The hall was densely crowded. Sir Edward N. Buxton took the chair at eleven o'clock.

The Report stated, that the general state of the Society's missions was decidedly prosperous, and that the annual returns were such as to stimulate them to persevere in their exertions. The operations of the Society derived great importance from the remarkable character of the present times. The Wurtemberg mission was of such a nature as to be regarded with peculiar interest, as counteracting strenuously the infidel principles sought to be inculcated there. In France the Society had found a more effectual means of furthering their laudable purposes of the Society is £52,574 14s. 3d., including 7,636 16s. 3d. special contributions in aid of the extended circulation of the Scriptures on the Continent, and £21,993 15s. 5d. free contributions from auxiliary societies, showing an increase in this item of £695 11s. 1d. The receipts for Bibles and Testaments amount to £43,358 11s. 10d. The issues of the Society for the year amounted to 1,107,518, viz.—from the depot at home, 605,133; from the depot abroad, 365,355. The total issues of the year amounted to 21,973,355. The expenditure during the past year has been £25,831 1s. 2d.; and the Society is under engagements to the extent of £67,694 0s. 11d.

The Bishop of Norwich proposed the first resolution.

Mr. Plumptre, M.P., seconded the resolution, which was then put and carried.

The Rev. Hugh Stowell moved the following:

"The thanks of the meeting to Almighty God, for that he has been graciously pleased to bless the labours of the Society during the past year with such abundant success."

The Rev. T. Boaz, from Calcutta: moved—

"That the thanks of this Meeting be given to the Right Hon. the President, the Right Rev., the Right Hon., and others the Vice-Presidents, for their continued patronage and support."—Ibid.
Report of the Orissa Mission for the Year 1848.—We were favoured some time back with a copy of the Report of the Orissa Mission, in connexion with the general Baptist Missionary Society, and now proceed to give a brief outline of its very interesting contents. The number of stations occupied by European Missionaries is two, the one at Berhampore in the district of Ganjam, the other at Cuttack, which is the head quarters of the Mission. At the last Conference it was resolved to establish a third station at Piplee in connection with Pooree. At Berhampore, there are two Missionaries, Messrs. Stubbins and Bailey, and three native preachers. In the early part of the year they undertook a long Missionary tour, which extended through a distance of six or seven hundred miles, preaching daily to the people and distributing tracts and Gospels. During the year they visited some of the most renowned shrines in the district, and at the beginning of the cold season commenced another extensive tour. The number of members in communion at Berhampore is forty-four. The rescued victims were wild and uncultivated in the extreme, but in three weeks became somewhat civilized and readily conformed themselves to the habits of the other children. The Male Asylum under Mr. Bailey continues to work well. On the 17th of August, twenty-five boys who had been rescued from the barbarians, were placed in the Asylum by Col. Campbell, and soon after eight others were added to the number. These thirty children, but for the humane interference of the British Government, would have fallen victims to “the sacrificial knife” of these cruel wanderers on the mountains of Khundistan. They have not only been rescued from excruciating torments and death, but are now receiving the benefit of a course of mental and bodily training, are able to read with considerable facility, and are growing up useful members of society.

At the station of Cuttack are placed Messrs. Lacey, Buckley, and Miller, and Mr. Brooks, who has charge of the Press. They are assisted in their la-bours by eight native preachers. They have continued to pursue their usual plan, of undertaking distant journeys in the cold weather, and, during the other months of the year, visiting the villages in their own neighbourhood, where large congregations could be obtained at the popular festivals. Large numbers of tracts have been distributed throughout the district, and the Report gives several instances in which they have been most cordially appreciated by the people. One tract, the “Jewel-Mine of Salvation,” written in verse, appears to have been particularly popular.” In a tour up the Muhanudee towards Sumbulpore, the native brethren heard six men unite in chanting it; they had committed the tract to memory. In another village, a shopkeeper called out to them to ask where the European Missionary was who had given him the tract, from which he immediately repeated by heart many extracts. Preaching in the hills of Goomur, a person from the crowd recited an entire passage from it. In another village, fourteen miles from Piplee, a respectable man, a jogee, had obtained a copy of it and committed it to memory. Soon after, his house was burnt down, and after he had rescued his family from the flames, his first inquiry was for “the book;” but it had perished in the flames; and he sent a special messenger to the Missionaries to explain his misfortune, and to entreat that another copy might be given to him.—The number of members in communion at Cuttack is 141, and at the very interesting Christian establishment at Chaga, 50. This village is situated in one of the Hill states, and the people have not the protection of English law; the poor people have, therefore, been subject to great oppression. Three-fourths of the land within the Mouzah of Chaga is cultivated by the Christian converts, and they pay the greater part of the rent of the village. They have, as usual, been subject to the extortion of the muhajuns, who advance them food during the season, and are repaid, in kind, at harvest time, with an addition of fifty per cent. Some kind friend has lent them small sums at five per cent, and this is beginning to give them a feeling of independence. “There are few sights,” says the report, “more gratifying than to see a person who, a little time since, was so op-
pressed and destitute, as to be without even a brass vessel from which to eat his scanty meal of rice, and so reduced as to obtain no more for his hard labour than two seers of paddy, or one seer of rice, for his own and his family's maintenance, now ploughing his bit of land with his pair of bullocks, or driving his hackery with his load of straw to Cuttack, returning at twelve o'clock to his enlarged meal of rice and dali, rendered savoury by a little salt, set before him by his Christian wife with eyes glowing with pleasure." This notice has extended somewhat beyond what our limited space would have enabled us to allot to it, that we have left ourselves no room to notice the Academy, or the Male and Female Asylum at Cuttack. We shall revert to them when we notice the next annual report.—Friend of India.

Proposed Reformation of Hinduism.—An increasing number of the rising generation of Hindus in Western India are fully convinced that Hinduism, as it is, cannot be defended. Its glaring inconsistencies and absurdities, and its pernicious influence on the character, and on the welfare of the people are now seen by the light of another and purer religion. It has thus become a practical question, Shall Hinduism be rejected as false and worthless, or shall it be reformed and modified to suit the exigences of the times? Many of the better educated young men are as yet disposed to adopt the latter alternative, thus making their own imperfect judgment the standard of what shall, and what shall not be submitted into their reformed Shâstra. Such a Shâstra can of course have no binding authority. No one can ever recognise it as the word of God, and all will be free at any time, still further to modify and reform it according to their own peculiar notions. Sad would be the condition of our fallen race were we left to such miserable expedients as these for determining the will of God and the way of salvation. It is, however, gratifying to witness a growing dissatisfaction with the prevailing superstition, and an earnest desire for a purer faith. The writer of the following communication is a favourable specimen of an interesting class, recently sprung up in Western India, who are now groping their way out of darkness, but who are still unwilling to receive the true light of Divine revelation. And we fear that many of them, puffed up with a vain conceit of their own wisdom, and occupied with the absurd scheme of manufacturing a Shâstra for themselves out of existing materials, many never come to the knowledge of the truth. The following is one of several proposals which have recently been made in regard to the reform of Hinduism:—

To the Editor of the Prabhâkar.

Sir,—The times demand a reformation of the Hindu Religion, as indispensable to the welfare of this people. I cannot but deem it advisable, in view of the abounding ignorance and folly, that a number of those truly interested in the prosperity of the country, should come together for the purpose of entering on this work of reformation. One obvious advantage they would enjoy; namely, the approbation of the Government. Why should a handful of ignorant shâstras and pundits frighten us back from this work? They have long held a great sway; and will be ready to exclude from caste any who may oppose them. But what is caste? A great number of people combined together constitute a caste; while a man who stands by himself is out of caste. The Sikhs were originally out of caste, until by the increase of their numbers, they became an independent caste. Those who embraced the Christian religion, in its origin, were in like manner stigmatized; but afterwards, their numbers increasing, it came to pass that instead if their being out of caste, it was those who had stigmatized them that were so. Some time after this religion had obtained vogue, it declined very greatly; whereupon there arose a certain pundit who reformed it, though not without a great outcry on the part of many. But when there were people enough of the reformed faith so that they could have marriages, &c. among themselves, they then cared but little for their benighted opposers.

Shankaráchárya abrogated some of the laws contained in the Shâstras, and some he sustained; and such revisions of the Shâstras are at times necessary. The religion which relates to God is alone unchangeable. Let then those who desire the good of their country not trouble themselves much about the question whether they will be immediately joined by the masses or not. If after the promulgation of the reformed religion, two or three hundred adopt it, soon many will flock to them. Many perceive the necessity of reform, but suppose the thing impracticable. The
principal features in this reformed religion will be these. **First,** all are to practise the sincere worship of God. **Second,** They must regard the interests of their neighbour as their own. **Third,** All rites except those connected with the investiture of Brahmans, with marriages and with burials, are to be done away. **Fourth,** In all religious ceremonies the language of the people is to be used. Let those that will, learn Sanskrit; but there is no reason why those who are ignorant of it, should use it in religious ceremonies. **Fifth,** Let every one be free as regards the externals of religion to act, to speak, and to write as he will. **Sixth,** In matters of religion, and in the affairs of life, the authority of men and women must be equal; this would sanction the marriage of widows and adults. **Seventh,** Morality is to be esteemed above religious ceremonies. These latter are now held to be of most account, but they must cease to be so. Women must not think that they can make amends for their transgressions by circumambulating the pimus- pal tree. **Eighth,** The use of unmeaning sentences to be abandoned. **Ninth,** No class is to be treated with contempt; no pride of caste retained. Kindness must be shown to all alike. **Tenth,** The love of one's country is to be cherished, and her prosperity aimed at. **Eleventh,** Let every one pursue the occupation that suits him. **Twelfth,** Virtue and merit, and not birth, are to be the foundation of social distinctions. **Thirteenth,** The authority of the subjects must be above that of the rulers; and the welfare of the ryots is to be secured, even by violence, should that be necessary. **Fourteenth,** The commands of the sovereign are to be observed, as also the inspired decrees of God. **Fifteenth,** Knowledge and wisdom are to be sought after by all; and men are unceasingly to be engaged in consoling the afflicted, giving medicine to the sick, instruction to the ignorant, and money to the poor, according to their ability. **Lastly,** All are to make truth their standard; and all practices contrary to truth must be abandoned. The truths of science must be unremittingly pursued and published. And all are to be equally free to pursue these acquisitions.

I have it much upon my heart to write a book concerning these particulars, with the laws of their application and illustrative examples. Nothing of what I have now written is contrary to the Hindu religion. All indeed is not to be found in one shastra, but some in one place, some in another. From the Gita, I would take the statement that there is but one God, and he alone to be worshipped; a statement frequently and plainly made. If the Purans are found irreconcilable with this, then let the Purans go. We want only that which is good. Let the Vedanta pronounce concerning caste. The Rishis have written, after their own fancy, a great many works, none of which can be adopted as satisfactory; but there might be a book compiled from all, exhibiting a pure morality, and pointing out the course of conduct to be observed by those who embrace this Reformed Religion. This book they should regard as their Shastra, and in all things conform to it. Certainly a compilation of this kind would have a stronger claim to regard than the work of an individual Rishi, who had merely his own ability to rely upon, or than the works of all such.

Let but one or two hundred persons in this way simultaneously renounce their various distinctions and assume the name of Reformed Hindus, or of A'ryas (an ancient name of this people) and soon great numbers seeing the superiority of their religion, will join them. Then when a girl is left a widow, instead of consorting with some dissolute person, she will come into this community and marry. Thousands will do it; and all who in various ways find themselves thwarted and hampered by the existing religion, will embrace the reformed religion. When this shall have gained the ascendancy, then whatever needs to be done we can do.

At present there are all manner of divisions and schemes; the inhabitants of the Concan will not marry with those of the Deccan, &c. The shastras that contain such things must be abandoned; then will the people be all as pure as the Ganges, all will be of one mind, and one religion, and all will practice only such things as are needful. Unless this course be adopted, we shall not be able to escape from the evils springing out of the corrupt religion of these times. While I assert the necessity of this reformation, I do not advocate the promiseous blending of all castes in one. Low caste people are not found among those of a high caste; and for this reason a man would avoid forming marriage connexions with them. It is evident that a man receiving five rupees a month
would not take a wife from among the Mahars nor the beggars who live outside the villages, but from among those who are of like standing with himself. My idea simply is that all should lay aside their animosities and live in the exercise of mutual good will; and gradually, as the course of things will admit, shake off these follies. Let there be a commencement made. Many are waiting for it. The Brâhmans hold the Mahars in contempt, and will not touch them; yet they are willing to associate with the English, on the most friendly terms. This is astonishing, when it is considered that according to the Shastras it is less improper to associate with Mahars than with the English. But these Brâhmans are fools; they will not understand; wherefore I suggest the course mentioned above. Yours truly, A Well-wisher of the People. Dnyanodaya, August 1, 1849.

Note.—The above is of some interest as indicating a feeling after truth in some Native minds, especially among the better educated classes of the Hindus, to whom the grossness of idolatry has become disgusting, and some customs, as that of forbidding widows to marry, revolting; but the remedy proposed is utterly inadequate. They must receive the Bible as their only Shaster, and be enlightened from on high by the Sun of Righteousness or still living. These influences now operating. These influences are of the most powerful nature, and though the agents employed, merchants, politicians or rulers, may not always own their agency in the matter, they are not the less efficient or necessary. These agencies have been conspicuous in China; and from the beginning of the new order of things, when Lord Napier, the first direct representative of any European power, landed on her shores, July 11th, 1834, to the present time, it is difficult to determine which has borne the most important part in breaking down the exclusion of China, compelling her rulers to abandon, virtually, their assumptions of supremacy, and open the way to the introduction of Christian civilization. Truly, we may say, in looking back over the last fifteen years, that the valley has been filled up and the mountain and hill made low, that the glory of the Lord may be revealed; and these changes will progress until this teeming land is filled with a Christian and a civilized people.

During the past year, the number of Protestant missionaries to the Chinese has increased from 67 to 73, all of whom, with one exception, are now in the country itself; ten arrived in 1848, and four returned.

### Location Protestant Missionaries in China.

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At Canton, where the dislike of the people to foreigners is still retained with little perceptible diminution, there has been no progress made in the circulation of the Scriptures, and in opening places for preaching. Pub-
lic religious exercises are maintained every Sabbath at five different places in the city, amounting to eight services in all; the aggregate attendance at all of them ranges between four hundred and six hundred. These congregations are addressed by both native and foreign preachers, and the audiences observe a commendable degree of propriety and decorum, though those who are present at the commencement do not always remain till the close. At both the medical hospitals, these services are attended by most of the in-door patients, besides a large number of those who have formerly received benefit. At the close of the exercises, books are distributed to such as desire them; and short excursions are also taken in the vicinity of the city, through its streets, or upon the river, for the purpose of making the acquaintance of the people, and distributing books as opportunities offer. In all these excursions, the foreigners have generally been kindly received as soon as their character was understood; here, as elsewhere, ability to speak the language has usually proved a passport to a civil greeting, and in most cases produced a kind feeling. The church now building under the superintendence of Rev. I. J. Roberts at Tungshik-kok is nearly roofed in, and will probably be ready for worship at the commencement of winter. The hospital under the care of Doctor Parker's is visited by about two hundred patients daily, and that under Doctor's care is still resorted to as formerly, the numbers at both of them far exceeding the strength of the superintending surgeons. The congregations held at both hospitals are addressed every Sabbath by the Chinese evangelist Liang Afah.

During the past month, the Rev. S. Banks, the English chaplain at Canton, has been obliged to return to England on account of ill health, to his own great disappointment, and the regret of the foreign community, among whom his services have been generally acceptable. The church and parsonage are now finished, but his successor has not yet arrived to occupy them; a clergyman is expected from England during the coming summer.

Religious services have been maintained on the Sabbath at Whampoa by the Rev. George Loomis, the chaplain sent from the American Seamen's Friend Society, sometimes in American, and sometimes in English ships. The attendance has been gratifying; and the chaplain has always been furnished with accommodations for preaching. During the commercial season past, he has been engaged, with a good degree of success, in collecting subscriptions for building a floating Bethel at Whampoa, and we trust the object is one which will receive the countenance and assistance of the mercantile community generally, as it is designed for the benefit of all seamen who can understand the English language.

At Hongkong, the mission school under the care of Rev. Dr. Legge of the London Missionary Society, that under the care of Rev. W. C. Burns, the Morrison Education Society's and Baptist mission school, have all been prospered during the past year; the aggregate number of scholars in all is about ninety. A mission school has been in operation some months at Tü-kia wàn on the mainland. The aggregate attendance at all the religious services held in Chinese in the colony is about four hundred; the number of converts is about sixty, six or seven of whom are preachers. The hospital of the Medical Missionary Society is under the superintendence of Doctor Herschberg.

At Amoy, the favourable commencement made in 1841, by Messrs. Abee-land Boone, and their associates, in winning the good will of the people, has never suffered any serious drawback. The medical operations, suspended by the departure of Doctors Cuming and Hepburn to America, have been partially resumed by Doctor Hyslop of the London Missionary Society, who reached Amoy a month or two since. The death of the Rev. John Lloyd was noticed in the last number, and since that afflictive event, the mission has sustained another loss in the death of the Rev. W. J. Pohlman, who was drowned on the 6th inst. on the coast, when the Omega was lost. Mr. Pohlman left Amoy in December, to accompany his sister to Hongkong for a change of air and the improvement of her health, intending to remain there only a few days, and return to attend in dedicating the church lately built by the mission. He embarked on board the Omega, Captain Anderson, January 2d having had a free passage given him by her owners. On the 5th the vessel was lost on Breaker Point, and Mr. Pohlman drowned by the capsizing of the boat.

Mr. Pohlman was a man eminently fitted for his station and work. His
earnestness in making known the messages of the gospel, his pleasant vivacity, manner and disposition, and love to the people, were all happily blended; while his attainments in the language enabled him to speak readily and intelligibly. He arrived at Amoy in the summer of 1844, from Pontianak in Borneo, where he had been engaged in missionary labours among the Chinese emigrants; an interesting account of a tour he made through their settlements is in Vol. VII. p. 163, &c. Wherever Mr. Pohlman went, he made friends among the natives, winning their confidence and esteem by his interest in their affairs, and always using this regard to instruct and benefit them. The church at Amoy had engaged his warmest efforts and through his representations mainly, a grant had been obtained from America for its erection; when he was lost he had with him a set of lamps for it, the funds for which had been collected by him at Hongkong.

The death of two men so well qualified as Mr. Lloyd and Mr. Pohlman is a loss to the mission not so soon or easily repaired.

At Fuhckau, the difficulties experienced by those who first went there, in respect of obtaining dwelling-houses and receiving civil treatment, have been removed; and the foreign residents are now treated with kindness. One of the missionaries writes, "We have now three comfortable dwelling-houses, and shall have a fourth completed in a few weeks, each of which will accommodate two small families. Two of us have each a day-school for Chinese lads, and a chapel which we visit daily and hold religious exercises; my own being near by, I usually visit it twice a day for the purpose of distributing books and conversing with the people. The change is very encouraging. A year ago, we were invariably called hwoeng kiting, or foreign; while the common title now is sing-sang, or teacher. The people appear anxious to read our books, and are ready to listen to our remarks. I have commenced writing a series of tracts designed to meet some of their common inquiries." These statements are encouraging, and we hope these prospects will not be clouded by reverses. The opium trade is now the principal traffic carried on at this port.

At Ningpo, the missionaries are encouraged in their labours by the general attention given to their instructions, but as we have no late information from this port, we are unable to give any details as to the number of schools, attendance upon public services, or amount of books distributed. The hospital under the care of Doctor McGowan still affords relief to the sick and diseased, and presents the same encouraging field for disseminating religious truth by oral exposition, and by tract distribution that it always has done. The villages in the neighbourhood are often visited by the missionaries, and they are everywhere received with kindness. The school for girls under the joint care of Miss Aldersey and Miss Selmer is still maintained, and bids fair to be the means of doing great good.

At Shanghaid, there are a larger number of persons able to speak the language than at any other port, and the amount of direct labour among the people is proportionably greater. The Committee engaged in revising the Chinese Version of the New Testament, is still in session, and has nearly completed the Gospels; it consists of Rev. Drs. Boone, Medhurst, and Bridgman, and Rev. Messrs. John Strenach and Milne. A church has been built the past year by the foreign residents, in which the Rev. S. Lowder officiates. — Chinese Repository.

**Events of the Month.**

The Frankfort Assembly seems virtualy extinct, and the bright visions of a great and united Germanic confederacy are vanishing into thin air. There is too much Romanism, infidelity, and socialism, in most of the Germanic states, to allow of true liberty taking root.

France has been on the eve of another organized revolution, prevented only by the wise precautionary measures of the President and his ministers, and the prompt and vigorous demonstration made by the military. Paris is kept quiet by 100,000 bayonets, and a strict surveillance of the Press. Rome is in the possession of the French; but whether to restore the Pope, or to prevent its occupation by Austria, and to give themselves a footing in Italy, remains to be seen.

England herself continues in peace.
and quietness, amidst the continued shakings and convulsions of the Continental nations, owing, we fully believe, in great part, to Bible influence among the masses of her population, as well as in the middle and upper classes. The religious meetings in Exeter-hall have perhaps never been of a higher character, or better attended, than the present year.

In America, Canada is quiet, and the United States are peaceful and prosperous. President Taylor is very popular. Ex-President Polk is dead. The inundations caused by the Mississippi overflowing all its banks have caused great destruction of property and even of life, at New Orleans, while St Louis, a flourishing city 1,200 miles higher up the river, has been visited by a destructive conflagration, causing a loss of some 4,000,000 dollars in property.

"Religious matters" one writes, "are about as heretofore. The Church is very cold—the world is very pious. Christians exhibit in general but little fervour; but religion seems to be in decided popular favour. Most Protestant denominations are making additions to their communions, and thus growing slowly. It is alleged that 1,000 new Protestant churches are built every year. The Roman Catholic Almanac reports a loss of more than 100,000 of their number for the past year. They include all their population (whether infants I cannot say). If there be no mistake in this, such a loss, in the face of a very large immigration from Europe, is a very extraordinary fact."

In India there is little to chronicle. This Presidency has suffered a loss generally felt and lamented in the departure for England, by the last Steamer, of Lieut. Col. R. Alexander Adjutant General of the Army, and the Rev. R. K. Hamilton, m. a., Senior Chaplain of the Scotch Church. The merits of the former, in his official capacity, have been duly acknowledged, in a very flattering general order of the Commander-in-Chief, and by a like minute of the Governor in Council. We, as Christian Journalists, would add our testimony to the high worth of Lieut. Col. Alexander, as a man and as a Christian—"the highest style of man." The benevolent Societies at the Presidency, as well as the poor and ignorant, have lost a benevolent and liberal patron. Of our friend and fellow labourer, the Senior Chaplain of the Scotch Church, we might say much, but will confine ourselves to the loss which we, and the readers of this Journal have sustained. For more than two and half years—excepting three months when absent from ill-health—he was the Principal Editor of the Christian Instructor; and at other times gracecd its pages by the productions of his pen. This we hope may again be the case; but, in the mean time, in common with his attached congregation, and a large circle of Christian friends, we feel that a brother is absent from us, and far away.

ECCLESIASTICAL MOVEMENTS.

The Rev. R. K. Hamilton, m. a., Senior Chaplain of the Scotch Church proceeded for England, on sick leave for three years, by the last Steamer, also the Rev. J. M. Cranswick, of the Wesleyan Mission, who has been but a short time in India, went home by the same Steamer.

The Rev. Dr. Duff, arrived at Madras by the Steamer of the 2d ultimo and proceeded on the same to Calcutta, where, we are glad to learn, he arrived in health and safety.

The Rev. W. H. Drew, of the London Missionary Society, has returned to Madras, after a visit of two or three months, at Bangalore, Bellary, and other Stations.

The Rev. G. J. Martz arrived on the 18th ult. by the American ship Nantucket, to join the American Lutheran Mission at Guntoor.

The Rev. C. F. Muzzy, of the American Madura Mission, is on a visit at Madras.

The Venerable the Archdeacon of Madras has returned to the Presidency from a long tour of Visitation.

Monthly Missionary Prayer Meeting.

The last Meeting was held in Davidson Street Chapel; address by the Rev. R. K. Hamilton, m. a., On the Insalvable State of the Heathen, without a divine Revelation.

The Meeting on Monday, the 3d instant, will be held in the Wesleyan Chapel, Popham's Broadway.