

## FOREIGN MISSIONS.

The following is an abstract of more ample details, given in the January number of the *Home and Foreign Record* of the Free Church of Scotland:—

**CALCUTTA.**—On the 26th September, one of the College students of the first year, Golan CHANDRA BISWAS, eighteen years of age, was baptized by Rev. Mr. Smith, in the Free Church, Wellesley Square. When plied with promises and threats, he displayed much Christian firmness. Rev. Mr. Sinclair mentions the fact, that when a baptism is to take place, the students and others make arrangements for attending the church, and witnessing the dispensation of the ordinance, to those who are abandoning the religion in which they have all been educated.—They come in clean clothes, some of them have Bibles, and all of them listen with serious attention. This is very promising, when compared with the pride and scorn with which they formerly kept aloof.

**PUNA.**—The Rev. James Mitchell writes, that much excitement prevails among the Puna youth. They see much of the evils of Hindooism, and know also much of the history and doctrines of Christianity, but are sceptical, veering towards deism. The Government schools and Colleges in abjuring all religion, tend to produce this state of matters. Mr. Clarkson, of the London Missionary Society, and Mr. Murray Mitchell, of the Bombay Mission, had visited Puna for the benefit of their health, and were of much service to the Rev. J. Mitchell. Mr. M. Mitchell went over a considerable part of Butler's Analogy with the pupils in the English school, and gave instruction in mental and moral philosophy to young men unconnected with the school, and also assisted in lecturing on the evidences of Christianity. The impression has been wonderful, and may lead to beneficial results.

A journal in the Marathi language has been established to vilify Christianity. Mr. Mitchell has commenced a regular exposure of, and reply to this periodical. Some of the young men connected with it were so well satisfied with the information given in the first lecture, that they moved a vote of thanks to M. Mitchell, for putting them right on so many points.

**MADRAS.**—The Rev. John Anderson writes, on the 13th October, that he expects about the end of November the arrival of two additional missionaries, Messrs. Blyth and Campbell, and that he is cheered with the hope of seeing again at their post, Messrs. Braidwood and Johnson.—The native preachers are labouring assiduously, and with the hope that the Spirit of the Lord will breathe upon the bones, which are very dry. They glory in preaching Christ to their countrymen in their own tongue.

Two Hindoo girls, who twelve years ago were walking in the streets of Madras as heathen, have, after witnessing a good confession for Christ, and being exposed to Hindoo deceit and violence, been baptized.

At no period have the educational prospects of the Mission been brighter. There are at present on the roll of Madras central Institution, and

its four branches, under a thorough system of Bible instruction, 2161 pupils, about one-fourth females, nearly all of caste. It takes about 1:2000 a year to carry on the five schools for boys, with five for girls attached to them. Since the disruption in 1843, the monthly supplies for the schools and mission have come in from Christians in India and at home, in a way to meet, and no more than meet, the monthly demands.

The native ordained missionaries now preach to audiences amounting to about 1200, of all castes and classes of the Hindoo community.—Of these, one-third are adults, the rest boys and girls from the schools. The native Church now numbers upwards of fifty. The majority of them are from caste families, and are the fruit of the school system. Thirteen of the converts are married to native Christian females.

**MARABALESHWAR, NEAR BOMBAY.**—J. P. Wiltoughly, Esq., who had long been Chief Secretary to the government of Bombay, and member of Council at that Presidency, but now in England, has made over to Dr. Wilson, for the Protestant missionaries of Western India, his grounds (35 acres) and house, with all its furniture. Dr. Wilson accepts the trust, and will put the bungalow into the charge of a native convert. This is one of the most valuable gifts made to the missionary cause in India.

**NAGPUR.**—The Rev. Mr. Hislop gives an interesting account of a Telugu woman, who, after having been under serious impressions, apostatized. She recommenced attending upon the means of grace, but for two years she continued in a cheerless frame, hearing and thinking of Bible truth, but feeling none of its life-giving power, apparently destined to remain a monument of the consequences of grieving the spirit of God. He had mercy in store for him. A discourse on the love of Christ to sinners, was blessed to the relaxing of the dreary winter of her soul. She was admitted into the Church by baptism in October.

## JEWISH MISSIONS.

**CONSTANTINOPLE.**—In the *Ecclesiastical and Missionary Record* for January, we noticed that, on the 25th October, the Jewish quarter of Constantinople had been desolated by fire. A similar, if not worse disaster has befallen these poor people. The Rev. W. Koenig writes, that "once more the school is spared." The quarter consumed was densely peopled with Polish Jews. This visitation will seriously affect the Mission, by scattering the people; while, at the same time, it has had the effect of giving access to Jews, with whom the missionary had never before come in contact.

The Rev. M. Thomson gives an account of a Spanish Jew, who has manifested a deep concern to know the truth, and whom he regards as the most hopeful case of real inquiry that has appeared among them.

The Rabbis adopt the tactics of the Irish priests, and endeavor to intimidate the people, and hinder them from sending their children to school.

**HUNGARY.**—The good work is not extin-

guished in Pesth. The weekly meetings for prayer and Bible reading continue. The gospel preached by the Free Church missionaries operates in their absence. Three inquirers have recently come forward, and are receiving instruction. Efforts are being made to keep the work from sinking.

## REVIEWS.

**KNAPP'S THEOLOGY. LECTURES ON CHRISTIAN THEOLOGY.** By George Christian Knapp, D.D., Professor of Theology in the University of Halle. Translated by Leonard Woods, Jr., D.D. Second American edition, reprinted from the London edition. Philadelphia: J. W. Moore, 1853. Toronto: T. Maclear.

Dr. Knapp's system of Theology has been before the American public since 1831. The venerable author died in 1825, after having filled with efficiency the Theological Chair in the University of Halle, for half a century. He was the son, moreover, of the distinguished friend and associate of Franke, one of the venerable founders of the *evangelical system* of Theology, which has given an undying reputation to the University which enjoyed the privilege of his prelections. His talented and pious father had laboured long amid many discouragements, to introduce into the University a practical, a living christianity.

In giving an account of the school to which the author belonged, the learned translator remarks:—"The school of Bible Theology was established at Halle, in 1694, by Spener, for the avowed purpose of having Theology taught in a different manner from that common in the German Universities. Spener states that it was common for persons to spend five or six years without hearing or caring to hear a single book, chapter or verse of the Bible read or explained." "The Bible was perhaps less used before the time of Spener, in Protestant Universities, than it had been, under penalty of excommunication, by pious Catholics before the Reformation." The Bible was thus laid aside to make room for the logic of Aristotle and the jargon of the schools; and the blessed gospel of Christ was thrust out of the public seminaries of learning, whilst *neology* and the rankest rationalism, were not only inculcated, but publicly extolled, from the chairs of the learned professors.

Spener, we are informed, distressed and disgusted by those evils which were almost universal in the Theological Institutions of Germany, enlisted the influence of Frederick III. in favour of a reformation in the method of teaching Theology in that country. A new University was thus established at Halle, under Spener, Anton, Brethaupt and Franke, based on principles purely evangelical. The Bible became the textbook, and the leading principle maintained in this school of Theology, has been, the imperative necessity of the indwelling of the Holy Spirit to a right appreciation of Divine truth. The sentiment of Pascal, as quoted by the translator, in his preface, gives the reader, at a glance, the entire object contemplated by this University.—"Divine things are infinitely above nature, and God only can place them in the soul. He has denied that they should pass from the heart into