

Canadian Presbyterian Magazine :

Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

VOL. II.—No. 4.]

TORONTO, OCTOBER, 1852.

{ PRICE \$1 PER ANNUM.
Paid in advance.

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Religious Intelligence.

UNEVANGELIZED MAN.

Shall we pass in brief review before us some few of the many sections into which the human family is subdivided, and which, however dissimilar in other respects, in this prevalence of sin are found to be identical?

We may commence with the more civilized, such as the Chinese and the Japanese; and these are not the least painful to consider. In no part of the world do we find astuteness in worldly matters, and blindness as to every thing of a spiritual nature more strangely combined than in the character of the Chinese. In their mind, unbelief as to the great realities of unseen things, and a ready reception of idolatrous tenets, and superstitions the most puerile and contemptibly ludicrous, meet together. When we observe a barbarous race like the Indians of America, or the wild Australian tribes, and find that—in the utter ignorance of the one true God in whom they "live, and move, and have their being," they believe only in evil spirits, whom they regard with superstitious dread, this however painful, is not more than we expected. But when we find the intelligent Chinese, dexterous in the affairs of this life, men of courtly demeanour and polished manners, utterly blind as to the existence of Him whose "eternal power and godhead" are inscribed with the finger of light on the heavens above and the earth beneath; when we find, that throughout the vast extent of the Chinese empire the true God is ignored; that He who gives "rain from heaven, and fruitful seasons, filling men's hearts with food and gladness," is unknown and unacknowledged; that no prayer is offered to him, no knee bends to him, no heart offers its service of affection; that he is sanctified in no remembrance, honoured in no life; a scene is presented most painful to contemplate.

And if, with rapid transition, passing over the various tribes and nations that might be classified between the two extremes, we select a people in the lowest grade of barbarism, and furthest removed from every thing bordering on civilization, what shall we find there?

Shall we glance at the fine group of the Feejee islands, consisting of two large islands—Viti Levu, 85 miles long by 40 broad, and Vanu Levu, 95 miles long by 20 or 30 broad—besides numerous, perhaps not fewer than 100 smaller islands, the whole group containing a population of at least 200,000? Shall we bear to investigate their moral state? To do so would be to leave the fresh air and bright sunshine, and go down into a dark and gloomy cavern, full of loathsome sights, where cannibals have been living in the increasing practice of all that is most revolting. Here, in these isles, you have the same un-parring expenditure of all that is beautiful and luxuriant on the part of Him who assigned them their deposition in the mighty deep. "The tree, the shrub, the flower, the leaf, are all fresh, strong, and brought to perfection. New and beautiful varieties meet the eye at every turn. Fruits and flowers teem by the wayside: the fruit is good for food, and the odours of the flowers defy description." But the moral phenomena, which are of man's production, are hideous, and the mere relation of them more than can be well endured. The cannibal mother rubs a portion of the horrid repast on her infant's lips, that it may grow up in similar practices. It is indeed with

them a great sensual indulgence, and the only term they have for the human body deprived of life is the word "bakola," which in its meaning is inclusive of the thought of cannibalism. But we must draw a veil over the abominations of Feejee.

Such is unevangelized man—the rest may be imagined from the specimens we have given. We would only add, that, for generations, sin has been increasing in its intensity of action amongst the heathen, until at length it has attained a degree of violence of the most deadly and destructive character. We are justified in concluding, that, so long as any remnant of that traditional knowledge of the true God transmitted from Noah and his immediate descendants lingered amongst them, that knowledge exercised upon them a proportionate degree of restraining influence; and that, as it was lost, they became more depraved, more vile, and more miserable; until at length, in our own day, we find them in a condition melancholy beyond all description; in which the leprosy of sin in its most malignant form appears to have completely covered them, so that "from the sole of the foot even unto the head there is no soundness in them; but wounds, and bruises, and putrifying sores;—they have not been closed neither bound up, neither mollified with ointment." Even amongst the Feejee islanders it is alleged that cannibalism, although a very ancient custom, did not formerly obtain to the same extent which it has latterly done; and that the present overflowing of this tide of blood, this abounding of iniquity, is of recent growth. The precise period when the various forms of sin, which have acquired power over the heathen, became marked by a greater intensity of action, appears to have been contemporaneous with the discovery to Christendom of these distant tribes; as if "the god of this world," aware that the era of his iron rule over them was drawing to its close, and that his supremacy would soon be disputed, desired to load them with additional chains, and so render them more hopelessly his own.

It is difficult to conceive an individual so destitute of the common feelings of humanity as to entertain no compassion for nations in so pitiable a condition.

INDIA—THE OPPOSITION OF THE HINDUS TO THE CHRISTIAN RELIGION AND ITS CAUSES.

BY THE REV. J. L. SCOTT.

It cannot be doubted that the inhabitants of Hindustan generally entertain a peculiar and most virulent dislike to the Christian religion.—This dislike is natural to fallen man, and no doubt exists in all countries, and the hearts of all ungodly men; for "the carnal heart is enmity against God," and cannot but hate the things of God. But there seems to be something beyond this in Hindustan. It is not merely that Christianity is an embodiment of the purity of God that it is abhorred by the Hindus. There are other causes at work, and it is proper that Christians at home should know what these are, in order that they may understand the difficulties with which we have to contend, and pray the more earnestly for our success. Let the truth be told. It will always, in the end, be beneficial.

The feeling of dislike to Christianity has been strongly displayed in Calcutta by events of no remote date. Public meetings were held, and violent resolutions adopted, to secure the repeal of the law by which those who renounce caste should be no longer subject to the loss of property. A leading inducement to these measures was the apprehension that many might become Christians. In most other places besides Calcutta—and I speak especially of the north-west—the dislike to Christianity is not less real; but it is not so well organized, and partakes more largely of the elements of ignorance and prejudice. The great mass of the people know but very little of what it is. Their idea of a Christian, I believe, is about this: that he is one who wears English clothes, drinks brandy, and eats beef and all kinds of abominable things. They see us pay no attention to external forms and ceremonies, on which they place so much reliance, and they think that we have very little regard to religion of any kind. We are, in a religious point of view, the *unclean*.—Even the Mohammedans, though beef eaters, and thoroughly hated as religionists, have a regard to what is clean and unclean, and have far more external religion than we have. The term *Christiyan* (Christian)