

ledge of the subject which originated the objections—would plainly answer no useful purpose. For instance, one asks, whether Abel was not a murderer in slaughtering animals for sacrifice, while Cain was a good man in offering fruits? A second, Why did Christ, who was innocent, suffer for the guilty? A third, How can the genealogies of Matthew and Luke be reconciled? A fourth, Prove that the whole Bible, without a single line excepted, is the effect of divine inspiration. A fifth, How could there be light, as Moses says, before the sun and the moon? A sixth, Was not the extermination of the nations of Canaan contrary to the justice of God? A seventh, If Christ was a perfect man, how could he be God? An eighth, How could a star, as if endowed with intelligence, guide the wise men to Jerusalem? A ninth, Does the Septuagint of the time of Ptolemy Philadelphus exactly coincide with the Septuagint of the present day? A tenth, If Moses killed an Egyptian, was he not an assassin; how then could God employ him as a prophet? An eleventh, May not the doctrine of the Trinity be mathematically demonstrated to be impossible? A twelfth, What are the proofs of the truth of the miracle recorded by Eusebius of a cross appearing in the skies, during the reign of Constantine the Great? But enough. These specimens are sufficient to indicate the strange and chaotic medley of questions and objections which would be stated at every meeting, were the parties allowed to take their own lawless and wayward course.

Our preliminary meetings, therefore, were chiefly occupied with discussions as to the necessity of adopting some regular course, which would gradually open up the whole subject in successive order, and, at every step, admit of doubters and objectors advancing one and all of their honestly-entertained doubts and objections. After no small difficulty in persuading those concerned, the adoption of such a regular course was at length reluctantly agreed to; and as the number of hearers became too great to be accommodated at the mission-house, it was resolved that we should hold our meetings in the great hall of our institution. Five such meetings have already been held, which have been attended by numbers varying from four to six hundred. Of the varied nature of our proceedings, I cannot at present venture to furnish you with even the faintest outline. Only this much I will say, that I have much reason to bless and praise God, my heavenly father, for the opportunity which has thus been unexpectedly afforded for addressing so large an assemblage of educated natives on the evidence and doctrines of the Christian faith. It is thus that He is ever graciously bringing good out of evil, making the very wrath of man to praise him, and causing the machinations and devices of the enemy to recoil upon himself. That good, much good, of a general kind has already been effected, I have had many gratifying and satisfactory assurances. Meanwhile I send you a copy of the *Christian Advocate*, the weekly organ of our Independent brethren, as it contains some editorial remarks, with extracts from the *Englishman* newspaper, which may furnish a glimpse of some of our proceedings, with their probable tendency and effects. And, "oh that the Lord would rend the heavens and come down, that the mountains might flow down at his presence; as when the melting fire burneth, the fire causeth the waters to boil, to make his name known to his adversaries, that the nations may tremble at his presence."

At some of our earlier and more private meetings, Mr. Tuite threw out sundry insinuations respecting certain alleged sinister means resorted to by the missionaries, as well as the alleged mercenary motives of our converts, and their ignorance alike of Hinduism and Christianity. As regarded the alleged misdoings of the missionaries, I pressed him very hard, in the presence of his Hindu associates, to particularize any of them, promising an instant searching investigation. But, when so pressed, he was constrained to acknowledge that he only took up "the reports in the native newspapers!" And when further pressed as to the foundation of these reports, he was compelled to admit that they rested only on "the guess or con-

jecture of the editors!" As to the converts, I at once suggested a summary process, which was to summon some of them before him and his friends, and allow him to question them at his own pleasure. This accordingly was done. To every question the reply was so prompt, so decisive, so triumphant, that in the end Mr. Tuite's scepticism fairly gave way, and he felt constrained to declare that they were "fully exculpated from all the charges brought against them." Some of the converts then turned round upon Mr. Tuite, and put sundry questions to him, which fairly gravelled him.—I remain, &c.

The contest in which Dr. Duff has been engaged may be regarded as now terminated, and terminated so as to gladden the hearts of all who love the cause of Christ. The following letter relates what, we trust, is the last of these abortive efforts of error against the truth of God:—

LETTER OF REV. ALEXANDER DUFF TO THE CONVENER.  
Calcutta, January 8, 1818.

MY DEAR MR. TWENTIE,—Enclosed are some notices of our late annual examinations. That of the *Bengal Hurkaru* is the fullest, as that paper has all along taken a friendly view of our operations. The *Englishman*, on the contrary, has, for years past, manifested an unfriendly spirit towards missions and missionaries. Its favourable testimony, therefore, on the present occasion, is the more remarkable. Let us in all this recognize the hand of a gracious God. The last year has been one of uncommon trial in many ways. But the Lord has continued to smile on us; and with the smile of his approbation we may well rejoice amid all trials, difficulties, and reproach from the world—whether of traitorous Christian profession, or undisguised infidelity and heathenism.

Considering the mighty efforts made by the great Hindu conspiracy to uproot our institution; considering, also, that the hall of that institution was made the scene of a recent conflict between the powers of light and the powers of darkness; it is, indeed surprising in our own eyes, that we are enabled to present the attitude which we now do, in the face of this great community of natives and Europeans. Well may our hearts be filled with gratitude and our lips with praise.

Of the essays of the young men, two of those on the important subject of the exposure of the sick on the banks of the Ganges, were considered so able and interesting, that a desire has been expressed that, in some form or other, they should be published. Some of the others, in whole or in part, will appear in *The Free Churchman*—a copy of which will be sent to you. Altogether, the year has closed upon us with manifold blessings.

The Colonel Lawrence who assisted at the public examination, is the same gentleman whose measures have been so wonderfully successful in pacifying the Punjab. He is to accompany Lord Hardinge to England. For years past he has taken a warm interest in our institution and its success, and has been a liberal contributor to its funds. In this, and in other ways, God is raising us up friends, even in high places; and to Him we desire to ascribe all the praise and the glory.

In the November Record I was delighted to see the subject of scholarships so prominently brought forward by Mr. Mitchell of Bombay. To every syllable of his, we can respond "Amen." The subject is one which, for years past, has been forcing itself on my own mind with constantly augmenting urgency. I have repeatedly spoken of it to our Financial Board, and to other friends of the mission; and nothing prevented my making an appeal to our friends at home, but the feeling that their hands were more than full. Its vast importance cannot be pressed too strongly. The Hindu Government College here has many scholarships, varying from £16 to about £50 per annum. This is a mighty lure; while it enables the most talented to remain for years beyond what they otherwise could do. The establishment of such scholarships was forced on the Government as a matter of necessity. It is only a few months ago, that the Honourable Mr. Cameron, the President of the Government Council of Education, expressly admit-

ted to me, that "without them they could not get on at all." And if "without them" (the scholarships) even the Government "could not get on at all," with all the immense patronage at its disposal, distinctly in prospect, what are we to do? how are we to get on? Hence the Lord has marvellously prospered us, in spite of the great disadvantages under which we labour. But that is no reason why the friends of the Redeemer should not endeavour to remove or to mitigate one of the chief practical difficulties against which we have to contend in bringing Christian education to bear, in the fulness of its power, on the minds of the more mature and better cultivated of our young men.

During the present vacation of most of our educational institutions, the series of lectures and discussions, formerly noticed, has been suspended. At the fifth of our public meetings in the great hall of the institution, Mr. Tuite, the volunteer champion of the infidel confederacy, fairly broke down. At his own request, he was allowed that evening to commence the discussion, in order that he might have time to do full justice to his cause. He occupied about two hours, partly reading from an elaborately-prepared document, and in part extemporaneously. He kept to no one subject; but wandered widely over all manner of hackneyed anti-Christian themes. If he had spoken before an intelligent European audience, most of what fell from him might fairly have been left alone, as too absurd or too inconclusive to require a formal reply. But spoken as it was, chiefly before a native audience, it was necessary to follow him through all his deviant wanderings. This was done. His alleged facts were shown to be either mis-statements, or gross exaggerations, or downright fictions; and his pretended arguments, to be silly sophisms, impertinent surmises, or transparent fallacies. In the end, he had not a single word to say. He was fairly silenced. But, instead of honestly and meekly confessing that he was in the wrong, and expressing regret for having mislaid the cause of truth and righteousness, he simply rose with a rufled crest-fallen countenance, to say, that "his object was now accomplished"—that he "saw no more use for meeting there"—that, for his own part, he "would not again attend," and that he "recommended his Hindu friends to imitate his own example." This statement was followed by shouts of uncontrollable derision, on the part of the majority of his own Hindu friends and allies, who had sense enough to see that their champion, as such, was fairly defeated and crushed. Some of the more noisy and blustering of his coadjutors did follow his cowardly example, and appeared no more. The sixth evening was comparatively calm. The most candid of the young men, who had several times before spoken with great fluency, addressed the meeting. His remarks were instantly replied to. The seventh, and for the present, last evening, I had entirely to myself; no one, though all were freely invited, volunteering to defend the infidel cause. The attendance continued very large and very attentive to the last. Thus has the storm burst. Our troubled atmosphere has been purified, and now there has succeeded a great calm. That a vast deal of good has accrued, in the over-ruling providence of God, from the whole of the recent movement, is undoubted. But of this more hereafter.—Ever yours, &c.

We altogether sympathize with the feelings of the Presbytery of Calcutta in consequence of the removal of Mr. Macdonald from his earthly pilgrimage. The loss thereby sustained by the Church of Christ is, in the resolution of the Presbytery, feelingly described. The difficult duty of supplying the void created by his removal lies upon the Committee. May they be guided aright in this solemn emergency! Well may we cry for help when the "godly faithful, and when the innumerable are taken away."

Repentance is God's gift, a gift with a *peradventure*, in the case of those who oppose themselves; and, therefore, though we are not to despair of the grace of God, yet we must take heed of presuming on it.