

CHURCH OF ENGLAND.

We find some of the English journals still speculating upon the probabilities of a secession from the Episcopal Establishment. In the *Gloucester Journal* we find the following:—

"The necessity for a general secession of the Evangelical clergy from the Establishment, and the formation of a more pure and simple Episcopal communion than the present circumstances of the Church afford, or its future prospects seem likely to realize, are most anxiously discussed and canvassed in the most influential clerical circles throughout the country. The propriety of some vigorous Evangelical movement is almost universally acknowledged; and the project of a secession meets with extensive acceptance and bids fair to obtain the zealous co-operation and support of the more enlightened and pious members of the Church, who have long deplored its corruptions, which in the nature of things are, perhaps, inseparable from its present anomalous position in connection with the State."

The *Morning Advertiser* also, in reference to the same subject, speaks in the following confident language:—

"And we feel fully assured that a very large number of them will quit the Establishment before many months have elapsed. The progress of events clearly points to an extensive secession from that Establishment—a secession of all the Evangelical clergy (2,500 in number) who have any regard for principle and who are desirous of maintaining their consistency of character. Long and wistfully have we looked forward to the breaking up of the Episcopal Establishment. Our wishes are at last about to be consummated—we are on the eve of a disruption in England similar to that which took place in Scotland.—All religious establishments, we rejoice to say, are going fast. Soon shall we have to record the fact of their being 'gone' altogether. The decree for their demolition has gone forth, and no power on earth can reverse it. Amen—so be it!"—[*Halifax Guardian*.]

MISSIONARY INTELLIGENCE.

[FROM THE N. Y. MISSIONARY CHRONICLE.]

ALLAHABAD MISSION.

EXTRACT FROM THE JOURNAL OF THE REV. J. H. MORRISON, ON HIS PASSAGE FROM CALCUTTA TO SINGAPORE.

A Brahman at Sea—Hindu notions of an Eclipse Superstitions giving way.

We have the novelty of a Hindu and a Brahman at sea. Have had several conversations with him, and given him some tracts in Hindu. He is a native of Banaras, and has been a camp follower as a blacksmith ever since he was twelve years of age. After we got far enough out to feel the motion of the ship, he became very sea-sick, and came to the captain for something to relieve him. The captain gave him some wine and some food from the cabin table. I asked him how he, being a Hindu, could eat and drink such things, and reminded him that he would lose his caste by so doing. He replied by asking, "What is caste?" "What can I do?" "If I do not take these things I shall die, and what is caste worth to a dying man?" Now, it is worth remembering, that this man brought with him on board the vessel cooked provisions for the voyage, so that he might not lose caste, or more probably, so that he might deceive his brethren, and make them believe that, by so doing, he had avoided that difficulty. But I asked him, how he could drink the ship's water without losing caste, which drove him to the admission that he had lost it by coming to sea. And during the voyage he constantly partook of the food prepared for the crew by a Mussulman. All this he did without any apparent compunctions of conscience or apprehensions for the results. He wore no janeu or sacred thread, and professed very little regard for such matters. During one of my conversations with him, he asserted the purity of his heart, and expressed a confident hope of future happiness on that ground. I endeavoured, and I was encouraged to hope somewhat successfully, to show him the falsehood of such a position, and the folly of trusting to such sandy foundation, and to direct him to the Lord Jesus Christ as the only Saviour of sinners. He was confounded on seeing how utterly worthless

was the foundation on which he had been resting his hopes of happiness, but not the more disposed to flee to Christ. From all I could gather from conversation with him, I strongly suspected he is more infidel than anything else. And he says he has his disciples all over the country wherever he has been.

On another occasion, he gave me some account of the ideas entertained by the common people concerning eclipses.—There is a low caste of Hindus, called Dom, who eat almost anything, even the leavings of others. They are workers in rattan and bamboo manufactures. To these people the sun or moon becomes indebted, (but in what manner no one can tell,) and they begin to hack away at it with their hatchets to make it pay up. This operation, in some way or other not clearly understood, produces the darkness of the eclipse. As soon as this is discovered, all the people, of whatever caste, run to the houses of the Doms with presents, or rather offerings of whatever they have to give. Thus they liquidate the debt of the sun or moon, and obtain their release, until they were dishonest enough to run into debt again beyond their ability to pay, when they are brought into the same difficulty again and are again released in the same manner. The people are instructed to regard this as a real act of merit, and performed at this time of most value than a hundred similar acts performed at any other time. Finding that he had no definite ideas of the nature and causes of an eclipse, I explained the subject to him in such a manner, that he appeared satisfied of the truth of our theory. He admitted, too, that the Brahmins thus deluded the people only to get their money. And when I pressed the subject home upon himself personally, and showed him the inconsistency and sin of thus leading astray the ignorant, he admitted it all, but coldly replied, "What can I do? I do this for my support;" or, to use the simple native phraseology, "for my stomach."

This man went out to work at his trade in Penang, where there are a number of Hindus from Southern as well as Northern India. At Singapore, also, there are many Hindus. They have quite a large temple there—larger and more splendid than the great majority of temples in India. There I witnessed their Idol worship, and there preached in Hindi in the face of the Idol, while the Brahmins were engaged in their ceremonies, and endeavoured to direct them to the Lamb of God who taketh away the sins of the world. While thus engaged, the leading Brahman came, and had great difficulty to get the people away from me to attend to their worship.—These are but a specimen of a multitude of facts which might be gathered, to show the progress which Hinduism is making toward its end. But it should be borne solemnly in mind by every disciple of Christ, that these superstitions are giving way under two distinct and separate influences. Other superstitions,—the influence of men of the world and infidelity, on the one hand, are all at work breaking down old and long established usages and doctrines, but substitute either nothing in the place of what they destroy, thus leaving the mind open to every destructive influence, or something worse than what bound them before. On the other hand, the Gospel, while it breaks down one superstructure, erects in its stead something of value and permanence; while it turns the people from dumb idols, it turns them to the living and true God. And it is a fact too well known to be denied, that there is a powerful influence in India turning the natives to infidelity, and that many, while they hold to caste, and some of the more prominent outward rites of their own superstitions, are at heart nothing but infidels. Others are becoming Mussulmans. Now the question comes before the Church, what shall be the result of this transition state of that people? In this great struggle between the powers of light and darkness, what part ought our Church to take? God grant each member grace and wisdom to answer this question here, that he may not be ashamed to meet the record of it before the judgement-seat of Christ!

THE eternal Word, God manifest in the flesh, presents to man higher excitements to virtue and piety, and more powerful dissuaves from sin, than any other consideration.

MISCELLANEOUS.

DR. WOLFF AND THE MUSSULMANS.

Appeal, addressed to the Mussulmans throughout Turkey, Arabia, Mesopotamia and Hindostan, by the Rev. Dr. Joseph Wolff.

LONDON, Oct. 12, 1843.

GENTLEMEN,—Though the tenets and principles of the religion of Jesus Christ entirely differ from those taught in the Coran, and though I openly avowed my belief in the cities of Istanbul, Bagdad, Jerusalem, Cairo, Erzeroom, and Bokhara, and though your mullahs, dervishes, and shereefs have been well aware that I was wandering about in the countries of the Sultan (whose life may God preserve) for the express purpose of proving to the Jews that Jesus is true, and that Jesus is to return on earth in order to reign over the whole earth—you, oh followers of Islam, laid not only no impediment in my way, but treated me also with the greatest hospitality and kindness, and even friendship.

I was frequently invited to table to dine with bashas, agas, sayeeds, mullahs, and God-fearing dervishes, and many of them honoured me with the name of the English dervish—yea, the Man of God! and when sick, and frequently in poverty, you treated me like a brother. Thus I also was treated, not only by sunnees, but also by sheahs in Persia, and also by the mullahs and the vizier, when in the great and learned city of Bokhara; and even Akbar Shah, the descendant of Timur, in the city of Delhi, permitted me in his presence to discuss, with a great number of mullahs, the merits and superiority of the three books, the Law of Moses, the Psalms of David, and the Gospel, and then honoured me with the title of "The Man of God!"

I therefore cannot believe the report which was spread throughout England, France, Austria, Prussia, Russia, that the Ameer of Bokhara had violated the command of his religion by violently putting to death two British officers, Colonel Sioddard and Capt. Conolly; for I am well aware that the Coran strictly teaches that the rites of hospitality should be practised, both toward believers and unbelievers; and besides this, the inhabitants of Bokhara and Samarkand are particularly learned, kind-hearted, and benevolent people. I have also learned to my sorrow that Lieutenant Stear, Mr. Balfour, and other British officers, sigh in slavery in the city of Bokhara.

I therefore have determined upon undertaking, a second time, the journey to the city of Bokhara, in order to ascertain the truth of the above statements, and should I find alive those above-mentioned officers, to bring them back to England, in order to dry the tears of their mourning relations. I proceed to that city in the name of God the Highest, the Creator of the world, who is mighty above all things. And knowing that English newspapers are now translated into the Turkish and Arabic languages at Constantinople, and in the city of Cairo, and also at Delhi, I make this my intention known to the whole Mussulman world, in order that the mullahs, sayeeds, and shereefs may give me their assistance in the prosecution of my object in the city of Bokhara.

I shall leave London on the 14th of October for Southampton, where I shall embark on board the Iberia steamer for Malta and Constantinople, and thence I shall go on to Trebisond, Erzeroom, Tabriz, Tcheran, Meshed, Sharakha, Mowr, Karakol and Bokhara.

I hope that your mullahs, dervishes and sayeeds will furnish me with commendatory letters to the Ulema of Bokhara. Your poor servant,
JOSEPH WOLFF, English Priest.

THE ERUPTION OF MOUNT ETNA.

The following particulars of the recent eruption of Etna are given in a letter from Palermo:—

"A new eruption took place on the western side of Etna on the 17th November. The crater opened near Monte Rosso, not far from the eruption of 1832. Three rivers of lava are formed, and are flowing rapidly in the direction of Malletto, Bronte, and Aderno. At the date of the last account, (November 22) the lava, which is flowing across the Bronte, is of considerable thickness, and had arrived within a mile of the town. The inhabitants were flying in alarm, and carrying off their portable property. Bronte was inclosed in two streams of lava, and the position of its inhabitants was frightful. The lava took as