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THE DOCTRINE OF ORIGINAL SIN AS HELD BY  
THE CHURCH, BOTH BEFORE AND AFTER THE  
REFORMATION.

Although, as has been shown in a former article, the Pelagian doctrines respecting original sin were condemned by councils and popes, yet the heresy was not soon extinguished; but was in whole or in part adopted by many learned and ingenious men. To many, the opinions of Augustine appeared harsh, and hardly reconcilable with moral agency and human accountableness. They, therefore, endeavoured to strike out a middle course between the rigid doctrines of Augustine and the unscriptural opinions of Pelagius. This led to the adoption of an intermediate system, which obtained the denomination of semi-Pelagianism; and as these views seem to have been generally received about Marseilles, in the south of France, the abettors of this theory were very commonly called *Massilienses*. Augustine entered also into this controversy, and carried on a correspondence on the subject with Prosper and Hilary, two learned men of that region; the former of whom ardently opposed the semi-Pelagians, while the latter was inclined to favour them. By degrees, however, the public attention was called off from this subject. The darkness and confusion produced by the incursion of the northern bar-

died, and then each book, and finally each volume. These and various methods which might be cited are not unlikely to be useful to individuals; but how far do they agree with the newly-discovered plan of giving by wholesale what the laborious scholars of other times took years to accomplish by wearisome steps?

It is, therefore, much to be desired, that those under whose auspices the education of the next race of men is to be conducted, should be above the danger of mistaking these specious lights of false learning for their guides in the path of instruction.

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*Travels in Turkey, Egypt, Nubia, and Palestine, in 1824, 1825, 1826 and 1827. By R. R. Madden, Esq. M.R. C.J. In two volumes. London, 1829.*

Voyages and travels, unlike most other books, are becoming every day more interesting. Mere curiosity might, perhaps, have been sated long ago; but the character and circumstances of the age have created a demand for information not so easily supplied. The great schemes of philanthropy, which form so prominent a feature in the present aspect of the Christian world, give an importance to the most minute details respecting distant countries, which intrinsically they do not possess. Every new light that is thrown upon the character and manners of Mohammedans and Pagans, facilitates the access of religion and civilization, and puts new instruments into the hands of those who are employed in pulling down the strong holds of the adversary. Neither missionaries nor their patrons, nor the christian public appreciate aright, before experiment, the infinite importance of an accurate acquaintance with the state of society in heathen lands, the specific influence of different false creeds, and the methods of attack upon their prejudices most likely to produce effect. Many a well meant effort has been met with disappointment, and many a promising design abandoned in despair, from an unfortunate neglect of these minutiae, on the part of those who formed the plan or under-

took to execute it. One error of this kind, which has produced such effects in particular abundance, it may be well to specify. The habit of despising those less civilized, becomes so fixed in all the natives of enlightened countries, that they come at last to imagine that the objects of their scorn entertain the same views. Our own understandings are so strongly impressed with the advantages which we enjoy, that we scarcely think it possible for those less favoured not to feel their humiliating distance. We go among them, therefore, with an expectation that they will at once recognize us as superiors, and accept of us as masters. Mortifying experience soon undeceives the traveller. He soon becomes acquainted with the obvious fact, that those among whom he finds himself, not only feel no disposition to do him reverence, but despise him heartily. When the first paroxysm of wonder is subsided, he discovers that the degree of their contempt is greater even than his own for them, and is indeed in exact proportion to their inferiority in knowledge and refinement. It is in vain that he sets before their eyes the circumstances which to his mind are demonstrative of their inferiority. He learns too late that the value of such advantages can be estimated only by those who have enjoyed them, and that the exhibition of his gifts and graces to the semi-barbarian or savage, is a wasteful casting of pearls before swine.

Such, we believe, has been the mortifying experience, more or less, of all ancient and modern travellers, whatever may have been their character and previous preparation, or the scene of their adventures. In no part of the world, however, has this mishap befallen travellers with such provoking uniformity and to so galling an extent, as among the Mohammedans, Arabs, Moors, Persians, and particularly Turks. Besides the contempt for foreigners already spoken of, as characteristic of all nations, in proportion to their ignorance and want of cultivation, there comes in this case into play, religious prejudice and the very quintessence of bigotry. The Gentoo worshipper of Juggernaut, and the African adorer of the Devil, may regard the Christian as heretical, because he will not join them in their orgies; but he bears this stigma in common with all others who dissent from their religion. The Moslem, on the contrary, is taught contempt and hatred of the Christians as an article of faith, and learns to curse them when he learns to pray. He execrates them, not because they are not Moslems, but because they are Christians; his antipathy is not a

general one against all unbelief, but a specific one against the gospel. According to the Koran, they are *Cafirs* or Infidels, *par eminence*, and the zealous Musselman cannot vindicate his orthodoxy more triumphantly than by spitting in the face of every Frank whom he encounters in the lanes of Constantinople, or on the wharves of Alexandria. The first Christian travellers in the east had, therefore, a twofold difficulty to encounter, one resulting from the imperfect civilization, the other from the religious prejudice of the nations whom they visited. The first circumstance which wrought a change in the views of the orientals, was their inevitable discovery of the superior value of European manufactures. When they had once allowed themselves to be convinced, that for fire-arms, cutlery, and many other articles of luxury and convenience, they must be indebted to the Franks, they began to court their intercourse; but it is curious to observe how they continued to do it, without abating a tittle of their orthodox contempt. Europeans found more favour in their eyes, but it was the favour shown to craftsmen and mechanics, and the Turkish Aga, while he bargained for a pair of pistols or a shirt, made no scruple of spitting on the beard of the vile *giaour* who offered them for sale. The notion now prevailed, that all Europeans were manufacturers and pedlars, an opinion which gained them freer access to those countries, but by no means added greatly to their dignity. A second discovery soon followed. The residence of one or two physicians from the west, in Egypt and the Levant, opened the eyes of the inhabitants to a new trait of superiority in the *unclean dogs*, as they politely call us, and one of more moment than all others previously known. The gift of healing is valued every where beyond all price, but no where so extravagantly as in those countries where disease abounds, and medicine is only known by name. A few simple cures performed by surgeons to the European factories, or by travelling physicians, spread like wildfire through the miserable population of the west of Asia. The Russels of Aleppo received every thing but an apotheosis, and many an awkward operator whom necessity had palmed upon the French and English factories in Asia as their medical advisers, acquired a reputation never earned by the most successful practice in the wards of the Hotel Dieu and St Bartholomew's. Every Frank was now a doctor. The most solemn disavowals were unable to rescue the most unpretending stranger from this honourable imputation. Natu-

ralists, traders, soldiers, missionaries, all received a medical degree, on getting into Asia; but the multitude of their patients, the unreasonableness of their demands, and the moderation of their fees, made it a dear bought honour.

This false idea of the sanative abilities of all Christian travellers, annoying as it has been in its effects to many individuals, has opened a new source of information with respect to oriental countries. Domestic society among Mohammedans is, like their dwelling-houses, protected on the outside by a uniform dead wall. Nothing can be seen upon the surface. To know any thing about them you must get inside; a privilege which none but a physician can enjoy. So long as the Mohammedans retain their present views, with respect to female character and manners, the harem must be kept inviolate from all but necessary visitors. And it is only there that the real disposition of the individual appears to be revealed. The uniform monotony of character exhibited by Turks and other Moslems when abroad, is obviously constrained and artificial; it is only in domestic privacy that those distinctive traits which mark the individual become apparent. It seems probable, therefore, that for many years to come, medical men must be relied upon for information of this kind; a circumstance which has suggested the propriety of travellers and missionaries furnishing themselves with some degree of skill in that profession, if for no other purpose, merely as a passport, and the surest means of conciliating favour. That this device will prove successful there can be no doubt; for nothing can exceed the confidence reposed in European therapeutics by the orientals. It seems as if their extreme religious and political antipathy to Franks and Christians, as such, had reacted to produce an opposite extreme of superstitious admiration of their merits in a medical capacity. And yet it is amusing to observe here, as in a former case, with what facility this reverential awe is made to coalesce with a cordial detestation of the same men as unbelievers, and a profound contempt for them as savages. A curious example of this kind is given by Mr Madden. His Greek drogueman had been applauding, in no measured terms, the skill of his employer, at a coffee-shop in Constantinople. After some extravagant falsehood of this kind, "one turned up his eyes and said there was but one God; another praised my skill and cried, 'Mahomet is the friend of God!'" The latter gentleman held out his wrist to have his pulse felt, and said in a very civil tone of voice,

'*Guehl giaour*,' 'Come you dog!' This endearing epithet Turks consider ought not to give an infidel offence, because it is more a man's misfortune than his fault to be born 'a Christian, and consequently a dog.'" The fact indeed is, that they attribute the immense superiority of European doctors to their dealings with the evil one, and consequently view their persons with the same admiring horror which the vulgar among us would entertain for an accomplished conjurer. Those who travel in the east must, therefore, still prepare themselves to be despised and abhorred, while they are wondered at and lauded. Most travellers, it is to be presumed, will have philosophy enough to face this danger, and few will probably neglect hereafter to provide themselves with so useful a recommendation and protection as the medical profession undoubtedly affords.

It seems to have been a consideration of the great advantages enjoyed by medical men in oriental travel, that induced the writer of the book before us to record his observations for the public eye. We know nothing of him further than his book reveals, and that amounts to this, that he is an English surgeon, led to travel in the east by a desire to pursue the *study of the plague* in the countries where it rages. From his style, and the tone of his reflections, we should infer that he was quite a young man, of good sense, and tolerable education, but neither very strict in his principles, nor refined in taste and sentiment. We know not whether to consider it a virtue or a fault, that he is wholly free from any tincture of romance. He sees nothing with a poet's eye\*. Most travellers, whatever their profession, have exhibited some symptoms of enthusiastic temperament, at some point of their progress. So natural, indeed, is it to look for this in travellers, that even Mr Madden tries occasionally to support the character by loud declamations in "*Cambyses's vein*" upon the lapse of time, the mutability of earthly things, &c. These flights, however, are most evidently not expressions of strong feeling, but set speeches. The only subject upon which the author seems at all enthusiastic is the plague, a circumstance which might have been expected from his profession, the primary object of his travels, and the fact that he has written "a volu-

\* We do not regard as an exception the poetic mood in which he found himself while at Jerusalem. His enthusiasm there, as elsewhere, has a very factitious aspect, and his lyrics are, as he justly terms them, "feeble verses."

minous work," to use his own expression, on that scourge of the Levant. The reader must not conclude, however, that our author is a dull, dry, matter-of-fact proser. We have seldom read a book more uniformly lively and amusing. In all circumstances, even the most irksome and appalling, at sea, in the desert, in the pest-house, he would seem, from his own account at least, to have maintained his spirits unimpaired, according to his own maxim, that *cheerfulness and a fearless heart will do more to preserve the traveller from disease than all the prophylactics of Currie or of Moseley*. But though this light-heartedness undoubtedly adds interest to his narrative, there is something in it which we do not like. It is too professional. He describes the horrors of the oriental lazaret with too much sang froid and levity for ordinary readers. The same spirit runs through the whole book. We look in vain for kindly feeling, sympathy, and moral sensibility. The author's fortitude and cheerfulness are too exclusively of that sort which may be acquired by long familiarity with scenes of misery, without the operation of a moral principle. The following description is undoubtedly a graphic one; but is its tone agreeable?

"The plague daily increased in violence, eighteen a day of the natives perished, and few days passed over without the death of Europeans. For so small a population as that of Alexandria, say sixteen thousand souls, the mortality was considerable: every house was shut up, the servants were not suffered to go out, money was passed through vinegar before it was touched, letters were smoked, papers were handled with tongs, passengers in the streets poked unwary strangers with their sticks, to avoid communication, people thronged round the doctors' shops to know how many died in the night, the plague was discussed at breakfast, contagion was described at dinner, buboes and carbuncles (*horresco referens*) were our themes at supper. The laws of infection were handled by young ladies in the drawing-room; 'a cat could communicate the plague, but a dog was less dangerous; an ass was a pestiferous animal, but a horse was non-contagious. Fresh bread was highly susceptible, but butcher's meat was non-productive.' If you looked at a man, he felt his groin; if you complained of a headache, there was a general flight; if you went abroad with a sallow cheek, the people fled in all directions; if you touched the skirt of a Christian's coat, you raised his cholera; and if you talked of M'Clean, your intellect was suspected to be impaired. Heaven preserve you from a quarantine in Egypt! It is not the death of one's neighbours which is so overcoming, I am now accustomed to coffins; I can hear of a

case next door without a sympathetic pain in my axilla ; but it is the horror of eternally hearing of plague ; it is the terror of contagion, which is depicted in every face ; it is the presentation of pestilential apparitions and discourses to the eye and to the ear, morning, noon, and night, which make a house in quarantine a lazar domicile, for the anticipation of death and the anatomy of melancholy."

When we add that Mr Madden is habitually flippant and too fond of saying piquant things, even at the expense of decency, as well as prone to embellish and exaggerate in matters that concern himself, we have indicated nearly all the faults which injure the book as a whole. Its merits are considerable. Mr M. is obviously a man of sense, who takes clear and just views, *when unprejudiced*. On subjects which he understands from personal investigation, he avoids the weakness of retailing the cheap common-places of his predecessors, by expressing his own views. The following paragraph contains, in a few words, an excellent description of the Koran:

"It unfortunately happens, that the study requisite to attain a competent knowledge of Arabic or Turkish, to make a translation of the Koran, is so intense, that men appreciate the value of the volume they interpret, by the labour it has cost them to comprehend it. Hence Sale's translation of the Koran is, of all, the most correct and literal as to the text, and yet the most erroneous in the commentary. In every absurdity (and there are not a few in 'the perspicuous book') he points out a beauty. In every contradiction (and they abound in the first five chapters) he reconciles the difference. In every monstrous doctrine (and most abominable ones pervade the volume) he makes an allegory of what is lustful, and deprives sensuality of half its grossness. In short, Sale was the apologist of Mahometanism, and gives by far too favourable a view of the religion, as Maracci does an unworthy and a vile one of it. I had the patience to read over the Koran twice, and I am disposed to think the term '*fade*,' applied to it by Volney, was extremely appropriate. The Korish dialect, in which it was written, is now only known to the learned, and much of the boasted beauty of its poetry is unintelligible even to them. In our translation there has been no attempt to preserve the jingling terminations of the original, which is similar in style to some of the ancient sacred songs of the Jews. Every alternate passage is a repetition of the former ; in every alternate page you have a recurrence of the injunction to exterminate unbelievers. The promise to the faithful, 'of a garden of delights, with a river flowing through it,' sickens with its frequency ; and the threat to the Christian, 'of a couch of hell fire, and a grievous couch it shall be,' is doled out till the reader is cloyed with the repetition. It would be difficult to put together a greater tissue of



puling absurdity, and nothing would be easier than to compress all the precepts of the whole book into a small duodecimo."

This, though somewhat exaggerated in expression, is a just judgment, and evidently not derived from the report of others. The same commendation is due to many other views expressed by Mr Madden upon oriental subjects. We are also gratified to find him professing uniformly his belief in revelation; and often making use of his opportunities for observation to defend and elucidate the scriptures. He does not, it is true, exhibit any intimate acquaintance with biblical archæology, as taught in books, and therefore sometimes brings forward as original suggestions what has long been familiar to the better read at home. But his intentions are good, and some of his observations striking. Mr Madden's book is also valuable as recording the experience of a medical man upon the surest method of preserving health, and gaining access to the people in the east. These subjects possess so much interest, in reference to missionary enterprizes, that we shall endeavour to compress into a few short sentences the substance of the twenty-fourth letter, addressed to a Mr Davidson, who had in view a visit to the east.

The frequent death of oriental travellers is to be attributed partly to incaution, and partly to their treating their own ailments as they would at home, without regard to the difference of climate and circumstances:

"The people of India suffer not from diseased liver. The Egyptians very seldom are attacked with bilious remittent fever; and dysentery is by no means common amongst the Arabs. In fact, the diseases from which we suffer in the east are attributable, in most cases, to our own excesses."

Animal food is injurious to travellers, for two reasons: because their digestive functions are disturbed by the change of climate, and because the meat in hot countries is in itself bad. Rice is the most wholesome and palatable food in hot countries.

Englishmen seem to suffer most in travelling, and Frenchmen least, because the former will not accommodate themselves to circumstances like the latter.

The oriental costume is decidedly best adapted to the climate, and as a matter of prudence, is highly advantageous. It protects from insult, and gratifies the natives, whereas our dress is considered by them as indecent.

Instead of linen, the traveller should wear the silk crape

used by the natives, and in the desert should expose it daily to the sun.

The cold bath should be carefully avoided. The vapour bath will be found both pleasant and salubrious. While actually journeying the traveller should be more abstemious than usual. He should indulge in the use of water only after sunset.

The ordinary allowance of a Bedouin does not exceed twelve ounces daily of black bread and salt cheese, with a few dried dates. There is scarcely any disease among them. The bad water in the desert is apt to produce bowel complaints and typhoid fevers. Many Europeans use brandy to correct it. Mr M. recommends powdered charcoal.

The animalculæ which abound in the water of the Nile are made an excuse by many for the intemperate use of spirituous liquors. Mr Madden tells us that no ill effects are to be feared from any quantity of these animalculæ, the gastric juice destroying them almost immediately, whereas the use of spirituous liquors is incompatible in such a climate with a healthy liver. "All Dr Currie's theoretical arguments are as a feather in the scale, when opposed to the opinions of those who derive their knowledge from local acquaintance with the climate, and personal experience of its maladies."

The heavy dews of the summer nights are to be avoided, as the most frequent causes of ophthalmia and dysentery.

Generally speaking, the traveller would do well to respect the opinions, and even the prejudices, of the natives, touching what is wholesome and what is not.

The six diseases which the traveller in Egypt and Arabia has to fear are plague, dysentery, ophthalmia, bilious remittent fever, ague, and inflammatory fever: for the treatment of all these Mr Madden gives directions, repeating that the mortality among travellers has in a great measure arisen from their own mismanagement of their disorders.

We should be pleased to lay before our readers some specimens of the new and curious information which this book contains on the subject of oriental manners, and the civil condition of the people. It is difficult, however, to select from such a multitude of minute particulars in such a way as to interest the reader, without larger extracts than our limits will allow. We observe, too, that a republication of the work has been announced, which will probably place the facts that it contains within the reach of almost all our readers. We shall,

therefore, merely quote a few passages, and then limit our remaining observations to two points more particularly relevant to the design and scope of our own work.

The state of feeling between Greeks and Roman Catholics may be gathered from the following:

“The hatred existing here between Greeks and Catholics, exceeds any intolerance to be met with elsewhere. It appears, the nearer religions approach, the greater is the enmity between their followers. I suppose it is on the same principle, that neighbouring states are more jealous of one another, than those which are more remote. I had a curious illustration given me a few days ago, of the animosity of the Greeks towards their Catholic fellow slaves. A young Greek, an only son, of respectable family, took it into his head to become a Mahometan. In a few days after this event, he was seen parading before his father's door, with his *Koran* slung across his shoulder, his *yatican* at his side, and his pistols in his bosom: all the miserable vanity of a Greek was gratified; he was as happy as his unfortunate father was miserable. The poor old man would receive no comfort; his friends preached patience and resignation to him in vain: his neighbours feared he would go mad; they sent the Papas to him to offer consolation; his reverence was a Spartan; he resolved to adopt a mode of consolation which no Greek could resist: ‘My good Christian,’ said he to the unhappy father, ‘you are indeed afflicted, and have reason to be dejected at the first view of your misfortune: but, cheer up! though you grieve that your son has turned a Turk, how much more reason have you to rejoice that he has not become a Catholic!’ The old man acknowledged he had reason to be thankful, and dried up his tears. I vouch not for the truth of the story; but I am sure most Greeks would have felt as the old man did; and most Levantine Catholics would have preferred to see their infants circumcised, rather than witness their baptism at the Greek altar.

“Greeks have repeatedly said to me, ‘Why do you go to the house of that abominable Catholic?’ and a Catholic lady has given me warning to quit her house, because I associate with schismatic Greeks! I have often said to them, ‘Why are you so anxious to cut one another's throats, for trifling shades of difference in doctrines, which neither of you understand? I have questioned you both about your religions, and neither of you can tell me the tenets of your own. Each of you indeed talk about the blasphemy of using leavened or unleavened bread at the altar; and for this distinction, you forget that you are both ambitious of being called Christians; and endeavour to arm the vengeance of your common enemy, the Turk, against the bosoms of each other.’”

The miserable effects of despotism on the Christian population of the Turkish empire is vividly described by Mr M.

“During the Greek revolution, the *Rayahs* in Constantinople who escaped the first massacre, could not refrain from returning to the city that was yet reeking with the blood of their families. A friend of mine met two of the principal Greeks of the *Fanal*, walking with great composure in Pera, the evening of the day that their houses had been broken into to drag them to death; they had escaped through a window: and this gentleman offered to put them aboard an English vessel, disguised as sailors, and thus ensure their safety. They refused; they could not bring themselves to leave the shores of the Bosphorus: they were both beheaded next day. Others went away for a few days and then returned, owning it was impossible to live out of Constantinople, though they knew they had been denounced, and every one of them was taken and put to death. I had instances of this kind within my own experience.

“I have known them, when they acquired a little property, indulge in all the pitiful vanity of their nation; line their caftans with ermine, cover their divans with velvet, smoke argilles of gold, eat their pilaw off silver dishes, and invite the Moslems to witness their magnificence. When I have expressed my wonder at thus tempting the rapacity of the Turks, I have been told that it was ‘better to live like a prince one year, than to exist fifty years like a beggar.’”

“Nothing throughout Turkey surprised me so much as the inconceivable apathy of the Greeks and Armenians, on occasions where life and property were at stake, and where both might have been preserved by a practicable flight. There is not a Turk in the smallest hamlet, as well as the largest city, where a *Rayah* is to be found, who does not either extort money from him, frequently by threats, or wheedle him out of loans, which he repays by flattery, and thus compensates his Moslem pride for having recourse to subsequent perfidy. In short, the Turkish population of all large towns derive their subsistence from no ostensible means, but have hitherto lived on the industry of the Christian *Rayahs*. That resource avails no longer, at least to any thing like the extent to which it once did. All the Greeks of the *Fanal* have been massacred; the lower classes have been diminished likewise, all over the empire; they were formerly the source of wealth, they are so no longer: the Greek merchants are no longer to be found in Turkey; the Armenian bankers have been plundered; their numbers are every day decreasing; the revenues of Greece and of the islands are irretrievably lost; and the Pachas of Syria send the complaints of the wretched people to the Porte instead of tribute.”

The following we believe to be a just and striking representation:

“I know not in what history to seek a parallel for the sudden aggrandizement of the Turkish nation: as Aaron Hill has quaintly expressed it, ‘swallowing up at a morsel the conquests of Macedonian Alexander, and outdoing the stupendous victories of the successful Jews!’ And neither do I know in what history to seek a picture of national declivity so striking as that of Turkey. A century has sufficed to strip her of her glory, and to wring from her more than half her conquests. The pompous titles of her boundaries: the Pontus, the Propontis, the Egean, and the Adriatic, are now vain words; the Crimea, Circassia, Georgia, Bulgaria, Bosnia, Greece, and her rich isles, are lost. Arabia, to the walls of Mecca, is in the hands of the Wahabees\*. The Druses, the Metualis, and the Maronites of Syria suffer no Turk to enter their country five miles from Jerusalem. The Arabs acknowledged no allegiance, and are no longer subject to the Sultan. Egypt, indeed, pays a precarious tribute; but Tunis, Algiers, Tripoli, and Morocco, are independent states. When the dismemberment is to end, I pretend not to determine; but as all the world has had a pluck at the proud bird, I suppose it is reserved for Russia to snatch the last feather.”

The Pacha of Egypt, who has acquired so brilliant a factitious reputation, is thus pourtrayed by a personal acquaintance:

“The Mamelukes were angels, in the estimation of the people, compared to the present Pacha. The depredations of the former were partial in their extent, and easily defeated by the craft of the peasant; the plunder of the latter is reduced to a system, and not to be avoided by the cunning of the victim: he farms out the land, of the whole of which he is the proprietor, at a few piastres the *feddan*; and every thing that is grown he takes at his own price. The starving *fellah* dares not appropriate a grain of rice to his own use. The price that he gives hardly pays the expense of cultivation, and the payment of that small pittance is given in an order on the treasury; and here a second order is given on a merchant, who never pays more than half the amount in money, and the other moiety in goods. I have bought cloth from the unfortunate peasant, so received, at one-half the prime cost.”

“How the Pacha acquired so much fame with Franks is to be attributed solely to the favour he has shown the Christian merchants. His avarice is stronger than his bigotry; and, in his relations with European merchants, he treats them less like Caffres than they were accustomed to be considered; and he who knows him best, from

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\* In June 1827 the Pacha of Egypt had to send a strong reinforcement to Mecca, the Wahabees having again appeared before the walls of the Holy City.

his official situation here, has declared to me, that in the event of the Sultan declaring a religious war, our negotiations with him are to be conducted with all the caution which Turkish perfidy demands. His intercourse with Franks has indeed given him the show of civilization; his interest as a merchant has rendered the protection of the Franks a necessary duty; his mildness towards the Greeks, who sought a refuge in Egypt, is creditable to his policy. His monopoly of every thing whose little traffic gave a morsel of bread to his people, even of the dung which is collected in the streets, is a proof of his commercial spirit."

"Because he is not wantonly cruel, like his ferocious son; because he only murders his guests when the policy of the state renders it expedient; because he talks of European customs with our travellers, when his affability is made subservient to his interests, Europeans are fascinated with his breeding; they are no longer mindful of the Beys; and more governments than one, in Christendom, put confidence in his faith. If he were the hero his parasites proclaim him, why did he not seek his independence? If he were the liberal minded Moslem he is reputed, why did he waste his treasures in a war which had naught to recommend it to him but Christian bloodshed? The reason is obvious and simple; it is because he is too much of a Turk *in petto* to cast off the allegiance he owes the successor of Mahomet. He endeavours to steer a middle course between the *giaours* and the Sultan; and, whenever his interests require him to be treacherous to the former, his moderation and his civilization will vanish into thin air.

"The *hyæna* is not to be trusted, because his timidity makes him apparently tame at noon-day; and though the Pacha smiles when he receives our envoys, it is not to be forgotten he can 'murder with a smile;' and, to use an Arab proverb, 'the rage of the lion is most deadly when he shows his eye teeth.'"

We quote the following, as the latest information respecting the mysterious people called the *Druses*:

"The *Sheik Bechir*, also, whom Burckhardt describes as having all the effective power of Mount Lebanon in his hands, and as being superior even to the Emir Bechir, no longer exists; he was defeated and slain by the Emir; his wife and family are now in the hands of his enemy.

"Lady H—— S—— told me, the only part she ever took in the political affairs of Syria, was in the preservation of the *Sheik Bechir's* wife and children, just before the last battle, in which the *Sheik* was defeated: her Ladyship got intelligence from one of those secret emissaries which she has in every *Pachalik* of Syria, that the *harem* of the *Sheik* was to be surprised by the Emir's people, in two hours, at the village where they were awaiting the event of the battle, and that the Emir had resolved on putting the children to death.

Her Ladyship had just time to despatch a trusty servant, to give notice to the wife of the unfortunate Sheik, and the *harem* as accordingly removed to a place of security, where it remained for some time, till the Emir's rage subsided, and terms were offered by him to the wife.

"The *Sheik Bechir* was a Druse, and greatly beloved by his people. The *Emir*, whose jurisdiction now extends over all Mount Lebanon, is of a noble Turkish family, from Mecca, which has continued from the time of the famous Fakardine to give rulers to Lebanon. The Emir, however, whether from policy or conviction, has turned Christian, and has married one of his daughters to a converted Druse, of the Maronite Catholic Church: he affects, however, to fast the *Ramazan* in the presence of Turks; and, like the Druses, pretends to be a Mussulman when in Mahometan society.

"Perhaps his chief motive for embracing Christianity is to attach to him the Christian population of Lebanon, which is more numerous than that of the Druses; the latter are again superior to the *Ansari*, who are the descendants and followers of the celebrated "old man of the mountain;" and to the *Metaweli*, who, like the Persians, are of the sect of Ali. Of the religion of the Druses very little is known. The only facts I could confirm of former statements, or ascertain myself, were that the secular part of the community is called *Djahels*, and the ecclesiastics, *Akals*. The latter wear a white turban; they marry not the daughters of laymen; they eat not with strangers; they affect to despise riches; they all profess *Islamism*, which literally means, "abandoning one's self to God:" but they pray not as Turks; they eat pork in private; they generally have but one wife. They smoke not, swear not, and believe that there are many Druses in England: from which circumstance and some others, they have been considered by some authors as descendants of the Crusaders. The people are hospitable, but vindictive: the avenging of blood is a sacred duty.

"From *De Sacy's* account of their books, it appears they call themselves Unitarians, and pay divine worship to their lord, *Hakem*, Caliph of Egypt, of Ali's race, born in the year three hundred and seventy-five of the Hegira; their doctrines are a jargon of Judaism, Christianity, Mahometanism, and Paganism.

"The Jesuits affirm that in the towns of Bagelin and Fredis there were gold and silver statues of their god *Hakem*. But in all the inquiries I made concerning the adoration of a female figure, as represented by Volney, I met with no proof of any such practice; but I was frequently assured, that they paid divine honour in their churches to the image of a calf."

The strange mixture of insolence and servility which Europeans must encounter in their intercourse with Turks, is well illustrated in the following anecdote:

“I had a good specimen of Turkish insolence and pusillanimity at Surur's grand entertainment. A Turkish officer who stood behind me, when we were all crowding round the jesters to witness their buffoonery, took occasion to pull off my turban without being perceived; I put it on again, thinking I had not secured it properly before: a second time it was pulled off, but I took no notice of it, determined to be on the alert and seize the hand which did it the next time. I had no sooner put it on again than off it went, as before; I turned round with such quickness that I seized the fellow's hand before he had time to withdraw it. *Marass*, *Kelp*, and *Caffre* were the first gentle epithets that escaped my lips—invective, even in Arabic, is easily acquired. He endeavoured to release his hand, but I held it fast; he put the other on the handle of his pistol, but I gave him no time to draw it, he measured his length on the floor instanter. There was a general uproar; the two brothers of the consul were by my side in an instant. I informed them of the fellow's insolence, and to my great satisfaction I heard Yussuf Surur say to the prostrate gentleman, ‘The hakkim was wrong not to have shot you!’

“The other Turkish officers, instead of resenting such strong language, crouched like dogs to Surur, and begged of him, for God's sake, to tell the governor that the noise was occasioned by a man's slipping off the divan, on which he had been standing to see the jester. The fellow, who had just raised himself up, took hold of my hand in the most abject manner, entreating of me to forgive him, and not to tell the governor of what had happened, for he would certainly lose his head. I set him at ease by consenting to forgive him; and then prevailed on Yussuf Surur to pass over, likewise, the insolence which had been practised in his brother's house. There was such a crowd in the room at the time of this fracas, that the governor remained ignorant of the cause. Had I passed over this insult with impunity, the fellow would have despised me, but for having resented it he ever after honoured and respected me; if I met him in the street he *salaamed* me to the ground: if I saw him at the governor's, he was the first to greet me: in short, I observed in this instance what I had noticed in very many others, that the *argumentum ad hominem* is the only logic which a Turk can understand, or his proud heart be convinced by.”

The character of the independent Arabs appears to have impressed Mr Madden very differently. One little anecdote is very pleasing:

“Two days before our arrival here we were destitute of every thing; we could get no provisions in the villages. One evening I was begging to purchase a little milk; an old Arab observed that I had been refused; he took my companion by the hand, and said,



'Follow me; whatever I have, you shall have the half of it.' He gave us about a gallon of milk and a score of *douro* loaves. I offered him five or six piastres in return; a sum, in Upper Egypt, equivalent to ten times the amount in England; and he who knows the misery of the Arabs can best appreciate the hospitable feeling which could prompt the refusal of so large a sum. The old man stroked his white beard, '*La la! hawadgi,*' said he, 'I do not want your money; why should I take any for a mouthful of bread; does it not all come from God?'

"He pointed to heaven as he spoke; and, as this simple and beautiful expression passed his lips, I thought it gained additional impressiveness from the natural dignity of his manner, and the unstudied elegance of his Arab oratory."

The following brief parallel between Greek and Turkish morals, though perhaps too pointed, is no doubt substantially correct:

"The Turks are generally considered to be honester than the Greeks, and in point of fact they are, or at least appear so; they are certainly less mendacious, and are too clumsy to practise chicanery to advantage. Their probity, however, depends not on any moral repugnance to deceit, but solely on the want of talent to deceive. I never found a Turk who kept his word when it was his interest to break it; but then I never knew a Greek who was not unnecessarily and habitually a liar. He is subtle in spirit, insidious in discourse, plausible in his manner, and indefatigable in dishonesty; he is an accomplished scoundrel; and beside him, the Turk, with all the desire to defraud, is so *gauche* in knavery, that, to avoid detection, he is constrained to be honest."

The points which we have reserved above for further consideration, are, the light thrown upon the scriptures by this work, and the views expressed in it respecting missionaries and the missionary enterprise. Under the former head there is not much to be gained. We have already said that Mr Madden displays no intimate acquaintance with the subject of biblical antiquities. He seems indeed to have had no design of this sort in his travels and researches. The observations which he does make appear to have been forced upon him by his situation, and not to have resulted from systematic or habitual attention to the subject. It is not to be supposed, therefore, that his book affords any new and striking views. We shall merely bring together the few cases in which what he saw and what he says have a bearing on the scriptures.

We know not whether we should class among these passages the flippant one in which he asserts that he witnessed

all the plagues of Egypt, and makes such becoming applications of scripture as the following: "The plague of biles and blains I have seen with a vengeance; buboes and carbuncles have been familiar to my sight, and many people have I seen 'smote with pestilence.'" "As for 'darkness,' physical and moral, there is no lack of it in Egypt! *Ophthalmia* and despotism plague the land with darkness, 'even darkness that may be felt.'" This same sort of clumsy wit, turning on ludicrous allusions to the Bible, we have observed elsewhere in the book, and as in all such cases, have considered it a proof of the want both of taste and piety. An example which occurs to us, is his account of the crippled Copt, who expected in vain to be restored by the hakkim's skill. "I could not help being flattered by such confidence; but the poor man left Gourná, notwithstanding, in two days' time: 'he took up his bed,' but he did not walk." Such laborious attempts to be profanely witty it is easy to interpret.

In Nubia, the serpent is still found in an erect posture. Mr Galt saw one stand four or five feet from the ground, rolled in spiral circles. The testimony of all modern travellers seems to confirm the fact, that in every country the serpent is connected, historically or otherwise, with the system of religion. This fact is scarcely less significant and conclusive than the universal prevalence of sacrifices.

We have said, that Mr Madden made no efforts to obtain information of the kind to which we now have reference. From this statement we should except his tour to Suez, for the purpose of ascertaining where the Goshen of the Israelites was situated. His conclusion is that Goshen was the country between San (the ancient Zoan) and Salehies, now on the borders of the desert; but once, it would appear from the ruins scattered through it, a cultivated country.

At Suez Mr Madden devoted some attention to the passage of the Red Sea. We quote the account of his experiment, and his own inferences, without comment.

"One of my first objects at Suez was to ascertain if the sea was fordable opposite the town at ebb tide; the consular agent and the Levantine writers of the governor assured me that it was not; but I attached little importance to their assertions. I therefore desired my servant to find me out any Indian sailor who wished to earn a dollar by crossing the gulf: at eight in the evening a man made his appearance who offered to make the attempt. I explained to him the nature of the object I wanted to ascertain; I directed him to walk

straight across, as far as it was possible to do so, and to hold his hands over his head as he walked along. He was in the water forthwith, he proceeded slowly and steadily, his hands above his head, and in nine minutes he was at the other side of the Red Sea. On his return he told me what I knew to be a fact, that he had walked every step across, the deepest part being about the middle of the gulf, when the water was up to his chin. I proceeded now to follow his course; I gave him another dollar to cross over before me, and as I was nearly eight inches taller than my guide, where his chin was in the water my long beard was quite dry.

“The tide was now coming in fast, and by the time we reached the middle of the sea my Indian thought it imprudent to proceed farther, as I could not boast of being an expert swimmer. Had we remained ten minutes longer, we should inevitably have suffered Pharaoh's fate, for the opposite bank was perceptibly diminishing; and at ten o'clock the sea, which was hardly more than the breadth of the Thames at London Bridge two hours before, was now from two to three miles broad. I returned perfectly convinced that the Red Sea, opposite Suez, is passable at ebb-tide.

“By a mark which I made on a perpendicular rock on the seaside, about eighty paces from the spot we forded, I found the difference between the ebb and flow to be six feet two inches. The fountains of *Moses*, above *El Naba*, are about seven miles from Suez by water, but by land the distance is double.

“Five miles to the north of Suez the sea terminates in a narrow creek and saline marsh, which it is necessary to wind round in going by land to *El Naba*. Niebuhr says he walked across this creek at ebb tide, and was only knee deep in water. The Bedouins do this daily, but I am not aware that any European before me ever attempted the passage of the sea opposite Suez: indeed, the very inhabitants considered it impracticable till I proved the contrary.”

“In short, there is no other point but that of *Suez*, from which so immense a body as that of the Israelites could have passed over the sea without the farther miracle of removing mountains. I do not hold the preservation of the Israelites to be one degree less miraculous, because the wind or the tide drove back the waters, to let them pass at *Suez*, and that the same natural causes were ordained by God to overwhelm the Egyptians.

“I believe that infinite wisdom in the operation of miracles is pleased to consider our finite faculties, and to make natural agents the instruments of his divine power.”

The *quails*, on which the children of Israel were fed, Mr Madden thinks, with bishop Patrick, were locusts. The bishop's argument, that to spread quails in the sun to dry, would only have been to make them putrify the sooner, is met by

Dr Clarke with Maillet's statement, that fish are so dried in Egypt. To this Mr Madden answers that they are always previously salted.

On the subject of manna, Mr Madden states, that from the tamarisks in the wilderness of Sinai, a gum exudes by night which the Bedouins call *mann*, and use it as we do honey. He adds in a note, that according to the statements of a celebrated botanist, there is a small thorny shrub which abounds in the desert of Arabia, and produces much more manna than the tamarisk.

The *hornets* of the scripture he believes to have been scorpions, and repeats Burekhardt's observation, that the *fiery serpents* which "the Lord sent among the people," would be more correctly rendered *serpents of burning bites*. These, he says, abound in the desert, and are objects of great terror to the Arabs.

It would seem, that the oriental Jews do not speak with the same certainty as European writers, respecting the location of Mount Sinai. When Mr Madden talked upon the subject to a respectable Hebrew at Jerusalem, he shook his head and said, "no one knows where Mount Sinai is: we know that Aaron is buried in the valley betwixt the Red Sea and Syria; we know that our father Abraham, and Jacob, and Isaac, sleep in Hebron, eight hours hence; we know the tomb adjoining Bethlehem is that of our mother Rachel; we know the splendid sepulchre by Siloa was constructed by Absalom; we know that yonder sepulchre is that of Samuel; but none of us know where Sinai stands or where Moses sleeps."

There is no subject in geography or history more awfully interesting than that monument of almighty vengeance, the Dead Sea. Few oriental travellers have failed, therefore, to include it in the range of their researches. Unhappily, however, there is much discrepance in the accounts of different visitors. We are always glad, therefore, to be favoured with additional details, and are pleased that Mr Madden was attentive and minute in his examination. He informs us, that contrary to the counsel of his guide, he bathed in the lake. The water was the coldest he had ever felt, and the taste of it most detestable, being that of nitre mixed with quassia. Its buoyancy he found to be far greater even than that of the Euxine. He tried in vain to sink. By an effort, he could plunge below the surface, but rose again instantaneously. His feet having been wounded on the rocks, before he went into the lake, the

poisonous quality of the water caused the wounds to ulcerate, in consequence of which he was confined a fortnight at Jerusalem, and apprehensive of gangrene. Having provided himself with a fishing line and baits, he spent two hours in catching bitumen, the only thing that came in contact with his hook. From this and other experiments, together with the testimony of the Arabs, he is fully persuaded that there is no living creature to be found in the Dead Sea, and that Chateaubriand was the dupe of his imagination, when he heard "legions of little fishes" jumping in the water.

The face of the surrounding country, Mr Madden states, has all the appearance of a volcanic region, and he expresses his belief that the Dead Sea covers the crater of a volcano, which divine wrath employed as its instrument in the destruction of the cities of the plain.

The famous apple of Sodom, which "turns to ashes on the lips," is treated by Shaw, Poëcke, and Burckhardt, as entirely fabulous. Mr Madden, however, had ocular demonstration of its actual existence. The only remaining fact which we shall notice is, that there is not a boat upon the lake, and probably never has been. This mysterious body of water seems to have been regarded with instinctive horror by the circumjacent tribes, as if to perpetuate by dim tradition as well as by revelation, the memory of the catastrophe by which it was produced.

We come now to Mr Madden's statements and opinions with respect to missions, which, for want of room, we must endeavour to despatch in a few words. While speaking of the foreign policy of England, Mr Madden makes the following remarks:

"With the expediency of the policy which makes us monopolists in civilization as well as in commerce, I have nothing to do. History may, perhaps, inquire into that expediency; but, at all events, the world will yet demand if the vast resources of England, her influence over nations, her power, and her wealth, have been employed in the melioration of mankind; and if the charity of her enlightened institutions be found to have been of that domestic nature which seldom stirs abroad, posterity will have little reason to rejoice in her prosperity!

"It is in vain to delude ourselves with the belief that we are largely contributing to the civilization of the east, by assisting the Bible Society in the 'conversion of the heathen.' The knight-errants of Christianity, indeed, pervade every corner of the kingdom. The scrip-

tures, indeed, have been *translated* into a hundred mutilated tongues ; and vast sacrifices of money and of truth have been made in the cause of eastern proselytism.

“ To convert, it is thought, is to civilize: in my apprehension, to civilize is the most likely method to convert. Our missionaries have been totally unsuccessful, for they commenced at the wrong end. I speak on this point from much observation and a long acquaintance with the subject. They relied on the abstruse dogmas of the church, rather than on the mild doctrines of Christianity, for persuasion. The Turk had to digest the Trinity before he was acquainted with the beautiful morality of the gospel. The Greek had to stomach the abuse of ‘ the holy fire,’ before he was made sensible of the advantages of a purer worship. The Catholic had to listen to the defamation of his creed before he was convinced of a more rational religion ; and if they were so successful as to shake him in his faith, he had then to decide whether he would be a Methodist, or a Presbyterian, or a Calvinist, or an English Protestant, or a German Lutheran ; for our missionaries in Egypt and Syria are of as many conflicting sects. But such is the perversity of the human heart, those wretched Arabs, morally as well as physically blind, continue to ‘ walk in darkness and the shadow of death,’ obstinately refusing the light we fain would force upon them ; and when they are reprovèd, they have the audacity to say, ‘ *We have the faith which our father’s followed, and we are satisfied with it.*’

“ A temporary provision has sometimes produced a temporary change ; but this is rare ; for the conversion of a Mussulman would necessarily consign the convert to the grave: but if, in secret, a proselyte be made, the event, under the magnifying lens of the ‘ Missionary Herald,’ makes a flourishing appearance. ‘ The conversion of the heathen,’ heads a chapter ; the Evangelical reviewers chuckle over ‘ the triumph of the book,’ and John Bull pays another year’s subscription to support ‘ the cause of *truth.*’ A Jew here, whom the Rev. Joseph Wolff ‘ left impressed with the truths of Christianity,’ showed me a splendid copy of the scriptures, which that gentleman had given him : I was astonished to find the New Testament had been torn out ; I begged to know the reason ; the man acknowledged to me that he had torn out the New Testament after Mr. Wolff’s departure. I accompanied one of the missionaries to the synagogue, who in the middle of the worship commenced distributing tracts. I saw some of them thrown down ; others were deposited, without a regard, on the forms : surely the zeal was indiscrete, which for any purpose disturbed the performance of religious duties ; and assuredly a Hebrew missionary would have been roughly handled by the beadle of St Paul’s, had he intruded himself on the Sabbath, between the congregation and their God, to distribute ver-

sions of the Talmud. In alluding to the many suppositious conversions which abound in Mr Wolff's book, I impugn not that gentleman's veracity; but I have good reason to know that he and his enthusiastic brethren are imposed upon by the needy and the vile: that these gentlemen are good and pious, I am well convinced: and I consider it an honour to have been acquainted with men of so much worth and amiability as the Reverend D. M'Pherson, Mr Nicolaison, and Mr Muller."

In another place, speaking of a Catholic missionary at Negade in Egypt, he proceeds as follows:

"I had scarcely entered when he commenced pronouncing an anathema on the Copts (the inhabitants of the village were principally Copts;) and I soon found out that the hostility of his reverence to his fellow Christians arose entirely from his missionary zeal. He failed in converting them, so he considered a superfluous malediction could not damn them a jot deeper: this is, at least, the most charitable construction I can put upon his fury. Strange as it may appear, this feeling of hatred to those who refuse our good offices is natural to most men. Do not imagine its excess is peculiar to the Roman Catholic missionaries. Those of all churches in the east, I am sorry to say, I have every where observed to be intemperate in the expression of their inveteracy against such as resist their good intentions.

"The German missionaries, the English missionaries, and the American missionaries, all are so enthusiastic in their endeavours to 'draw the nominal Christians,' (for such they call them) of these countries from 'ignorance and idolatry,' that I have seen some of them, by dint of reviling false doctrines, fall into the natural error of hating those who believed in them. Messrs M'Pherson, Muller, and Nicolaison are exceptions to this spirit of intolerance. I often wished, for the sake of the mild character of Christianity, that they had communicated a little of their gentleness and liberality to others."

Our only object in noticing these strictures is to satisfy the minds of those who believe in the obligation resting upon Christians to evangelize the world, but whose faith might be staggered, or their confidence impaired by this picture of the fruitlessness of missionary effort. The attention of all such we would request to a few particulars. In the first place, it is obvious from the passages just quoted, that the writer is a man who has no proper feelings on the subject of religion; who regards it as a lawful theme for witticism, and looks upon the conversion of the world (whether probable or not) as a matter far less interesting and important than the contagious or non-contagious nature of the plague. Now is not such a person totally incompetent to reason and conclude upon the subject?

And are not his conclusions vitiated by the evident indifference with which he treats the matter? We would no more waver in our faith respecting missions on account of the objections raised by such a *pocourante*, than Mr Madden would have suffered his opinions on the plague to be disturbed by the dogmas of the Mollah, who prescribed oil of wax for inflammation on the liver.

2. In the next place, it is very clear, that our author is not only indifferent, but pretty strongly prejudiced. There are intelligible tokens scattered through the book that the hakkim's judgment was apt to be a good deal warped upon matters in which he was not perfectly *au fait*. The depth of his theological attainments may be gathered from his gravely representing Presbyterians and Calvinists as *conflicting sects*, and his orthodoxy from his carefully distinguishing the doctrine of the Trinity, as an abstruse *dogma of the church*, from what he calls the *doctrines of Christianity*. Any reader may satisfy himself by glancing through the book, that Mr Madden was extremely prone to change his opinions upon most matters, but especially the character of individuals, as often as he changed his society and local habitation. In the dark picture which he gives above of the *odium theologium* existing on the part of eastern missionaries towards the unconverted, he excepts three individuals, and why? Because he had just been in their society. Well, follow him from Egypt into Syria, where he is entertained by the American missionaries, "whose hospitality all strangers have reason to acknowledge," and you will see this hospitality work wonders. You will learn with surprise that the intemperate zealots, who had "commenced at the wrong end," and by dint of reviling false doctrines come to hate those who believed in them, are only "frustrated in their benevolent intentions by the prejudices of the natives, and the bigotry of the Turkish rulers."

3. With respect to the old standing censure of evangelical missions as beginning at the wrong end, and reversing the natural order of civilization and conversion, we are not disposed to come over arguments so hackneyed, and meet objections so repeatedly exploded. We shall say nothing, therefore, about the matter upon general grounds. The few words which we mean to add, have reference exclusively to Mr Madden's own statements. We need scarcely say, that he has evidently no idea of a supernatural efficiency in Christianity to change and elevate the intellectual as well as the moral character; to



enlarge the understanding while it purifies the heart. With this contracted notion of the power of true religion, it is not surprising that he looks upon the efforts of the missionary as lost labour. To those who coincide with him in sentiment, his arguments must doubtless be conclusive. But with such the friends of missions have no community of views. They believe that, without a divine influence, no means will be available, but that as it pleases God to work by means, it is our duty to employ those which he has designated, however inefficient in appearance, and however unsuccessful in their first results.

But to turn the tables, we do seriously say, that the perusal of this book has strengthened our belief in the insufficiency of the method of conversion which its author recommends. We have sometimes been disposed to think, that if the rule of *civilization first, conversion afterwards*, were applicable any where, it might be so among Mohammedans, whose contempt for Christians appears conquerable only by a strong conviction of their own inferiority in learning and the arts. Mr Madden has disabused us, by showing that the Moslem world, regarded as a whole, is impervious to all extraneous influences, nerved by human strength. The Turk while he cringes at the feet of the physician, still hates him as a "cafir" and contemns him as a "dog." Immoveably fixed in the belief of fatalism, he fears no change for the worse, and desires none for the better; when forced to acknowledge the advantages enjoyed by Christendom in knowledge and refinement, he consoles himself by thinking on the day when "the infidel shall be down on his couch of fire, and drink rivers of hot water." This dogged resignation to all evils, whether curable or not, has never been more vividly portrayed than in the book before us. And does Mr Madden really believe, that upon such materials the mere love of knowledge and desire for intellectual and social enjoyment can be brought to act? What we value and admire in civilized society, has no charms but for those who are nurtured in its bosom. To borrow Mr Madden's own lively but exaggerated language, in the Turk's eyes, English science is but witchcraft, English liberty licentiousness, English modesty indecorum, English genius penknife-making! Where then are the implements with which we are to work? By what strange process shall the Mussulman be brought to regard as blessings, and implore as benefactions, what he learns from his childhood to laugh at and abhor? Before he can be taught to value civi-

lization, he must be civilized himself; and civilized, we do not hesitate to say, by the influence of the gospel. Is it asked what are *our* means for achieving this great conquest? We reply, the very same which the infidel derides. *God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty.* There will no doubt be a rivalry and a fierce struggle between these two plans for the conversion of the world. But we have no fear for the event; for we know, and are persuaded, that *the foolishness of God is wiser than men, and the weakness of God stronger than men.*

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## THE CLAIMS OF FOREIGN MISSIONS.

If the church of Christ had been in any adequate measure pure in her spirit, and faithful to her trust, as the depository of the gospel for mankind, then the history of the church would have been the history of missions.

But on the contrary, the history of the church is in a principal degree the record of its corruptions in doctrine and in life: and when we would trace on from its rise to the present time, the pure stream of Christianity, instead of the "river of God," we find in many ages only a scanty brook, well nigh lost amidst the rubbish and dilapidations through which it wends its way.

The apostles of Christ defined with their own hands the *present* frontier-line of foreign missions; and what has since been done for the conversion of the world, has been the result more of natural causes, than of the spirit of missions. What they achieved in a few years, under divine influence, by heroic enterprise, was ignobly left by after ages to the work of time, and to the *indirect* influences only of Christianity.

Indeed, for several centuries before the days of Luther, the *church itself* was *missionary* ground. The religion of Christ lay expiring on its own altar, the victim of its professed votaries and friends. And when at the ever memorable reformation, "the spirit of life from God entered into her, and she again stood upon her feet," the servants of Christ found Pa-